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THEATER ARCADIA'S PRODUCTION OF MEDEA

*The Centennial of the Greek Scientific Community of Alexandria: Ptolemy I El Montaza
Alexandria's Disappearing Heritage:
Reconstructing the Hammam*



SAINT MÉRÉ... HISTOIRE
D'UN... EN SAINT
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PROMOTII... T AND
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Alexandria's Disappearing Heritage: Reconstructing the Safar Hammam

Ahmed Abdelmoneim

The Alexandria and Mediterranean Research Center counters the decline in Alexandria's architectural heritage by many different means. One of these is to document this heritage. In 2007, the center produced a book entitled *Hammamat el eskandariah fel qarnine el tase'a 'aashr wel 'aeshreen (The Hammams of Alexandria from the Nineteenth and Twentieth Centuries)*. This publication was the fruit of a collaborative project between conservation architects and archaeologists: a project documenting one fragment of Alexandria's rapidly disappearing heritage.

This article describes the visual reconstruction of a vanished hammam (or bathhouse), which was completed during the project. Hammams constitute a building typology which was once widespread in both the ancient and the modern city of Alexandria. The reconstruction of Safar Hammam was also an endeavor to document and visualize an example from the city's disappearing culture of hygiene.

During the early twentieth century when the city of Alexandria flourished, there were more than thirty-eight hammams, not to mention the four surviving hammams from the Greco-Roman period. Today however, there remains only one hammam from the late Mamluk period, Hammam el Dahab, and three from the Ottoman period: Hassan Abdallah, Ibrahim el Sheikh and El Masri Hammams¹.

Safar hammam is located at the intersection of Safar Pasha Street and Abu Warda Street in *sheakha* Safar Pasha in the district of El Gomrok which is part of the so-called Ottoman town of Alexandria. It was built in 1264 AH / 1847 CE during the reign of Mohamed Ali (1801-1849). The founders of this *hammam* were Safar Pasha and his brother, Saleh. The architect or building master is unknown. Most probably Safar Pasha had it built for its economic value, as a vibrant investment at that time. Given that the population of Alexandria jumped rapidly from 8000 to 143,000 from the time of the French Expedition (1798-1801) to the end of Mohamed Ali's rule (1849), the need for such buildings that provided hygiene services was crucial and developing. In addition, the urban development of the Ottoman town was blossoming at that period of time.

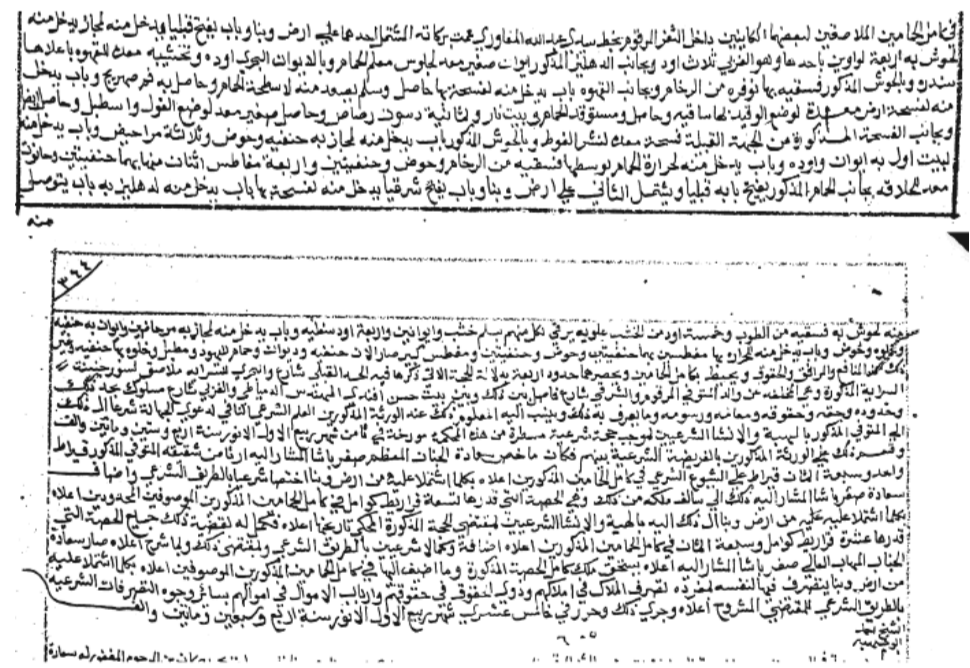
The two hammams are adjacent to each other, the whole hammam being located in Alexandria in the area of Sidi Abdullah el Maghawri. The door to the men's bath faces the Qibla², the portal is preceded by a vestibule that opens onto a courtyard. The courtyard³ has four iwans⁴. In the western iwan there are four rooms. Close to the aforementioned vestibule, there is a small room for the bath master⁵. In the section facing the sea, there is a room and a kitchenette. Above this kitchenette there is a small attic. There is also a fountain in the *maslakh*. Close to the aforementioned kitchenette there is a door leading to a vestibule. Across from this vestibule is a store room, a staircase and another room. This last room includes an opening to a cistern. Finally, the vestibule leads to a courtyard which is used to store the fuel⁶ for the hammam. In it, there was also a waterwheel, a store room, and the furnace. In the furnace there are eight lead pots and a small

storeroom for beans⁷. There is also a stable⁸ and another storeroom in that patio. Close to the courtyard there is a courtyard for drying towels. In the *maslakh*, there is a corridor. Perpendicular to this corridor, there are three toilets and a tap. At the end of the corridor there is *bayt el harara el awal*. In this section there is a room and an iwan, and then the final section, *beyt el harara*. In the middle of this final section there is a marble fountain, a tap and four basins.

Close to the entrance of the men's bath, there is a door leading to a barber's shop. Its door also faces the Qibla. The second hammam has a door opening from the eastern side which leads to a patio. This courtyard leads to an entrance that leads to a vestibule. At the end of this vestibule there is a door that opens onto the *maslakh*. In the center of this *maslakh*, there is a fountain made of masonry. In the second storey of the *maslakh* there are five rooms made of wood. A wooden staircase leads to these rooms. On the ground floor there are two iwans, four rooms and a subterranean room. There is also a door to a vestibule with two toilets and an iwan. In this last iwan there is a tap and a room. Finally, the vestibule leads to the last section, *bayt el harara*. In this last section there are two basins, each with a tap and a tub, and a large basin that has now become a tap and an iwan. Finally, there is a *matbal*, or a basin for Jewish women⁹.



The present location where Safar Hammam once stood



A legal document dated 1274 AH / 1857 CE with a detailed description of Safar Hammam

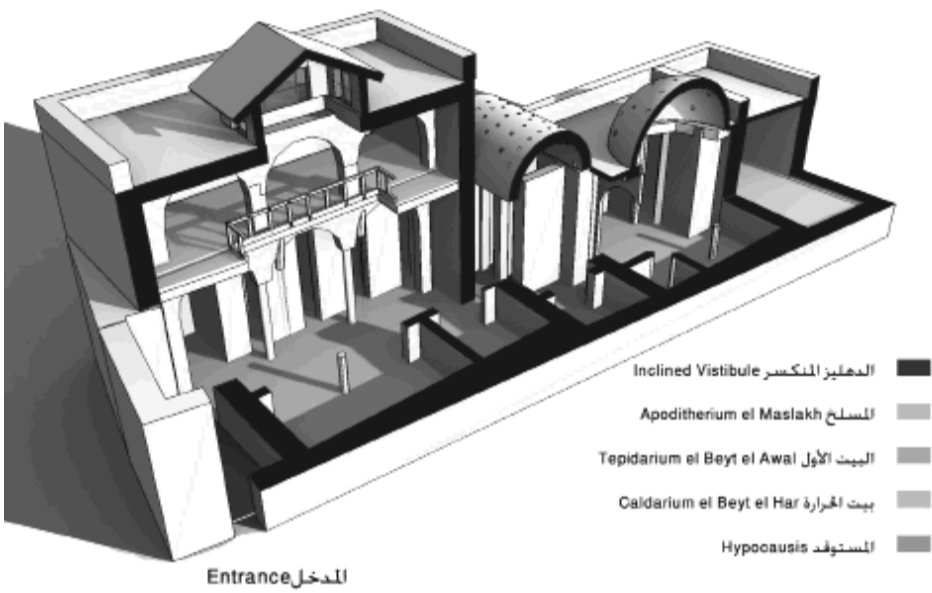
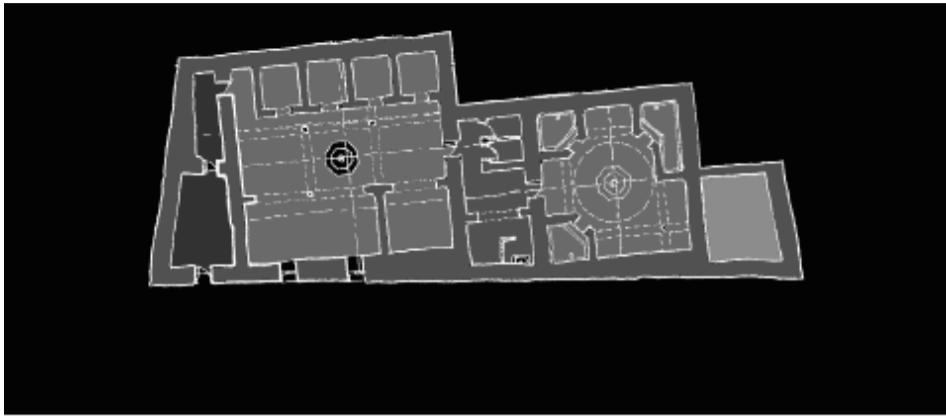
The Description of the Hammam

This hammam is a double bathhouse: that is to say a bathhouse that has its architectural program duplicated: one part for women and the other for men. This means that the three main sections of the hammam which are the cold house or *maslakh* (frigidarium), the warm house or *bayt el harara el awal* (tepidarium) and the hot house or *bayt el harara* (caldarium) are duplicated to cater for women and for men.

During the course of Alex Med's documentation process of the architectural heritage of Alexandria we encountered an Arabic document dated 1274 AH / 1857 CE. The English translation of the main passages of this document describing Safar Hammam indicates the following:

The Methodology used for the Reconstruction of Safar Hammam

To establish the methodology of reconstruction, it was first needed to understand the design of the Alexandrian hammam. There were five sections in its design: firstly, an entrance leading to an inclined vestibule, followed by the *maslakh* (frigidarium). This area was used for changing clothes and sometimes drinking a cup of tea or coffee. Next was located *bayt el harara el awal* (tepidarium) where the patrons prepared themselves for the heat of the next room. Usually, there would be toilets in this section and sometimes a barber's shop also. Fourthly, was located the *bayt el harara* (caldarium), or hot room, for washing. Finally, was located the *mustawqad* (hypocaust), the furnace that heated the water used in the previous section. In addition to all this, there were storage rooms, rooms for drying towels, and may even have been a room with an opening to a cistern that would supply the hammam with water.



A reconstruction of a cross section of Safar Hammam

Having established the architectural design of an Alexandrian hammam, we needed to ascertain the actual process of reconstruction. Three factors have contributed to understanding this process. Firstly, there is the description which was found in the document described above. Secondly, the architectural stylistic analysis and analogy of remaining hammams was a key factor. Added to this, Alex Med made an analysis of the building technology of other buildings, especially of other hammams, from the same period. Finally, Mahmoud El Falaki's map of Alexandria dated 1866 was used, as it indicated the exact land lot where Safar Hammam once stood.

The analysis of existing buildings in the Ottoman town as far as the materials, the structural systems and the architectural elements were concerned gave some of the results in the following table:

Reconstructed element or feature	Analogical reference	Value	Material
Structural elements			
Column	Mosques of the Ottoman town, hammam	Height = 2.5m to 3.5m	marble
Pier	Mosques of the Ottoman town, hammam, residential buildings	Approximate cross-section area of 0.8 square meter 1.20 m	limestone
Arches	Mosques of the Ottoman town, hammam	Configuration = semi circular Span = 3.80m to 4.20m	limestone
Vaults	Hammam	Configuration= barrel vaults Span covered = 15m	limestone
Domes	Mosques of the Ottoman town, hammam	Configuration= barrel vaults Span covered = 1m to 4m	redbrick
Skylight "Shokhsheakha"	Mosques of the Ottoman	Approximate area of 0.8 square meter	limestone and wood
Walls	Residential buildings, hammams and mosques of the Ottoman town	Width = 0.8m to 1.2m single layer no core	limestone, wood, red brick
Architectural Elements or Features			
Basin	Hammam	Average area 4m ²	redbrick
Furnace	Hammam	variable	redbrick
Stairs	Residential buildings, mosques of the Ottoman town	Height = 4m 2 flights	wood
Windows	Residential buildings, hammams, mosques of the Ottoman town	Relatively less than the average window size from the Ottoman town in both width and height	wood
Doors	Residential buildings, hammams, mosques of the Ottoman town	Relatively less than average door from the Ottoman town in height	wood
Fountains	Hammams	Octagonal shape with 0.80m per side	marble

The process of reconstruction which followed was exactly like the design process of any new building, where the architect has an architectural program to follow. The architect is delimited by building technology and materials. Sometimes, he is influenced by an architectural character or style. In our case, we had the architectural program provided by the document, the land lot provided by El Falaki's map, and the delimitation was based on the typology of materials used during this period along with its building technology and architectural character.

In conclusion however, we can document and visually reconstruct individual buildings such as Safar Hammam, hoping that in the future it will be possible to preserve and benefit from our forefathers' legacy, yet the rapid transformation of the urban fabric and context of Alexandria today continues to cause the deterioration of the city's architectural heritage. If we are to safeguard this heritage for the next generations, or even for development and investment in the city, both prompt and

Reconstruction of Safar Hammam based on the law court document and El Falaki map of 1865

North

Key of the Ground Floor plan

A- MEN'S BATH

- 1- Vestibule
- A- Maslakh
- 2- Iwan
- 3- Master's iwan
- 4- Three rooms
- 5- Coffee Iwan
- B- El bayet el awal
- 6- Three toilets
- 7- Iwan
- 8- Room
- C- Bayet el harara
- 9- Basin
- B- WOMEN'S BATH**
- 10- Hall
- 11- Vestibule
- D- Maslakh
- 12- Four rooms
- 13- Large Iwan-staircase
- 14- Small Iwan
- E- El bayet el awal
- 15- two toilets
- 16- room
- F- Bayet el harara
- 17- Two small basins
- 18- Large basin
- 19- Malbal (Jewish women's basin)
- G- Barber's shop
- H- Furnace and services
- 20- Staircase
- 21- Store - cistern entrance
- 22- Storage
- 23- Stable
- 24- Three store rooms
- 25- Water wheel
- 26- Manshar
- 27- Furnace

Perspective

Ground Floor Plan

Section a-a

0 0.5 5 10



Detail from Mahmoud El Falaki's map of 1865 showing the location of Safar Hammam

accurate intervention is required to reverse this decline. The case of Safar Hammam illustrates the plight of Alexandria's Ottoman town, a quarter rich in architectural heritage which is a testimony to the city's Ottoman past. Alexandrians are rightly

proud of their legendary city with its unique two thousand year history, but their city needs them now if what little remains of this unique heritage is to escape final destruction.

Endnotes

- 1 These hammams were documented during the project.
- 2 El Qibla means the direction facing Mecca in Saudi Arabia, which Muslims turn towards during prayer.
- 3 The document means here the *maslakh*, or cold house.
- 4 According to the Oxford Dictionary of Architecture, an "*iwan*" is a porch or a short entrance-hall roofed with a half-elliptical barrel-vault, often found in Islamic architecture.
- 5 The bath master or "*moua'alem el hammam*" is the manager of the hammam.
- 6 The fuel used in this hammam was the garbage collected from the local district.
- 7 Fava or broad beans, known locally as *foul*, were cooked inside the hammam, using the heat generated by the boiling water.
- 8 This stable was destined for animals used for transporting the beans and for operating the waterwheels in the hammam.
- 9 This adaptation of the program in the Alexandrian women's bath indicates both the presence and the homogeneity of the Jewish community in the city at that time.

Theater Arcadia's production of Medea

Carole Escoffey



Katarina Paliou in the role of Medea

On 27 November 2008, a sensational performance of Euripides' *Medea* was given at the Bibliotheca Alexandrina by Theater Arcadia, an NGO affiliated to the Hellenic Ministry of Foreign Affairs, the Hellenic International Development Cooperation Department and Hellenic Aid. This event was held in collaboration with the Hellenic Ministry of Tourism, the University of Alexandria, Alex Med and the Arts Center of the Bibliotheca Alexandrina.



The Chorus of Medea

According to Katarina Paliou, who directed *Medea* and starred in the main role as Euripides' tragic heroine, Greek tragedy has survived through the ages because it deals with the eternal nature of being, and with issues which transcend the frontiers of different civilizations. Euripides, born in c.484 BCE, wrote about 90 plays, of which only seventeen tragedies and one satirical work have survived. He is considered to have been one of the greatest analyzers of the human soul, and his plays tackled both human suffering and social issues. The plot of *Medea*, not only delves into the inner soul, but also reveals such human flaws as vanity, racism, ingratitude and sexual discrimination.

The performance of *Medea* took place in the Conference Center's Great Hall in front of a large and enthusiastic audience which included many students from the University of Alexandria. The evening began with a lecture on the play by Mostafa El Abbadi, Professor of Greco-Roman Studies at Alexandria University. The music of *Medea* was composed by Effie Ratsou and performed live by the Bibliotheca Alexandrina Chamber Orchestra, conducted by the Egyptian maestro and composer Sherif Mohie Eldin, the director of the Arts Center. *Medea's* Chorus, representing the Common People, was performed by students of the University of Alexandria from the Departments of English and of Theatrical Studies at the Faculty of Arts, and from the Faculty of Law. The Chorus, under the direction of Mona Klat, gave a very evocative performance alternating between Arabic and English.

A few days later, from 1–4 December 2009, Theater Arcadia held a series of workshops directed by Katarina Paliou at the Department of English of the Arts Faculty of the University of Alexandria.

Theater Arcadia was founded in 2009 by the director, writer and actress Katarina Paliou and by the theatrologist and actress Lydia Palla. Its main objectives include the promotion of

the ideas and cultural prototypes from ancient Greece, and of European traditions in general, through education, culture and fine arts, thus fostering closer contact and peace between countries and cultures. Its range of activities includes seminars and workshops, performances and festivals. Theater Arcadia performs classical and avant-garde versions of ancient Greek tragedies to Greek and international audiences. It also pays special attention to promoting the utilization of the local language in bilingual performances, as was shown by its bilingual performance of *Medea* in Arabic and English at the Bibliotheca Alexandrina in November 2008.

Saint Méнас: l'histoire d'un lieu et d'un saint

Yasmine Hussein

Un lieu de pèlerinages

Les ruines de Saint Méнас, mises à jour à Abou Mina à environ cinquante kilomètres au sud-ouest d'Alexandrie, comptent parmi les plus importants sites historiques et culturels de l'Égypte. Elles ont été classées au patrimoine mondial de l'UNESCO en 1979, au même titre que les pyramides, les monuments de Memphis, Thèbes et Abou Simbel ou encore le monastère Sainte Catherine.

Cette ville, au même titre que Troie en Asie Mineure, relève d'un aspect légendaire, du fait notamment du nombre très restreint de sources anciennes écrites. Nous avons quelques courtes allusions à l'église de Saint Méнас. La première dans le compilé de l'histoire du patriarche copte Benjamin dans les annales d'Eutychès¹ quand ce premier y trouve temporairement refuge. La seconde description provient du géographe arabe 'Abd Allâh ibn 'Abd'al Aziz Abu Ubayad al Bakri², qui parle de « trois villes abandonnées » où on voit pourtant « des palais superbes et bien construits, entourés de murs d'enceintes ».

C'est de ce dernier manuscrit que s'est inspiré l'archéologue allemand Carl Maria Kaufmann pour retrouver avec difficulté les ruines de Saint Méнас, après avoir traversé avec son expédition tout le désert de Maréotis. De 1905 à 1907 il mit à jour la tombe de Saint Méнас ainsi que la basilique attenante ; ensuite les fouilles archéologiques continuèrent, dévoilant peu à peu les secrets de ce site. Les recherches et la restauration furent entreprises successivement par le musée Gréco-romain d'Alexandrie (1925-1929) puis par l'archéologue J. B. Ward-Perkins (1942). En 1951, une équipe du musée Copte du Caire découvrit les ruines entourant l'ancienne église et des ateliers de poterie fabriquant des cruches, des lampes ainsi que les fameux flacons à l'usage des pèlerins. Enfin, depuis 1961 et la reprise des fouilles par l'institut archéologique allemand sous la direction de Peter Grossman, on a mis à jour un double bain, deux hôpitaux, des auberges sûrement destinées aux pèlerins ainsi que des cellules et des réfectoires utilisées par les moines.

Situé en marge du désert, Saint Méнас se révèle être l'un des plus grands centres de pèlerinages durant la période de la Basse Antiquité : c'était un « Lourdes » des premiers âges chrétiens, célèbre au-delà de l'Orient.

La ville a existé probablement avant l'ère chrétienne, servant notamment de centre de commerce aux caravanes se dirigeant entre Alexandrie et l'oasis d'Ammon (Siwa) et entre le nord-ouest et le centre de l'Égypte, comme en attestent les restes de bassins retrouvés sur ces deux routes. Cependant le site de Saint Méнас a été progressivement élaboré autour du tombeau du saint.

En 297 fut construite la chapelle du tombeau, puis en 365, l'église au dessus de la crypte. Mais elle devint trop petite pour accueillir un nombre de pèlerins sans cesse croissant d'où la décision de l'empereur Arcadius d'en faire édifier une nouvelle, ce qui fut entrepris de 395 à 408. Cette Grande Basilique fut la plus grande église découverte jusque là en Égypte : bâtie en forme de T avec 50 mètres de longueur et 20 mètres de largeur et avec 50 colonnes de marbre, son plan était composé de trois nefs et d'un grand transept lui aussi avec trois nefs en formes de croix de Tau.

Le martyrium de Saint Méнас était situé à l'ouest de la basilique au dessus de la crypte et il renfermait les reliques du saint. La tombe était accessible par le biais de 30 marches d'un escalier en marbre.

À l'ouest encore se trouvait un baptistère, de forme octogonale, et dont les quatre côtés principaux comportaient une entrée. Il y avait à l'intérieur un bassin d'une profondeur de 1,35 mètres dans lequel on descendait à l'aide de cinq marches. D'autres bains, sûrement à l'usage de la guérison et des pèlerins ont été mis à jour un peu plus au nord.



Au premier plan les vestiges de Saint Méнас, et au deuxième plan le nouveau monastère

Si l'archéologie a pu révéler des lieux de culte dont la taille nous renseigne sur l'ampleur de la dévotion et du pèlerinage de Saint Méнас, elle a exhumé un ensemble dont les principes urbanistiques correspondent à la structure ancienne de la cité antique. De même, le plan urbanistique, illustré par les nombreuses maisons retrouvées, donne la preuve d'un respect des principes anciens en dépit de la fondation tardive de la ville autour de Saint Méнас. Elle peut donc être considérée comme l'une des dernières cités antiques à être construites, tant son plan s'oppose à cette absence de structure urbanistique caractérisée par la « recolonisation médiévale », généralement située au-dessus des vestiges anciens.

La renommée de ce site tient au fait qu'il a été le plus important centre de pèlerinages de son temps. Accueillant son tombeau et ses reliques, il a abrité le culte de Saint Méнас, soldat égyptien dans l'armée romaine, martyrisé car ayant refusé d'abjurer sa foi chrétienne. Un élément très important, mis à jour par l'archéologie, permet de mesurer l'ampleur de cette dévotion. Il s'agit de ces fameux flacons d'argile, dont on a retrouvé de nombreux fragments à proximité du tombeau. Ceux-ci ont manifestement été produits en grande quantité, avec leur caractéristique ovale, deux poignées et représentant toujours la même image : Saint Méнас portant une tunique et un manteau et avec deux dromadaires postés à ses côtés. Au niveau de sa tête, on peut lire par deux fois l'inscription grecque O MENAS AGIOS: littéralement, Saint Méнас. Certains de ces flacons ont été découverts par des archéologues dans des régions aussi diverses qu'éloignées telles qu'à Heidelberg en Allemagne, à Milan en Italie, en ex-Yougoslavie, à Marseille en France, à Dongola au Soudan et même à Jérusalem. La plupart de ces objets ont été datés entre le 4^{ème} et le 7^{ème} siècle. Ils étaient remis aux pèlerins remplis d'eau bénite, sanctifiée dans le monastère de Saint Méнас, mais aussi d'huile coulant des lampes suspendues au-dessus de la tombe du saint. Les visiteurs ainsi que la légende attribuaient des vertus miraculeuses à ces précieux liquides. En effet, malgré la dévotion importante à l'égard du saint,

il est manifeste que l'eau et ses miracles jouent un grand rôle, traditionnellement dans tout l'Orient et qui plus est en Égypte, pays dont le Nil symbolise la vie. Ainsi, dans la tradition des premiers temps chrétiens, dans la région on accorde aux héros le pouvoir de faire agir des puissances curatives par le moyen de l'eau. Autre indice de l'affluence importante sur le site de Saint Méнас sont les découvertes nombreuses de fragments d'objets en terre cuite. On sait que l'usage d'en déposer au sein des sanctuaires remonte aux temps pharaoniques et s'est perpétué au fil de l'époque chrétienne. Ainsi les archéologues ont pu retrouver, en plus des flacons, nombre d'amphores, qui devaient servir à contenir du vin ou de l'huile, mais aussi des bouchons de plâtre, de différentes tailles et souvent ornés de croix, d'animaux ou de représentations de Saint Méнас.

Malgré l'afflux de pèlerins et le prestige dont bénéficiait le sanctuaire, le site a été détruit plusieurs fois par la suite.



La basilique moderne construite à quelques centaines de mètres de l'ancien site de Saint Méнас

Au cours de l'invasion perse en 619 la ville a été ravagée. Trois ans plus tard, l'empereur byzantin Héraclius lance une grande offensive militaire pour chasser les Perses de Syrie et d'Égypte. Celle-ci est très mal reçue par les coptes qui considèrent cet acte comme une occupation étrangère illégitime, d'autant plus que l'empereur nomme Cyrus comme nouveau patriarche d'Alexandrie, afin de reprendre le pouvoir sur l'église copte qui n'a pas reconnu le Concile de Chalcédoine³. Le patriarche copte Benjamin réussit à s'enfuir dans le désert et en le poursuivant, Héraclius détruit la basilique de Saint Méнас comme d'autres églises égyptiennes, en 628.

Saint Méнас fut restaurée une dernière fois sous Théodore, le 45^{ème} patriarche, en 730. Un siècle plus tard, sous le règne du calife El Mutiwakil, fils de El Mutasem, un architecte du nom d'Eleazar reçut l'ordre d'ôter toutes les colonnes et le marbre dont il avait besoin, et ce malgré les protestations du patriarche Joseph. Selon Severus, dans son *Histoire des patriarches d'Alexandrie*, toutes les colonnes furent démantelées. Enfin, la ville a été ravagée plusieurs fois par les bédouins, et l'oubli, la négligence et quelques tremblements de terre ont joué un rôle dans la destruction finale de la ville.

De nos jours, à Abou Mina, un nouveau monastère a été édifié à quelques centaines de mètres des ruines de l'antique Saint Méнас. C'est en 1959 que le pape Kyrillos VI en a jeté les bases. Construit avec du marbre d'Italie et du granite rose d'Assouan, il possède une très haute enceinte et deux tours que l'on peut voir de loin. Ce bâtiment s'est imposé à son

tour comme un des principaux lieux de pèlerinages du monde Chrétien, qui plus-est chez les personnes de confession copte.

L'ancien site, inscrit au patrimoine mondial de l'humanité, figure depuis 2001 sur la liste des monuments en péril, dont la cause est l'écoulement souterrain d'eau salée.



L'ancien site de Saint Ménas est aujourd'hui menacé par l'écoulement souterrain d'eau salée

La vie de Saint Ménas

C'est dans un contexte de persécutions très violentes en Égypte que le martyr de Saint Ménas prend tout son sens. Jusqu'à la fin du 3^{ème} siècle, notamment sous les empereurs Septime Sévère et Dioclétien, de nombreux chrétiens furent suppliciés, ce qui a donné naissance à des récits hagiographiques, dont celui qui nous intéresse. L'histoire de Ménas est symbolique de cette période charnière où l'Empire va basculer dans la chrétienté et du contexte égyptien. Il est en effet soldat romain et égyptien ; de même les détails de sa vie nous interpellent dans la mesure où sont présents à la fois l'ascétisme (base du développement du monachisme dans toute la région à partir de cette époque) et le martyr (cristallisant l'identité chrétienne en ces moments où l'Empire romain est à l'aube de changer de religion officielle).

Dans le récit de sa vie, il faut bien distinguer deux niveaux. L'un historique, compilant des informations basées sur des documents officiels : actes de procès, noms de préfets, de gouverneurs, d'empereurs. L'autre revêtant un aspect légendaire, caractère important de toutes les hagiographies de saints : intervention de voix, d'anges, résistance surnaturelle au supplice, vertus guérissuses ou miraculeuses...

Du fait de la combinaison de ces deux niveaux d'interprétation on n'a pu dresser une histoire linéaire de Saint Ménas ; on constate la juxtaposition de plusieurs versions, avec des points communs et des divergences, que ce soit d'un point de vue historique (date et lieu de naissance par exemple) ou légendaire (localisation de la tombe de Saint Ménas). Dans ce cadre, il est judicieux de retracer les étapes de la vie de Ménas en précisant les différentes versions quand des détails révèlent leur divergence ou leur complémentarité.

Si il est unanimement convenu que Ménas est égyptien et que sa famille est originaire de Niceous (ou Nicopolis) dans les environs de Memphis, la date et le lieu de naissance prêtent sujet à deux versions distinctes. Une première affirme qu'il serait né en 275 en Libye, dans une province romaine dont son père était le gouverneur. D'après une seconde interprétation, reprise dans la version « officielle » de l'Église Copte, Ménas aurait vu le jour en 285, dans la ville même de Niceous.

Toutes les versions concordent quand à l'éducation chrétienne qu'a reçue le saint. Celle de l'Église va plus loin en attribuant un aspect légendaire à sa naissance même. En effet, ses parents Audexios et Afumia, sont décrits comme de vrais chrétiens

ascétiques. Sa mère, ne pouvant pas avoir d'enfant, pria en pleurant devant l'icône de la Vierge. Elle entendit une voix prononçant le mot « Amen ». C'est ainsi qu'elle prénomma Mina le fils qu'elle réussit finalement à avoir.

Quand il eût l'âge de 14 ans, selon toutes les sources, Audexios mourut et Mina rejoignit l'armée romaine où il reçut un rang élevé en raison de l'importance de son défunt père. Trois ans plus tard, il quitta l'armée, refusant de tuer ses semblables. Toutes les interprétations convergent en ce qui concerne le retrait dans le désert de Ménas suite à son départ, soulignant le caractère ascétique de la vie du saint durant les cinq années suivantes, et en le qualifiant d'ermite, il eût de nombreuses visions, notamment d'anges couronnant les martyrs. Un jour, il entendit une voix : « Béni sois-tu Mina Abba, parce que tu as été appelé à la vie pieuse de ton enfance. Te sont accordées trois couronnes, l'une pour ton célibat, la deuxième pour l'ascèse et la troisième parce que tu seras un martyr »⁴. Fort de cette révélation et cinq années après son départ dans le désert, Ménas s'est rendu à la ville pour déclarer sa foi devant la foule et le préfet romain.

Suit le martyre de Saint Ménas, sur lequel concordent les différentes versions de sa vie. Si celle que l'on attribue à la tradition des Synaxariens coptes précise le lieu et la date (en 296, sous le règne de Dioclétien, dans la ville de Cotyacum), l'histoire officielle de l'Église Copte offre davantage de détails sur le supplice dont il a été victime. On retient en effet qu'on a tenté en vain de brûler le corps du saint. D'autre part, l'endurance surnaturelle aux divers châtiments dont il a été l'objet aurait eu pour conséquence d'amener un certain nombre de témoins de confession païenne vers le christianisme et même vers le martyre.

Chacune des versions de sa vie font état d'éléments différents mais complémentaires en ce qui concerne le lieu d'inhumation de Ménas et de l'apparition des propriétés miraculeuses du site. Le martyr fut inhumé en Égypte, son corps fut placé sur le dos d'un dromadaire qu'on laissa aller errer sans guide dans le désert. Ainsi, à l'endroit où on retrouva son corps une église fut bâtie. En effet, quelques temps après sa mort, un berger observa la guérison d'un de ses agneaux malades et qui s'était roulé dans la poussière. L'expérience fut renouvelée avec d'autres bêtes puis, petit à petit des malades arrivèrent pour bénéficier des vertus



Le nouveau monastère est construit de marbre d'Italie et du granite rose d'Assouan.

miraculeuses du site. Le roi lui-même y envoya sa fille lépreuse. En effet, durant son sommeil Ménas lui apparut et lui aurait ordonné d'aller fouiller dans la terre pour retrouver son corps. C'est ainsi qu'il le mit à jour et fit construire une église sur le lieu même de la découverte ; enfin il invita les notables de la région à bâtir des maisons à cet endroit et à fonder une ville.

Une seconde version selon l'auteur de l'*Encomium* copte⁵ indique que le corps fut transporté par la mer par des chrétiens dans sa région natale. Certaines sources⁶ disent que deux monstres sont apparus de la mer et se mirent à attaquer le navire qui transportait le corps du saint, mais ce dernier s'enflamma et les chassa. D'autres sources précisent qu'il aurait été inhumé dans la maison où il est né. Plus tard, des soldats qui se rendaient à Alexandrie ont déterré le



Le nouveau monastère fondé en 1959 est devenu un lieu de pèlerinage important

corps et l'ont amené avec eux pour bénéficier de sa bénédiction pendant le voyage. Voulant ramener le corps de Saint Méнас en rentrant chez eux, les soldats romains l'ont déposé sur des dromadaires, cependant, à l'emplacement du tombeau actuel les animaux refusèrent de bouger. Or, c'est là qu'on aurait enterré le corps. L'emplacement du corps du martyr aurait été découvert par la fille du roi Zinon, qui aurait été guérie d'une maladie en se couchant au dessus du lieu de l'ensevelissement.

Enfin, l'histoire du saint selon l'Église officielle copte corrobore la première en y apportant davantage de détails. Elle confirme en effet ce qui est arrivé au berger avec la guérison de ses agneaux, mais attribue la vision de Saint Méнас à la fille du roi Zinon. Ainsi le conseiller de ce dernier lui aurait proposé que sa fille, atteinte de maladie, se présente dans ce lieu où des animaux mais aussi des personnes ont été guéries. Celle-ci se baigna alors dans le lac de l'oasis où tous ces miracles avaient eu lieu. C'est à cette occasion qu'elle guérit et c'est elle qui, en rêve, reçut la vision de Saint Méнас lui disant que son corps avait été enterré. Immédiatement son père Zinon ordonna de creuser la terre, retrouva le corps du saint puis fit édifier une église et fonda une ville.

La figure de Saint Méнас, dont l'histoire et la vie demeurent assez floues, est significative quant à la période charnière où elle a existé et aux symboles dont elle est chargée. Méнас aurait connu une période d'ascèse de cinq ans, ce qui s'inscrit dans un mouvement de fond, notamment au 2^{ème} siècle, selon lequel des personnes choisissaient une vie de retrait et de renoncement consacrée à Dieu, et le plus souvent dans un milieu naturel géographique

qu'est le désert. Ce phénomène de vie ermite a posé les fondements du monachisme en Égypte, qui s'est surtout développé à partir des 4^{ème} et 5^{ème} siècles. En cela la vie de Saint Méнас ainsi que l'exploitation de sa tombe caractérisent la transition entre ces deux phénomènes. De son vivant, il a été ascète ; le lieu où il repose devient un monastère, une place de dévotion et symbolique car elle cristallise l'identité de l'Église Copte, surtout à une période où le monde chrétien va opposer des divergences et des confessions institutionnalisées notamment par les conciles de Nicée (325) et plus tard de Chalcédoine (451).

Par ailleurs, Méнас était égyptien, mais fils de gouverneur et lui même soldat. Son renoncement est symbolique : de soldat de Rome, il devient soldat de Dieu. Le fait qu'il aille proclamer sa foi en public, défiant l'autorité et endossant le rôle de martyr est un accomplissement de cette fonction de soldat au service de Dieu. Tout ceci se passe dans un contexte où la réaction de l'Empire Romain envers les chrétiens se montre impitoyable, notamment sous le règne de Dioclétien, et ces quelques décennies avant d'en faire une religion d'État.

Saint Méнас est chargé de symboles marquant les évolutions religieuses majeures de l'époque et du siècle suivant :

- Le développement du monachisme chrétien en Égypte, dont les bases ont été jetées par les nombreux ascètes ayant choisi une vie de renoncement dans le désert.
- Le christianisme, qui après avoir connu tant de martyrs, a fini par s'imposer comme religion officielle de l'Empire Romain, ce qui donne un sens notamment

aux châtiments infligés à Méнас et à la manière dont il les a supportés.

- La cristallisation de l'identité de l'Église Copte dans un contexte où le monde chrétien va être divisé entre plusieurs doctrines : en ce sens, l'image de Saint Méнас entouré par deux dromadaires prend une certaine signification.

Endnotes

- 1 Clerc Grec, ayant jeté les bases de l'hérésie monophysite (?-454).
- 2 Géographe et historien d'Al Andalous (1014-1094).
- 3 Tenu en 451, il condamne notamment le monophysisme d'Eutychès, créant un schisme au sein des églises orientales.
- 4 <http://www.stmina-monastery.org/history.htm>
- 5 L'Encomium copte sur saint Méнас attribué à Jean évêque d'Alexandrie, fait partie de ces sources hagiographiques capitales pour reconstituer une étape de l'histoire religieuse de l'Égypte.
- 6 Le Synaxaire copte.

Toutes les photos de l'ancien site de Saint Méнас, ainsi que du monastère d'Abou Mina, sont de l'auteur.



Vue générale de l'ancien site de Saint Méнас inscrit sur la liste du patrimoine mondial de l'UNESCO

The Centennial of the Greek Scientific Community of Alexandria: Ptolemy I

1909–2009 A Century of Uninterrupted Activity

Kyriakos Savvopoulos¹

It is not an easy matter to go back one hundred years in time and stroll around the cosmopolitan Alexandria of the beginning of the twentieth century. We do not have a living witness, and how could we? So in my quest on the foundation of The Association of Greek Scientists, 'Ptolemy I', that celebrates its centennial, my testimonies were silent documents—photographs and archival papers—while I was guided by an old Alexandrian who has been close to that Association for more than half a century.

Nicholas Papantonis is the present President of the Association and has been a member since 1953. He is a graduate pharmacist, who has also taught pharmacy at the University of Alexandria. He is the owner of the well known store selling all the range of chemicals imaginable. In fact, I should say that the word store is less appropriate and that the expression "time capsule from the past" would better suit the atmosphere of No. 4, Sharaa Kinissat El Younani. Papantonis' store is a family business founded in the year 1915, located between Hannaux the historical department store, and the elementary school of Sainte Catherine, once a religious French preparatory school for Saint Mark's College (Fig.1).



fig.1 Dr. Nicholas Papantonis in his store

It is true that in this neighborhood stands yet another museological curiosity, the Naoum & Pelegrini Stores, which qualifies as a genuine example of a large store of cosmopolitan Alexandria dating from the early twentieth century: a historical landmark that needs to be protected and preserved.

But let us enter Papantonis' store. The business was established by Papantonis' father, Nikitas, who graduated as a pharmacist from Athens University in 1913. He arrived in Alexandria in the same year. The Papantonis have their origin in the island of Symi in the Dodecanese. At that time, Symi and Kalimnos were the islands of the sponge divers, who got their sponges by diving on the sea bed off North Africa with dangerous apparatus and divers' helmets, a tradition dating back more than 3,000 years, even before the time of the war of Troy. According to Homer, their legendary king, Nyreus, had contributed three

sleek ships to the Greek expedition against Troy that followed the abduction of beautiful Helen. But in 1911 the island became part of the Italian possessions in the Eastern Aegean, a chaplet of islands, islets and rocks, with Rhodes as their capital. The Italians decided that it was the right time for them to add to their colonialist aspirations and cut a slice of the Eastern Mediterranean. They occupied the Eastern Sporades Islands, as these islands were then known, dispossessing the ailing Ottoman Sublime Porte of a further piece of its empire.

Hence, Nikitas Papantonis arrived in that grand city that was Alexandria at the apogee of its cosmopolitan glory (multiethnic, multicultural and multilingual), an Alexandria tolerant of all religions and creeds. He and others like him were aiming at a better life in that megapolis, and a better life they achieved.

The fact that Papantonis' father was in a position to offer his son a new car in the year 1945, just at the end of the Second World War II—when he entered the Department of Pharmacy at Cairo University as a student—is an indication that a generation after their rooting on the hospitable soil of Alexandria, a respectable wealth had been amassed by the family.

Sipping a sweet coffee, surrounded by porcelain jars, antiquated bottles marked with Latin calligraphic inscriptions, I was given a brief relation of the 100-year story of the "Ptolemy I Association", which in fact is a concise history of Alexandria itself.

Papantonis speaks slowly, but with a firm voice, the tune is that of a grandfather wanting to make sure that every word is understood, that nothing will be left to conjecture. He is precise and his memory of remote as of recent events is incredibly sharp.

It is a pity that most of the archives of the association have been lost, laments Papantonis, but with what is conserved and the verbal witnessing, the story of the formation of "Ptolemy I" can be restored. It was in the summer of the year 1909, when the Greek medical doctors, pharmacists and biologists, who formed the scientific elite of the Greek Community of Alexandria, decided to establish a scientific association. During those early years, the members of community used to meet in a pharmacy. The present name of the street where the pharmacy once stood is Gamal Abdel Nasser. The store does not exist any more and even the memories of its exact location are confused. Still, we have a portrait of Zachariadis (fig.2), the first president of the community, as well as a number of photographs from the years of glory of "Ptolemy I".

In the decade of 1920–1930, the association did also open up to Greek jurists: lawyers, judges and public prosecutors. The Mixed Courts were abolished only in 1949 and Greek jurists participated in these very special tribunals, along with other Europeans. That was the golden age of the association which then counted over 500 members. It is at that time that Greek women had formed their own community within "Ptolemy I", while the activities expanded from purely scientific to cultural and social fields.

During the First and the Second World Wars the medical doctors and nurses who were members of



Fig.2 The first president of Ptolemaios (1909), Dr. Zachariadis

"Ptolemy I" organized medical care for the Greek Armed Forces fighting on the side of the allies. "Ptolemy is a patriot!" Papantonis proudly use to claim.

The decline of "Ptolemy I" started in 1957 with the exodus of the foreign communities, including the Greek, that followed the nationalization of the Suez Canal by Nasser. That event which is a landmark in the modern history of Egypt took place in Alexandria itself. The year 1957 was also the year when a noble and learned lady, Angeliki Panayotatou, originally from the Ionian Islands, one of the oldest members of the Association, left her attractive villa in her will as a bequest to "Ptolemy I". Panayotatou was the first woman biologist established in Alexandria and her charitable work was widely acknowledged by both Greeks and Egyptians (fig.3).



Fig.3 Dr Angeliki Panayotatou

¹ Kyriakos Savvopoulos obtained his PhD in archaeology from Leiden University. His field of specialisation is Greco-Egyptian interaction in Alexandria during the Hellenistic and Roman periods.

In the years that followed the nationalization, the number of members of "Ptolemy I" dropped to 150 and it kept dropping. But today, notwithstanding the dramatic reduction of the Greek Community, it still has 55 members. The association is active and its premises at No. 9 Sharaa Mohamed Motawa (fig.4) (formerly Rue Synodinos) in Chatby district are, because of its regular lectures, a meeting point for the last remaining Alexandrian Greeks (Fig.5).



Fig.4 The Ptolemaios building, once the villa of Dr Angeliki Panayotatou



Fig. 5 The lecture hall in Ptolemaios

From 1957 until the beginning of the twenty-first century, Greek language was also taught to Egyptians on the second floor of the villa. Later this school was transferred to where it is today at the Hellenic Foundation of Culture at No. 18 Sharaa Sidi Metwalli.

Notwithstanding his advanced age, Dr. Nicholas Papantonis remains active in a way that would challenge many youths of the new generation. He is at his store every day and regularly at the "Ptolemy I" premises in Chatby, where he is the driving force in all its activities. He remembers the time, from 1950 to 1952, when he was a lecturer at the newly formed Department of Chemistry of Alexandria University and then professor at the Department of Pharmacology of the same university from 1953 to 1959.

Our conversation continues at the "Ptolemy I" premises in Chatby. The small elegant villa has kept

its garden. Once, many years ago, it was surrounded by similar buildings of human proportions. Today however, it is squeezed between high buildings, a hospital and modern apartment blocks.

Entering the association means a stroll into the past. The furniture is antiquated and the pictures and photographs hanging in their heavy frames tell us the story of an Alexandria that is no more (fig.6 and 7).



Fig. 6 The president's office in Ptolemaios



Fig.7. The reception of Ptolemy I, in the break of a lecture

Several memorabilia testify to the personality of the owner of the house: Angeliki Panayotatou. She must have been a lady of exceptional dynamism, a person who was close to the common people, the poor and the suffering. Several photographs of the 1930s show



Fig.8. Dr. Panagiotatou offers her services to the Egyptians



Fig.9

Panayotatou helping people in need, mainly local children (Fig. 8). There is also an interesting document

indicating that the Panayotatou noble family had their name inscribed in the *Libro d'Oro* of the Ionian Islands' nobility kept in Venice (Fig.9).

Photographs of the past presidents of "Ptolemy I" (Fig. 10) can be seen, including one of Dr. Sofianos Sofianopoulos in one of the Greek hospitals famed at that time. Often a date is inscribed on these captivating black and white images from the



Fig. 10 The old Greek hospital in the late 1920s, today a furniture factory. Dr. Sofianos Sofianopoulos, who was President of the Ptolemy I society in 1928, is on the right wearing a black suit.

past, showing events such as the banquet following a conference of the Society for Tropical Medicine and Hygiene of Egypt (fig.11) on 20 March 1931. Most of the inscriptions are in French: a reminder that until the Second World War, French was the noble language of diplomacy and of the learned, and widely spoken in Alexandria.



Fig. 11

The many bookshelves are laden with old books that may have not been opened for decades, with magazines the pages of which are spotted by the dampness of the years. I wonder when they were opened for the last time...?

Nicholas Papantonis is optimistic by nature and, as he is surrounded by an executive committee of much younger Greek Alexandrians, he is confident that the association of Greek scientists "Ptolemy I" has a *raison d'être* and it will thus continue to exist.

EL MONTAZA



Photos and design: Abdallah Dawestashy





The original steam baths at Aziz Club

C. E. *Where there members of different nationalities?*

S. A. Naturally, there were members of different nationalities: English, French, Italian, Maltese, Greeks ... all of them living in Alexandria. And as for foreigners from abroad, they would come to the club during their stay in Alexandria. President Nasser himself asked my father to train his children.

C. E. *Here at the club?*

S. A. No, it was during the summer when the president and his family would spend the summer in Maamoura.

C. E. *So this was after the revolution?*

S. A. Yes, of course. Many movie stars also came to the gym, such as Roushdy Abaza, Shoukry Sarhan, Samir Ghanem... Taheya Karioka....

C. E. *Were there any well-known foreigners?*

S. A. The consul of the United States, the ambassador of Argentina... many diplomats...

We prefer to choose our members from within a specific category of people, so that the members are like-minded.

C. E. *What are the criteria for membership of Aziz Health Club?*

S. A. Firstly, applicants are interviewed. I meet them personally. They may also be recommended by an existing member, who usually recommends a relative or friend of theirs.

C. E. *What about famous athletes or sportsmen?*

S. A. My father trained many eminent sportsmen, a number of whom afterwards opened gymnasiums or health clubs of their own in Alexandria and Cairo. As for champions, my father trained several, among them Mohamed Nasr who became Mr. Universe in 1952.

Egyptian and foreign club members who went abroad still come to see us when they visit Egypt, and ask after my father especially, so these ties have been kept over time. They are like family ties... because my father was rather like a father to them.

C. E. *What are the most popular activities?*

S. A. Fitness above all, and then power building and body training. Exercising should be followed by sweating in the sauna for example. People who do not have the time or disposition to do weight lifting will stick to fitness training only and then sweating.

C. E. *What is the difference between power building and body training?*

S. A. Power training strengthens the muscles and

increases stamina, whilst maintaining flexibility. However, body building is also concerned with the physical appearance.

In addition to these however, the club is frequented by champions in other sports: footballers, swimmers, judo players and wrestlers have used this club. There are specific exercises to strengthen the muscles needed for each kind of sport. For example there are specific muscles which should be strengthened for

swimming, and even for each kind of swimming style.

C. E. *So you offer a kind of tailor-made training which is adjusted to individual needs?*

S. A. Precisely.

C. E. *Can you speak about plans for the club today? How many members does the club have now?*

S. A. The important thing is not the number of members but the suitability or quality of the members. Now we have about 100 members. It can happen that a member leaves the club to go elsewhere and then comes back saying that he made a mistake and that only Aziz Club offers the service he really needs. We have separate hours for men and women, and there is also a 'kids' program' because of course, children are the future.

I wanted to follow in my father's footsteps and to preserve the club's original character. In two years' time however, in 2011, we will celebrate the club's 75th anniversary. For that occasion, the club will be renovated and totally modernized, with new equipment and decoration.

C. E. *Finally, I would like to ask you about yourself, not only as manager of the club. I believe that you are considered the 'father of judo' in Egypt.*

S. A. When I was young my father told me to choose a sport. So I took up horse riding at Alexandria Sporting Club between the ages of 6 and 10 years. Then when I was 10 years old, the world judo champion, Nakamura, came from Japan to visit Egypt with his trainer. When I watched their demonstration in Alexandria, I was so impressed by their technique and agility that I asked my father if I could learn judo. I have been practicing judo ever

since—for 47 years. Moreover, I was fortunate to receive two grants from the Japanese State to study judo in Japan. The first was in 1977–1978 at Tsukuba University. The second in 1984–1985 was for international judo experts at the Kodokan Judo Institute, where I achieved first place, with an excellent. Today I have the rank of Kodokan 7th dan, which is very high.

C. E. *Do you speak Japanese?*



SAMIR AZIZ
INTER. JUDO EXPERT
KODOKAN 7th DAN

S. A. I do speak Japanese, but I haven't practiced for a while... I go to Japan each year, but would need to practice more in order to speak the language well.

I now have the honor to be the president of the Supreme Technical Committee of the Egyptian Judo Federation. We are trying to establish the principles for judo here, and to improve the level of judo in the correct way. I don't want to sound as though I am just defending judo, but judo is the sport which has brought Egypt the greatest success in the Olympics—the only medal which Egypt won in the Peking Olympics was for judo. It was also for judo that Egypt won a silver medal in the Los Angeles Olympics. So despite relatively limited means, we have succeeded in producing world judo champions here in Egypt.

C. E. *Well it remains for me to thank you for granting this interview and telling us about the history of the Aziz Health Club, and about your father, El Sayed Aziz's and your own contribution to the practice of sports in Alexandria and in Egypt.*



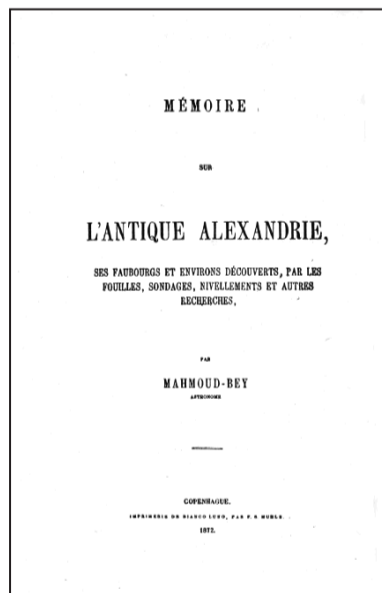
Captain Samir Aziz

The Mapping of Alexandria Mahmoud El Falaki's Legacy

Amy Elshaarawy

Alexandrians will always be indebted to the astronomer who laid the map of their city, the man after whom many Egyptian streets are currently named: Mahmoud El Falaki. However it is a pity that not many people are aware of the legacy he bestowed on one of the greatest cities of antiquity, as the first to conduct large-scale, systematic excavations. Born Mahmoud Hamdy (1815–1885), he became popularly known as El Falaki, "the astronomer". The son of a modest peasant, and reared in the village of Al Hissa in Gharbeya province, he learnt basic literacy and numeracy in the local Quranic school, or *kotāb*, till the age of nine. However, although from Gharbeya, he soon became attached to the city of Alexandria where he completed his elementary education.

In 1935, he left Alexandria to study in Cairo at what was then known as 'el-handasakhana', now the Faculty of Engineering, eventually becoming professor there for eleven years until he was sent by Khedive Abbas I on an expedition to Paris where he studied astronomy for a good nine years. Touring Europe also during that period, El Falaki visited the major observatories and universities there, and contributed several astronomical and geo-physical researches of his own.



Mahmoud El Falaki's *Mémoire sur l'antique Alexandrie, ses faubourgs et environs découverts*¹ was translated into Arabic by his grandson, Mahmoud Saleh², Egypt's former ambassador in Paris and delegate of the Ministry of Finance and Economy. Today, this great work still serves as a guide and important reference to the ancient Ptolemaic city for modern day architects, town planners and astronomers. It fully describes the ancient city, its initial layout, and gives the accurately estimated locations of various antiquities as well as describing the ancient city's inhabitants. The work comprises a variety of archeological, historical, engineering and astronomical studies of the city, in addition to descriptions of the major naval and land battles which took place there. In short, it is not only a scientific work, but also a major historical work on the events of ancient Alexandria with reference to ancient manuscripts.

In his work, El Falaki compared the legacy left by his predecessors: the ancient Egyptian, Greek and Roman historians and cartographers on the one hand, and the contributions made by the Arabs from the conquest (620–660 CE) and the scientists from the French Expedition of 1798 on the other.

Guided by these, he began to excavate by digging deep underground and noting down everything he found, gradually rediscovering much about ancient Alexandria. His achievements included pinpointing the location of streets, squares, royal palaces, temples such as the Timonium and Serapeum, quarters and alleys, the Gymnasium, the Mouseion and the Roman theater, as well as giving an estimated location of the Heptastadium³. He discovered the Island of Antirrhodos in the Great Harbor of Alexandria which was said to be the site of Cleopatra's palace, the road to Antoniadis, the ancient suburbs, the Necropolis (the City of the Dead), and recorded twelve vineyards that supplied Rome with wine.

In the course of his work, Mahmoud El Falaki had to overcome severe challenges. A number of Egyptian engineers assisted him on behalf of the Egyptian government. In order to discover Ptolemaic remains, he had to dig many feet below ground, which inevitably led him to the underground water table. Moreover, attempting to depict the ancient city as a whole was made more difficult at a period when it was undergoing rapid change. Despite these major stumbling blocks, El Falaki achieved major results after ten years of continuous effort.

Moreover, *Mémoire sur l'antique Alexandrie, ses faubourgs et environs découverts* also sheds light upon Alexandria as it was during El Falaki's own lifetime, as he was commissioned by Khedive Ismail, at the request of Napoleon III, to map the contemporary city. Thus, in 1865 he completed a detailed map of contemporary Alexandria, and this map helped him trace the ancient city by finding connections between what survived above ground and what he discovered below ground level. He spent four years collaborating with specialized engineers to uncover the ancient city beneath the modern one. The outcome was an unprecedented map of classical Alexandria: a detailed topographical map of the ancient city established in 1866 guided by ancient texts by Strabo, Caesar, Polonius, Al-Maqrizi, Diodorus Siculus, Zenobius, Plutarch, Flavius Josephus and others. Maps of Alexandria which followed during the

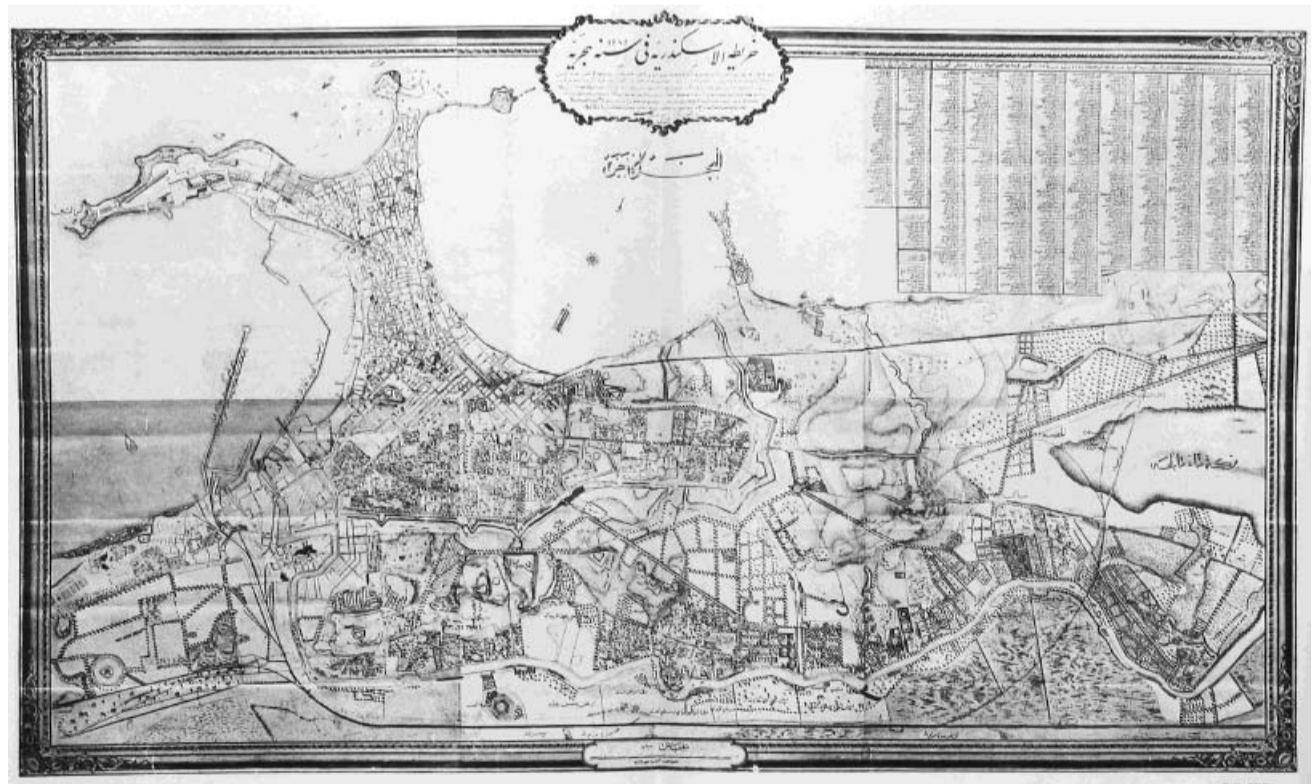
nineteenth and twentieth century are based on this cornerstone map which resurrected the ancient city of the Ptolemies.

In his book, *Alexander's Tomb: The Two Thousand Year Obsession to Find the Lost Conqueror*, Nicholas J. Saunders writes:

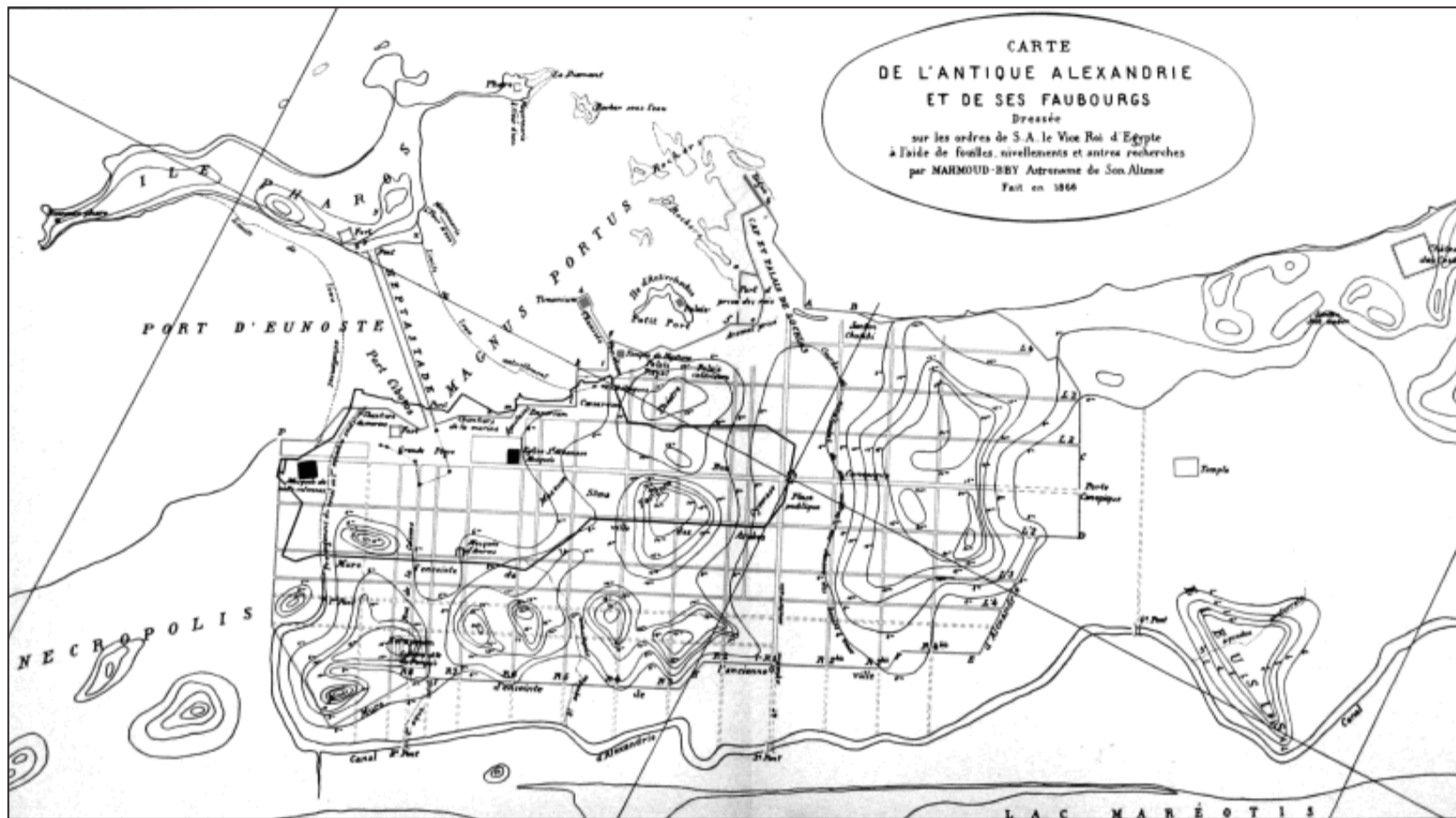
"Napoleon III, emperor of France, wanted to write a biography of Julius Caesar. He turned to his friend Khedive Ismail for assistance with information about Caesar's Alexandrine War. What he needed, Napoleon wrote, was an accurate map of ancient Alexandria at the time of Caesar's triumph. As the most accomplished man on the Khedive's staff, and with French credentials, Mahmoud Bey was the logical advisor. He quickly discovered that there were no ancient maps of the city, only short ambiguous descriptions preserved in the ancient (mainly Roman) sources... and maps made since the fifteenth century were for the main part, impressionistic and wildly inaccurate."⁴

Thus, El Falaki started afresh by conducting investigations among the ruins of Alexandria. With five engineers he surveyed the city as they found it. It took ten years to complete the task of laying a competent map to which he later added his report. During this mission to map the contemporary city, he also discovered both Ptolemaic and Roman remains. Afterwards, he drew another archaeological map in which he included the features of the ancient city. He was able to determine the ancient hippodamian (grid) street plan, and the locations of the Caesareum and of Cape Lochias (today Silsileh promontory).

His mission to trace the outlines of the ancient city not only depended on engineering skills and cartography, but on archaeological skills which he lacked. In his book, Saunders comments that "Mahmoud Bey's meagre archaeological experience was balanced by professionalism and honesty."⁵ As such, he was criticized by many archaeologists.



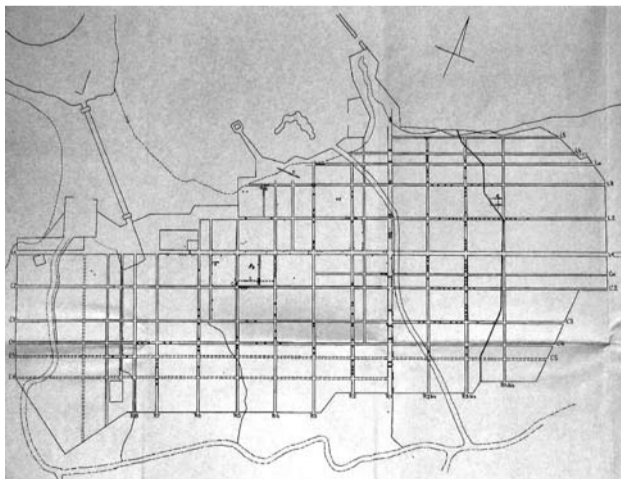
Map of Alexandria by Mahmoud El Falaki (1865)



The map of ancient Alexandria produced by Mahmoud El Falaki

El Falaki and his five accompanying engineers carried around no more than a chronometer and a sextant as they surveyed the streets and alleyways of the city.

At that time, the population was burgeoning and Alexandria was undergoing extensive urbanization. The Egyptian government, wishing to rekindle the city's past, decided to rebuild several important buildings. This made El Falaki's task much tougher as he discovered that numerous sites were under private ownership. Many new businesses and houses were appearing and everything was changing fast. Builders were ploughing through the city with little regard for the underlying treasures. El Falaki employed a small team of workers and often dug deep in order to calculate the whereabouts of the massive ancient fortifications which once protected the city. They calculated the course of the city's two major avenues—the Canopic Way (running east-west, close to the axis of present day El Horreya Street) and an avenue perpendicular to the Canopic Way starting by Cape Lochias in the north and ending at Lake Mareotis in the south. They identified what they believed to be the location of Alexander's tomb, or Soma (meaning a body or burial in Greek). It was asserted to be at the intersection between the Canopic Way and present day Nabi Daniel Street:



This map by Mahmoud El Falaky shows the location of his 1865 excavations (the cross-bars) and where he discovered columns (the dots).

streets L1 and R5 according to El Falaki's map. A well fortified city located between the Mediterranean Sea to the north and Lake Mareotis to the south, Alexandria was impenetrable by land except from the two narrow entrances which were well defended: a city envisioned on a grand scale from its birth. In 1872, El Falaki recorded hundreds of underground water reservoirs, and water conduits provided the inhabitants with fresh water. What is more, he diligently corrected inaccuracies in the work of previous scientists, especially those from the French expedition, regarding the location of the Sun Gate in the ancient city walls. He also traced ancient Nile streams that ran throughout the city before emptying into the Mediterranean, which had been documented inaccurately in earlier historical sources.

Where religion is concerned, in 1858 the astronomer was able, using the most accurate astronomical techniques of that time, to accurately calculate the date of the birth and death of the Prophet Mohamed (pbuh), as well as the date of the migration (Hijra) of the Prophet. He also produced a detailed study of the Islamic calendar. These findings were published in 1858 in a periodical by the Belgium Academy for Science. In his book on Mahmoud El Falaki, Professor Ahmed Saeed El Demerdash says "...in the midst of this cultural expedition, not once did he [El Falaki] forget to contribute to and integrate Islamic tradition, and to introduce it in scientific forums of Europe. As such, he removed the tarnish that had accumulated over such a tradition over the years..."⁶

Mahmoud El Falaki conducted many researches, compiled calendars and measured magnetic fields. His scientific breakthroughs in astronomy, magnetic fields, solar eclipses and much more were unprecedented achievements at the time. He was elected a member, and then later director, of the Egyptian Academy of Science established by Napoleon Bonaparte during the French Expedition of 1798. He held several important government posts such as at the Ministry of Public Works and became president of the Société Khédiviale de Géographie towards the end of his years. On his return to Egypt, the Egyptian government appointed him to upgrade the Cairo observatory. He thus ordered new

equipment from Europe which arrived in 1864 and the observatory was relocated from Boulaq to El Abassiya the following year. In *L'Âge et le but des pyramides* published by the Royal Academy of Belgium in 1865, El Falaki asserts that the Giza pyramids were built for astronomical purposes by analyzing the position of the brightest Sirius or "dog star"⁷. Interestingly enough, El Falaki not only concerned himself with his own homeland, but made a trip to Germany and Belgium where he measured the intensity of magnetic forces in thirty cities, submitting the outcome of his research to the Belgium Academy of Science. He was decorated by the Académie des Sciences for his cartographic work⁸.

His continuing achievements and success, meant that he was bestowed the title of pasha in 1881. All in all, he laid the foundations for excellence in scientific research in Egypt. Truly a Renaissance man, El Falaki showed a dedication which has left its mark on posterity.

Endnotes

- 1 Mahmoud El Falaki. *Mémoire sur l'antique Alexandrie, ses faubourgs et environs découverts, par les fouilles, sondages, nivellements et autres recherches*. Imprimerie de Bianco Luno, par F.S Muhle. Copenhagen, 1872.
- 2 Translation and preface by Mahmoud Saleh El Falaki. Edited by Dr. Mohamed Awad Hussein (ed.1967). كما الإسكندرية القديمة: اكتشافها المؤلف بأعمال الحفر وسبر الغور ولسح وطرق البحث الأخرى تأليف محمود باشا الفلكي. ترجمة محمود صالح الفلكي. مراجعة الدكتور محمود عواد حسين. الناشر دار نشر الثقافة بالإسكندرية ١٩٦٧
- 3 The causeway that linked the Island of Pharos to the mainland in ancient times.
- 4 Nicholas J. Saunders. *Alexander's Tomb: The Two Thousand Year Obsession to Find the Lost Conqueror*. Basic Books, 2007, p.159.
- 5 *Ibid.*
- 6 الأستاذ أحمد سعيد الدمرداش في كتابه عن (محمود حمدي الفلكي) الصادر عن الدار المصرية للتأليف والترجمة (سلسلة أعلام العرب رقم ٤٩)
- 7 Sahar Hamouda and Colin Clement (eds.): *Victoria College: A History Revealed*. American University in Cairo Press, 2002 p.57.
- 8 *Ibid.*

عبد الوهاب المسيري كما عرفته

نور شريف



الرئيس جمال عبد الناصر يكرم الطالب عبد الوهاب المسيري في عيد العلم

آخر لا يعنيه من أمره شيئا. ويصح هذا في حديثه عن أحلك الأزمان التي مر بها. يبدو أنه استطاع أن يخضع غالبية الأمور – ذاتية كانت أو موضوعية – للفكر المجرد والتأمل، يتقبلها في هدوء وتعقل الإنسان الحكيم المنسلخ عن الـ"أنا".

آخر اتصال لي بالدكتور المسيري كان قبل رحيله عنا ببضعة أشهر. كان قد أرسل إلي نسخة من طبعته الفنية الرائعة لقصيدة "الملاح القديم" لكوليريدج الشاعر الإنجليزي الرومانسي. اتصلت به هاتفيا لأشكره على الكتاب وعلى الإهداء الرقيق المصاحب له، الذي أشار فيه هذه المرة إلى المحاضرات عن الشعراء الرومانسيين الذي تلقاها أيام دراسته الأولى بالقسم. أبدت له إعجابي بهذه الطبعة الفنية الجميلة للقصيدة بالإنجليزية والترجمة العربية للدكتور المسيري وبلوحات الفنانة رباب نصر المعبرة في خطوطها وأشكالها الجريئة عن روح القصيدة ومعانيها العميقة المركبة كما فسرها الدكتور المسيري في تقديمه التحليلي النقدي لها.

ستظل طبعة "الملاح القديم" هذه من أقيم وأعز مقتنيات مكتبتي لما تتسم به من جمال فني راق ولما تحملها في طياتها

السرور عندما أسمعه يعبر عما يكنه من عرفان بالجميل لأساتذته القدامى لما ساهموا به في اعتقاده في تنمية أهتماماته وتوجيه فكره، وعما يحمله من ذكرى طيبة للدور الإيجابي الذي لعبه القسم في حياته. كان الوفاء لأساتذته والولاء للقسم الذي انتمى إليه من أقيم السمات التي تحلى بها وأندرها.

استعدت صلتني بالدكتور المسيري في العشر سنوات الأخيرة عندما بدأ يرسل إلي بعض كتبه التي تحمل إهداءات رقيقة أعتز بها. وكان يحرص على أن يخبرني عن مجيئه إلى الإسكندرية قبل حضوره بوقت كافٍ لنحدد ميعادا للمقابلة. وكنا نلتقي مرة واحدة في السنة على الأقل. وهكذا جلست وتحدثت مع الإنسان الناضج المكتمل الشخصية بعد أن عرفته طالبا شابا متلهفا للمعرفة لازالت شخصيته في دور التكوين. ووجدته لم يفقد ذرة واحدة من حماس الشباب بالرغم من أن المرض وساعات العمل الطويلة المتواصلة قد بدأت تنهكه، ولم يكف عن الحديث عن مشاريعه المستقبلية المتعددة وعما يتمناه لمصر وعن التغيير الذي أيقن أنه لابد أن يتممق الوعي السياسي عند الشعب.

أهم ما استوقفني خلال تلك اللقاءات ثقته بالنفس التي لا تنزعزع وثباته على الرأي.

كان حديثه يتميز بالهدوء دائما، ومهما كان النقاش ساخنا، ولم يحدث أنني سمعته يرفع صوته في محاولة فرض رأيه على الغير. كان أبدا مثالا للإنسان المتحضر الذي يجيد الإصغاء إلى الآخر حتى النهاية مهما كان رأيه عقيما. ومن سماته الفريدة تقبله للنقد بسعة صدر، فلا ينفعل ولا يغضب وإنما يستجيب بابتسامة هادئة دون تعليق جارح، وإن لم تخلو ابتسامته دائما من مسحة سخرية خفيفة عابرة. وكثيرا ما كان يصوب أداة السخرية هذه نحو ذاته فتكشف عن روح دعابة مستترة تضيء جو من المرح الذكي على حديثه وفكره الجادين. ومن الأشياء التي لاحظتها والتي تستحق الذكر أنه قلما كان يستخدم ضمير الـ"أنا" في حديثه، وإذا ما أراد أن يشير إلى ذاته فعل ذلك بموضوعية خالصة وكأنه يتحدث عن شخص



عبد الوهاب المسيري عند التحاقه بكلية الآداب جامعة الإسكندرية

التقيت بالدكتور عبد الوهاب المسيري لأول مرة منذ أكثر من نصف قرن عندما التحق بقسم اللغة الإنجليزية وآدابها بجامعة الإسكندرية. وراقبت عن كثب تطوره السريع منذ أن جاء إلى القسم شابا دمهوريا عاديا لا يميزه عن زملائه الطلبة سوى قامته الفارعة وابتسامته الهادئة وذهنه المتقد إلى أن أصبح نجما ساطعا ينير الطريق بفكره.

لم يسترع انتباه أساتذته أول الأمر لما كان يعانيه من مستوى متواضع في اللغة الإنجليزية أعاقه عن التقدم والتميز في دراسته. ويشير في سيرته الذاتية إلى الصدمة الثقافية التي تلقاها عندما فوجيء بطلبة وأساتذة مصريين وأجانب في القسم بالإسكندرية يجيدون اللغة الإنجليزية ويتحدثون بها بطلاقة. فأدرك لأول وهلة أن مستواه في اللغة سيضيع تقدمه في الدراسة وأنه لن يستطيع أن يشبع شغفه بالقراءة والإفادة منها بالفائدة المرجوة ما لم يتخطى هذا العائق. وظهرت عزيمته كما ظهر إصراره ووضوح هدفه وكلها سمات لازمتها طوال حياته عندما قرر في تلك المرحلة المبكرة أن يتفرغ شهورا تغيب خلالها عن القسم ليكتسب مهارات اللغة ويجيدها حتى تصبح أداة طيعة في يده تضمن له تحقيق البقاء والنجاح في القسم. واستطاع في فترة وجيزة أن يستوقف انتباه أساتذته بسعة أهتماماته وتعدد جوانبها وعمق فكره والميل إلى التأمل والرؤية الشمولية والربط بين الأشياء وفلسفة الأمور وتنظيرها التي تتميز بها كتاباته في مرحلة النضوح.

استفاد الدكتور المسيري إلى أقصى الحدود بكل ما استطاع القسم أن يقدمه إليه من معرفة وفكر لاستعداده الفطري وسعة مداركه، وأقبل على كل ما هو جديد سواء في الأدب أو الفكر أو الفلسفة التي قال أنه عشقها وهو لا زال في المرحلة الثانوية. ولم تقتصر أهتماماته على التراث الغربي وإنما امتدت إلى العديد من فروع المعرفة الأخرى عربية وإسلامية. وكان طالبا متطورا ومجددا يتسم برغبة ملحة في المعرفة وباستقلالية الفكر والحكم على الأشياء. لم تظهر هذه السمات فجأة بطبيعة الحال في مرحلة الجامعية الأولى، وإن بدت بعض المؤشرات التي تنبئ بمستقبل حافل بالإنجازات الأصيلة متعددة الأبعاد من كتب للأطفال إلى موسوعة ملحمية ضخمة عن الصهيونية.

انقطعت صلتني المباشرة بالدكتور المسيري بعد تخرجه لسنوات عندما انتقل إلى القاهرة وسافر إلى أمريكا والسعودية، واقتصرت على متابعتي له عن بعد عند ظهوره من أن لآخر في برامج وسائل الإعلام التي كان أحيانا يشير خلالها باعتزاز إلى تجربته كطالب في قسم اللغة الإنجليزية وآدابها. وكان يغمرنني



الدكتورة نور شريف وعلي يسارها الدكتور محمود المنزلاوي ويمينيها الدكتور مصطفى بدوي



الطالب عبد الوهاب المسيري بأحدى حجرات الدرس بقسم اللغة الإنجليزية

من فكر الإنسان الذي شغف بالكتاب والمعرفة وقضى حياته بهدف التوصل إلى رؤية إنسانية شمولية لتتخذها قاعدة أخلاقية تنير لنا الطريق. وجد الدكتور المسيري في قصيدة "الملاح القديم" تجسيدا لهذه الرؤية، كما نجد نحن في هذه الطبعة الفنية الرائعة، الذي يهنا عليها كل من أسهم في إخراجها، نجد بلورة لكل ما كان يصبو إليه في قراءاته واهتماماته.

إن رحيل الدكتور المسيري خسارة ضخمة على المستويين الفردي والوطني. سنفتقده كمثّل للمفكر الجاد والإنسان المستنير المتحضر المتوازن مع ذاته ومع الآخرين. كان ظاهرة فريدة نادرا ما تتكرر، وقُدوة نحن ما أحوج ما نكون إليها في زمن سادته الفوضى وتغلب التخبط. سيترك غيابنا عنا فراغا كبيرا يستحيل أن يملأه أي من أقران اليوم الذين انتشروا في الأرض وعاشوا فيها فسادا. عسى أن يملأ إنتاجه الفكري الإنساني الغنى جزءا من هذا الفراغ ويساهم في تحقيق التغيير الذي نتمناه جميعا وطال انتظارنا له.

١ بقلم الدكتورة نور شريف - أستاذ متفرغ بقسم اللغة الإنجليزية وأدائها - جامعة الإسكندرية
٢ للمزيد من المعلومات عن الدكتور عبد الوهاب المسيري ومؤلفاته والأعمال التي قام بترجمتها، يمكنكم زيارة موقعه الإلكتروني:

<http://www.elmessiri.com/>



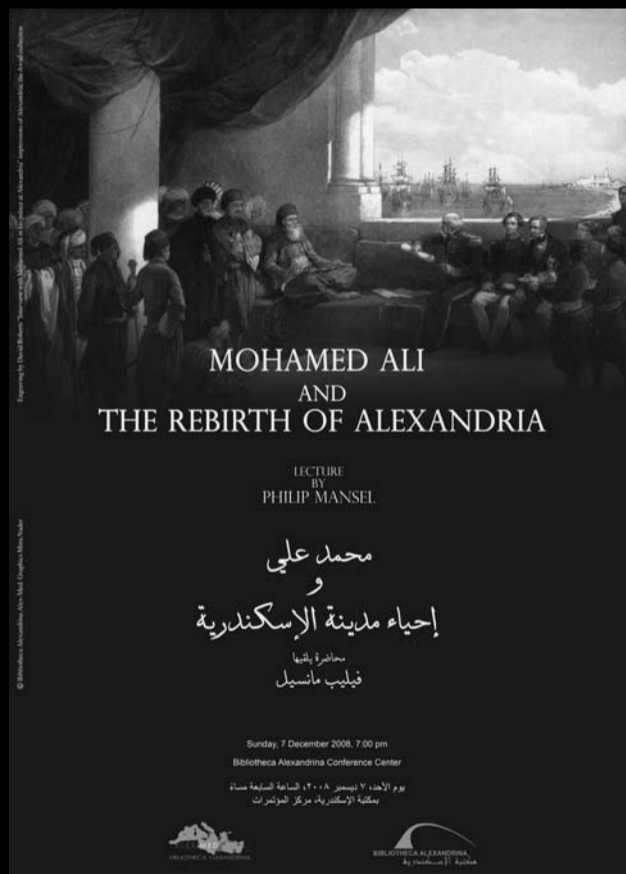
الدكتور عبد الوهاب المسيري بمنزلة

A Season of Lectures...

During December 2009, the Alexandria and Mediterranean Research Center organized a number of public lectures at the Bibliotheca Alexandrina as part of its mission to increase public awareness of Alexandria's past.

One week later, on 14 December 2008, Alex Med held an international one-day conference entitled "Memory and the City", highlighting some of the memories of the different communities of cosmopolitan Alexandria. The speakers included Moufid Assabgui, Anne Jurnaville, Jean-Michel Vives, Mohamed Adel, Veronica Della Dora, and Françoise Petitot. The one-day conference ended with a roundtable discussion with the participation of Mohamed Awad, the Director of Alex Med, of Moufid Assabgui, of the Alexandrian novelist Ibrahim Abdelmeguid and of Jean-Yves Empereur, the archeologist and director of the Centre d'Études Alexandrines.

Alexandrine en France: Soheir Bakhom, l'amour des monnaies". His talk centred on Soheir Bahoum's significant contribution to numismatic research on Alexandrian Greco-Roman coins. The lecture also marked the book launch of *Ægyptiaca sarta in Soheir Bakhom memoriam*, a collective work by several of Soheir Bakhom's friends and colleagues, many of them leading specialists of Alexandrian history, who, after her premature death in 2003, wished to pay homage to her important contribution in the field. The work, published in 2008 by the Bibliothèque Nationale de France and by Edizioni Ennerre, reflects many of Soheir Bakhom's interests: not only in numismatics, but also in archeology and Alexandrian studies.



On 7 December 2008, the historian and biographer Philip Mansel gave a lecture entitled "Mohamed Ali and the Rebirth of Alexandria". An eminent historian and specialist of the later French monarchy and of the Ottoman Empire, Philip Mansel has published numerous articles and reviews. His publications include *Louis XVIII* (1981), *Sultans in Splendour* (1988), *Constantinople: City of the World's Desire 1453–1924* (1995) and *Paris Between Empires 1814–1852* (2001) and more recently *Dressed to Rule: Royal and Court Costume from Louis XIV to Elizabeth II* (2005).



The following day, on 15 December 2008, Dominique Guérin gave a lecture entitled "La Mémoire d'une

قهواي الإسكندرية

بقلم/ محب فهمي

الصغيرة المستديرة كرة القدم، كذلك أطل علينا من شاشات التلفزيون عالم المسرح والآن تأتي إلى الجزء المهم وهو أسماء المقاهي وأشهرها.

قهوة فاروق



قهوة فاروق... شهدت تتويج الملك!!



لقاء الأصدقاء وحديث الزكريات!!

أما المقهى الإفرنجي علاوة على تقديم مشروبي الشاي والقهوة يقدم أيضاً (المشروبات الروحية) وهي الخمر، وألها البيرة المصنوعة من الشعير وأشهرها بيرة ستيل، وبيرة الأهرام، كذلك النبيذ بنوعية الأبيض والأحمر والذي يصنع من معصور العنب والتي تكثر زراعته في حدائق چناكليس، كذلك الزبيب والكرونيك وهي مصنعة بالتقطير، وأعلاها سعرا الويسكي، كذلك تقدم الشيشة (الترجيلة) وهي مصنوعة من الزجاج الملون، ولها خرطوم طويل يسمى (لي) وفي نهاية الخرطوم مسم من الفضة، والدخان الخاص بالشيشة يخلط بعصير الفواكه وأشهرها التفاح والكريز، لذا يطلق عليها التفاحة.



قهوة المشايخ زمان العمامة والجبة والقفطان والطربوش. كانت أيام!



قهوة المشايخ حالياً.. الفرق بين الصورتين ستون عاماً!

الإنسان هو الكائن الوحيد الذي يمتلك مقبرة بعد انتهاء حياته، أما المباني التي تُهدم فليس لها مقابر، إن ما دفعني للكتابة هو التغيير المستمر ليد التطوير بالتعديل أو بالاندثار، وإن لم تدون سوف تُسقط من ذاكرة التاريخ، ومن منطلق حرصي على تسجيل معالم الإسكندرية، كان لزاماً علي أن أكتب عن عالم القهواي، يتخلل السرد قصتين: قهوة فاروق في أول المقال، وقهوة البلياردو في نهاية المقال.

والقهوة أو المقهى هو مكان يلتقي فيه الأصدقاء، قديماً كانت تسمى ماخور أو حانة، ومع التطور المجتمعي وبوصول الجاليات الأجنبية في عصر محمد علي منذ أكثر من مائتي عام، أصبح للمقهى شكلان، الأول: المقهى البلدي، والثاني: المقهى الإفرنجي. وهناك تمايز بين الاثنين، فالمقهى البلدي شتاء يقدم مشروبات ساخنة في مقدمتها صباحاً الشاي السادة، أو المضاف إليه الحليب، ومساءً يضاف للشاي ورق النعناع الأخضر طيب المذاق، ويأتي في المرتبة الثانية القهوة والتي تصنع من البن، وأشهر أنواعه البرازيلي واليمني، وتقدم القهوة مغلية بالطريقة



ادمون سوسه، بطل العالم في البلياردو البطل الرياضي



المخترع العبقري

التركية، ومذاقها إما سكر زيادة أو مضبوطة أو سادة. وهناك صنف مميز مضاف إليه الحبهان (الهال) بعدها يأتي مشروب ذهبي اللون يسمى الينسون وهو مفيد جداً للأوتار الصوتية يقبل عليه أهل الطرب، ثم الحلبة الحصى بحبيباتها، أو مضاف إليها الحليب، ثم المشاريب الحارة كالجوزبيل والقرفة والسحلب وأخيراً الكركديه، وهو من زهرة العناب الحمراء المجففة، وصيفاً تقدم المقاهي العصائر المثلجة كالليمون والبرتقال والخروب والعرقسوس، كذلك المشروبات الغازية وأقدمها زجاجة سعد مصطفى أو (الزجاجة أم بلية) وأخيراً الكوكاكولا والبيبسي كولا، والسينالكو، والبلوكروس، فروت بارتي، أورانجو، ليمونجو، ليمونيتا، سباتس، سيدر، برتللو، سيكو أفندي، وأخيراً شوبيس، سقن أب، سبرايت، فاننا وفيروز.

كذلك يقدم لرواد المقاهي (الحمية) أو الجوزة وهي مصنوعة من ثمرة جوز الهند المفرغة ويعلوها قطعة من الفخار يوضع عليها (المعسل) وهو خليط من أردأ أنواع الدخان ويُخلط بالعلس الأسود ويُحرق بقطع صغيرة من الفحم المشتعل، ويُستنشق عن طريق غابة من البوص يتخللها الدخان الذي يصل ويؤثر سلباً على الجهاز التنفسي، كذلك كانت بعض المقاهي تقدم مشروب (البوظة) وهي تصنع من بقايا العيش البلدي المخمر والمضاف إليه عصير القصب، وهو مشروب مسكر وانحسر واختفى حالياً.

وهناك عرف متبع بأنه يوجد بكل مقهى ماسح للأحذية يقوم بتلميع أحذية الرواد، وفي آخر الليل يقوم بتنظيف المقهى، وذلك في مقابل أن يسمح له بالمبيت بالمقهى، وغالباً ما يكون ليس من أبناء الإسكندرية ووافد من الأرياف.

مكانها كان وما زال بشارع السيد محمد كريم، تأسست سنة ١٩٢٧ وقتها كان الشارع يسمى شارع الأمير فاروق، وعند تنصيب فاروق ملك احتفل به في هذا المقهى أثناء قدومه من القاهرة متوجهاً إلى قصر رأس التين، وقد زين المقهى بباقات الورود، وتم فرش أرضية الشارع بسجادة ملونة صنعت من نشارة الخشب وتم تكثيف الإضاءة بالكلوبات، وصدحت الموسيقى ورقص النجرازان رقصة سكندرية، فما كان من الملك إلا أن تخلف عن الموكب ونزل من المركبة الملكية الحمراء، وحياً شعبه وجلس وسطهم داخل المقهى، بعدها انصرف الموكب إلى قصر رأس التين وفي الصباح تغير اسم الشارع وأصبح شارع التتويج وظل حتى قيام ثورة ١٩٥٢ ألغي وسمي شارع السيد محمد كريم ورحل الملك وبقيت القهوة.

قهوة الإسعاف

بالمنشية بجوار صيدلية الإسعاف وروادها محامون وموكليهم أصحاب قضايا منظورة بمحكمة الإسكندرية، ومحكمة الحاقانية عالم يجمع في ثنايا قيمتين العدل والظلم.

قهوة النيل

تقع بميدان المنشية أمام تمثال محمد علي، وبجوارها مبنى الشهر العقاري يلتقي بالمقهى كل من له مصلحة في تسجيل عقار أو تسجيل أرض أو تسجيل سيارة.

قهوة المشايخ

تقع بشارع بن الخطاب أمام مبوللة الحضري، وروادها قديماً كانوا من المشايخ أصحاب الجبة والقفطان والعمامة، وهم يتكلمون في أمور الشرع والدين وتبذل الحال حالياً، وتغيرت الأزياء بتغير الزمان.

قهوة أم سلالم عالية

تقع في نهاية شارع بن الخطاب، وهي في مواجهة محطة القطار

ومن أدوات التسلية الموجودة بالمقاهي ورق اللعب (الكوتشيتة) وحالياً منعت من المقاهي حيث أنها من أخطر وسائل المقامرة، كذلك توجد لعبة الدومينو والطاولة، وقديماً كانت تصنع من نوع فاخر من الخشب وتطعم بالصدف، ولها مجموعة من القواشيط الدائرية المصنوعة من العاج، وبها مكعبان صغيران يطلق عليهما الزهر أو (النرد)، كذلك يوجد لعبة الشطرنج وهي لعبة لذوي العقول المفكرة.

وفي مطلع القرن العشرون وقبل اكتشاف الكهرباء، كانت المقاهي تضاء ليلاً بمصابيح الغاز أو بالكلوبات، وكان لا يحلو السمر والسهر إلا بوصول عازف الربابة، والذي كان يتغنى بالسيرة الذاتية لمشاهير أبطال الروايات وأشهرهم أبو زيد الهلالي، والزيناتي خليفة، وعنترة، ونوادير ججا، وأبو النواس، ومع دخول الكهرباء أصبحت المقاهي تضاء ليلاً، وظهر الفونوغراف الذي يدار باليد. وفي الثلاثينات من القرن الماضي، ظهر الراديو (الذياع) وكان رواد المقاهي يجذبهم سماع نشرة الأخبار، وظهرت المسلسلات الإذاعية ببرامج مثل ألف ليلة وليلة، وبعد فصول نجم المطرب صالح عبد الحي ظهر مجدد الموسيقى بتنهو فونو الشرق محمد عبد الوهاب. كذلك أسدل الستار عن سلطنة الطرب منيرة المهديا وسطع نجم كوكب الشرق السيدة أم كلثوم، وأصبح العالم العربي من المحيط إلى الخليج على موعد مع الست في الخميس الأول من كل شهر. وظهر المسجل ذوالبكرتين (الريكوردر) وأصبح هناك ركن ثابت في المقاهي لعشاق الطرب وأم كلثوم. ومع مطلع الستينات ظهر أول بث تلفيزيوني، وكما أسهم الراديو بجرعات ثقافية، أضاف التلفزيون ثقافة شعبية جديدة، وظهر الإعلامي محمد لطيف الذي أعلن عن مولد عالم الرياضة، وأعلن عن معشوقتنا الساحرة

والآن نذكر بعض أسماء المقاهي وحتى لا تسقط من ذاكرة الإسكندرية: قهوة علية، قهوة البندق، قهوة آنح، قهوة بالميرا، قهوة الدريني، قهوة النجرون قهوة منعم، قهوة حليب ميزو، قهوة الخرس، قهوة خبيني، قهوة الأس، قهوة الحرامية، قهوة بلتاجي، قهوة عبده شلبي، قهوة حبشي، قهوة العوالم.

قهوة البلياردو

وكان مكانها شارع صافية زغلول ومع مطلع القرن العشرين كان يوجد بها حوالي ثلاثون ترابيزة بلياردو، وكانت تقام لها مسابقات دولية وبطل العالم للبلياردو من الإسكندرية واسمه إديمون صوصة، وقصتنا هي أنه كان من رواد تلك القهوة العالم ساحر الأثير المركزي جوليملو ماركوني ١٨٧٤-١٩٣٧ اخترع اللاسلكي عام ١٩٠١، وفقد عينه في حادث عام ١٩١٢ وأنجب ابنه وحيدة هي (الليكترا) واخترع الراديو عام ١٩٣٤ وتوفي عام ١٩٣٧ عن عمر ٦٣ عام، وحاصل على جائزة نوبل للعلوم الطبيعية.

لقد كان يتردد على المقهى، لأنه كان مولع بلعب البلياردو وكان يشاركه في اللعب عامل بالصالة لأنه لم يكن له أصدقاء وكان وقتها يقوم بتجاربه على اللاسلكي، ويوما أراد عامل البلياردو التخلف عن العمل لعذر ما، فأوص من سيقوم بالعمل مكانه على حسن معاملة الشاب الإيطالي ماركوني، وأفهمه أنه بعد كل شوط يعطي من يلعب معه مكافأة بقشيش جنبه ذهب مجيدي، وكان خلال اللعب تصدر منه عبارات غير مفهومة، مثل الكلام سيمر من خلال السلك، السلك لا بد أن يكون معلق على الحائط، ولم يفهم وقتها ما يعنيه بكلامه، إلى أن نجح اختراعه وأصبح عالم.

إن كل ما هو حلم أصبح حقيقة، حكاوي القهاوي كثيرة تجعلنا نقول:
أننا جميعاً نملك عقولاً... ولكن قليلون من يفكرون بها...



عقل احتراف ذكريات أجمل صفحات من التاريخ



قهوة الريحاني... كورنيش كامب سيزار

لكوميديا، ولا تنسى الإسكندرية فيلسوف الكوميديا الراحل نجيب الريحاني.

قهوة والي



قهوة والي

تقع على كورنيش الإسكندرية بمنطقة كامب سيزار، وبجوارها كافيتهريا توني، أشهر من قدم شوب المانجو وهو ملتقى الفنانين بعد قفل ستارة مسارح الإسكندرية صيفاً بعد منتصف الليل.

قهوة خفاجة

مكانها بالوردان، وهي ملتقى عمال ترسانة الإسكندرية، وبها منتدى ثقافي متواضع.

قهاوي شجرة الدر

شارع شجرة الدر، بحي غربال، وهو يعتبر أكبر تجمع للمقاهي الشعبية التي تضم معظم العاملون في مجال المعمار، بدءاً من حفر الأبيار وعمال حديد التسليح والنجارون والبناءون وعمال المحارة،

يلتقي فيها المسافرون من وإلى الإسكندرية، وهي لا تغلق أبوابها، وتاريخها يرجع لإنشاء محطة مصر، شهدت ملايين قبيلات الوداع واللقاء.

القهوة التجارية

موقعها بالمنشية وهي قديماً كانت ملتقى رجال التجارة والمال والسياسة وكان من روادها فؤاد سراج الدين باشا قبل ثورة ١٩٥٢.

قهوة النجعاوي

موقعها كان بالميدان، وكان تراثها عربي يفضلها الوافدون من المغرب العربي، من ليبيا وتونس والمغرب والجزائر، وكان من روادها السنوسي حاكم ليبيا السابق، والحبيب أبو رقية حاكم تونس السابق.

قهوة بطاطا



قهوة بطاطا... أصحاب المعاشات... فجان قهوة وصحف الصباح!!

موجودة بشارع محرم بك، ويطلق عليها قهوة المعاشات لأن روادها فوق الستين، يلتقون صباحاً مع جرائد الصباح وفجان القهوة، حديثهم عن ذكريات الزمن الجميل.

قهوة الوادي

تقع بميدان محطة الرمل مواجهة لمسجد القائد إبراهيم وروادها من طالبي المشورة الطبية حيث أن بالمنطقة تقع أشهر عيادات الأطباء لكافة التخصصات.

قهوة الريحاني

تقع على كورنيش الإسكندرية بمنطقة كامب سيزار مكان مسرح الريحاني هذا المكان الذي شهد أكبر حشد مسرحي لنجوم

Tabbouleh

This refreshing salad can be served as part of any good *mezze*, the spread of small dishes or appetizers which are often served at the start of a meal. The ingredients may vary in quantity slightly according to taste.

INGREDIENTS

- 1 cup fine bulgur (cracked wheat)
- 3 medium sized tomatoes
- 2 small cucumbers
- 3 spring onions
- 1 cup chopped fresh parsley
- ½ cup chopped fresh mint leaves
- 3 tablespoons olive oil
- 3 tablespoons lemon juice
- Salt and pepper

DIRECTIONS

1. Place the bulgur in a bowl and cover with 2 cups of boiling water. Soak for about 30 minutes, and drain and squeeze out excess water.
2. Peel and chop the cucumbers, finely chop the spring onions, and finely dice the tomatoes.
3. In a mixing bowl, combine the bulgur, tomatoes, cucumber and onion, with the chopped parsley and mint leaves. Combine the ingredients well.
4. Add the olive oil, lemon juice and salt and pepper according to taste. Toss well.
5. Refrigerate and toss well again just before serving.



ALEX-MED NEWSLETTER

Bringing the Mediterranean Together

This newsletter hopes to reach a wide public, both locally and internationally. It brings to you news about Alex-Med and Alexandria, and encourages you to send your contributions. If you would like to send your views, comments or contribute to topics related to Alexandria and the Mediterranean please use the contact details below. Regular sections include a gastronomical page to illustrate Mediterranean cuisine, a page on an Alexandrian personage and another on an Alexandrian building or neighborhood, and a page of photography that captures scenes from everyday life in Alexandria. Our mission is to involve you in our activities and in the making of a new Alexandria – one that honors the past, respects diversity and rises to the challenges of the 21st century.

Editor: Carole Escoffey
Graphics: Mina Nader
Photography: Abdallah Dawestashy

Contents

Alexandria's Disappearing Heritage: Reconstructing Safar Hammam
Theater Arcadia's production of Medea
Saint Ménas: l'histoire d'un lieu et d'un saint
The Centennial of the Greek Scientific Community of Alexandria: Ptolemy I
El Montaza
Seventy-three Years Promoting Sport and Fitness in Alexandria:
The Aziz Health Club
The Mapping of Alexandria: Mahmoud El Falaky's Legacy
عيد الوهاب المسيري كما عرفته
قهاوي الإسكندرية
A Season of Lectures...
Lebanese tabbouleh

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