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Memory and Future of History

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Introduction

The study of History is the outcome of the uncountable questions raised by the past, making the many aspects of learning history itself questionable. Until this day, historians rely on books, scientific or cultural journals, and newspapers, as a means to provide a glimpse of what took place in the past, or offer a detailed explanation of a historical event. With today's technological breakthroughs, new ways provide a rich substance that draws more attention to history.

In the past, the main purpose of documenting history was to praise a ruler or glorify a State. Therefore, historians did not pay much attention to documenting the daily life of human beings, and history became selective. Today, the definition of the study of history is progressive, defined as the science that studies the conditions of past communities, or the study of human evolution, and the achievements of civilizations and their impact.

Books on History are detailed stories narrated by historians, who provide treasures of knowledge, and take us way back to the past. This is not all that matters to historians today, as the contemporary definition of History is formed out of need for not only obtaining a documentation of the past, but presenting an interpretation of its events.

The question is: Why do we care about History?

The study of History can be conducted for sheer scientific purposes, or to know the events of the past, or to examine the positive and negative sides of the history of mankind, or simply because it is a vital cultural component of any population. All the above can provide us with a main answer to the question we face today; in fact, the realistic answer would be that all of the above is only due to our interest in history.

No matter what the reason, history is a key ingredient in educating societies, and guiding them to understanding the rules of peace and war, the management of State affairs and planning for the future. From this point, and because of its connection to State affairs and its components, the concept of history is transformed from the scope of theoretical sciences to practical sciences.

Thinking about history often comes in the form of a question that alternates between what is history, and to whom it belongs to? Such questions are necessary for the presence of history. If the past was problem- or gap-free, then the mission of historians would not be complete; since history is considered as some sort of debate between past and present, and between what already happened and what will happen in the future.

Historians narrate stories to convince readers with a number of ideas, they fairly provide the truth even if it offends some, they present works that aim at attracting attention, in their target to reach a captivating scenario that fits the context of the past. However, we may conclude that history is not just a story being narrated, it is confusing and unorganized, reaching a degree of complexity as the life we live in. It offers a feeling of confusion through the endeavors to reach a model, context, meaning and story that is easy to understand.

The definition and content of history has changed dramatically since the times of Herodotus until now, but the real change came in the transition between the Industrial Revolution and the contemporary State. The transformation defined history as part of the humanitarian sciences, in its modern form which acts as one of the mechanisms of power that works on controlling the society through education, discipline, and rearranging the memory of the society and its perceptions.

The Future

If history has changed throughout the ages, why can't it change again now?

Actually, the past can be retrieved for the present, and a connection between them can be established, especially as the process of writing history is full of questions, and there is an element that draws us back to the past, and drives us to the study of history where people did not live the way we live today.

To grasp the idea of connecting worlds of the past and present together, we need to understand the transformation resulting from various technological inventions in the world of documenting history. Printing, for example, changed the life of mankind; so did the telegraph and television, as they all played a role in increasing literacy and culture, changing the nature of communication between societies, and transmitting events and facts to people no matter where they were located. Eventually, by applying such technologies, documentaries came to light, becoming an excellent means of recording and narrating history, especially in World War I and World War II.

In the past, folk tales played the same role of documentaries to entertain audiences, but narrators often added their own touch to the story, beside the original context, an act similar to what is known today as historical television series. As the development of the human skill of documentation emerges out of the will to make use of the accumulated stock of knowledge and human experience, I believe that history is somewhat the memory of the community.

Therefore, the future of history will not rely only on text available in books, but it will adopt a new type of historical books known as Coffee Books (for entertainment and knowledge during free time), which encompass pictures and drawings (graphics), and may include a CD or DVD of a film, or a recording of an event related to the subject of the book.

History Today

In the past, nations stored their historical documents in their national archive centers. Nowadays, each country seeks to provide such documents to everyone, making them available on the Internet. In this context, manuscripts will be available through digital libraries on the Internet, and every nation will have its comprehensive history website. The role of historians in this case will be confined to academic studies and specialized research, or in helping in the provision of historical material on the Internet, in addition to explaining history and looking into its lacunae.

The Library of Congress became interested in this subject, and sought establishing a universal heritage library in cooperation with the Bibliotheca

Alexandrina, as a strategic partner, and UNESCO. This Library, the “World Digital Library”, contains the anecdotes of the world heritage of each nation on the Internet, where each country participates by submitting its best historical and archival documents.

Establishing history websites, digital libraries, or a historical memory for each country on the Internet is a new method with various positive advantages. It copes with youth’s attempts to form their culture and knowledge through digital media, and not the previously used forms of transmitting knowledge and science. The variety of historical sources and materials also makes the Internet a perfect method to connect materials together and constantly provide multi-integrated results for only one search item, from various entries.

Radio and television broadcasting, Internet archives, journalism, photographs, films, and documentaries are considered one of today’s best historical sources; in addition to the traditional ones, including books, periodicals, documents, coins, and stamps. All these means can be search items to find targeted search objects on history websites.

Main subjects can also be used as search categories in the homepages of history websites, and such subjects may include political, economic, social, cultural, and scientific affairs, in addition to major events and public figures. The search can also be carried out according to selected material, such as pictures, documents, films, audio recordings, speeches, newspapers, magazines, maps, stamps, books, medals, covers, posters and advertisements.

All the above should be enhanced by objective historical data which simply explain all that is related to the country. In addition, a special icon can be added to include articles and studies conducted by historians to explain a certain issue or event.

Reading history from a book might only reflect the views of its writer; it is a way that does not interact with the reader, limited in distribution, and is subjected only to the current generations. A history website offers readers the opportunity to compose their own views through the available material, its information can be corrected and modified; it is interactive and enables readers to add their own

material, it is widespread and not limited, and has a variety of applications that serve one subject.

History website browsers can interact with each other via E-mail, or by accessing the subject of any historical event or matter for discussion, especially controversial historical events. Digital history websites can also be used as a national register for keeping all that is related to the history of the nation in a memory that does not vanish or burn throughout the years, or for any reason.

As documents can be saved in national archives, and televised materials can be archived at national television stations, and money is kept in central banks, the digital library becomes a keeper that maintains all the materials related to the memory of the nation. This digital historical memory is some sort of a film that interacts with the memory of its spectators, who forget some of its scenes and remember others in certain situations.

The historical memory will take nations way back in years and retrieve their past that they were not part of, where they did not witness their countries at the beginning of their modern renaissance, and have not observed their ancestors fight for their rights. We will be able to display scenes from the daily lives of our great grandfathers in detail; we will visit their cities and villages, and see them as actual people who fight, suffer, and struggle.

This is how the future of history will be, an image from that past brought to the future generations through a computer screen. I do believe that this should be the way we introduce history to societies in the coming years.

The Memory of Man, Creativity and the Making of History

One query that arises every now and then regarding the question of how knowledge grows. Today, a new concept is proposed which challenges the prevailing notion claiming that biology alone has led to the evolution of mental skills. It demonstrates that abilities, such as creativity, linguistic skills and work are the outcome of a continuous process of cultural insemination through interaction with the world we live in, be it with other people or other physical objects.

This notion maintains that the human brain is in a constant state of flux, interacting with every variable offered by life, whether this variable is cultural, an object, or new technologies. This is similar to how humans interacted with the innovation of papyrus to record their daily lives as a document that elevated transactions between humans to a higher status of civilizational achievement. It is also similar to human daily interactions with the mobile phones with their multiple technologies that have changed concepts of communication and information transfer.

Archeologists assume that the first human appeared on Earth around 200000 years ago, of which 140000 years passed without great transformation in the lifestyle of humans, or the emergence of any signs of steps predicting any progress in their lives. What, then, happened and led to this transformation in humans' ability to think and innovate, such as the innovation of stone tools and cave drawings?

This question has created much controversy among numerous scholars in a scientific debate held at Cambridge University in the UK during 2007, entitled "The Wise Human Brain".

Those maintaining that the human brain developed biologically claim that it took humans 140000 years for their brains to grow biologically. However, during this long period of time, human communities formed, groups became tribes, and they gained experiences in moving as groups in forests and wildernesses.

The experience of dealing with human surroundings is the experience that required many years of human life for the human memory to begin the phase of retaining the memories of the past, learning about the present offers, and planning and conceptualizing the future.

The difference between humans and animals, in terms of mental ability, is the translation of human communal life into a joint force towards the good of humans. It is far more effective than the motion of groups of animals whose role is either limited to escaping other predatory animals, or launching an individual attack on other animals. Humans learnt to cooperate in many tasks, such as using the unified force of a number of individuals to move heavy objects, or to hunt

together. Here the gap between humans and animals appeared, for the latter are only able to imitate, whereas the former managed to develop their skills over the years. The ability to learn is the most prominent merit of humans, which helped them develop their memory and build cumulative experiences on its repertoire, whereas animals learn from random observation of what other animals do. It is very rare for animals to recognize the value of innovation.

Human beings realized the ability to predict the intentions of others. In the process of instruction, for instance, both the teacher and the student realize the intentions of the other. The student's perception of the teacher is not a random observation, for indeed the alert student adds to himself more than just observation, for it becomes a form of reasoning about what is presented. The process of learning, thus, becomes more effective.

Dwight Read, Anthropologist at UCLA, maintains that the decisive moment in the history of the development of civilization emerged 10000 years ago, when the relationship between humans and the objects surrounding them changed drastically. It was during that time when groups of hunters and gatherers exchanged hunting tools for the domestication of animals. They started setting up barns for these animals, and cultivating and reaping crops, instead of simply picking fruits off the trees. With this, humans' actions turned into accomplishments. Dwight Read adds that "Accordingly, solving problems became an alternative for moving from place to place". This led to the emergence of the ability to learn systematically, the ability to work, and the ability to solve problems. The ability of the mind to adjust with cultural change emerged, and human genius was born.

Posing another important question about the relationship between the human ability to innovate and language, Dietrich Stout *et al.* at London College scanned the brain, as three anthropologists were making tools similar to those of the Stone Age. They concluded that those areas of the anthropologists' brains that became active are the self-same areas used in language. Stout maintains that "the formation of a complex sentence, and the making of a tool are similar challenges, and hence the main process underlying both is similar as well, for it depends on overlapping areas of the brain."

Scott Frey, from the University of Oregon, studied patients with brain injuries, found after scanning healthy individuals, that the areas of the left hemisphere of the brain are decisive in the human's ability to use tools. These areas also function as a driving force for our ability to produce signs and symbols, and if these areas sustain damage, the human ability to move is impaired.

The speech areas in the human brain illustrate that language is a principal component in humans, just like the other senses that have similar centers in the brain. Thus, it is possible to claim that language is a purely human innovation, a statement that may need further proof as to its validity. Language, at the beginning, was as limited as humans' need of it. It is only day after day that humans developed language, adding to it new vocabulary items that reflected the development of daily life. Language is a living organism that evolves, and daily acquires something new.

At the beginning of human civilization language was nothing but a means of communication between individuals, then between the group and other groups, and then among nations. With the increase and advancement of humans, languages diversified and interacted with their surrounding environments.

The ability of humans to think distinguishes them from other beings. The areas responsible for thinking are located in the outer cortex of the brain. Together with the centers of memory in the brain, they help us connect the past and the present, and visualize the future.

The question, at the end, is why the individual did not develop his memory biologically as the earliest primitive humans or the caveman did; some scientists believe that memory in these early humans developed biologically. Or were humans created with memory constituting an integral part of them?

The Future of History

The past raises many questions. The past has a science that studies it, namely history, which in turn has also become a domain of many interesting queries. To this day, history is presented through the writings of historians, whether in books, academic or cultural journals, or newspapers. Yet, with the progress in modern

means of technology, documentaries have become rich material that attract many to history.

The science of history takes, as its field of study, the conditions that prevailed in ancient societies, the study of the evolution of Man, his cultural achievements, and the impact of these achievements on the development of contemporary civilization. This definition is highly advanced in comparison with earlier topics studied by the science of history in older times, when the main purpose of history was to hail praise on the ruler and glorify the State. This is why ancient historians did not pay much attention to the daily lives of humans, and history in Ancient times was selective, for historians selected the events and facts they recorded (the stories that historians narrate of the past), focusing on those events that attract our attention. This is why we tell these stories to our contemporaries.

For these reasons, history books are buried treasures. They are detailed works narrated by historians. These books always overwhelm us for they bring us happiness, and make us nostalgic for the past. This is not all there is for contemporary historians, for we do not only need to present the past, we also need to explain and interpret it. To attain a broader context for the story is not simply limited to its sequential events, but relates also to the significance of these events, in particular since the aims of the science of history today are much broader and more diversified.

The question that poses itself now is: Why are we concerned with history?

There are several answers to this question, some of which are extensive in the response. For instance, the interest in history aims to attain abstract truths. However, this answer would be a complete answer if the aim was merely scientific, to learn about the past and its feats, to study the merits and demerits of human history, or because it is a principal cultural component of many people. In fact, all of these are just a preliminary answer, since the actual answer is that all of the above is nothing but a result of our interest in history. History is the basis for educating society, guiding it to the rules of war and peace, the rules for managing State affairs, and enabling it to plan for its future. The concept of history, thus, shifts from the realm of theoretical sciences into the realm of practical sciences, as it is connected to the existence of the State and its elements, represented in the

land, the people and the political authority. These are all expressed in terms of the country identity and existence.

That is why when the present returns to the past, the past becomes a strong center. Often thinking about history occurs in the form of a question vacillates between “What is history?” and “Who does history belong to?”

Such questions are essential for the existence of history. If the past were without lacunas or problems, the historian’s task would not be complete. For history is a kind of controversy, a controversy between present and past, and a controversy between what has actually occurred, and what will happen in the future.

Historians narrate stories, seeking to convince you with some ideas. The methods they follow are based on truth; they present it fairly even though it may offend some. They also have to arrange them chronologically and geographically, presenting works that attract attention, in an attempt to present an interesting and entertaining context that is in agreement with the past.

We may conclude from this that the past is not merely the story that is narrated, but is in its entirety muddled and disarranged to a certain extent, and as complicated as the life we are living. History creates a feeling of bewilderment, due to the endeavor to find a model, a context, meaning and easy stories for the reader. We can, thus, return to the past to understand the reality of history in the past.

The concept and content of history have changed from the times of Herodotus to the present day. Yet, the real change occurred during the transitional period moving into the times of the Industrial Revolution and the contemporary state. It has become part of what is known as the humanities in their modern form, as part of the mechanisms of authority that work towards controlling society through education, discipline, the reordering of perceptions and the communal memory.

The Future

If history has changed throughout the ages, why is it not changing now again?

In fact, the past is recalled in the present, where the connection between the two is re-established, in particular since the process of writing history is full of

questions. There is an element that attracts us to the past, and urges us to study history, when people did not live as we live today.

To understand this, we need to understand that printing has changed human life. The printed book, newspaper, pamphlet, invitation card and other types of printed material, created societies totally different from the societies that existed before printing. Humans have become educated readers and good communicating beings. Similarly, the telegraph has changed the nature of communication between communities and States. The radio has invaded every corner of the daily life of humans, and the television delivers visual images of incidents to people in faraway places. All of these tools have indeed become a historical reference to which we now return to watch history live, or read it in original sources, and not through a mediator. With the appearance of documentaries, in particular the movies of World War I and World War II, these have become an excellent means to narrate history. The live image, together with a solid scenario and a narrator, have become the major tools of influence for historical events.

In the past, urban legends played the role of documentaries in entertaining the public. Yet, the narrator in urban legends embellished the narration with an entertaining plot beyond the real context of the historical event. This is similar to what is today known as historical series. Thus, real history is the history that clarifies various matters to different peoples. The development of human skill in recording the past is the criterion for human desire to benefit from the accumulating repertoire of human knowledge and experience. History, then, is for society the equivalent of memory.

The future of history, therefore, will not be in books that rely solely on texts. It will depend on a new kind of historical books based mainly on attractive images and graphics. Those books are known as Coffee Books, because one skims through them for entertainment and knowledge in leisure times. They will also become a true competitor of television, and the Internet in attracting the reader to watch and read. These books may be supplemented with a CD or a DVD with a film, an interview or a documentary of an event relevant to the topic of the book. Annotated historical books, on the other hand, such as manuscripts, will become part of the digital libraries accessible on the Internet. Thus, the historian's role

will recede in the future to be limited to academic studies, specialized journals, or in providing help in the presentation of historical material on the Internet, in addition to his role in interpreting history and researching its lacunas. There will be no nation that does not own a comprehensive historical site on the Internet. This explains the attention the Library of Congress is paying to the issue, not limiting itself to this alone, the Library has sought to establish a universal heritage library in collaboration with UNESCO, which holds the masterpieces of the world heritage from every nation on the Internet. The States of the world contribute to this Library by providing the best they own in terms of historical, archival and documentary materials.

History: Where to?

In the past, every State stored its documents in national archives. Today, every State seeks to make these documents available and known via the Internet. There are two approaches followed in this regard. The first is adopted by the USA, namely to make accessible the full documents of what it deems harmless to its current policy on the Internet. The second approach is adopted by the British archive, which makes accessible the full descriptive data of the available documents.

The world is now heading towards what is even broader than this, namely the establishment of electronic sites, digital libraries, or historical repositories for every State on the Internet. These sites have become an urgent need for two reasons: first, due to the need of future generations to foster their culture via a digital medium and not through the traditional knowledge and science bearing media; second, due to the diversity of material and historical sources, which makes computer software a great advantage to link these together; to provide, from various inputs, integral result for any one search entry.

Among the new historical sources one now includes radio and television materials, Internet archives, the press, photographs, feature films, documentary films, in addition to traditional sources such as books, periodicals, documents, coins, stamps, monuments, and others.

These sources can all be described in a comprehensive label that includes search words for the user to look up the entry and thus form a reference to retrieve the

material through a search on the monitor of a computer. There are also various approaches to design the homepage of the main website, such as the thematic approaches, the rulers, prime ministers, and topics such as political, economic, social, cultural, artistic and scientific life, in addition to landmark events and public figures, as opposed to searches by topic. There is also search by material, such as images, documents, films, voice recordings, newspapers and magazines, maps, coins, stamps, books, medals and decorations, wrappings and labels, and advertisements.

However, all this needs to be enhanced with objective historical materials that explain, in simple terms, everything relevant to the country's history. The user of the site is assumed to be in search of historical material they want to read or learn about, before they can use this tremendous amount of material. If the articles and studies of historians are added through a separate icon, classified according to certain issues, interpretations or explanations of a historical event, the historical website becomes complete.

This is how history will be presented to the society within the coming years. Yet, there are differences between reading history in a book, through a historical text, and between surfing a historical site on the Internet. These are as follows:

The Historical Book	The Historical Site
Ends with the author's point of view on the topic	Allows the reader to form their own point of view through the available materials
Work ends as soon as it is published	Information can be corrected and added to
Does not interact with the reader	Is interactive, allowing the reader to contribute to it
Has limited distribution	Is limitless in dissemination
Its content is limited to its pages	Multiple material serving the same topic, and the diversity attracts the viewer's eyes
For the current generations	History for the future.

The library or historical website user can interact with the public via E-mail or open discussions on a certain historical issue. History scholars take part in the

discussion with the public, especially in controversial issues. There is an additional advantage to historical digital libraries, they are also a national archive that preserves all that relates to the nation's history in a memory that does not disappear or erode with the passage of time or for any other reason. Documents are kept in the national archives, television materials at the national television station, money in the central bank, newspapers at the respective newspaper publishers, and so on. A digital library, however, is the repository that combines all these materials related to the nation's memory. This digital library enhances the digital content of the State or the nation on the World Wide Web, which many States and institutions compete over, for each seeks to find a space on the web to establish their identity and presence.

The historical digital memory is like a feature movie; it presents images that soon become part of human memory. Some of these images are forgotten, while others are recalled in certain situations.

The memory will take you back across many years, to a past that we were not part of, at a time when our country was starting out on its contemporary renaissance. Our forefathers were struggling for the modernization of the country and the attainment of their rights. When you view images of their daily lives, you will see them as real people who worked, fought, suffered, struggled and lived their lives to the minutest details. It will take you to cities and villages, and show you the future of history; an image from the past, revived on the screen of a computer, to be read by future generations.

Egypt's Contemporary Memory

Egypt's Contemporary Memory is the greatest digital library, and contains on its web-pages the history of Egypt throughout two centuries, starting with the beginning of Muhammad Ali Pasha's reign in 1805 until the end of President Mohamed Anwar el-Sadat's rule on 6 October 1981.

The Repository records the history of Egypt in various aspects: politically, socially, economically and culturally. The most important merit of the Repository is its neutrality, highlighting unknown aspects in the history of Egyptians.

There is more than one way to navigate through the Memory of Egypt. By clicking on a ruler, you can view all the events, such as revolutions, achievements, during his rule. You can also find out about the economic, cultural, political and social aspects of that period of time through the general features distinguishing life at the time.

The Memory of Egypt includes the first documented history of Egyptian Ministries made available on the Internet. Through it, you can trace the history of Egyptian Ministries, Prime Ministers and Ministers from the time of Khedive Ismail, when it was known as *Nizara* to the end of Sadat's rule. It also includes the complete Egyptian constitutions, as well as a documentation of parliamentary life in Egypt from the time of the French Campaign, when the earliest councils and Shura councils emerged in Egypt, to the time of multiple political parties.

The Memory of Egypt covers all political aspects, in terms of the birth of Egyptian political parties, their development and most prominent figures. Its role is not limited to delineating the political aspects of Egypt alone, but extends to depict the cultural features of Cairo at the time, in terms of the planning and development of the city, its most prominent palaces and museums, its famous buildings and prestigious institutions, such as Banque Misr and Shepherd Hotel. It also reviews the history and development of major parks and gardens.

The Memory of Egypt documents the history of the Egyptian press, starting with the *Khedive's Journal* published under Muhammad Ali Pasha, considered to be the first step in the history of the official Egyptian Gazette (*El Waqa'ea El Masreya*), to the major press foundations, such as Akhbar El Youm, Rose al-Youssef, El Helal Publishers, Al Ahram and Al Akhbar. Thus, it includes the greatest library about the Egyptian press and the most famous Egyptian journalists, caricaturists and photographers in Egypt.

The Memory of Egypt holds a collection of over 18,000 documents, most of which are published for the first time. It holds the collection of the late "iron-fist" Prime Minister, Mohamed Mahmoud Pasha, and Prime Minister Boutros Ghali Pasha.

The most distinguishing merit of Egypt's Contemporary Memory is its focus on the cultural and social aspects. For the first time, the Bibliotheca Alexandrina documents, through this new memory, the history of the oldest Egyptian football clubs, such as Al Ahly, Al Zamalek, Olympic Club, Tram Club, and others.

Another important merit of Egypt's Contemporary Memory is the existence of various links connected to each event, topic or ruler, such as the publications available on the topic, the different articles dealing with it, in addition to the documentaries, videos and voice recordings. Very often, it also supplements the topics with various maps, certificates and awards. In addition, the most interesting thing about Egypt's Contemporary Memory is the set of stamps and coins particular to each historical period.

Through Egypt's Contemporary Memory, the visitor can surf through the folds of history, viewing the political, the social and the cultural simultaneously. Thus, you can review the life of Muhammad Ali Pasha, and the history of Egypt at that time through the diverse topics and events included in the Memory.

The Memory includes so far over 42,000 pictures.

It highlights some of the most significant events in the history of Egypt, especially the Fire of Cairo in 1952. For the first time the lawsuits pertaining to the Fire, that were filed in the courts by the shop-owners who had sustained great damage, are published. In addition, there is also press coverage and footage of incidents that occurred before and after the event, such as the Fire of Cairo in 1952, and the Setback of the June 1967 War.

A Tour Inside the Memory of Modern Egypt

The Memory of Modern Egypt is signified by the easiness of its exploration and the variety of the sections available. The visitor is able to explore the Egyptian history through several main divisions:

Rulers of Egypt

Starting from Muhammad Ali Pasha until late President Mohamed Anwar El-Sadat and via this section: "Rulers" the researcher is able to learn about Egypt during the

reign of each ruler and recognizes the changes that took place in every aspect whether it is political, economic, cultural, social, and so on.

Prime Ministers of Egypt

This section presents the history of Egyptian Ministries ever since the reign of Khedive Ismail, in which the first Egyptian Ministries were formed headed by Nubar Nubarian Pasha until the Ministries formed by Prime Minister Mohamed Anwar El-Sadat in his third term in office. This section includes the Ministry formations under every Prime Minister in addition to their biographies, accompanied by photo albums, a collection of related documents and press archives.

Topics

This section includes five main topics:

Politics: Subdivided into: Constitutions; Parliaments; Diwans and Ministries; Political Parties; Courts; Egyptian cases; Revolutions and Wars; Fleet; Elections and Referendums; Treaties and Agreements; Ruling signs; Political and National Movements; Decrees and Laws; Negotiations and Communications; Internal Affairs; Foreign Affairs.

Economy: Subdivided into: Agriculture; Industry; Trade; Irrigation; Transportation; Telecommunications; High Dam; Suez Canal; Printing and Printing Presses; Professional Associations.

Society: Subdivided into: Egyptian Society; Media and Journalism; Cities; Villages and Provinces; Non-Governmental Organizations; Medicine and Public Health; Sports and Sports Clubs.

Science and Knowledge: Subdivided into: Education; Academies, Research and Scientific Centers; Trips and Geographical Sightings.

Culture and Art: Subdivided into: Culture and Arts; Royal Palaces; Museums; Buildings and Constructions.

Events

Through this section the navigator is able to skim through the main events that occurred in Egypt during the two centuries of lifetime, such as the French

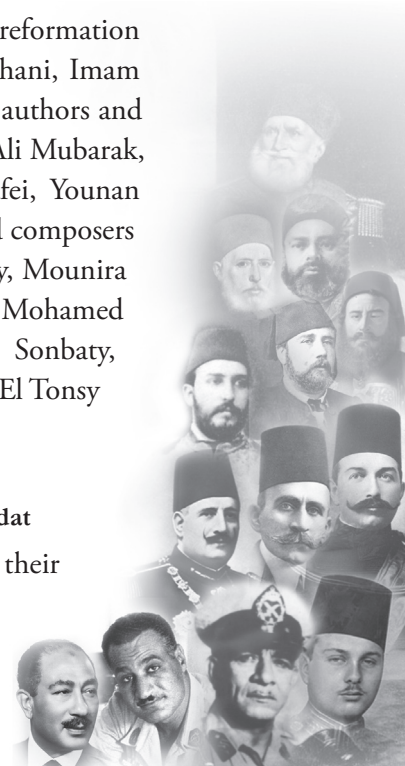
Campaign in Egypt, the ruling of Muhammad Ali Pasha, Fraser Campaign on Egypt, Massacre of the Citadel, Nationalization of the Suez Canal, Orabi Revolution, British Protection over Egypt, Revolution of 1919, Establishment of Banque Misr, The Discovery of Tutankhamen's Tomb, Treaty of 1936, October 1973 War, Signing of the Camp David Agreement, and more.

Public Figures

It is a collection of not more than 500 of the most remarkable public figures who had an influence in the political, cultural and social history of Egypt. These include Omar Makram, Saad Zaghloul, Moustafa El Nahass, Ahmed Maher, Mahmoud Fahmy El Nokrashy, Moustafa Kamel, Mohamed Farid, Makram Ebeid. Also, artistic public figures who based the cinematic art in Egypt such as Ibrahim Lama, Togo Mezrahi, George Abiad, Bahiga Hafez, Bishara Wakim, Henry Barakat, Fatin Abdelwahab, Youssef Wahbi and Mahmoud El Meleigy. In addition to leaders, such as Ali Ibrahim Pasha leader of the medical revival in Egypt; persons who encouraged reformation such as Rifa'a al-Tahtawi, Jamal al-Din al-Afghani, Imam Mohamed Abdou; in addition to a number of authors and intellectuals including Abdelrahman El Rifai, Ali Mubarak, Abdelrahman Zaki, Selim Hassan, Farid Shafei, Younan Labib Rizk; a number of leading musicians and composers such as Sheikh Zakaria Ahmed, Salama Hegazy, Mounira El Mahdeya, Sayed Darwish, Om Kalthoum, Mohamed Abdou, Mohamed Abdelmotilib, Riyad El Sonbaty, Mohamed El Qasabgy, Baligh Hamdy, Bairam El Tonsy and Ahmed Ramy.

Rulers of Egypt from Muhammad Ali until El-Sadat

The history of the Rulers of Egypt and their continuous struggle aiming for freedom, independence and development is worth to be recorded by the Bibliotheca Alexandrina in its historical memory



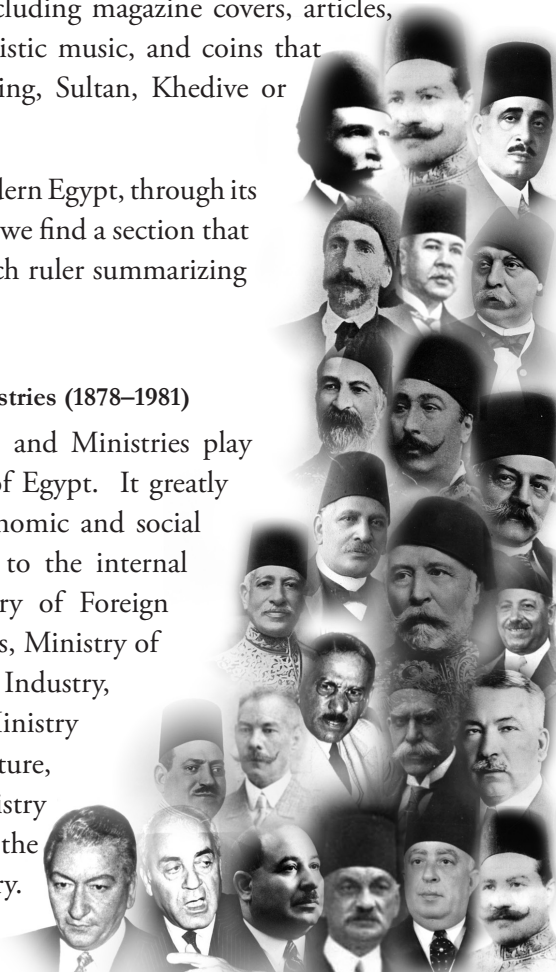
which documents Egypt from the reign of Muhammad Ali—founder of the modern era 1805—until the reign of Mohamed Anwar El-Sadat, 1981. Egypt's rich past is unforgettable and its remarkable struggle throughout the generations. Without doubt, those who ruled Egypt were part of this history with all its advantages and disadvantages.

The new idea that the Bibliotheca Alexandrina presents through the Memory of Modern Egypt is the showcase of the available information about the rulers through articles and historical studies, but also through the documents, photos, videos, written and audio recorded speeches, stamps, caricatures; in addition to publications of those times including magazine covers, articles, newspapers, besides the nationalistic music, and coins that mark the reign of each Ruler, King, Sultan, Khedive or Wali.

As we enter the Memory of Modern Egypt, through its homepage then to the Rulers link, we find a section that comprises of the biography of each ruler summarizing the main events of their lives.

Egyptian Administrations and Ministries (1878–1981)

The Egyptian Administrations and Ministries play a major role in the political life of Egypt. It greatly intervenes with the political, economic and social operations of Egypt in addition to the internal and foreign levels. The Ministry of Foreign Affairs, Ministry of Internal Affairs, Ministry of Agriculture, Ministry of Trade and Industry, Ministry of Social Solidarity, Ministry of Endowment, Ministry of Culture, Ministry of Education, Ministry of Media, and others, with all the different Ministry titles over history.



Therefore, the team of researchers of the Memory of Modern Egypt were keen on providing complete and precise documentation of the Administrations and Ministries. Starting from the Administration of Nubar Pasha, who was the first Prime Minister in modern Egyptian history, which was formed in 1878, and until the Ministries of Mohamed Anwar El-Sadat's third and last term in office which ended with his assassination on 6 October 1981.

The section of Administrations and Ministries consists of three sections. The first includes special documents of the Ministry formations of the Prime Ministers and Ministers. The second includes photos of the Ministers, and the third is the biographies of each Minister.

Regarding the documents of the Ministry formations it consists of two groups, latter consisting of Prime Ministers and the other consists of the Ministers. The latter involves every Minister and the Ministries he headed, and the number of office terms whether it was the same Ministry or a different one.

The documents of the Ministry formations comprise the decisions of the Ministry formations, reformations and independence, decisions of the Council of Ministers in addition to changes that took place in the Ministers movements in every formation.

The Ministry formations differentiated depending on the changes of the Governmental system and the political background of Egyptian affairs. After the decisions were made by the Khedive or Sultan followed by the King, under the Republican form of government, the decisions were made by the Revolutionary Leaders Council or the President. Before the Revolution broke out, it was noticeable that the Ministries were formed according to a letter from the Ruler to a person in charge, who then replies with another letter of acceptance, then he presented the Ministry formation. However, in the Republican system the process is different. Also, new Ministries were added to accompany the unity between Egypt and Syria such as the Central Executive Ministries, besides the increased establishment of Ministries of the State left untitled or without a clear specification, or added to a Ministry already existing.

Moreover, the second section comprises pictures of the Prime Ministers during their terms of office and other collections of pictures of Ministers of Irrigation, Internal Affairs, Agriculture, Health, Finance, and others. Additionally, there are a number of albums designating each Minister during his meetings with other Ministers or public figures, during his visits, in office or with the family. Yet, it is a sort of visual documentation to the lives of the Ministers. For example, the Memory of Modern Egypt website photo albums of Saad Zaghloul, Mahmoud Fahmy El Nokrashy, Ahmed Maher, A'isha Rateb, and others.

The third and last section consists of the biographies of the Prime Ministers and Ministers. The biographies outline each figure's birth, childhood, education, certifications, appointments, the Ministries he headed (dated), and his accomplishments whether in office or in general. Furthermore, the biographies include the significant publications, his hobbies, and lastly the date he passed away.



Political Parties and Organizations

Throughout history, political parties have always been the sole safeguard to thwart the rule of autocracy and dictatorship. There is no doubt that partisan competition leads to the development and advancement of the society as a whole. The main motives that give rise to political parties are the differences among people in terms of political, social and economic interests. Parties also represent distinctive thought, customs, traditions, values and principles.

Since their emergence in Egypt in the 19th century, political parties were the outcome of historical, national and political events that coincided at the time when Egyptian institutions of governance started developing, such as parliament, ministries, syndicates, and more.

The rise of political parties in Egypt came about through a number of phases. The first of these was the phase of political parties prior to the 1919 Revolution, with the emergence of clandestine societies and organizations, which remained secret at first then began declaring their political goals, until political parties developed. The first of these parties was the Old National Party, established on 13 April 1879. This was followed by a variety of parties that differed in structure, organizational power, popular base and political orientations. There were about 11 political parties as shown in the following Table:

Date of Establishment	The Party
13 April 1879	The Old National Party
5 July 1907	The Free National Party
December 1907	The Egyptian Republican Party
9 December 1907	The Constitutional Principles Reform Party
27 December 1907	The National Party
21 September 1907	The Umma Party
2 September 1908	The Independent Egypt Party
October 1908	The Party of Noblemen
1909	The Blessed Socialist Party
July 1909	The Labor Party
February 1910	The Constitutional Party



All the Parties that were established in Egypt between 1907 and 1910 were just the beginning for the establishment and proliferation of political parties in the

country. They were, however, at the time governed by the framework of objectivity established in the country, and represented in the British Occupation and the official Egyptian dependence on the Sublime Porte in Istanbul.

The second phase is the period following the 1919 Revolution, in particular in 1921 when the Egyptian Communist Socialist Labor Party and the Constitutional Liberal Party were established. A further number of political parties were established at the time, in particular after the issuance of the Declaration of 28 February 1922 which acknowledged Egypt's independence. This was followed by the issuance of the 1923 Constitution which stated that the system of rule in Egypt was a constitutional monarchy based on multiple parties and a number of liberal democratic principles.

Date of Establishment	The Party
1921	The Egyptian Communist Socialist Labor Party
1921	The Constitutional Liberal Party
1922	The Wafd Party
10 January 1925	The Union Party
17 November 1930	The People's Party
21 October 1933	Misr El Fatah Party
1938	The Egyptian Fella Party, changed to The Social and Economic Fella Party
4 January 1938	Saad's Authority
November 1938	The People's Union Party
1943	The Wafd Mass Party
December 1949	The Egyptian Communist Party
1950	The National Women's Party
1952	The Political Women's Party

This was followed by the third phase, namely the phase of the single political party system which was launched with the 1952 Revolution and extended until

1976. During that period, the Revolutionary Command Council destroyed the old political system and assumed control of all the authorities of the State until a new constitution was issued. On 13 January 1953, the Revolutionary Command Council issued a decree towards the establishment of a 50-member committee who would draft a new constitution in agreement with the Revolutionary goals. On 16 January 1953, a decree was issued dissolving all political parties and confiscating their assets for the benefit of the people. A three-year interim period followed.

With the issuance of the Law of 16 January 1953, Egypt entered the single political party phase and the country witnessed the emergence of a number of organizations, as follows:

1. The Liberation Organization
2. The National Union
3. The Arab Socialist Union.

These organizations enjoyed a number of features, most importantly:

- The absence of organized political competition
- The presence of a single legitimate political organization in the country: The Liberation Organization (1952–1956); The National Union (1956–1961); The Arab Socialist Union (1962–1976)
- The Centralization of Power
- The predominance of the Executive Authority over the Legislative Authority
- Banning the right to organized political opposition.



President Gamal Abdel Nasser at the Socialist Union General Assembly, 1960.

This system was characterized by an imbalance between politics, the administration, and the growth of administrative and executive institutions (such as the bureaucratic apparatus, the police force and the army) which by far outweighed the institutions of engagement (the political regime, the legislative body and voluntary organizations).

When President El-Sadat assumed power, the fourth phase began. El-Sadat introduced a number of radical changes in the regime. These began with the event of 15 May 1971, through which El-Sadat rid himself of the “Centers of Power”. A group of people disloyal to President El-Sadat, headed by Aly Sabri, Abdel Mohsen Abul Nur, Mohamed Fawzy, Shaarawy Gomaa, Samy Sharaf and Amin Howaidy, had dominated the Socialist Union. President El-Sadat overthrew and arrested them, then put them on trial in what came to be known as the People’s Tribunal.

In the wake of the victory of 6 October 1973, President Mohamed Anwar El-Sadat presented an action plan to develop the Arab Socialist Union in terms of its political form. The deliberation of the action plan led to the issuance of a decree by the General National Conference of the Socialist Union permitting the establishment of political platforms within the Socialist Union, since they were to be opinion platforms that would adhere to the basic principles of the Revolution.

In January 1976, President El-Sadat appointed a Committee for the Future of Political Action to study the platforms and their role in promoting democracy. The Committee consisted of 168 members, and convened for 16 meetings in the period 2 February – 9 March 1976. The meetings concluded that it was essential to develop the Arab Socialist Union and provide it with further effectiveness through the establishment of the platforms. Thus, President El-Sadat allowed, in March 1976, the establishment of three platforms, which represented the Right Wing (The Free Socialist) headed by Mustafa Kamel Murad, the Center (Arab Socialist Egypt) was headed by Mamdouh Salem, and the Left Wing (The National Progressive Unionist Organization) was headed by Khaled Mohey el-Din. These three platforms ran for parliamentary elections during the summer of the same year.

The Three Political Platforms (24 March 1976)

The Head	The Platform
Mustafa Kamel Murad	The Right
Mamdouh Salem	The Center
Khaled Mohey el-Din	The Left

The fifth and final phase was that of the multi-party system, which was an extension of the three political platforms phase. It started with the first session held by the People's Assembly on 11 November 1976, when President El-Sadat declared the conversion of the three platforms into political parties.

On 7 July 1977, the Political Parties Law No. 40, which was intended to regulate the establishment of political parties.

In 1980, Article 5 of the 1971 Constitution was amended. It had stated that the Socialist Union was the sole political organization in the country, to keep abreast with transformation to a multi-party system. The amended Article stated that "The political system in The Arab Republic of Egypt is based on multiple parties within a framework of the basic elements and principles of the Egyptian society as stipulated in the Constitution, and the law regulates the political parties."

A list of the political parties that emerged under El-Sadat's regime

Date of Establishment	The Party
7 July 1977	Arab Socialist Egypt
7 July 1977	Free Socialist Party
7 July 1977	The National Progressive Unionist Organization
4 February 1978	The New Wafd Party
1 October 1978	The Democratic National Party
11 December 1978	The Socialist Labor Party

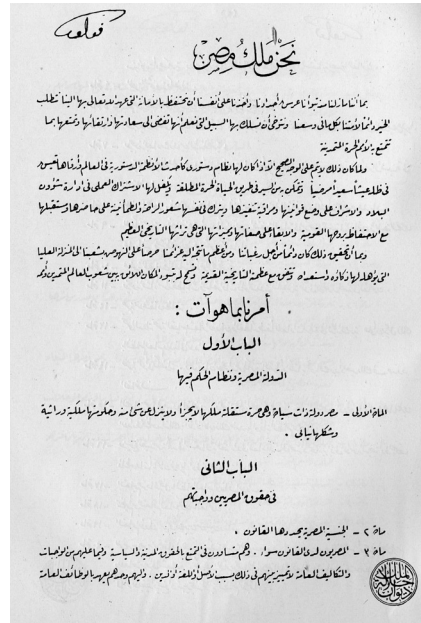
The Egyptian Constitutions

Followers of Egypt's modern history will realize that the Egyptian people are constitutional people. They are people who have, for a long time, fought

for a constitution, a struggle that will remain a bright spot in the modern and contemporary history of Egypt. There is no doubt that in the wake of the French Campaign on Egypt, the Egyptian people proved that they had assimilated the lesson of democracy, and had become determined that things would not revert to an earlier state of affairs. Egypt was not going to become an Ottoman feudal State again; thus the Egyptians chose Muhammad Ali as their ruler. Since parliamentary life means that the people choose who will represent them, defend their rights and reform their lives, the fact that the Egyptians chose their ruler became an epitome of democracy. In the wake of the Egyptian people's revolt against the Ottoman Wali, Khorshid Pasha, in May 1805, forcing him to surrender the rule of Egypt, the Sheikhs of Al Azhar convened and declared Muhammad Ali the ruler of Egypt. Sultan Selim III was forced to acknowledge the declaration. Muhammad Ali's rule was based on three basic conditions:

- Respecting the law.
- Governance by Shura (consultation).
- Representing the public will which has the power to appoint or depose rulers if they do not uphold the law and the rule of Shura (consultation). The declaration of these three conditions, and Muhammad Ali's acceptance thereof, formed the cornerstone for a parliamentary constitutional life.

Egyptian constitutions began with Muhammad Ali issuing the Basic Bylaws of the Supreme Council in 1825. In July 1837, Muhammad Ali issued the *Siyasatnama* Law to regulate the internal governance affairs and establish the duties and responsibilities of the various offices. It was the first step towards organizing the Egyptian administration and government under Muhammad Ali.



Constitutional document, 1923.

On 22 October 1866, Khedive Ismail issued the Basic Bylaws and Regulatory Bylaws for the Consultative Council of Representatives (the Shura Council). In 1883, the Egyptian statute known as the Laws of 1 May 1883 was issued, by force of which the General Assembly and the Legal Consultative Council (the Shura Council for Laws) were established. This was followed in July 1913 by the issuance of the new Statute, which stipulated the establishment of the Legislative Assembly.

The Constitution of 1923, the most famous in Egyptian constitutional life, was a positive step and landmark on the road to an Egyptian parliamentary life and its development. This was further enhanced by the election of the first Egyptian parliament based on political parties. Then came the Royal Decree of 22 October 1930, ordering the annulment of the 1923 Constitution, and the dissolution of the Parliament and the Senate. A new constitution, the Constitution of 1930, was declared, thus forming the final step in a series of upheavals against the 1923 Constitution.

On 12 December 1935, a Royal Decree was issued stipulating that the Constitutionality of the Egyptian Kingdom was established by Decree 42 of 1923, which meant a return to the 1923 Constitution.

The Constitution of 1923 remained operational in Egypt until the Revolution of 23 July 1952, when the Revolutionary Command Council declared in December 1952 the fall of the 1923 Constitution. The General Commander of the Armed Forces and the Leader of the Revolution, General Muhammad Naguib, issued the Interim Constitutional Declaration on 10 February 1953. It was not long after the issuance of the Interim Constitutional Declaration that what came to be known as the March 1954 Crisis broke out. The Crisis erupted between President General Muhammad Naguib and the other members of the Revolutionary Council, led by the founder of the Free-Officers Movement, Colonel Gamal Abdel Nasser, and finally resulted in November 1954 in the dismissal of General Muhammad Naguib. The Revolutionary Command Council, under the leadership of Gamal Abdel Nasser, assumed the authorities of the President until the issuance of the Constitution of 16 January 1956.

However, on 1 February 1958, the United Arab Republic (UAR) as well the fall of the 1956 Egyptian Constitution and the 1950 Syrian Constitution were

declared upon a referendum in both countries towards the establishment of a unified State. The unification was declared, to be followed by the issuance of the new Constitution of 1958 issued by the President on 5 March 1958.

After Syria's withdrawal from the UAR in 1961, the 1958 Constitution faced a devastating shake. Consequently, the President issued a Constitutional Declaration on 27 September 1962 for the political regulation of the State's supreme powers. The Declaration functioned as a partial amendment of some of the Articles on the 1958 Interim Constitution.

On 24 March 1964, President Abdel Nasser issued the Interim Constitution of 1964, until the Egyptian National Assembly would draft the permanent constitution of the United Arab Republic.

After the passing away of Abdel Nasser on 28 September 1970, the political system faced great challenges. The predominant view was that Abdel Nasser's Vice-President, Mohamed Anwar El-Sadat, should take over. On 7 October 1970, the National Assembly endorsed the nomination of El-Sadat to succeed Gamal Abdel Nasser as President of the Republic.

Since assuming power, El-Sadat started taking a number of decisions by which the authorities of the President shrank and the authorities of the political institutions increased. At the same time, their impact on political participation and on endowing the citizens with further rights and freedoms increased. El-Sadat's paradigm turned full circle when he invited the National Assembly to convene on 20 May 1971 to draft the new permanent constitution for the Arab Republic of Egypt and put it up for a public referendum. On 11 September 1971, the Permanent Constitution of the Arab Republic of Egypt was issued after a referendum. A new phase of Egypt's modern and contemporary history began.

The Development of Egyptian Parliaments

With the advent of the French Campaign on Egypt in 1798, Napoleon Bonaparte, for the first time, involved the Egyptians in some decision-making processes. His aim was to gain the confidence of the Egyptians in confronting the Mamluks. Thus, the Cairo Diwan, which consisted mainly of senior Azhar

scholars, was formed. Napoleon formed the first such Diwan on 25 July 1798, which included eight members, namely the following Sheikhs: El Sharkawy, El Sawy, El Bakry, El Fayoumi, El Arishy, El Sarsy, El Amir and Mahdy.

Many Diwan systems followed; for when Napoleon abolished the Cairo Diwan, he established a new dual system that consisted of a “Public Diwan” and a “Private Diwan”. Both Diwans continued until the withdrawal of the French Army from Cairo on 6 July 1801.

Then came the era of Muhammad Ali in 1824. He established the Supreme Council, and on 27 November 1824, issued a decree from the Khedive to Katakhdha Bek, President of the Supreme Council, towards the establishment of the Council, the conduction of its deliberations and the treatment of its members.

With the gradual success of the Supreme Council, Muhammad Ali Pasha started to extend the representativeness of the Supreme Council, and ordered the establishment of an entire council consisting of the elected seniors of the Egyptian villages. The new council consisted of 99 Sheikhs of the notables representing the rest of the Egyptian areas. Muhammad Ali then added another 33 appointed members, thus totaling the number of members at 157.

This experience was one of the first attempts through which the earliest parliamentary developments appeared, aiming at regulating the relationship between ruler and ruled. On 22 October 1866, Khedive Ismail established the first representative parliament, namely “The Consultative Council of Representatives” (The Shura Council of Representatives), in the actual sense of the word and in



Rare photo of one of the sessions held by the Legislative Assembly in 1913.

accordance with modern Western models adopted in the establishment of elected legislative institutions. These were based on the representation of an electorate to express their interests in the face of the Executive Authority. This was part of Khedive Ismail's modernization scheme, which aimed at establishing a sound parliamentary life that truly expressed the aspirations and interests of the various classes and strata of the Egyptian people.

The Consultative Council of Representative, which is deemed to be the true beginning of parliaments in Egypt, consisted of 76 members elected for three years. Thus, Egypt heralded a new era.

The speech which Khedive Ismail delivered at the opening ceremony of the Consultative Council of Representatives:

“It may be known that when my late grandfather assumed the rule of Egypt, he found it devoid of any signs of urbanization and found its people deprived of security and comfort. He, thus, keenly motivated the establishment of people’s security and the civilization of the country, and safeguarded the necessary means to achieve that. God blessed him, for his intentions to establish the urbanization of Egypt were noble. My father was a great help and supporter during his lifetime, and when the rule of Egypt fell to him, he followed in his father’s footsteps to complete those great endeavors diligently and assiduously. Had he lived longer, he would have seen it all through to the end.”

Under Khedive Tawfiq, the Consultative Council of Representatives was transformed into the Egyptian Council of Representatives, which issued the Code of 7 February 1882. The Code was an actual expression of the Representatives' wishes for Egypt's political system. However, the British decided to demolish the parliamentary system under the pretext of pacifying conditions in Egypt. They replaced it with another system through the councils established by force of the two laws issued on 1 May 1883. These two laws were the outcome of Lord Dufferin's, British Ambassador to the Sublime Porte, report submitted to the British Foreign Secretary, Granville, on 6 February 1883. This was followed by the issuance of the two laws of 1 May, based on this report. They included a new system adequate for the British presence in Egypt, namely the Consultative

Council of Laws. It consisted of 30 members, 14 of which were permanently appointed by the Khedive. The Speaker and one of his deputies were chosen from the 14 appointed members, while the remaining 16 members were elected, and the second deputy was chosen from among them. The General Assembly was of a broader scope than the Consultative Council of Laws, whether in terms of the number of members, or in terms of the number of elected members. It consisted of 82 members, 46 of which were elected. The remaining members were appointed based on the members of the Consultative Council of Laws and six Ministers.

By 1913, the new Organic Law was issued, stipulating the establishment of the Legislative Assembly which was to replace the General Assembly and the Consultative Council of Laws. It consisted of members in accordance with the posts they held. These included ministers, as well as elected and appointed members. The elected members counted 66 members, and 17 members were appointed. Membership was valid for 6 years.

This was followed by the new constitutional phase which began with the declaration of the 1923 Constitution on 19 April 1923. This Constitution was a great transition towards a sound parliamentary life in Egypt, as it was issued following Britain's official recognition of Egypt as an independent sovereign State. This had not been the case before. The Constitution stipulated that legislation was the sole right of parliament, granting the King the right to object. At the same time, the Constitution granted the parliament the right to monitor the actions of the Executive Authority. Under the 1923 Constitution, the Parliament was made up of the Council of Representatives and the Senate.

However, the 1923 Constitution was repealed by the issuance of the 1930 Constitution on 22 October 1930, which did not survive for long. The King was suffering from increasing pressures because Egypt rejected him and the political system by which he had come to power. Thus, Royal Decree No. 27, issued in 1934, annulled the Constitution of 1930 and dissolved the two Houses of Parliament that had been established under it. This was a natural outcome in response to the people's will. On 19 December 1935, Royal Decree No. 142 was issued in 1935, reverting to the 1923 Constitution.

When the Army officers started their Revolution on 23 July 1952, the Revolutionary Command Council declared the annulment of the 1923 Constitution on 10 December 1952.

Egypt entered an interim phase, which lasted until late President Abdel Nasser declared the new constitution on 16 January 1956. It aimed to regulate State authority through stability, and was known as the 1956 Constitution. It adopted the Republican parliamentary system of rule, which is based on the strengthening of the role played by the parliament. Based on this Constitution, the first parliamentary council of the Revolution was formed, and it convened for its first session on 22 July 1957. It was known as the National Assembly (*Maglis El Umma*), and continued until 10 February 1958, when it was superseded by the Joint National Assembly under the March 1958 Constitution issued following the unification with Syria. The Joint National Assembly continued until 22 June 1961.



Photos of sessions held by the People's Assembly and the Shura Council during El-Sadat's rule.

With the fall of the unification between Egypt and Syria, the Interim Constitution was issued in March 1964. Under it, the elected National Assembly was established, which consisted of 350 members, in addition to 10 members appointed by the President.

When late President Mohamed Anwar El-Sadat assumed power, he issued a number of decrees by which the powers of the President began to recede, and the powers of the political institutions, as well as their impact, their ability to allow the political engagement of the public and the citizens' rights and freedoms increased. With the invitation of the National Assembly on 20 May 1971 to draft the permanent constitution of the Arab Republic of Egypt (ARE), and presenting it to the Egyptians in a referendum for approval, the cycle became complete. On 11 September 1971, the permanent Constitution of ARE was issued after the referendum, to launch a new phase of Egypt's modern and contemporary history. Under the Constitution of 1971, elections for the People's Assembly were held. The Assembly convened for its first session on 11 November 1971, and it was the first parliament to complete its legislative session of five complete years according to the Constitution.

In the opening session of the People's Assembly on 11 November 1971, President El-Sadat declared that the time had come for the three political platforms to become political parties. This was followed by the issuance of the Political Parties Law of 1977, by force of which Egypt changed from the uni-party system to the multi-party system. Under the multi-party system, the People's Assembly witnessed the Peace Initiative declared by President El-Sadat

at the Assembly on 9 November 1977.

The Assembly also approved the two Camp David Agreements on 4 October 1978, and later endorsed the Peace Treaty between Egypt and Israel on 10 April 1979.

This was followed by a referendum held on 19 April 1979, at which the Egyptian people agreed

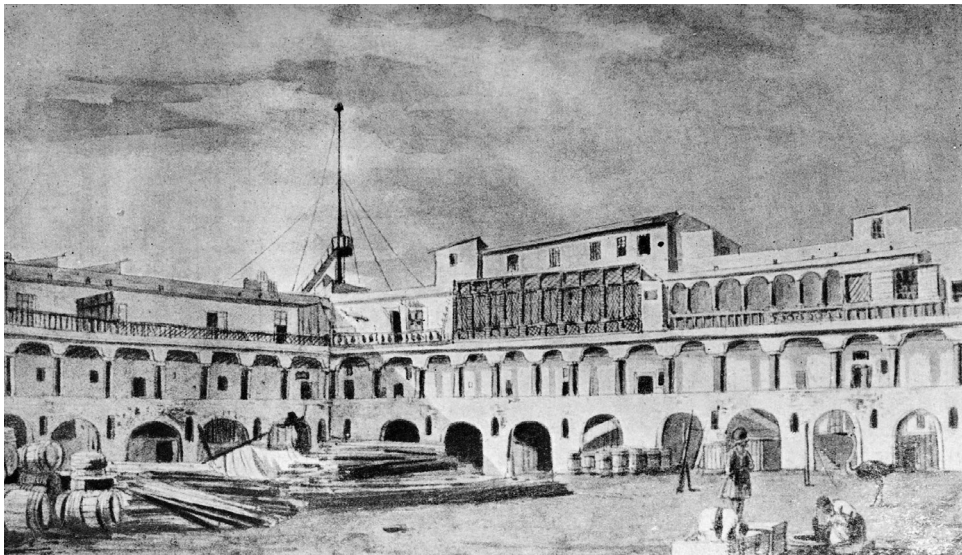


to the establishment of the Consultative Council (The Shura Council). The Consultative Council held its first session on 1 November 1980, and with it the concept of having two legislative chambers in Egypt's parliamentary life returned. A new phase was born, which was characterized by a stability that endowed the structure of the legislative authority. It is shared until today, by force of the Constitution, by the People's Assembly and the Consultative Council.

The Egyptian Navy

One of the Bibliotheca Alexandrina's main contributions is its interest in the history of the Egyptian Navy. Thus, Egypt's Contemporary Memory has dedicated a section to the chronicling of the Navy's history, documenting its major events and pioneers, beginning with the rule of Muhammad Ali Pasha and the establishment of the first Egyptian fleet in modern times, until the rule of late President Anwar El-Sadat which came to an end in 1981.

The earliest forerunners of the Egyptian Navy in modern times go back to the time of the Egyptian–Wahhabi War when Ottoman Sultan Mahmoud II required Muhammad Ali Pasha to subdue the Wahhabi Movement in Hijaz. The role



Shipyard during the reign of Muhammad Ali Pasha.

of that fleet was at first limited to the transfer of supplies and provisions throughout the years of the campaign (1811–1818).

The real birth of the Egyptian fleet occurred in the Mediterranean Sea, when Muhammad Ali intervened in the early 1830s campaign. The establishment of the Egyptian fleet passed through three phases. The first was the phase of purchasing from foreign countries; the second was the phase of building warships in the ports of Europe; and the third phase began when the new shipyard (*El Tersana*) was built in Alexandria under the supervision of French Engineer De Cerise.



During the Peloponnese War, the Egyptian fleet, next to the Ottoman fleet, faced the British, French and Russian fleets in the Battle of Navarino. Despite the defeat at Navarino, Muhammad Ali remained concerned with the strengthening of the Navy by establishing the shipyard in Alexandria.

Prince of the Seas, Mostafa Motosh Pasha, one of the commanders of the Egyptian Naval Fleet during the reign of Muhammad Ali Pasha.

Yet, with the issuance of the Edict of 1841, Muhammad Ali no longer had the right to build warships without the prior permission of the Sublime Porte. Thus, began the time of the Egyptian Navy's demise, and the shipyard no longer operated full force.

At the time of Abbas Hilmi I, the Navy was liquidated. He dispensed with the foreign experts and sent the Egyptian workers to work on the Cairo–Alexandria railway.

Saeed Pasha attempted to revive the Navy when he assumed power. He did, indeed, build a few ships; however, the European countries insisted on the terms of the Edict of 1841, which sent the Navy into oblivion again.

The era of Khedive Ismail is considered to be a time of the Egyptian Navy's revival in both the Mediterranean Sea and the Red Sea. He consolidated the

fleet by having new armored ships built in the shipyards of Austria, England and France. He also reopened the Navy School under the superintendence of British Officer, MacLoub Bek. The era of Ismail also witnessed the first uses of modern underwater warfare, such as torpedoes and seamines in Abu Qir and Rashid, which were used under the supervision of American experts.

However, the Navy started weakening towards the end of Ismail's rule, and further deteriorated during the time of Khedive Tawfiq. With the British occupation of Egypt, the Navy was eliminated, the ships were dismantled and sold, and the coast guard and the prevention of smuggling were reassigned to the Coast Guards.

In the period between World War I and World War II, interest in naval commerce re-emerged, and the Egyptian Maritime companies were established. During World War II, the Egyptian military and civilian naval institutions partook in the War effort, and they contributed their share of sacrifice in terms of men and supplies.

This was followed by the decision to establish the "Maritime Forces" which were appended to the Ministry of Defense in 1946. The nascent Egyptian Navy took part in the Palestine War of 1948, attacking enemy ports as far as its limited equipment permitted.

The Tripartite Aggression of 1956 led to an increased interest in the Egyptian naval institutions, whether military or commercial. The Egyptian Navy also played its role in defending Egypt in the 1967 War and 1973 War. Egypt's Contemporary Memory was keen on documenting the history of the Egyptian Navy, and therefore attained a rare collection of Naval documents from the time of Muhammad Ali. It also included various pictures that preserve the memory of the most important naval battles in Egypt's history.

The History of Mail in Egypt

The Egyptian Mail is one of the oldest establishments in Egypt with a rich deep-rooted history; Egypt has known mail systems since ancient times.

Mail at the Time of the Pharaohs

The pharaohs had a system for conveying mail internally and abroad. They used foot-messengers who followed the shores of the Nile on their routes through the country. Across the borders, they followed the routes of the caravans and armies.

Mail at the Time of the Ptolemaic Dynasty and the Romans

At the time of the Ptolemaic Dynasty mail was categorized into:

1. Courier: This was to convey the mail of the King, the Minister and the State employees and relied on fast horses.
2. Regular mail: This was to convey the mail among the employees inside the country.

After the Romans took over, the mail system continued without change, though it was not as accurate as it had been under Ptolemaic rule. This continued until the Arabs conquered Egypt.

Mail at the Time of the Arabs

Mail was of special interest to the Arabs; they used it in relaying State news, spying on the rulers, and communicate news to the Caliph. They followed the same system previously established by the Persians and the Ptolemaic rulers. It is even said that Mu'awiya ibn Abu Sufyan was the first to regulate mail in Islam.

The word "mail" in Arabic, *bareed*, is originally a Persian word borrowed by the Arabs from Persian where the word means "severed". The story behind this is that Darius, the Persian King, wanted to distinguish mail-carrying mules from others. Thus, he ordered their tails to be cut off, so that the people would recognize them and not use them for anything else but to carry the mail. The people came to call these mules "*bareed* tail" or "severed tail", from which expression the Arabs borrowed the term and used it to denote "mail".

The mail was also important for the Mamluks who established at each mail post stables for the horses, an inn to provide bed and food, and clerks who superintended the mail tasks. They reported to the Chancery which was in charge of ensuring the speedy delivery of the mail.

Muhammad Ali was the first in modern times to think of establishing the Mail to convey official letters, since he had adopted a centralized administrative system in Egypt. He was, therefore, keen on establishing quick communication with the employees of his Government to issue instructions and receive reports. That is the reason Muhammad Ali was keen on the smooth transmission of official letters between Cairo and the rest of Egypt. He assigned this to messengers who carried the letters on foot under the leadership of Sheikh Omar Hamad, a resident of Cairo. At first the task was limited to Egypt, but was then extended to include Sudan in 1821, after it became subject to Egyptian rule. The transmission of mail was assigned to messengers who rode on camels.

Muhammad Ali Pasha was keen on making Egypt an international mail route. He established a service that he called the “Traffic Department”, as well as mail stations between the capital Cairo and the most prominent centers in Egypt. Outgoing letters at that time were delivered to ship captains, sent via the consuls, or via foreign mail offices, the numbers of which were rising due to the increasing foreign communities in Egypt and the respective privilege laws that protected them. Incoming mail from abroad, on the other hand, would arrive as part of the consular mail in Cairo and Alexandria, where the consulates would undertake the task of distribution to the recipients.

As for private mail at that time, there were non-governmental offices that distributed these letters. In Cairo, the person in charge of this was Sheikh Hassan El Bedaily. There were no specific fees established for the task, but rather, he would determine a payment as he would deem fit. Accordingly, the Government started transferring the people’s letters to middle and Upper Egypt and to the Sudan, for which service it charged a fee of 10 Bars (Two-and-a-half millims) and 30 Bars (Seven-and-a-half millims).

In Alexandria, the number of foreigners increased, and their booming businesses required the establishment of their own mail system which would convey the letters they exchanged with their home-countries. This was undertaken by an Italian named Carlo Mirati, who opened an office in Alexandria and started transferring letters through the ships that arrived in port. He would distribute these letters or send them to their recipients. Thus, when the British Government

decided in 1835 to send mail from England to Alexandria once a month on its way to India, Carlo would send it to Suez where it was handed over to the East Indian Company ships. These would then carry the mail to the recipients. In addition, in 1843, Carlo collected and distributed the mail traveling between Cairo and Alexandria, and later extended the service to the other major cities in the Delta



Using river transportation in the Egyptian Postal Service.

area. When Carlo passed away, he was succeeded in his establishment, which came to be known as the European Mail, by his nephews, the Brothers Chini. They were later, in 1847, joined by Giacomo Muzzi.

When Mohamed Saeed Pasha assumed power, and encouraged the influx of foreigners and free trade, the external mailing activities increased. Within a few years of his rule this project was solidified, and Carlo's successors opened offices in Rosetta in 1854, and extended to other regions in the following years.

Whenever new railways were laid, the Brothers Chini and Muzzi benefited from their existence and used them in transferring mail instead of relying on messengers. They paid the Government a yearly fee for this, which did not exceed 780 pounds.

In 1856, the European Postal Service signed an agreement with the Egyptian Government, which stipulated the transfer of mail shipments in Lower Egypt for five consecutive years as of January 1856. Soon the Agreement was renewed franchising the European company for another ten years on 5 March 1862. The Company had the franchise of transferring mail abroad, whereas the Egyptian Government had no role at all in this project.

The Egyptian Government not only provided the European Postal Company with these privileges, but it also abolished all its offices in the rest of Egypt in

1862. This entailed the dominance of the foreign company over the mail service in the country, whether internally or abroad. The Company recruited a young Italian man, Vitorio Kyofi, from the Torino Postal Service, who had visited most of the mail departments in Europe.

It would seem that the Egyptian Government under Mohamed Saeed Pasha did not realize the importance of Egyptianizing the mail. Thus, the mail system remained under foreign control throughout Mohamed Saeed Pasha's rule.

Mail at the Time of Ismail

Khedive Ismail's ambition to modernize Egypt and make it a part of Europe was overwhelming. He worked on introducing European systems in all State facilities. Since postal services were the most important means for the advancement of commercial and social affairs. Thus, Ismail paid significant attention to the mail system.

Muzzi succeeded in buying his partners' shares and became the sole owner of the European Postal Company. However, after a while he wanted to return home and needed to sell his license to foreign banks. For Khedive Ismail this was an opportunity to Egyptianize the Mail Administration, thus he bought the Mail Authority from Muzzi for 46,000 pounds.



On 29 October 1864, the contract for the sale of the postal offices by G. Muzzi to the Egyptian Government was signed. On 14 January 1865, Khedive Ismail issued a decree endorsing the deal and the profits made by the post offices were added to the State revenues. This was the first step towards the establishment of the Egyptian Postal Service.

Khedive Ismail bestowed the rank of Bek on Muzzi, and retained him as the Director of the Service. He allocated a fair amount for him in the Governmental budget to be spent on the improvement and advancement of the Service.

During the early times of the Service, correspondences were conveyed without any stamps. Thus, Muzzi Bek introduced the first postage stamp in 1866, in accordance with Khedive Ismail's orders. The following is the order as issued by Khedive Ismail to the Minister of Finance on the issue of using postage stamps:

“Since the use of postage stamps in lieu of a fee, as is the case in Europe, is deemed easy and beneficial, the necessary postage stamps have been printed in Europe for use and circulation in this country, under the superintendence of Muzzi Bek, Director of the Egyptian Postal Service. The stamps have recently been shipped in. Since these stamps replace the use of cash when exchanged according to their determined values, we commend the above-mentioned Director to hand over the stamps of known value that have been brought to the Ministry of Finance. They will be kept at the Ministry, and from there the required amounts will be taken in exchange for a receipt from the person taking the stamps, from the treasury of the Ministry of Daily Works to the Ministry of Finance whenever the mentioned treasure received the collective listed prices charged for the sale of the above-mentioned stamps. We herewith issue this Order, to be implemented in accordance with the above.”

Egyptian stamps were produced for the first time in Genoa, Italy, in 1866, in categories of 10 and 20 bars, as well as 1, 2 and 5 pennies. The postage stamps were afterwards Egyptianized when they were printed in Egypt. Thus, in 1867, the second edition of stamps was printed at the Benson Stone Printing Press in Alexandria. The third edition was printed in 1872 at the Bulaq Printing Press.

When Muzzi resigned from the Egyptian Postal Service in 1876, Khedive Ismail appointed British Mr. Cleyar, and bestowed upon him the title of Pasha. Thus, he came to be known as Cleyar Pasha. He worked on reducing the number of employees and on the gradual introduction of Egyptians into the Service. He opened new offices, the number of which soon reached 210 offices, where 830 clerks worked. He changed the distribution of mail from a weekly to a daily basis between Cairo and Alexandria, as well as all other significant destinations.

In 1863, a maritime shipping company was established entitled “Azizeya Company”. It transferred mail to Istanbul instead of using Austrian liners as previously. In 1873, Khedive Ismail bought shares in the Company, and turned

it into a governmental service that came to be known as the “Khedivial Mail Steamers” (*Wabourat El Bosta El Khediveya*). Thus, the scope of the Postal Service widened, and it owned 26 large liners that carried passengers and mail between Egypt and the Mediterranean shores in Syria, Anatolia, Greece, the Dardanelles, and the Bosphorus, as well as the ports of the Red Sea. Thus, the mail service expanded, and the Egyptian Postal Service owned postal offices in Istanbul, Jeddah, Izmir, Gallipoli, Beirut, Kavala and Thessaloniki.

Route Lines

Due to the impossibility of reaching places that were far away from the railway lines, on 1 May 1899, the Route Lines System was established. Thus, a person (known as *El Tawaf*) would be assigned to deliver the mail to remote areas on foot. By 1931, there were about 384 such route lines, and the number of stations along the lines amounted to 3164 lines.

The Egyptian Postal Service remained independent of the international postal services, until the first treaty was signed with the Austrian Postal Service, followed by another with the Italian Service. In 1873, a third treaty was signed with the Royal Mail of England, and in 1874, the Egyptian Service joined the General Postal Union (which later became the Universal Postal Union).

On 15 September 1874, the First International Mail Conference was held in Bern, and was attended by representatives of the countries that had contributed to the establishment of the General Postal Union. Egypt was one of the first nations to contribute, together with Austria, Belgium, Britain, Denmark, France, Greece, Spain and the USA.

The most important resolutions of the Berne Convention included:

1. The establishment of the General Postal Union.
2. To cancel all fees for the exchange of correspondences and to consider these the entitlement of the country from which the correspondences originate.

3. To unify the mailing fees in all the countries that are members of the Union.

Furthermore, Article 18 of the Berne Treaty stipulated the necessity of holding international conferences for mail services. Thus, Egypt was a pioneering nation in engaging in the universal mailing system which started in Europe in the late 19th and early 20th centuries. It is also considered the only Arab and African State that undertook the organization of the Tenth International Mail Conference in 1934, which coincided with the 70th anniversary of the establishment of the Egyptian Postal Service.

Airmail

In August 1921, the first airmail service to convey regular correspondence between Cairo and Baghdad by plane was established. It was transported by the Royal British Air Force, and the airmail would travel twice a week from Heliopolis. In December 1926, the Imperial Airways replaced the Royal Air Force. At first, the Postal Service was attached to the Ministry of Works, but was then transferred to a number of other ministries. In December 1865, it was finally attached to the General Authority of Finance.

On 28 September 1867, the Service was placed under the superintendence of the President of the Council of Provisions, the Minister of Interior and the Minister of Finance. On 19 May 1875, it was transferred to the Ministry of Justice and Commerce; and on 19 December 1878, it was attached to the Ministry of Finance. The bylaws regulating the mailing tasks were issued upon the approval of the Ministry of Finance on 21 December 1865, stipulating that the conveyance of letters and the issuance of stamps would be the monopoly of the Egyptian Government.

In March 1867, a directive was issued to all postal offices making the employees' uniform obligatory. Thus, each employee now had two uniforms: one for the daily job, and one for the official events and ceremonies. Modifications including the type and the style were later introduced.

In 1919, Law No. 7 was issued, for the establishment of the Ministry of Transportation, which included the railway, the telegraph, the telephone services, the postal service, the port services, the roads and the air transport.

In 1931, a comprehensive law was issued that tackled all the fees required for the conveyance of mail. In the same year, the headquarters for the mail service was moved from Alexandria to Cairo into the building off Ataba Square, where it still exists today.

In 1957, Presidential Decree No. 710 was issued, to establish the Egyptian Postal Authority which replaced the Postal Service.

Egyptian Railway

The history of the Egyptian Railway is part of the early renaissance of the economic life of Egypt. All Egyptians should read it to know how Egypt's progress was one main reason for its urbanization. The railway, in Egypt, played a major role in bringing civilization to all parts of the Nile Valley. Furthermore, Egypt kept pace with the developments achieved by the greatest railways in the world. Thus, it adopted the latest systems and inventions while endowing these with the local character of the country.

This is the reason “Egypt’s Contemporary Memory” website offered a review of the emergence



Robert Stephenson, the first to establish railroads in Egypt.

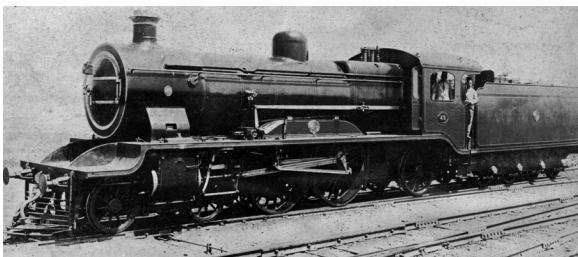
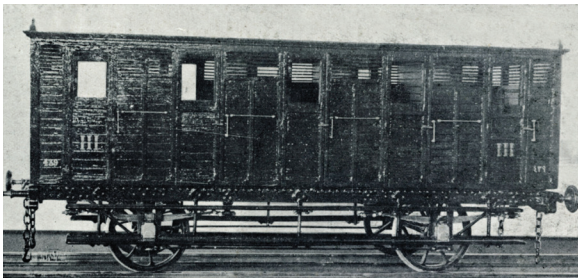


The Railway Station in Cairo (*Mahatet Masr*).

of the railway in Egypt. Indeed, the history of the railway in Egypt is a wonderful part of the history of the railway itself. That is why an interest in the history of the railway is an interest in one of the tools of the modern age which have enabled Egypt to pre-empt other nations in using and promoting it.

The Memory first dealt with the importance of Egypt's geographical position for world trade. Since it is at a natural meeting point between Asia, Europe and Africa, it acquired special importance and became a major commercial center. The Memory, then, tackled the establishment of the railway in Egypt and the beginnings of the iron route between Ein Shams and Suez, as well as the parts that the railway consisted of, and the competition it faced from other forms of transportation, namely the navy, the land and air transport. It next discussed the railway lines, the first of which was the Alexandria–Cairo line which was launched in 1856. This was followed by the Suez line, and the idea to link all the capitals of Lower Egypt with a network of railway lines emerged.

The Memory, then, reviewed the most important railway lines in Upper Egypt under Khedive Ismail, which became operational in 1867. These included the Suez line, the Qalyoub–Qanater line, the Qalyoub–Zaqaziq line, the Damietta



Models of old Egyptian railroad cars.

line, the Desouk–Zifta line, the Khatatba line, among others. However, due to the deficiencies that affected the financial state towards the end of Ismail's reign, these lines were subjected to international surveillance by a mixed board of directors in 1876. The Memory also reviewed the major railway bridges that had been constructed across the Nile, such as the Bridge of Kafr El Zayat, the Bridge of Banha, the Bridge of Desouk, the Bridge of Mansoura, the

Bridge of the Qanater, and the Bridge of Imababa. It further elaborated on the Egyptian–Sudanese lines.

The Memory, moreover, dealt with the initial attempts at reforming the railway in the period 1883–1914, in the wake of great loss and damage it sustained at the time of the Orabi Revolution and the role it played during World War I. It also dealt with the railway companies used by the Egyptian Government, which tended to a policy of monopolizing the railway roads. The Government had also provided monopolizing companies with the privilege of exploiting the agricultural lines in certain regions, while it retained the authority to establish railway roads in these regions.

The Memory highlighted the Railway Conference at which the use of mechanical means in the maintenance and renewal of the railway lines was examined, as well as the means to increase the distances covered by a locomotive from one maintenance service to the next, including its suspension. The Conference also discussed the distribution of merchandise wagons, and the ways to reduce the durations of their running empty, while offering examples of implementing scientific methods in achieving railway interests and in the solidarity of its workers to increase its efficiency. The Conference showed the impact of this on the profits gained, as well as the competitiveness or the cooperation between transportation by railway or by air, or transportation by railway along the main roads, and finally the use of cars on secondary railway lines.

The Memory also presented a number of pictures that show old train carriages, railway bridges, and the railway stations in Cairo, Alexandria, Aswan and Luxor.

The Secret of Egyptian Currency in Two Centuries

The 19th and 20th centuries witnessed the crystalization of the contemporary Egyptian personality, in its political, economic and social aspects. Ever since Muhammad Ali Pasha established the foundation for Egypt's modern renaissance, Egypt has been revealing its characteristics and its deep-rooted cultural heritage.



Egyptian currency.

Money was one aspect of this distinctive personality, for the money in circulation in Egypt reflected the features of the country's political, economic and social history. Egyptian money is a record of Egypt's political subordination to the Ottoman State, as well as of economic events such as the inauguration of the Suez Canal and King Farouk's first wedding, as well as other events witnessed by Egypt throughout two centuries.

Money as a Sign of Power

Since Egypt was an Ottoman province, the ruler of Egypt was not entitled to stamp his name on the currency, since the currency was a symbol of power. No one but the Sultan was entitled to issue coins stamped with his name. This is the reason the rulers of Egypt in the Modern Age did not record their names on Egyptian currencies, not even during the heyday of their rule. There was a single attempt by Mohamed Saeed Pasha to stamp his name on coins, but Egyptian currencies continued to be stamped with the Ottoman Sultan's name until the Declaration of the British Protectorate on Egypt in 1914, when the names of Egypt's rulers were stamped on the coins.

This period is characterized with the circulation of souvenir European coins on the occasion of the inauguration of the Suez Canal, as well as the circulation of banknotes in Egypt that functioned as bonds, the value of which was payable to the holder.

Muhammad Ali and the Reform of Egyptian Currency

The regulation of Egyptian money began at the time of Muhammad Ali Pasha. Despite the great amount of power and authority achieved by Muhammad Ali in ruling Egypt, and his success in establishing a far-reaching State that extended from the borders of Anatolia in the North to the southern borders of Sudan in the South, and from Najd in the East to Baraqa in the West, he did not stamp his name on coins. During his time, Ottoman money was circulated, which carried the name of Egypt as the place of minting.

When Muhammad Ali Pasha assumed power in Egypt, he issued an edict in 1220 AH/1806 CE, in which he specified the currencies in circulation in Egypt,

that were legally recognized, namely: the Mahboub, the half Mahboub and supporting bronze coins.

However, the state of monetary chaos that Egypt had witnessed before Muhammad Ali Pasha endured during his time, as Al Jabarti states relating the events of 26 Zil-Hijjah 1220 AH/1806 CE.

In 1808, Muhammad Ali Pasha issued a decree determining the exchange rate, in which the exchange rate for the Venetian ducat was estimated at 8 piasters. Yet, the monetary state remained in turbulence until 1831 when Muhammad Ali Pasha issued a decree stipulating the issuance of an Egyptian currency based on the bi-metal system. Under the decree, coins were minted in gold and silver, each of which had limitless power of remission. In other words, a debtor may pay back a debt, no matter how high its value, using coins or other currencies made of these two elements. It was decided that the gold weight would be valued at 15.52 times its equivalent of silver. The Egyptian monetary unit was a gold piece valued at 20 piasters, which was named the golden real, while the silver piece of 20 piasters was known as the silver real.

Muhammad Ali Pasha further monopolized the coinage of currencies. However, this reform failed, which led Muhammad Ali to establish a bank in Alexandria the duty of which was to determine the true value of the coins circulating in Egypt.

Though the self-same decree did not state anything pertaining to the Egyptian pound, it was similarly coined, and started usage in 1836. Thus, Egypt came to know a number of monetary forms of different categories.

The name of the Egyptian pound emerged from the fact that the 100 piasters were equivalent to the old English pound, which was first coined in 1663. It was dubbed guinea after Guinea, a country along the Eastern coast of Africa, which was one of the most important sources for gold which was used in producing the British gold pounds.

The Egyptian Mint, the *Darbakhana*

The issuance of these monetary forms was helped by the Mint at the Mountain Citadel next to the Courthouse. Muhammad Ali Pasha ordered its renovation

in 1227 AH/1812 CE, and then again in 1243 AH/1828 CE. It hosted a large number of manufacturers and workers, which reached in 1227 AH/1812 CE around 500 workers.

The First Monetary Issuance to Carry the Name of an Egyptian Ruler

The era of Mohamed Saeed Pasha witnessed a monetary issuance in 1279 AH/1862 CE, the value of which was 20 baras. It carried Mohamed Saeed Pasha's name as ruler of Egypt, the word Egypt as the place of minting, and the Egyptian emblem at the time, the crescent and the star. The minting of the currency was carried out in the Mints of Europe.



This is considered the first monetary issuance to carry the name of an Egyptian ruler in modern times, despite Egypt's subordination to the Ottoman Empire.

Coins Commemorating the Suez Canal

The time of Khedive Ismail witnessed the issuance of commemorative coins on the occasion of the inauguration of the Suez Canal. Minted in France, the coins carried the name of Egypt as the place of Minting.



Egyptian currency.

British Occupation and Egyptian Currency

Although Britain occupied Egypt in 1882, terminating Ottoman sovereignty over Egypt, Ottoman currency that carried Egypt's name as the place of Minting remained in circulation in Egypt during Khedive Muhammad Tawfiq's time, and were coined in European Mints in Berlin.

Egyptian Banknotes and the Egyptian National Bank

In 1885, a decree was issued that divided the pound into 100 piasters, where one pound and half-a-pound would be produced in gold; and the 20, 10 and 5 piasters made of silver. The Egyptian pound was to become the monetary unit, and weighed 8.5 gm gold.

The most important monetary event, though, came under Khedive Abbas Hilmi II. In 1898, when Khedive Abbas Hilmi II granted Rafael Suarez the privilege to establish the Egyptian National Bank, he also granted him the authority to issue banknotes that would be accepted in payment of Royal fees, with the eligibility of issuing these banknotes in gold upon request.

These banknotes were considered bonds that expressed a commitment of the bank governor to pay the holder of the bond a sum of money valued in gold when requested.

At first, the circulation of these banknotes was slow, since the public were not used to them. The National Bank issued banknotes of 50 piasters, one pound, five pounds, 10 pounds and 100 pounds in the period 1–5 January 1899. This was followed with the issuance of a 50-pound banknote on 21 March 1904.

By 1900, the volume of circulating banknotes had reached about 125,000 pounds, which rose by 1907 to 2,600,000 pounds.

An international designer was commissioned to design the banknotes that were printed abroad.

Money and Events

During the time of Khedive Abbas Hilmi II special banknotes, related to specific events, entered circulation, such as the banknotes issued by Gordon Pasha, the Ruler of Sudan. These had been issued on the occasion of the siege Gordon was subjected to in Khartoum at the hands of Mahdi forces. The banknotes consisted of treasury bills issued by Khartoum or Egypt Treasury; they are the first banknotes in Egypt and Sudan.

Made of flax fibers, the banknotes bore printed phrases on one side using sheeny ink, handwritten by calligrapher Fadl. The notes carried the seal of Gordon Pasha and of the Sudan.

Gordon Pasha ordered the issuance of banknotes at a value of 168,000 pounds. However, he signed in reality only 50,000 pounds, since the Mahdi forces had occupied Khartoum. Gordon Pasha was murdered before completing the signing of the issuance order.

During the Revolution 1919, and due to the difficulties faced in contacting the central authority in Cairo, the inspector at Kom Ombo issued currency bills for circulation. After security was restored, these were withdrawn. The bills were handwritten using red and blue ink on one side of special paper that was not available commercially. They carried the official seal of the inspector.

During World War II, Egypt and Sudan were supposed to be under the leadership of Italy if the Axis countries won the War. There were currencies, known as the Mediterranean Lending Fund for Egypt. Currencies were divided into 5, 10, and 50 piasters; as well as one, 5, 10, 50 and 100 pounds.

The Egyptian Personality of Egyptian Currencies

Egyptian currency continued to carry the name of Ottoman Sultans until World War I, when Egypt's subordination to the Ottoman State was terminated, and Egypt was declared a Sultanate under British protection. Egyptian currency circulated under Sultan Hussein Kamel was coined in British Mints.

The coins circulating under Sultan Hussein Kamel bore his name using the formula "Sultan Hussein Kamel" and the year he assumed the throne in 1333 AH/1914 CE. Thus, the Egyptian monetary unit was freed of the signs of Ottoman dependence.

In 1922, Egypt was declared an independent monarchy, and King Ahmed Fouad I was proclaimed Egypt's first King. Money was coined in his name, and carried a personal profile of him. These currencies were coined in British Mints, until the Mint of Budapest undertook the coining of Egyptian currencies in 1929.

In 1926, the first Egyptian currency with a watermark was issued. It was a 100-pound note. Under his reign the first Egyptian currency was issued that bore the picture of a person, namely 'Am Idriss. The public dubbed this note the Fellah pound.

In 1951, the process of Egyptianizing the currency began in Egypt. The first Governor of the Egyptian National Bank was Dr. Ahmed Zaki Saad, and the National Bank played the role of the central bank of the Egyptian State.

The Customs and Traditions of the Egyptians

Each nation or people have their distinctive customs and traditions that are passed down from one generation to the next. Thus, they become deep-rooted in the people's minds and thoughts. The Egyptians are a nation who most tenaciously uphold their customs, traditions and heritage. These customs and traditions have been preserved by the Egyptians throughout the ages. Even though they may vary in their details from their current forms, their roots go back to older generations. This applies to feasts, religious celebrations, public events, or private events. Each of these is defined by rituals and customs. Among the customs carefully maintained by the Egyptians is the celebration of the holy month of Ramadan, which begins on the evening of the sighting of the crescent. That night a procession of people, accompanied by musicians carrying drums and soldiers, would march from the Citadel to the Judicial Council. The procession would then split into a number of smaller parts that would walk through the streets of Cairo to announce to the people the beginning of the fasting period. At that time, there was no television nor radio that would broadcast live the sighting of the crescent. As for the Egyptian customs during the holy month, these have not changed greatly, with the exception of the means of entertainment, such as going to the cafes, listening to music and playing games. It is also customary in Ramadan for Wakeup-Callers, the *Mesaharaty*, to walk at night through the city, carrying their drums, to announce the time for the late night meal, the *Suhoor*. This has changed today because of the prevalence of satellite channels, and Ramadan series and programs.

For Eid El Fitr, or the Smaller Bairam, people would dress up in their new clothes. It was a tradition for cannons to fire daily during the Smaller and the Bigger Bairams three shots in



celebration. People are used to eating salted fish (*Feseekh*), cookies and pastries (*Feteer*) during Bairam; and some would go to visit the cemeteries, carrying palm fronds and basil, as well as food to be distributed to the poor.

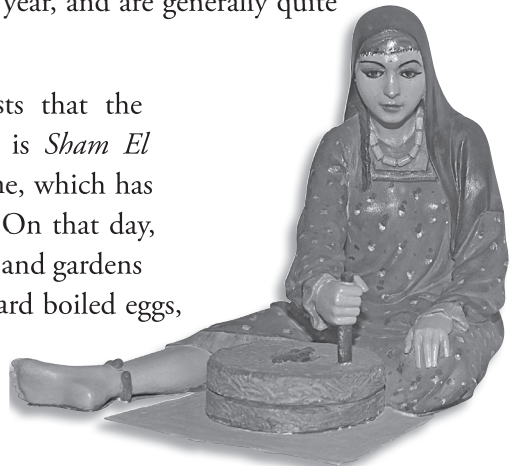
The Bigger Bairam, *Eid El Adha*, is celebrated for four days, starting 10 Zil-Hijjah. Most customs of the Smaller Bairam are followed, though the main difference between the two is that for the Bigger Bairam sacrifices are slaughtered.

Among the important religious occasions Muslims are keen on observing is the Prophet's birthday which extends 2–12 Rabia Awal. The main place for these festivities used to be the Azbakeya Square, where the Dervishes would gather each night for the performance of their rituals.

One of the celebrations we no longer hear about today is the Dosa, an old custom worthy of notice. It was undertaken by the Dervishes, where they would stand closely next to each other, calling out the name of Allah. Then 12 Dervishes would run barefoot over the backs of their peers lying prostrate on the ground, followed by the Sheikh riding on horseback across them all.

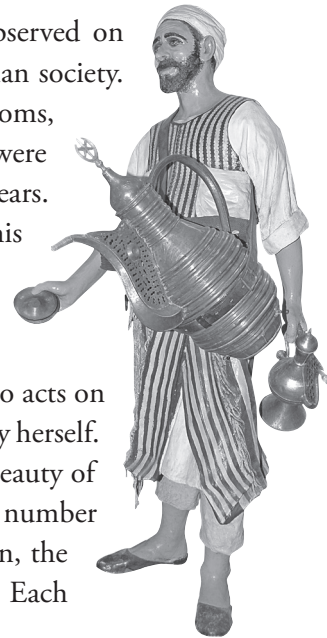
One of the celebrations that is still observed today, however, though not as prevalent as it used to be, are the mawlids of the saints. These abound in Cairo and the suburbs, and are of a public nature. All Egyptians partake in Mawlid El Hussein, Sayeda Zeinab, Imam Shafei, and others. The number of mawlids in Cairo alone count at 80 mawlids each year, and are generally quite similar in the way they are celebrated.

As for the non-religious public feasts that the Egyptians are keen on observing, there is *Sham El Nessim*, the feast of nature and spring-time, which has survived since the time of the Pharaohs. On that day, the Egyptians go out into the fields, parks and gardens for a day of fun and pleasure. They eat hard boiled eggs, salted fish (*Feseekh*), and onion, and take boat-rides down the Nile.



Another celebration that the Egyptians observe is the Night of the Drop. The festivities are held on 17 June, or at times on 18 June. The ancient Egyptians believed that if these festivities were not held to celebrate the flooding of the Nile at that time, the River would refrain from rising and would not flood the land. This is why the Cairenes spend this night on the shores of the Nile.

The private events, on the other hand, can be observed on weddings, which are a very important event in Egyptian society. For the Egyptians, it is characterized by a set of customs, traditions and rituals. These included that the girls were preferred to be young, between 12 years and 14 years. The man was prevented from seeing the girl; rather his mother or a female relative of his would view the girl and then describe her in details to him, in addition to her morals and fine reputation. A female who is a minor and wants to get married, assigns a proxy to who acts on her behalf; a female who is an adult, however, may marry herself. The dowry is determined by the social status and the beauty of the girl. Then the wedding ceremony is held through a number of stages: the marriage contract, the bathing procession, the Henna night, the wedding night, the seventh night. Each stage has its rituals.



The Egyptian clothing changed greatly. Men clothing was baggy and loose fitting, to agree with the hot weather of Egypt. The pauper made their clothes from linen, while the rich wore silk. A man's outfit would generally consist of the following: a shirt, trousers, a vest, a caftan, a belt, a djubbah, a binish, a turban and shoes. With time, changes occurred. At the time of Muhammad Ali, when he sent scientific missions to Europe to acquire learning, some of the selected students started imitating the European style of clothing, and gradually gave up the Egyptian outfit.

A female attire was highly decorated and consisted of a shirt, a belt, a head-cover and shoes. Women used *kohl* to beautify their eyes, and used *henna* on their hands and feet. They wore earrings and bracelets.

One of the things from the Egyptian heritage that has now disappeared is the public bath. Egyptians, at that time, went to public baths that were in the morning for men and in the evening for women. At the baths, women would talk about their family and marital issues. Some of the most important of these baths were, for example, the Wali Bath, the Grand Sultan Bath, the Seven Halls Bath and the Tuesday Bath.

With the many customs, some of which survived while others changed and evolved, the proverb remains. A proverb is a short statement that carries great meaning and is of unknown author. It is handed down from one generation to the next, and reflects various religious beliefs; as well as political, economic, social and cultural aspects. Proverbs remain the vehicle that preserves this rare heritage, in addition to the customs maintained by the Egyptians.



Brothers Ali Amin and Mustafa Amin, founders of *Akbbar El Youm*.

Egyptian Press



In the light of the Bibliotheca Alexandrina firm belief in the importance of the press and its pioneering role in Egyptian society throughout history, the Memory of Contemporary Egypt has dedicated a section to the history and documentation of Egyptian Press, its most important landmarks and pioneers, starting with the rule of Muhammad Ali Pasha in 1805, to the rule of late President Mohamed Anwar El-Sadat in 1981.

The first harbingers of the Press in Egypt were with the advent of the French Campaign in Egypt in 1798. The French established an office for issues to which the Egyptians could

submit the events they came across. These were then published in a newspaper called *Al Tanbeeh* which was the first newspaper to be published in the Arab World.

The newspaper appeared in 1800, and was edited by Sheikh Ismail Khashab, who is considered to be the first Arab journalist. The Campaign, then, published two more French newspapers, namely: *Courrier de l'Égypte*, *La Décade égyptienne*. However, the three newspapers ceased publication after the withdrawal of the French Campaign from Egypt in 1801. No newspaper was published in Egypt until 1827, with the exception of a monthly newsletter published by Muhammad Ali in 1813 entitled *The Khedive Journal*. In 1828, it was transformed into the Egyptian Gazette, the first official Egyptian newspaper.

The Memory includes in its documentation of the Egyptian Press a number of sections. The first section deals with the texts and the content. It tackles the establishment and the development of the most prominent newspapers to be published in Egypt during 1805–1981, as well as the most prominent events witnessed throughout their history. This section also includes biographies of the most eminent figures of Egyptian journalism, and a review of their long journey with her majesty, the Press.

The second section is dedicated to the documents. It includes a collection of rare documents that are published for the first time. These documents are the establishment and licensing papers of the most important Egyptian newspapers: *El Hilal*, *Rose al-Youssef*, *Akher Saa*, *Akhbar El Youm*, *El Gomhureya*, and others. The section of the documents also includes some of the personal papers of the most important figures in Egyptian journalism, most prominently: A royal decree issued by King Farouk I, King of Egypt and Sudan, endowing Abdel Kader Hamza (founder of *El Balagh* newspaper) the rank of Pasha in 1938; a number of handwritten articles by Mohamed El Tabei (founder of *Akher Saa*); a certified copy of the birth-certificate of Ali and Mustafa Amin (founders of *Akhbar El Youm* Establishment); a collection of handwritten letters by Mustafa Amin addressed to his daughters Safeya and Rateeba during his nine-year imprisonment (1965–1974). One of the most interesting documents in this section is a notebook that belonged to Mustafa Amin while in high school at the Khedive School in 1929/1930.

The third section is for pictures, and contains a large number of pictures of the most important figures in Egyptian journalism while performing their job, and at the front as war-correspondents covering the wars Egypt witnessed throughout its history. Some of the most important pictures are one of Mohamed Hassanein Heikal while covering the War in Palestine during 1948. This section also includes rare photos of the most famous photographers such as Mohamed Youssef who Egyptianized photography which was a monopoly of foreign photographers. There is also a rare collection of photos of Hassan Diab (Gamal Abdel Nasser's personal photographer) with President Mohamed Naguib. This section also includes a collection of rare photos of the most famous Egyptian caricaturists and their important works of art published in the newspapers they worked with. Examples include Mohamed Abdel Moneim Rakha (the first Egyptian caricaturist), Hussein Bikar, Mounir Kanaan, Salah Jahin, Abdel Samie Abdallah, Ahmed Thabet Toughan, George Bahgouri, Zohdi el Adawi, and others.

The fourth section includes the front pages of newspapers, in particular the front page of the first issue of the most prominent Egyptian newspapers and magazines, such as: *El Hilal* issued in 1892, *Rose al-Youssef* issued in 1925, *Akher Saa* issued in 1934, *Akhbar El Youm* issued in 1944, and others. This section also includes the covers of *Rose al-Youssef* issues in 1967/1968, and issues of the *El Ithnayn wal Dunia* and *El Mosawer*, both published by *El Hilal* group. In addition, there is a collection of commemorative issues that were out to commemorate specific events and incidents, most prominently the cover of a special issue of *El Mosawer* on Gamal Abdel Nasser. This section also includes the covers of the books written by some of the most famous Egyptian journalists, such as *The History of Islam* by Jurji Zaydan (founder of Hilal Publications); the writings of Ihsan Abdel Koddous; and the writings of Ahmed Bahaa El Din.

The last section is a journalists archive. It contains a collection of the articles written by some of the most important journalists, and as such is a survey of their opinions and attitudes towards particular issues that concerned the Egyptian society. Examples include: The articles of Mustafa Amin's column entitled *Fikra* (An Idea) published in both *Akhbar El Youm* and *El Akhbar*; the articles of Mohamed Hassanein Heikal's column *Besaraha* (Honestly Speaking) published in *Al Ahram*; the articles of Anis Mansour's column *Mawakif* (Attitudes) published in *Akhbar*

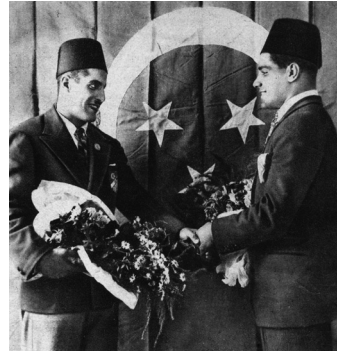
El Youm and *Al Ahram*; the articles of Galal El Din El Hamamsi's column *Dukhan fil Hawaa* (Smoke in Air) published in *Akhbar El Youm*; the articles of Mohamed Zaki Abdel Kader's column *Nahw al-Nour* (Towards the Light) published in *Akhbar El Youm*; and others.

The History of Sports and Sports Clubs in Egypt

The Memory of Contemporary Egypt has undertaken the full and comprehensive documentation of the history of sports and sports clubs in Egypt, including articles. This encompasses the history of the following clubs: Al-Ahly, Al-Zamalek, Al-Ittihad Al-Sakandary, and Tram Al-Sakandary, as a first phase of this huge project. The Memory seeks to fully document the history of all other Egyptian clubs as well, such as Ismaili, El Masry, El Olympi, El Jazeera, which will constitute the second phase.

The sports part of the Memory of Contemporary Egypt consists of two sections. The first is dedicated to the documentation of the history of Egyptian sport clubs, such as Al-Ahly (1907), Al-Zamalek (1911), Al-Ittihad (1914), Al-Tram (1930), in addition to some clubs we never heard of before, such as the Turkish Flag Sports Club, the Hadara Sports Club, the Nubian Union Sports Club, which were established in 1926.

This section contains articles on each club, its establishment, history and development, as well as the Chairmen of the Board, the most prominent games of each Club, as well as many schedules and data on each club. This is followed by the albums of rare pictures and documents of each club, which document a great part of their respective histories and their role in Egyptian sports. In addition, there are pictures of the visits paid by King Farouk, Gamal Abdel Nasser and Anwar El-Sadat to the Egyptian clubs, as well as the celebrations organized in honor of Kings and



Weightlifting champion El Sayed Effendi Nosseir shakes hands with wrestling champion Ibrahim Effendi Mostafa.



El-Sayed Effendi Nosseir, world weightlifting champion.



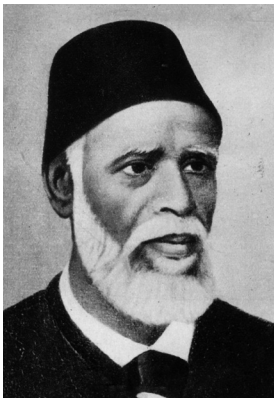
Members of the first Egyptian scientific mission.

Presidents from around the world. The section further includes the list of honors and championships each club won. Next comes the journalism archive of the sports clubs, which includes numerous articles and news stories that documented the history of Egyptian sports clubs in various newspapers, such as *Al Ahrām*, *Al Akhbar*, *Al Mosawer*, *Al Lataef*, *Kul Shei*, *Al Dunia*, *Akher Saa* and *Al Ithmein*.

The second section contains the general history of sports in Egypt, in addition to some important topics such as the establishment of the Egyptian Football Association and the history of the game in Egypt. It also deals with the history of Egypt at the Olympic Games, Egypt's history in Arab tournaments, the history of boxing in Egypt, and a list of honors of the Egyptian Olympic champions. This section also includes various articles that deal with each topic in details, in addition to the journalistic pictures and archive.

Education and Educational Institutions

The Memory of Contemporary Egypt deals with education in Egypt from various facets. Thus, it tackles the early foundations of the educational structure established by Muhammad Ali Pasha, the scholarship missions sent abroad, in



Ali Pasha Mubarak.



Malak Hefni Nassef.

addition to the history of such educational institutions as Cairo University and University of Alexandria. It also deals with an important aspect, namely the excursions and geographic explorations of the Nile headwaters.

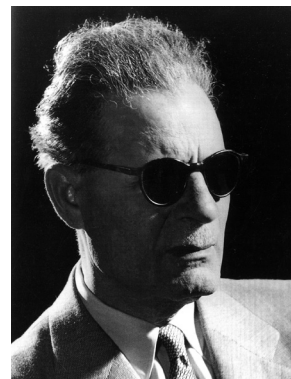
Muhammad Ali established the first foundations of modern education in Egypt despite the

difficulties he confronted. Hence, he established a modern educational system divided into the elementary, the preparatory and the specialty phases. He built different schools to educate Egyptian children, such as the military school, the military music school, and others. There were also other schools such as the Alsun School, the Maternité School, the Medical School or the Qasr el-Aini School, the Veterinarian School, the Agricultural School, and others. He sent scholarship missions abroad since the Azhar was not able to provide suitable employees in trade, industry and agriculture.

The sons of Muhammad Ali tried to follow their father's footsteps in his attempt to catch up with European civilization. Thus, during the times of Khedive Ismail Pasha the country witnessed a great educational renaissance. The first intellectual project to appear in Egypt was that of Ali Mubarak (1867) which was entitled the List of Ragab (1285 AH). Next, the School for Teachers (*Dar El Ouloum*) was established in 1880 to provide schools with outstanding Arabic language teachers. In 1908, national universities were inaugurated.

The Constitution of 1923 stipulated that "Elementary education is mandatory for all Egyptians, boys and girls". A decree was issued for an act to establish a governmental university under the name "the Egyptian University" in 1925. It consisted of four Faculties, namely Arts, Sciences, Medicine and Law. This was followed by the establishment of other universities, such as the University of Alexandria (1942), the University of Ain Shams (1950), and the University of Assiut (1957). Then a number of regional universities opened, in addition to the University of Al Azhar, which was established in 1930.

Taha Hussein was very keen on developing free educational programs. He called for special attention to the teaching of Arabic, Egyptian history and breeding at schools. He also called for the expansion in the establishment of universities. Following the 1952 Revolution, the State laid the principle of "the democracy of education", which made education accessible to all classes of society free-of-charge throughout all its stages.



Taha Hussein.



The Egyptian Geographic Society.

Ever since 1957, the strategy for economic and social development in Egypt was linked to education. In the Constitution of 1971, Article 18 reiterated that education is a right guaranteed by the State. Education at the elementary stage was mandatory, to be extendable to the other stages. The State superintends all forms of education and safeguards the independence of universities and research centers, thus linking education with the needs of the society and production.

The Memory of Contemporary Egypt has dedicated various topics relevant to universities and research centers, which basically aimed at promoting scientific research and the dissemination of culture and the arts. This started with the Scientific Academy established by Napoleon Bonaparte in 1798, and which was later re-established in 1859 in Alexandria during the reign of Mohamed Saeed Pasha. It continued throughout the time of Khedive Ismail, fulfilling its mission of disseminating knowledge and the sciences. Second was the “Knowledge Society” (*Gameyit El Maaref*), which was the first scientific society to emerge in Egypt in 1868. It aimed at promoting culture through authorship, printing and publication. This was followed by the Geographic Society in May 1875, The Royal Agricultural Society in March 1880, the Egyptian Society and the Statistical Authority, which proposed a new census of the populace towards the end of Khedive Ismail’s reign. The “Surveys Authority” was established towards the end of Khedive Ismail’s reign, and is considered one of the most important urban works relevant to agriculture and ownership. The “Arabic Language Society” in Cairo was established by a royal decree signed by King Fouad I which ordained the establishment of an Institute entitled “the Royal Arabic Language

Society” on 13 December 1932. It was affiliated to the Ministry of Information, and had its headquarters in Cairo. There were many centers and institutes that enriched the cultural and scientific life in Egypt, as traced inside the Memory of Contemporary Egypt.

As for the excursions and geographical explorations, there are various studies relevant to the geographical explorations. The most prominent figure to follow these was Prince Omar Toussoun, who was passionate about science. His love for scientific research had its impact on directing the Royal Agricultural Society, whose activities grew and goals were achieved. Experiments were conducted on various agricultural lands, means on reclaiming land, and the fertilizers suitable for each. Various strains of cotton, wheat and barley were produced, and for the first time in Egypt underground sluices were experimented under his supervision, to establish its effect on the roots of plants and their growth.

Omar Toussoun was also interested in insect research, and announced a monetary prize amounting to 15,000 pounds for anyone who would find a treatment for the cotton leafworm. He encouraged the Society to prepare large quantities of high-quality seeds of the major crops which were to be distributed to the farmers.

He also established a number of model villages furnished with the necessary facilities, and he sent the Egyptian Government a letter proposing that it should begin with the implementation of a systematic program towards the villages of Egypt. Under his Presidency, the Society aimed at publishing a number of scientific publications on agriculture, such as *The Harmful Insects of Egypt* by Walks, *The Codes of the Bureaux (Qawanin al-Dawawin)* by Ibn Mammati, *The State of Agriculture in Egypt* by Gerare, *Arab Horses* by Prince Muhammad Ali, in addition to a number of publications that included the results of scientific research conducted by the Society.

Prince Omar Toussoun began his work in explorations in 1928 as part of his studies and discoveries of Egyptian geography and history. He aimed at conducting a land and architectural survey and documentation of the area, and he prepared bronze plates for the name of each district.

Egyptian Culture and Arts

Arts are the reflection of the people and the outcome of their civilizations. This is why the Memory of Contemporary Egypt tackles Egyptian culture and arts from various aspects, be these aural or visual arts, such as the cinema, the theater and the radio; as well as applied and plastic arts which abound in Egyptian and international museums.

Egypt produced various kinds of arts and cultures. Both the cinema and the theater witnessed a significant development since their appearance and until the 1970s. Mohammed Karim is considered the first cinematic actor in Egypt. In Alexandria, the efforts of Mohamed Bayoumi emerged in 1923 with the establishment of a cinema studio for the production of his movies. On 14 March 1932, the first long Egyptian feature film was shown, the movie *Awlad El Zawat* (Children of the Elite) directed by Mohamed Karim.

The opera was no different. As an art form it became known in Egypt in October 1841. The old Opera House was the first of its kind in Africa, and its stage was one of the biggest, most magnificent and best equipped in the world. Opera performances, at the time, received great artistic acclaim.

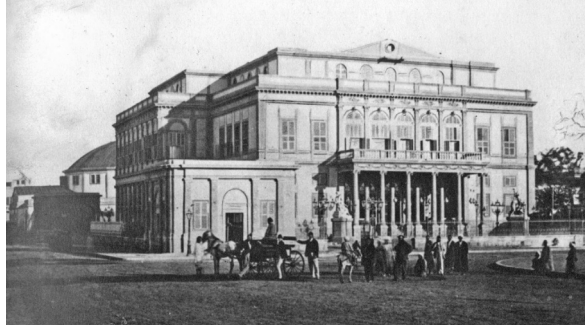
In 1869, Khedive Ismail established the first opera house in Egypt to receive the princes of Europe who were partaking in the inauguration of the Suez Canal. The first opera to be performed was Opera *Aida*, by French archaeologist Mariette Pasha.

In the wake of World War II, the number of Egyptian films multiplied from 16 movies in 1944, to 67 movies in 1946. At that time a number of directors stood out, such as Salah Abu Seif, Kamel El Telmissany, Ezz El-Din Zulfikar, and Anwar Wagdy, who produced a series of successful musical movies. The Egyptian Television was launched on 21 July 1960 at exactly 7:00 pm. It ran for five hours daily during the eighth anniversary of the Revolution.

The History of the Egyptian Opera

As the Opera House is part of the history of Egypt, the Memory has dedicated a section to the History of the Egyptian Opera. It includes the emergence of the opera as an art form in Egypt, and its various stages of development 1841–1970s.

Egypt was first introduced to the opera as an artform in October 1841, when an Italian troupe came to Alexandria to perform *The Elixir of Love*. However, the establishment of the old Opera House was closely related to the inauguration of the Suez Canal under the reign of Khedive Ismail who was a lover of the arts. This is



The Old Egyptian Opera House.

the reason it was named the Khedivial Opera House. Its location was selected in such a way that it would be central to two of the most important districts of Cairo at the time, the Azbakeya district and Ismaileya district.

In 1869, Khedive Ismail decreed the establishment of the Opera House in the capital on the occasion of the inauguration ceremonies. Ismail wanted the Khedivial Opera House to be an architectural masterpiece that would be *en par* with its likes in the world. He commissioned the Italian architects Pietro Avoscani and Mario Rossi to design the building in such a way that it would observe artistic accuracy and architectural splendor. They ensured good vision from all angles, as well as clarity of the acoustics. Khedive Ismail was keen on the decoration, and therefore commissioned a large number of painters, sculptors, and photographers to decorate the Opera. Thus, the building and the balconies were decorated in the Rococo and the Baroque styles with immense luxury and grandeur.

Opera *Aida*, on the other hand, was finally performed during the second season (1870/1871), along with *Norma*, *Faustus*, *Otello* and others. These performances were all repeated during the summer season at the Zizinia Theater in Alexandria. The original story of *Aida* is attributed to Auguste Mariette, a prominent archaeologist in the nineteenth century. Mariette Pasha requested the Khedive to select a story from ancient Egyptian history that would lend itself as the plot for a play in verse.

Khedive Ismail commissioned composer Verdi to set it to music, and thus the timeless Opera *Aida* came into being. With a native Egyptian topic, emotional songs and wonderful music, it was the product of three geniuses. Khedive Ismail rewarded Verdi for his work by paying him 150,000 gold francs. The story had been inspired by ancient Egyptian history.

When the Khedive approved it, Mariette showed it to his friend Camille du Locle to write the dialogue, and to convince Verdi, the genius composer, to set it to music. A few months after these negotiations, *Aida* was completed and the premiere opened finally on 24 December 1871, receiving overwhelming acclaim. Ever since then, Opera *Aida* has remained the most popular opera in Egypt.

The construction of the Khedivial Opera House took six months, and cost one-million-and-six-hundred-thousand pounds. It was opened on 1 November 1869, accompanying the celebrations of the Suez Canal. The building consisted of a hall that seated 850 people, divided into a ground floor, three lodge floors and an upper gallery. Khedive Ismail was accompanied by Empress Eugenie, wife of Emperor Napoleon III, for the inauguration, together with Emperor Francois Joseph, Monarch of Austria, and the Crown-Prince of Prussia, as well as Ferdinand de Lesseps, the French engineer of course. There were also a number of eminent figures, as well as political, intellectual and artistic personalities from all over Europe. They had all come specifically to attend the inauguration of the Suez Canal and the opening of the Khedivial Opera House. A number of operas followed, such as *La Traviata*, *Il Trovatore*, *Faustus*, and others.

As for the inauguration and the first performances, although Khedive Ismail sincerely wanted Opera *Aida*, in which he had invested greatly in terms of clothes, casts and props, saving no money or effort to ensure that the Opera would be produced on time and at its best, to premiere for the opening of the Opera House, the circumstances prevented its performance for the opening. Thus, the Opera was not performed until two years after the opening, on 24 December 1871, while the Opera House was inaugurated with a performance of *Rigoletto*, which was also composed by Verdi. In honor of the prominent figures attending the opening, the artists wore genuine jewelry for the performance.

The Old Opera House was the first of its kind in Africa. Its stage was one of the biggest, most splendid and best equipped in the world. The Theater seated 850 people, and the House included various furnished galleries for resting and smoking. Backstage was constructed of three floors; where the first floor consisted of rooms for the dancers and for drills, the actors' rooms, and the choirs. The second floor was furnished as a store for stage sets; while the third floor was used to store clothes, furniture and instruments. The building also included various workshops for clothes, stage-sets and furniture for the different performances, as well as a museum for accessories and jewelry for acting.

The Opera House presented familiar works during the seasons of 1872 and 1873, in addition to *Robert the Devil* and *Roi Plasse*. However, after the deposition of Khedive Ismail, and the appointment of his son, Tawfiq, the "official" opera seasons of the Cairo Opera House ceased.

During this period, Pascal Clement, the superintendent of the Khedivial theaters received "unofficial" troupes. One of these troupes included a young obscure tenor, Enrico Caruso. Thus Alexandria, followed by Cairo (where this star sang for the first time), became the first stages towards his fame.

In 1897, Giannuli, an Italian theater manager, opened a series of six seasons. Afterwards, the Opera House presented many famous works that would never have been shown in Cairo that shortly after their production in Italy.

In 1907, Maurice Pourquet, the first French theater manager, came to Egypt, and he offered 60 performances of 40 operas.

Following World War I, King Fouad I was crowned King of Egypt, and the theaters came to be known as the Royal Theaters. Opera performances, at that time, became great technical successes. However, they sustained great financial losses, which led the Italian Government to offer urgent financial aid. Thus, Italian troupes successively visited the Opera (except during World War II) until 1971.

In 1969, and as part of the celebrations of the millennial anniversary of Cairo, the former International East Berlin Opera performed in the Egyptian capital.

Although the majority of artists who worked at the Opera House during its various seasons were Italians, the first local soloists were proving themselves at the time, such as lyric soprano Ratiba el-Hefny, the dramatic soprano Amira Kamel (the first to perform *Aida*), and the mezzo-soprano Violette Mekkar (the first to perform *Amneris*), who all achieved great, including international, acclaim in the 1960s. The first Egyptian to ascend the stage of the Cairo Opera House was Aboul Kheir Effendi.

Mansour Ghanem was the first Egyptian to work as a superintendent of the Royal Theaters in 1937, but this lasted for only one year. Since 1920, the operas were gradually translated into Arabic, and occupied a prominent place on the Garden Theater program of the Egyptian Operettas. The most famous of these was set to music by Sayed Darwish, who is the godfather of modern national music. Mohamed Abdel Wahab, Hassan Rasheed, Abou Bakr Khairat and Aziz El Shawan were considered successors of Sayed Darwish. One of the most famous translators, on the other hand, was Salama Hijazi, who translated *Norma* and *Carmen*.

The Opera House Chorus was established in 1956, and this reduced the need for foreign choruses. The same happened also with the orchestra, with the birth of the Cairo Symphonic Orchestra in 1959. The Cairo Opera Troupe was born in 1964 under the patronage of the Minister of Culture. Its first performance was *La Traviata* in Arabic.

Nabila Eryan (Manager of Musical Studies at the Conservatoire) played the role of Violetta; while Hassan Kamy (the Cairo Opera Tenor) played Alfredo. Hassan Kamy rose to international stardom when he played the role of Radamis on 20 April 1974 in Vilnius, the capital of Lithuania. Thus, he became the first Egyptian to play this role in the history of music. Hassan Kamy is now the Arts Manager at the Egyptian Opera House. Afterwards, Egyptian artists gradually starred in international seasons. In 1968, *Orfeo ed Euridice* (Gluck) was performed in Italian by a cast that was fully made up of Egyptians.

Throughout a whole century, which is approximately the age of the old Khedivial Opera House, various names assumed its management. The first was the Greek *Ballos*; he is considered to be the first to superintend its construction and administration, and the first to present Opera *Aida*. He was followed by the

musician Pasquale Clemente from 1886 until 1910, who was followed by Gennaro Fornaro from 1911 until 1931. The seasons ceased during this period because of the outbreak of World War I. In the period from 1932 until 1937, the manager was the tutor of the princesses, Cantoni, whereas the first Egyptian to head the Opera House was Mansour Ghanem. He did not stay for more than one year, and was followed by Soliman Nageeb 1938–1954. The Opera House was then run by poet Abdel Rahman Sidki, and Engineer Mahmoud El Nahhas in 1956, whose presidency is considered one of the richest periods in terms of the Russian ballet. This was followed by the period of Saleh Abdoun, who was a lover of music.

At dawn of 28 October 1971, the Old Egyptian Opera House burnt down due to a short circuit. Nothing remained of the building except the statues of *El Rakhaa* (Prosperity) and *Nahdet El Founoun* (the Renaissance of the Arts), both of which are works by Mohamed Hassan. The fire also destroyed the Opera and ballet sets that had been left behind by foreign troupes as gifts and tokens of appreciation of the pioneering role of Egypt in disseminating the fine arts. Similarly, the fire destroyed the paintings of some of the most important painters that had adorned the walls, musical instruments, as well as hundreds of musical notes of operas and symphonies. Thus, the Old Opera House, that had been visited by great English, French, Italian, Russian, and other artists, burnt down. The Cairo Opera House Troupe performed in Alexandria and in other theaters in the capital; however, the members of the Troupe felt frustrated about their work.

In 1948, pioneer Mohamed Hassan established two statues the sizes of which were larger than normal size. One expressed prosperity (*El Rakhaa*) and the other the renaissance of the arts (*Nahdat El Founoun*). These two statues were at the entrance of the Khedivial Opera House, and when the Opera House burnt down in 1971, nothing remained but these two statues which were kept for a long period of time in the gardens of the *Taleea* Theater. They were finally set up in the yard of the National Cultural Center building. Thus, they seemed to become a link between the history and originality of the Khedivial Opera House and the New Opera House, after a 17-year absence of the Egyptian Opera.

The statue of *Nahdet El Founoun* is a sculpture, since it includes a number of statues in one integrated formation. The artist uses in this case symbols to express

an abstract idea: the woman indicates the Opera House, as if inviting the public to benefit from the arts and cultural activities. To her right sits a girl who represents the theater. She looks at the two masks of laughter and tears, the symbols of comedy and tragedy. Beneath the two masks is a scroll that indicates the scripts, while a girl sits to the left, a symbol of the fine arts, for she holds in her hands obvious symbols such as a brush, a palette and an architect's triangle. Next to her is a statue that represents the art of sculpting. This piece of art may have survived to become a true symbol that carries the redolence of old art forms and the magic of the past. It is a symbol of the advancement of modern art forms that are renewable and diverse through the efforts of the National Cultural Center.



The brothers Badr and Ibrahim Lama.



The Toussoun Bourse in Fouad Street (the current Alexandrian Center for Creativity).

The History of Egyptian Cinema

The Memory of Contemporary Egypt documented the history of art in Egypt, in particular the history of cinema, the most popular art form. It is the art form that best depicts the events of society and presents them realistically. Thus, it became an inseparable component of the life of the public.

The Memory documented the birth of the Seventh Art "Cinema" in Egypt, and was keen to collect all documents, photos, posters and news clippings relating to its stars. In addition to the meticulous documentation of

the lives of cinema stars in Egypt and shedding light on the Egyptian founders of this art form who had fallen into oblivion for long years, the Memory sought to reinstate them and present them with a token of appreciation. These figures include Mohamed Karim, Mohamed Bayoumi, the Lama Brothers (Ibrahim and Badr Lama), Togo Mizrahi, and Mahmoud Khalil Rashed. The list also includes the early producers who took on the responsibility for this new emerging industry, risking their money to spread it in Egypt. Aziza Amir and Assia Dagher are cases in point. The first cinema stars were Fouad Gazayerli and his daughter Ihsan Gazayerli, Naguib Rihani, Bishara Wakeem and Youssef Wahbi.

Egypt's cinema emerged at the same time as it appeared worldwide. On 28 December 1895, the first feature film was presented to an audience eager to see this new miracle of Paris, shown in the Indian Salon of the Grand Cafe off Rue des Capucines by its inventor Louis Lumiere. Less than one year later, on 5 November 1896, the first cinema shows were presented in Alexandria, at the Toussoun Bourse on Fouad Street (the current Alexandrian Center for Creativity). A group of foreigners, living in Alexandria, had brought some of the first European film tapes with them, which were an immense success.

On 8 March 1897, Alexandria received the first Lumiere projection under M. Bromieux (these were missions sent by Lumiere to display his new invention for the people in exchange for some money that he used to develop it). The mission filmed some of the early tapes of the city, including the Consul's Square and some of the famous tram stations. During the filming, the mission was accompanied by Henry Dillon, who had received the franchise for the showing of these films. Indeed, the first cinematography by Henry Dillon was opened in Alexandria. He took on the responsibility for the preparation of a spacious site in which to assemble his instruments. He settled for the site that was between the Toussoun Bourse and El Hambra Theater.

The shows proliferated, and Lumiere's cinema was no longer the monopolizer of the market. Gaumont Pathé appeared in France, and Irbanora appeared in Italy. They toured different countries to film the most important Squares and streets. The first sound films started to show in Egypt at the Aziz Doris Cinema in Alexandria. Aziz Bandarli and Umberto Malavasi Doris succeeded in importing

the phonograph and the sound cylinders to comment on the films. Today this cinema is Cinema Strand in Raml Station.

The Aziz Doris Cinema contributed the most important cinematic activity: it filmed the first local events occurring in Egypt on 20 June 1907; the film was of Khedive Abbas Hilmi II's visit to the Sidi Abu el-Abbas Institute. The second film was about the Sports Day at the Freres schools. This was the first step towards the establishment of filmed illustrated news stories in Egypt. Some consider 20 June 1907 to be the beginning of cinematic production in Egypt. Although Aziz Bandarli and Umberto Malavasi were originally foreigners, they were members of families who had settled in Egypt for centuries. As the shows proliferated in Egypt, during the last week of 1906, the shops of Aziz and Doris in Alexandria began airing the first sound film at Cinema Phone Aziz and Doris. This was followed by the first foreign cinematic newsletter in Egypt, then the filming and airing of the first Egyptian film entitled *The Qasr El Nil Playfield in Gezira*, followed by the filming and airing of the Egyptian films *The Funeral of Mostafa Pasha Kamel*, *The Return of HE the Khedive from Mecca*, *The Emergence of the Worshippers from the Roman Orthodox Cathedral in Fagala*, and *The Kaaba Covering Procession Leaving Egypt*. At this time the translation of foreign film titles and dialogue began to appear. The films were shown through glass panes projected by a magic lamp onto a small screen next to the original screen. This had been invented by Italian Lobo Fiorello who lived in Egypt.

In 1914, the Egyptian film *War of the Flowers* was aired in Gezira, *The Solar Motor* was aired in Maadi, and *The Reception of the National Hero Aziz Bek El Masry* was aired; where the two cameramen captured the events of the Commander arrival in Alexandria.

At that time, the novel *Zeinab* was published under the penname *Egyptian Fellah*, since Mohamed Hussein Heikal was too embarrassed to mention his own name on the cover, because of the sensitivity of his post and the society's derogative view of novelists and artists. Also a number of short feature films were shown and the *Animated Features* magazine was published. It was the first magazine fully specializing in local and foreign cinema. The Oriental Motion Pictures Club was established, and a Royal Decree ordained the establishment of "Misr Company

for Theater and Cinema”, one of the companies of Banque Misr. The aim of the company was to be active in the fields of theater, cinema, movies and cinematic tapes. This was followed by the showing of the film “Leila” at the Metropole Cinema in Cairo. The film was directed by Stephan Rosti and was attended by the poet Ahmed Shawki who hailed the producer Aziza Amir.

The full-length feature film *A Kiss in the Desert*, produced by Condor Films, written and directed by Ibrahim Lama was shown, but was strongly criticized and accused of being offensive to the Egyptians. This was followed by a number of films that were under attack from the Press, such as *Souad the Gypsy*, *A Calamity on the Pyramid*, *Under the Skies of Egypt*, *The Victim*, *The Tragedy of Life*, and *The Daughter of the Nile* which was the first Egyptian play to be reworked for the cinema.

The film *The Miracle of Love*, directed by Ibrahim Lama, was shown. The film ads stated that it was the first Egyptian sound film. Naguib Rihani appeared for the first time in the cinema in the film *His Excellency Kish-Kish Bek*, directed by Stephan Rosti and produced by Naguib Rihani Films.

Thus, the short Egyptian documentary news films appeared, while the first feature film did not appear until 1917. It was produced by an Egyptian–Italian cinema company, producing two films, namely *Bedouin Honor* and *Lethal Flowers*. It is thanks to this Company that the Egyptian director Mohamed Karim had the chance to appear in these two films.

Mohamed Karim was the first Egyptian cinema actor, whereas Mohamed Bayoumi’s efforts appeared in Alexandria in 1923, where he established a cinema studio to produce his movies. His earliest production was *al-Bashkateb* (The Clerk), starring Ameen Attallah and Bishara Wakim. It was a short film of 30 minutes, and its production cost was 100 pounds. After that, Bayoumi produced and directed his second film *Suitor Number 13*. He founded a joint stock company called “Misr Company for Theater and Cinema”, which was the forerunner for “Studio Misr”. The Company’s headquarters were above the Misr Printing House on Nobar Street, and produced a series of short films that were meant as publicity for Banque Misr.

When his projects failed, Mohamed Bayoumi sold his equipment and film labs, but continued to work there as a director and cameraman. He filmed the first long feature film *In the Land of Tutankhamun* in 1924, produced and directed by Victor Rositto, and starring Fawzy Munib and Italian Aristide Hag Andrea.



Stephan Rosti.

Naguib Rihani.

When speaking about the history of cinema, we cannot ignore the role played by Aziza Amir, the first Egyptian female to work in cinema. She starred in the film *Leila*.

Year 1927, is the factual historical beginning of Egyptian cinema, when the first two famous films were produced and aired, namely *A Kiss in the Desert* and *Leila*. One of the most famous silent films at the time was *Zeinab*, directed by Mohamed Korayem. It is considered the first film to be based on a literary work, namely the first Egyptian novel to be published. It was written by Mohamed Hussein Heikal.

On 14 March 1932, the first Egyptian long sound film *The Children of the Elite* was shown. It was directed by Mohamed Karim and was based on a famous play by the film producer and star, Youssef Wahbi. The film gained great commercial success. On 14 April 1932, the Egyptian musical “Song of the Heart” was shown, directed by Mario Folbi. In the same year, the first issue of the weekly *El Kawakib* magazine was published by *Dar El Hilal*. Sound films followed, such as *Marriage*, *Atone for Your Sins*, *The White Flower* starring Mohamed Abdel Wahab, directed by Mohamed Korayem, the film was a huge cinematic event.

The establishment of Studio Misr in 1935 was a turning point in the history of Egyptian cinema. It was one of the projects of the Misr Company for Acting and Cinema established by Talaat Harb in 1925, and one of the Banque Misr companies. Studio Misr remained the pivotal center of cinematic activity until the breakout of World War II.

The second phase in the development of this industry began when it started relying on a major Egyptian bank at the time, instead of its reliance on adventurous artists and courageous pioneering small company owners. With the presence of Studio Misr, Egyptian cinema witnessed an age of boom, in which the number of cinemas exceeded 100 houses, and the average rate of production rose from 10 films per year during the four years prior to its opening to 20 films during the following nine years. This continued until the end of World War II, during which time 140 films were produced.

In 1936, the film *Wedad*, directed by Fritz Kramp, was shown. It was the first appearance of singer Um Kalthoum, and the first film to be produced by Studio Misr. It was also the beginning of a new phase in the history of cinema in Egypt. The film is set in historical settings, and the appearance and voice of Um Kalthoum contributed to the success of the film inside Egypt and abroad.

The film *Al Azeema* (Determination) in 1939 is an important landmark of the time. Furthermore, the Cinematic Newsletter or the Talking Newsletter, which is still issued today, appeared.

In the wake of World War II, the number of Egyptian films multiplied from 16 movies in 1944, to 67 movies in 1946. At that time a number of directors stood out, such as Salah Abu Seif, Kamel El Telmesani, Ezz-El-Din Zulfikar, and Anwar Wagdy, who produced a series of successful musical movies. Novelists continued writing for sound films until 1947. Naguib Mahfouz wrote the script of "The Avenger" in collaboration with the director Salah Abu Seif. It was also the first time for the writer's name to appear on the screen as Scriptwriter. During this year, it was the first time for Shadia to star in the lead-role with singer Mohamed Fawzi, who also appeared for the first time in the film "The Mind on Holiday", directed by Helmy Rafla, who was directing for the first time. The number of cinemas in Egypt had reached 248 houses, and the first class graduated from the Higher Acting Institute. Among the graduates were Shukry Sarhan, Farid Shawky, Hamdy Gheith, Zahra el-Ola and Salah Sarhan.

We can claim, then, that in the post-World War II period a new phase began for the cinema industry in Egypt. The production of films had become much easier, faster and profitable. The profit of a number of films had exceeded 100,000 pounds,

although the average cost of production was around 20,000. This is partly due to the parasitical capital introduced by the new rich of the war period to the cinema industry. At the same time, the purchasing power had increased, since in the period 1945 until 1951, for instance, the average rate of production per year had increased to 50 films. The number of films amounted to 341 films, three times as many Egyptian films as produced in 1927. The number of cinemas rose to 224 in 1949, and the number of studios reached five with 11 plateaux. Following the 1952 Revolution, the average number of films produced per year rose to 60 films, and the total number of films produced by 1962 was 588. This was about double the Egyptian films produced since 1927. By 1954, the number of cinemas had reached 354.

When the 1952 Revolution started, Egyptian cinema was thriving. Egyptian films witnessed increasing circulation ever since the post-World War II years. The second half of the 1950s witnessed an increasing interest of the State in the cinema as an industry, which manifested itself in the establishment of the Arts Authority in 1955. The Authority limited itself to the production of short films, but in 1957 the Cinema Support Institution was established to contribute in the funding of some films, as well as the foundation of the Higher Institute of Cinema in 1959. All cinema activities were in the hands of the private sector, and Cairo was the Hollywood of the East. Egyptian films spread to the Arab States that had come to know cinema, and cinemas in Algeria, Iraq, Jordan (East), Lebanon, Libya, Palestine, Syria and Tunisia, down to Abyssinia depended on Egypt for its films. Indeed, Egyptian films reached as far as Greece, India, Pakistan, and the USA.

Egyptian cinema documented the history of Egypt through successive shots that were shown on the screen, thus incarnating the written word into a tangible reality, particularly when handling major issues and events such as the 1952 Revolution, the Setback of 5 June 1967, and 6 October 1973 War, thus leaving an eternal imprint on the souls of the viewers.

Advertisements

For the first time in the digitization of the history of Egypt, the Memory of Contemporary Egypt deals with the history of Egyptian advertisements. It presents a collection of the most prominent ads of the 1920s, the decade which represents the true beginnings of the history of printed Egyptian ads.

With the invention of printing and the progress of the Industrial Renaissance that occurred, newspapers appeared. Muhammad Ali Pasha, the Ruler of Egypt, made of *Alwaqai' Almisryya* the Egyptian Gazette, which at first was published in Turkish and Arabic, the official newspaper. He considered it the official State newspaper, and issued an order that all means for publishing this newspaper be facilitated. He also addressed the directors and heads of various bureaux demanding that: "A special summary of the events occurring at the various authorities be prepared and sent to the registry of the *Gazette* established on 15 Rajab 1244 AH. These shall be printed and distributed to the members of the Royalty and the military, in exchange for the assigned fees."

May the people of Egypt know what is happening in their country in terms of affairs and events. The issues of the *Gazette* contained some internal news, in particular news pertaining to the Ruler, as well as issues relevant to official councils, such as the incidents of the Council of Advisors and the Khedivial offices. The *Gazette* also included some external news, and other news from important cities such as Alexandria. Some of the pages in the *Gazette* were dedicated to commercial affairs and few advertisements were put here and there.

Since then, the form of advertising changed greatly in Egypt, and has become independent of the news. Previously, an ad consisted of a brief news item stating that a new product had been introduced to the market or a new medicine was now available. Advertisements spread with the spread of newspaper and magazines, which basically included a collection of diverse political, social and cultural news stories, and became a main constituent of each page. They are usually written using the same font but smaller, and are framed with the same color as the print, to enable the reader to differentiate them from the rest of the content on the page. Most advertisements were commercial, real estate or auctions.

With the dissemination of newspapers and magazines, and the increasing number of educated and literate people, the importance of advertisements for the producer increased. They became the tool used as a direct means between the producer and the consumer to introduce new products and their features. Most advertisements were characterized by their quaintness and their sardonically didactic style. At times, they were of high artistic sense in terms of the drawings

and the dexterously phrased text, since many of the ads that appeared in the 1920s and 1930s were fraught with grammatical mistakes and lacked adequate linguistic structure. They were also rich in foreign and colloquial words.

Buildings and Constructions

Egypt is rich in various historical buildings and constructions, including houses, buildings, mosques, churches, palaces, cemeteries, hotels, banks, schools, universities, museums and temples. Examples include:

The Building of Talaat Harb Square. The construction dates back to 1924, was built by Architect Giuseppe Mazza, and is located in Soleiman Pasha Square. The land on which the building is constructed measures 1445 m², and is considered



Talaat Harb Square.

one of the most important landmarks of downtown Cairo. The ground floor is occupied by Groppi, the famous coffee house, built in the Neoclassical style.

The *Assicurazioni* Apartment Building is one of the most prominent houses in downtown Cairo. Its establishment dates to 1911, and was built by Italian Architect Antonio Lasciac. It is located on Qasr El-Nil Street, and is one of the most beautiful and majestic buildings in Cairo. It was built in the Neoclassical style, which was widely used at the time, in an attempt to find a new architectural style that would combine local elements (that can be seen in the details and the overtures) and the European architecture (seen in the relationship between the units. The building of Banque Misr dates back to 1927, and was built by Architect Antonio Lasciac. It is located on Mohamed Farid Street and is characterized by its local decorative elements despite the obvious European structure that belongs to the Renaissance.)

The Khedivial buildings on Emad El-Din Street date back to 1911, and were built by Architect Antonio Lasciac. They are some of the earliest multi-storey buildings constructed for residential purposes downtown. The Art Nouveau style was adopted in their design and they consist of a set of four buildings on both sides of Emad El-Din Street. They are an unmatched architectural edifice in modern Egyptian architecture.

- Shepherd Hotel
- The Mint
- The Musafir Khana Palace
- The Muhammad Ali Mosque at the Mountain Citadel in 1860
- Ahmed Orabi Pasha's House which was converted into a hospital named Strangford.

In addition to numerous royal palaces such as the High Palace, Nazli Hanim Palace, Ibrahim Pasha Palace, Muhammad Ali Palace, the Nile Palace (Qasr El Nil), the Banha Palace, the Nuzha Palace, the Kubba Palace, the Maghara Palace, Abdeen Palace, Helmeya Palace, El-Ilhameya Palace, Azbakeya Palace, Ibrahim Yakan Pasha Palace, and others.

El-Ataba El-Khadra Palace

- It was located to the south-east of the Azbakeya Lake, and was owned by Abbas Pasha. He had it demolished, expanded and rebuilt to dedicate it to his mother (Banba Kaden). It came to be known as *El-Ataba El-Khadra* (the Green Threshold) instead of *El-Ataba El-Zarka* (the Blue Threshold), but he passed away before its completion.
- Originally it had been the house of Muhammad al-Dada al-Sharaybi, but its ownership then transferred from person to another until it came into the hands of Prince Radwan Katakhdha El Galfi, who renovated it and expanded its gardens after 1160 AH/1747 CE. Its ownership then passed into Mohamed Bek Abu El Dahab's hands when he married Radwan Katakhdha's mistress. It came to be known as the House of the Defterdar (the Bookkeeper's House) and burnt down during an upheaval in 1218 AH/1803 CE between the military and Mohamed Pasha. It was then owned by Taher Pasha El Kebeer, followed by Taher Pasha, Superintendent of Customs at Boulaq and Superintendent of Taverns. After his death, the ownership of the house passed on to his son Ahmed until his passing away in 1268 AH/1852 CE. The house remained in the ownership of his heirs until Abbas Pasha took it over.
- The 1846 map of Cairo located *El-Ataba El-Khadra* Palace under the name of the old palace, the project of Abbas Hilmi I Pasha. It seems that this map was drawn after the Palace came into Abbas Pasha's possession, who had it destroyed and a new palace built. The map of Grand Bek of 1874, however, and the general map of Cairo, located the Palace to the South-East of Azbakeya Square, bordered to the East by Abdel Aziz Street. As the two maps show, the Palace was surrounded by gardens on all four sides, as well as an outer wall.

Abdeen Palace

This Palace was commissioned by Ismail Pasha upon his return from Istanbul, and after his uncle Mohamed Saeed Pasha had assumed the rule of Egypt, 1854–1860. It is the same year when Mohamed Saeed Pasha assumed power.

An important incident occurred which caused Ismail to change his plans for this Palace. In 1868, and having become the Ruler of Egypt, Ismail decided to change the Palace into a seat of government that follows the European style, as his predecessors had done, such as Abbas in the Palaces of Abbasseya and Helmeya, and Saeed in the Palace of the Nile (Qasr El Nil).

A plan was set to expropriate a number of buildings in the area surrounding the Palace, including houses, mosques, and gardens in a circle of 24 feddans. This included the Sharbatly Palace, Mohamed Bek's House, Osman Bek son of Ibrahim El-Kabir's House, and El-Darb El-Gadeed with all its houses. It also included the Alley of El-Touta and the Alley of Al Zir Al Moallak which became the Salamlek, the southern yard, and the ablution facilities of the Abdeen Bek Mosque. The Financial Bureau paid 2048 sacks and change for the expropriated houses and garden towards the construction of the Palace.

Khedive Ismail exchanged the endowed land of Abdeen Bek, an Ottoman Prince who had been the leader of the Sultanic Brigade with 45 feddans in the Provinces to build on it the Palace.



Abdeen Palace.

Khedive Ismail was keen on personally following up on the progress of construction and when he was abroad, Ismail Siddik, who was known as the Inspector, would daily inspect the work accompanied by Tawfiq Pasha.

The documents show that Ismail started the reconstruction of the Abdeen Palace as the seat of government in 1863. On 5 November 1863, he ordered the purchase of the areas surrounding the Palace, the same year in which he assumed power. This phase continued for 5 years, since Architect De Curel Del Rosso did not commence work on the construction of the new palace until 1868. Work continued until 1875 with the participation of a group of French, Italian, Turkish and Egyptian artists to complete the decoration.

The Palace reached its current size during the time of Ismail. It consists of two floors with a number of yards. It has a number of entrances, but the main gate is on the northern facade. The other entrances are to the south, including the Gate of Paris, the Gate of Ragab Agha and Gate 22 which faces the garage.

The Palace suffered a number of fires, the first of which broke out in 1879. The first fire at the Palace began on the first floor where the Salamlek is located, then extended into the Haramlek which was fully ablaze and the neighboring rooms were burnt too. Another fire broke out on 23 July 1891, which led to the destruction of a large part of the Palace and led Khedive Tawfiq to move to the Palace of Helwan.

Modernization came to the Palace, thus introducing electricity and lights. The Salamlek was modified at that time, a door was made to open directly onto Abdeen Square, preceded by a canopy. The upper part of the canopy was a balcony on which the Khedive appeared for events and celebrations.

Due to Ismail's interest in Abdeen Palace, and because he considered it the seat of government, the entire surrounding area became a military barracks (*Qeshlaq*) was built there, surrounded by a wall with iron windows, and around the area trees were cultivated.

Shepherd Hotel: The Hotel that witnessed the events of the century

The History of the Hotel

A commemorative book entitled *The Story of a Historical Hotel: Shepherd in Cairo*, narrates the story of the Hotel:

“Who hasn’t heard about Shepherd Hotel? Its name comes up in novels, in travelers’ memoirs and in stories told after dinner. In fact, some of us retain vague memories about the first time we read the name of the Hotel in an adventure story read during childhood. Shepherd, today, is more than merely a hotel. It is an institution with a proud history that reflects in its diversity and variety the different crowds that flock into its porch and assemble in its halls during the winter season, when East and West shake hands in front of its doors or in its spacious lobbies”.



Shepherd Hotel in Cairo.

A Rich History

The original Shepherd Hotel was built in 1841, that is about 28 years before the inauguration of the Suez Canal. It was the same year in which the Western States put an end to the war raging between Muhammad Ali Pasha and the Ottoman Sultan, and upon which the Dynasty of Muhammad Ali was granted the hereditary right to rule Egypt.

During those days the journey from Europe to India and the Far East would take months. Travelers, therefore, preferred to stop for a while in Cairo before resuming their voyage to their destinations. At first, they would cover the distance between Cairo and Suez by convoy routes. Soon the trade between Europe and the East developed, bringing in an increasing flood of tourists, who, like migrating birds, would settle for a while to rest before they resumed their long journey. An Englishman, Samuel Shepherd, established, near Azbakeya Lake, the first hotel of that name, to provide the travelers passing through on their way to India and the East a place to stay.

Shepherd at first named his hotel “The New British Hotel”, and later changed it to “British Shepherd Hotel”. The success of the project became clear the same year, and soon Shepherd moved his hotel into a larger building (the same location the hotel occupied until it burnt down in 1952). The building had originally been a palace that belonged to Princess Zeinab, daughter of Muhammad Ali. It was then used as a school to teach languages, “Al Alsson School”. It also had a historical past, for General Kleber and his officers stayed there, when Napoleon entrusted him with the command of the French Campaign Army after his return to France. In the shades of one of the trees surrounding the Palace, Suleiman El-Halabi assassinated Kleber. Kleber fell in the selfsame spot on which later a room was built that Mr. Behler, Manager of the Egyptian Hotels Company, took as an office.

El-Ataba El-Khadra was the district of foreigners in Egypt.

The Hotel remained Shepherd’s until 1861, when Mr. F. Zak became the owner. The latter’s heirs reconstructed the entire palace in 1891. It is worth noting that the modern Cairo was beginning to emerge in those times, and foreign communities started occupying a district which is today’s Mouski and Attaba

Square. The gates that had been put up at the entrance to the district were closed. The Government had declared that it was not responsible for the safety of foreigners who remain outside the district after the closing of the gates. At the time, travelers limited their stay to Shepherd Hotel, which soon became a “Haven of Comfort in the Desert” for them. One traveler, who knew the land route to India, described this haven in 1859 saying: “Those who went on this journey in the summer, will gratefully remember how they cooled themselves in that heat by diving into the stony pools of the Shepherd Hotel! The picture of the Hotel’s Terrace, which protruded from the ground floor lobbies, depicted the idyllic gatherings travelers enjoyed in 1863. However, the foreign visitor was no longer exposed to street vendors and interpreters who in the past would nearly tear him apart in their attempt to have him for themselves. The days when the streets were cobbled and carriages rocked along them were gone, just as the days of donkeys plagued by flees had gone. Today they have been replaced by taxis and well-kept cabriolets that roll



Shepherd Hotel building after reconstruction in Cairo.

along paved roads. Interpreters now wait patiently along the pavement extending in front of the Hotel, and they receive set fees determined per minute. It is no longer allowed for street-vendors to trespass beyond a specific zone.

Since 1891, the Hotel has been expanded four times: In 1899, 1904, 1909, and 1927.

The Hotel Guest Book of Distinguished Visitors

There are only few commercial registries that contain episodes similar to those recorded in the Visitors' Registry of the Shepherd Hotel. The registries date back to 1849, and included the signatures of an endless number of celebrities from all nationalities, heroes of the Indian Revolution, explorers of Africa, and travelers wandering all over the globe, such as Stanley, Roosevelt, Major Wisman, Tiliki, Peters, and many others. Stanley wrote his famous book, *The Rescue Mission of Emin Pasha*, in one of the rooms of the Shepherd. Also, the "Golden Book" of hotel visitors includes the signatures of many of the members of the Royal families from around the world.

Indeed, many of the people whose names became famous, either by birth or by their prominence in literature, economics or diplomacy; as well as many politicians and leaders, all at one point or another were guests of that famous hotel. They continued to return to the Hotel, making up a wondrous mixture of princes, millionaires, seekers of amusement and seekers of knowledge: Americans, Europeans and Asians alike.

The inauguration of the Suez Canal in 1869 led to a great increase in tourism throughout times. No doubt, the greatest hub for airlines flying in from Europe and the East was to be built in Egypt.

"Hotels rise to fame and then fade. Some make a reputation for years, then fall into oblivion. Some acquire fame that cannot be outdone by high prices, gloom or bad services. However, the fame of the Shepherd continues to grow with time. Its future simply calls for the chance to add new pages to its rich and captivating history".

The Mint

The History of the Mint

- The Mint was located along the route of Qashasheen in Cairo. The location had been selected during the Fatimid Era, and it continued to fulfill its function until the time of El-Maqrizi. In his plans he stated that “this place which now the Mint is part of the palace”, meaning the Fatimid Palace. After the time of El-Maqrizi, at an unspecified time, the Mint was moved to the Sultan’s Yard at the Citadel. It is probable that the relocation occurred for two reasons: first, was the turmoils that prevailed during the time of the Mamluks, especially the Galban Mamluks. It is possible that the Mamluk authorities sought to safeguard the Mint in the light of the turmoil which had a negative impact upon the financial and economic state of the city. The second reason is the monetary currency that prevailed; it is possible that the Mamluk authorities wanted to possess power over the Mint. It is also possible that the location of the Mint at the time is the same as its location nowadays, for the yard was crowded with buildings back then.
- Since the location was also near Bab al-Jabal (the Mountain Gate), which facilitated the entry and exit of the people dealing with the Mint, the Mint was affected by the changes introduced by the Ottomans to the system of rule in Egypt. The Mint had become part of what the Janissaries controlled. It was moved to the northern parts of the Citadel; it is possible that it was located where the harem palaces are now in that area.
- The Mint fell under the Janissaries’ control in 930 AH/1524 CE. When Ibrahim Pasha came to suppress the Revolution of Ahmed Pasha the Traitor, he brought the Mint under the sect’s control and it was now at the Gate of Janissaries.
- The Mint remained in the northern zone until 1121 AH/1709 CE, until a dispute broke out between the Janissaries and the other six troops and the Ezban sect.

- The roots for this dispute date back to 1106 AH/1694 CE, when the murder of Kajak Mohamed led to the rise in wheat prices and the return of the grievances and Janissary protections he had annulled. This annoyed the other military teams who came together in Muharram of 1121 AH/1709 CE, and demanded that the Pasha relocates the Mint to the Palace and expel any military persons working at the Mint. They justified their demand by explaining that the gold at the Mint was of low caliber and its silver was copper. The reason for this was that the Janissaries ordered the people working at the Mint to use this gold and silver to appropriate the difference for their own profit.
- The six troops also demanded that all protections imposed on the craftsmen and traders should be annulled. The Janissaries responded with a demand to annul the grievances in the provinces, while refusing to relocate the Mint, since this would hurt their pride. When the Janissaries realized the persistence of the other troops on the relocation of the Mint from their gate to the Diwan, they agreed on condition that all would write a deed stating that the relocation was not due to any betrayal on their part nor out of fear for the Mint. Their opponents refused and agreed with the Head of the Ashraf and the sheikhs of the mosques to write a proposal that would be sent to the Supreme Porte. The Janissaries, of course, refused to sign the proposal. On 26 Muharram 1121 AH, it was sent to Istanbul. The Janissaries, on their part, held a meeting at their Gate and wrote their own proposal to the Janissary authorities in Istanbul. Two people left two days after the first proposal was sent. The content of the six blocs' proposal stated that the Janissaries protected the coffee, vegetables, fruits and bread traders, despite their high prices, and that the Mint was in their Gate, where they would coin calibers as they wanted. The reply was prompt; on 19 Rabi al-Awal, it arrived with Prince Akhwar from the Turkish lands. He read a decree ordaining the transfer of the Mint from the Citadel to the Diwan yard. Another Sherif ordered the removal of grievances and protections. The Astana sent a new ward for the Mint, the coinage of Zan and a clerk.

- The new Mint was built mid Gamadi Thani 1121 AH/1709 CE. The coinage was produced there, and Gabarti states that it was constructed in the place of the gunpowder mill which was relocated to a nearby place. In El Durra El Mosana (the Preserved Jewel) stated that the Mint was built in the place of the gunpowder mill which was moved in front of it. The construction works were completed by Muslim Ibrahim Pasha.
- The Mint remained in its place until the advent of the French Campaign. Gomar states that it was located in the Eastern corner of the Pasha's yard, the simplest of the Citadel's buildings. In this it was similar to the process of coining money. No matter how the removal of the Mint from the Gate of Mostahafzan to the Diwan's yard occurred, this did not prevent that a new authority took control of the Mint, namely the Pasha.
- It was the custom for any new Sultan, as soon as he assumed power, to send a letter about the coinage and speeches in the name of the new Sultan. The Ottomans were very careful to unify the styles for minting gold coins in the various parts of the Ottoman Empire. Thus, the letter would usually be returned with the coinage, i.e. the coin molds, by which the coins would be minted.
- The Namah Misr Code, issued in the wake of the disturbances that erupted between the Mamluks and the locals, regulated the operation of the Mint in accordance with the Ottoman coinage. This is when the first mention, dating back to 1109 AH/1697 CE, was made of coin molds which came to be known as "Sakka". When in the month of Safar the "coinage for dinar with a torra" arrived, the Pasha gathered the Sanajek and the Aghwat at the Diwan, as well as the ward of the Mint, and handed the new coinage over to the latter, issuing orders that they be used in minting. This new coinage, known as the Tarali Gold replaced the Ashrafi Gold coinage. The Mint was located to the East of the Koshak (the Courthouse), next to the Justice Hall (the Katakhusa Diwan) at the Citadel, and was established in 1121 AH/1709 CE.

- Muhammad Ali renovated the Mint in 1227 AH/1812 CE, and recorded the renovation on a marble tablet that still exists on its middle door. It states that “This blessed place was renovated by the great Wazir Muhammad Ali Pasha”. Further additions were made to the Mint which were completed in 1243 AH/1827 CE, including places for the scales, determining the gold, check ups, an office, and a small mosque. The cost for these additions was 12,000 piasters. The Mint, or the *Darbakhana*, is almost rectangular in shape. In the center, there is a yard with an elongation, surrounded by variously sized and roofed rooms. Some of the rooms were covered by two or six shallow domes that were carried by shoulders in the middle of the room. Some rooms were square-shaped and covered by four domes carried on a shoulder erected in the room. The domes were built of bricks with skylights for ventilation and light, which is a style that was not prevalent in Egypt. At the center of the building was an oval-shaped room built of bricks.

The *Rasad Khaneh* (The Observatory)

It was established in Boulaq in 1255 AH/1839 CE, in the place of the observatory that the French had built east of Boulaq, known as the Boussa.

Public Figures

The Memory of Contemporary Egypt has placed on record a large number of public figures, exceeding 500 in number, who have enriched the political, cultural and social history of Egypt. The public figures include prominent persons such as Omar Makram, Saad Zaghloul, Mustafa al-Nahas, Ahmed Maher, Mahmoud Fahmy Nokrashi, Mostafa Kamel, Mohamed Farid and Makram Ebeid.

In the field of the arts, the Memory has put on record artists who have laid the foundation for cinema as an art form in Egypt, such as Ibrahim Lama, Togo Mizrahi, George Abyad, Bahiga Hafez, Bishara Wakim, Henry Barakat, Fateen Abdel Wahab, Youssef Wahbi and Mahmoud El-Meliguy.

There is also a group of pioneers such as Hassan Fathy and Aly Pasha Ibrahim, and figures who called for reform such as Rifaa El-Tahtawi, Jamal al-Din al-Afghani and Imam Mohamed Abdou. In addition, there are many writers and intellectuals,

such as Abdel Rahman El-Rafei, Aly Mubarak, Abdel Rahman Zaki, Ihsan Abdel Quddous, Yehia Haqqi, Abbas El-Akkad, Farid Shafei, and Younan Labib Rizk. An elite group of singers, composers and poets from the good old times include Sheikh Zakareya Ahmed, Salama Higazi, Munira El-Mahdeya, Sayed Darwish, Um Kalthoum, Mohamed Abdel Wahab, Mohamed Abdel Moteleb, Riyad El Sunbati, Mohamed El Kasabgi, Baleegh Hamdi, Beiram El-Tunsi and Ahmed Ramy.

Anyone browsing through the Public Figures section on the Memory of Contemporary Egypt website can view a rare collection of documents, pictures, videos, voice recordings and other materials pertaining to these figures, in addition to their biographies.

