

Original Research Paper

# Pharaonic or Ottoman in Modern Egyptian Culture: Consequences of Immigration

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**Abstract:** It is often assumed by tourists and other visitors to Egypt that all or most aspects of Egyptian culture originated from the Pharaonic period or ancient Egyptians. This perception is, however, wrong as Egypt over the centuries experienced immigration and even occupation by outside powers who left their mark on the country. The aim or purpose of this paper was to trace the Turkish origins of modern Egyptian culture. Data for the paper were obtained through analysis of historical documents, interviews of historians, experts and other officials at the Ministry of Antiquity, visits to various sites, including famous buildings and other landmarks. It was concluded that in almost every major area of culture, including government organization, education, the courts, medicine, law and infrastructure Turkey heavily influenced Egypt. Many words used today in Egyptian Arabic are of Turkish origin. Conclusions derived were not meant to minimize Egyptian civilization, but to offer a fuller accounting of how many components of this civilization had Turkish origins.

**Keywords:** Culture, Egyptian Culture, Turkey, Ottomans, Immigration

## Introduction

To many researchers and the thousands of tourists that visit Egypt annually and indeed many Egyptians, modern Egypt owes its cultural origins, traditions and even architecture to Ancient Egyptians. In short, many limit the beginnings of Egyptian civilization to the Pharaonic age. This perspective is, however, not a full accounting of the history of Egypt, as numerous aspects of the country's past can be traced not to ancient Egyptians or to the Pharaohs, but to the Turkish Ottomans, who occupied Egypt from 1516 to 1952. Using qualitative methods, this paper shows how the Turkish Ottomans influenced the country's culture and provides numerous examples to demonstrate the debt owed by modern Egypt to the Turkish Ottomans. The cultural influences are diverse and obvious in the way Egyptians dress, eat and communicate. Therefore, the belief that all of Egypt's culture and traditions are from the Pharaonic period needs correction as many of the cultural roots go back to Ottoman culture (Albana, 2015).

The aim of this paper is to trace the Turkish origins of modern Egyptian culture and examine how Egyptian civilization not just in artifacts, architecture, political systems and other institutions changed during the

Ottoman rule of Egypt. I demonstrate how Turkish traditions brought by the Ottomans have affected Egypt to the present day in many areas of culture, including human behavior. The paper further investigates the effect of the Ottomans during the Ottoman caliphate on Egyptian society politically, socially and on language, customs, traditions and relationships among individuals. The paper is organized as follows: First, it briefly reviews the history of the Ottoman occupation of Egypt. Second, it proposes the behavior or deeds of Ottoman rulers and how their behavior influenced Egyptians. Third the paper proposes methods used to collect data and do the analysis. Fourth, analytic results are presented and the paper closes with a conclusion regarding past and future research.

## *The History of the Ottomans in Egypt*

The Ottomans' obvious influence on Egypt in ancient times has clearly appeared as their interests have penetrated among the sects of the people; their residences spread among villages and cities. Egyptians and Ottomans worked side by side in the fields of work and production and in the process, Egyptians learnt how to work from foreigners and craftsmen and artisans spread in new fields, including academic. Moreover, the

classes of workers, employees, tradesmen and professionals, who daily and directly faced not only the Egyptian people but also the social problems in Egypt are evident. Foreign invaders passed unto Egyptians their culture with all its good and evil aspects (Soliman, 1996, p. 317; Abdel-Rahim, 1967, pp. 3-6).

The relationship between Egypt and Anatolia is considered a special one due to the existence of the Ottoman rule during a period known as 'the Ottoman Caliphate'. During this period, an interaction between Turkey and Egypt took place on the governmental and public levels. Although this relation was not based on equality, Egypt was under Ottoman dominance in Istanbul. The one who represented Egypt was the Ottoman ambassador. However, after the Treaty of Lausanne the situation changed; the hereditary dynasty became that of Mohammed Ali's family but at the same time under Ottoman supervision. Egypt was dominated by the Ottomans for about half a century and within that period, things changed dramatically (Abdel-Rahim, 1967, pp. 3-6; Al-Sheikh, 1996, p. 79).

As regards the Ottomans' condition in Egypt, they were divided into two groups: the first group was at the top of the social pyramid in villages and regions. These were the "Beys" and "Aghas" and some of them took up positions of governing and administration. Their mission was to execute central government policies in the capital which focused on confirming the central authority on regions. On the other hand, the other Ottoman group became professionals in other crafts other than governing and administration. They became affiliated with the natives and kept holding unto traditions from the Ottoman environment from which they had emigrated and influenced Egyptian culture, custom and traditions (Shalaby, 1992, p. 39).

Changes in Egyptian culture in favor of the Turkish Ottomans was greatly influenced and facilitated by Mohamed Ali and his family in Egypt, especially in Cairo and Alexandria ((FeidAllah, 2010, pp. 50-52). Who believe that the influence took place only in these two provinces. This view is however, not true as all of Egypt was completely influenced by this culture. For instance, Egyptian architecture and buildings were influenced by the Ottoman structure and patterns in most Egyptian towns, especially Assiut. This is obvious from the Ottoman architecture, buildings and ornaments still prevalent in Assiut.

In the days of Mohamed Ali basha, Assiut flourished, developed a lot and it was named during his reign as 'the Directorate of First Half, Upper Egypt'. It received great attention and care from Al-basha and it was the headquarter of his sons for about six years. He established in it luxurious buildings, whose effects are still seen today. Al Majzoub's spans in Assiut were built during his rule. Moreover, he built the first school in the governorate which exists today in a building that

contains teachers' school and overlooks the Nile (FeidAllah, 2010, pp. 50-52).

Egypt was influenced a lot by the Ottomans in administrative and urban planning. For example, in the days of Mohamed Ali, Egypt was divided into seven directorates. Mohamed Ali was the first to name Egypt's administrative divisions as governorates (as they are known today) and the first to call its heads as administrators (FeidAllah, 2010, pp. 50-52).

The Ottomans expanded architecture, commerce, literature, education and law all over Egypt. For example, there is Soliman Basha Mosque in Bollaq, Cairo, Sedi Saria Mosque at the castle at the corner of Al-Sheikh Mohamed Al-Kaaky. The silversmiths 'Amer's market' is one of Egypt's oldest markets in which precious metals such as gold, silver, pearl and braize are sold and there is Kharsouf Basha's stationery which was built by Kharsouf basha for the education of children. Ali basha also built a great commercial agency with buildings in Fowa village and developed Al-sebaa, spanning the area of Al-Sayeda Zeinb in Cairo. He also developed greatly the judicial system (Al-Sediki, 2005, pp. 104-107, p. 163).

During the Ottoman Caliphate, Architect Senan Basha, who was commissioned by Al-Sultan Soliman, built 81 big mosques, 52 small mosques, 55 schools, 7 institutes for the study of the Quran, 3 hospitals, a printing house for memorizing the Quran, 7 bridges, 33 palaces, 18 inns, 5 museums, 33 bathhouses and 19 mausoleums or domes. During the reign of Al-Sultan Baized the second public transport improved which aided building construction and development. The Ottomans built many mosques with lots of libraries in which they added books written in the Ottoman language and lots of Islamic literature books from their Ottoman Empire. The Turks paid great attention to poetry and Al-Sultan Saleem the first himself wrote a great poem (Al-Sayed, 2011, p. 184, pp. 187-188).

Despite the achievements of the Ottomans, neglect of restoration and the destruction of Turkish built structures throughout ages made many people believe that they are just ancient Egyptian buildings that have no relevance to the Ottoman culture. In fact, the roots of these ornaments go back to the beginning of the 19<sup>th</sup> century, since the Ottoman Caliphate in Egypt. Mohamed Ali was one of the soldiers of the battalion sent by the Ottoman Sultan to fight the French in Egypt; the French had tried to seize the country from the Ottoman Caliphate. Mohamed succeeded in doing so and he and his family kept ruling Egypt till the 1952 Revolution and Abdel-Nasser's rule of Egypt (Albana, 2015).

Relatively little is known about the influence of the Ottoman culture on Egyptian culture. Egypt is considered one of the most important great nations in the Middle East; therefore, this relation has had an effective influence on this area throughout the ages. The relationship between Egypt and Europe is considered special due to the existence of the Ottoman Caliphate in

Egypt (From 1516 to 1952) and during this period, an interaction between the Ottoman Empire and Egypt occurred on the level of the government and people (Abdel-Rahim Moustafa, 1967, pp. 3-8).

This study shows the Ottoman part in Egyptian culture in order to help researchers understand Ottoman cultural roots in Egyptian society. It also helps and benefits the global community to have a more accurate comprehension of the historical origins of modern Egypt. The study analyzes Ottoman foundations of Egyptian culture including customs, traditions, values, thoughts, practices and lifestyles by classifying the cultural parts of Egyptian culture (such as language, cooking methods, trade, crafts, working and employment style, decoration, makeup, games, entertainment, clothes, accessories, home, cooking etc.) and showing systematically how they originated from Turkey.

## Methods

I collected the data for this qualitative study in Egypt from 2016 to 2018 inclusive and information comprised documentary analysis of historical records and interviews of officials at the Department of Antiquity. Photographs were also taken of historic sites, including museums, bridges, mosques, ancient palaces, with official permits from the Ministry of Antiquities and the Ministry of Higher Education. Hence, the most important sources of data collection are from historical documents, previous studies and through investigation of historical records. Face-to-face interviews were also done with professors in the Department of Antiquities, Assiut University and with employees of the Ministry of Antiquities. I used descriptive and historical methods to analyze Egyptian society's relations with Turkey through the ages.

To determine reliability and validity, after identifying any artifact or document as having origins in Turkey, professors in the Department of Antiquity at Assiut University were independently asked to authenticate origins. Face validity was ensured by comparing answers from at least two professors. They were then asked to provide underlying source documents supporting their answers. Information gleaned from documents were then presented to experts at the Ministry of Antiquity in Cairo for cross validation. For major infrastructural projects, such as bridges, mosques, palaces and buildings, reliability and authentication were achieved by comparing information on plaques posted on the structures with data given by officials of the Ministry of Antiquity. In some cases, officials provided evidence based on carbon dating to show history of a structure. I then traced the historical date to determine whether or not it coincided with that time period the Ottomans were in Egypt.

## Findings

I found that *Qasr al-Nil* as seen in Fig. 1, was the first bridge established in Cairo to connect the two banks of the Nile, where Khedive Ismail issued an order for construction in 1865. Building the structure commenced in 1869 by a French company and it took about three years to complete in the middle of 1871. It is a part of the famous *Eltahrer squire* in which Egypt had its latest revolution in 2011.

The Palace of the Dome as seen in Fig. 2, located in Cairo, is the largest palace in Egypt. It was built by Khedive Tawfiq (a Turkish king) who was born in Qasr al-Kubba in 1852. The Palace is currently used as the residence of foreign guests and dignitaries from presidents to kings. President Abdel Fattah Al Sisi was sworn in as the eighth president of Egypt in the palace and used it as his official residence for while.

King Farouq as seen in Fig. 3, gave his first speech on May 8, 1936, from the palace, following the death of his father Fuad I.

Before the 2011 Egyptian revolution, President Hosni Mubarak received President Barack Obama at the palace and both met on the stairs shown as Fig. 4.

In July 1872, 146 years ago, protests of the people of Alexandria escalated, after the intention of the Khedive Ismail to put a statue of his grandfather Muhamed Ali in Manshia square in Alexandria became known. Below the first picture (left) is the statue of Muhamed Ali in Manshia square today, but the second one is that of Muhamed Ali in Manshia square in 1872.

The pictures below are of the two most famous mosques in Assiut Governorate as seen in Fig. 6, Upper Egypt. They were built by Turkish governors when they immigrated to and occupied Egypt. The mosques are in Assiut's historic district, often called Old Assiut.

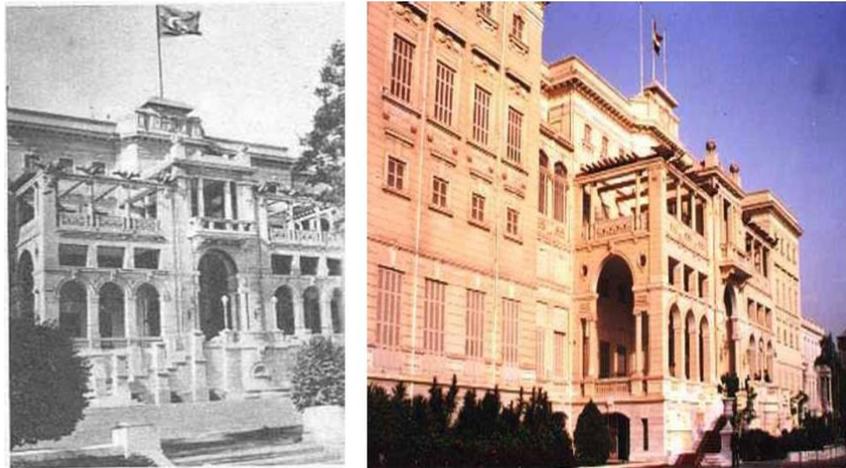
### *The Beginnings of the Ottoman Existence in Egypt*

Given that Egypt is one of the greatest civilizations not only in the middle-east but also in the whole world and has a unique geographical location among three continents, this tempted the Ottoman Caliphate to expand (Moustafa, 1993, p. 329). Throughout the ages Egypt owned special resources which led a number of great forces to conquer it and stay in it for ages such as the English, Ottoman and French invaders. This led to the appearance of strong influences of culture contact between Egypt, which had had a great civilization and the occupation nations. Therefore, the shape of Egyptian culture changed into a composite cultural form interrelated with the Ottoman culture (Moustafa, 1993).

The Ottomans officially invaded Cairo in 1517 after a conflict and battle that lasted between Al-Mamluk state and the Ottoman Caliphs in the Battle of Raidaniyah. Since then, Egypt became the best ... that decorates the turban of the Ottoman Sultan (Yehia, 1981, p. 403).



**Fig. 1:** Qasr al-Nil, 1869-1871



**Fig. 2:** The Palace of the Dome then (With the Turkish flag, left) and now (With the Egyptian flag, right)



**Fig. 3:** King Farouq, May 8, 1936



**Fig. 4:** The Staircase in the Palace of the Dome

There is more than one reason for the Ottoman's invasion of Egypt including the adjacency of the two countries and the Ottoman's conquest of Europe became fulfilled so they wanted to head west to perform their religious duty, to face the countries of Purism and Shiism and to protect the Islamic holies in Al-Hejaz from the Portugese especially after the weakness of Al-Mamluks in Egypt. They conquered it after the defeat of Sultan Qansawi Al –Ghuri in the battle of Marg Dabiq, presently in northern Suria (Abdel-Razeq Eissa, 1997, pp. 66-67).

#### *The Ottoman's Settlement in Egypt*

The Ottoman conquest aimed at keeping the dominant situation in Egypt as long as the Egyptians showed obedience, paid money for the capital of Istanbul and prayed for the Sultan in mosques as a sign of their loyalty. The Ottomans deliberately aimed at securing these conditions to make balance between authorities in ruling the new state (Ahmed Zakaria, 2002, p. 89).

Egypt became a client state to the Ottoman state under Sultan Saleem the first, who kept a number of Al-Mamluk forces to help him in the administrative stability of countries given that they had experience in management and to take advantage of their military power in overcoming the rebellions of Bedouins, Anchors and Sahaibeh in Egypt as these groups were experienced in carrying out revolts.

All aspects of civilization between Egypt and Turkey were exchanged such as manufactures, technicians and scientists. Egypt became dependent on the Ottoman industry and the Ottomans lived in all the villages and cities of Egypt which facilitated the Ottoman's ability to

influence the culture of the Egyptian people (Essa, 1997, pp. 5-12 and Al-Sayed, 2000, p. 40). What is meant here is cultural influence. Culture is that compound that includes knowledge, beliefs, Art, ethics, law, customs, abilities and other traditions that a man acquires as a member of the society (Moustafa, 2009, p. 86). The Ottoman culture of art and crafts prevailed in Egypt particularly because there was a political motive behind spreading the Ottoman culture in Egypt. The Ottoman Caliphate wanted to dye its states with a Turkish dye in order to confirm their political subordination to it (Mohamed, 1973, p. 28).

The Ottomans stuck to literature, poetry and science in which they distinguished themselves and spread it among their conquered states. They knew songs and and fairytales. Folk tales and poetic molds prevailed in the Ottoman Anadol accent. For example, the poems of Youness Emra and Bazegy Oghlo spread widely especially in the main centers of the Ottoman Caliphate (Al-Sayed, 2011, p. 183).

Al-Sultan Soliman Al-Kanony, who was entitled 'servant of the two Holy Mosques, Mecca and Al Madinah', became a servant who looks after Mecca, Al Madinah and the Muslim interests (Barakat, 2000, p. 18). He also helped them to mix with Egyptians as they belonged to the Islamic religion as did most of the Egyptian population at that time. In the reign of Prince Othman and in an early stage, the religious, military and political situation of the Ottomans was determined. This prince embraced Islam and the Ottomans followed him as their religion was unknown before that time (Al-Shenawy, 1980, p. 36; Mohamed, 1973, p. 12). Even in the 19<sup>th</sup> century the Ottomans considered themselves Muslims.

Islam and the Ottoman language were the two main conditions required to enjoy authority, social status and uniqueness regardless of the origin and roots of its embracer or his/her relative position. What is more important is that he made the Ottoman language written in Arabic letters as an official language for the transactions of all the states of the Ottoman Caliphate including Egypt. This is one of the general aims of the Ottomans with the gradual fusion of the Ottoman states which led to a strong opportunities of commercial and industrial activity (Moustafa, 1993, pp. 32-33). Egypt was influenced by the idea of clergymen's selection of tasks.

Egypt was influenced by the idea of task identification by clergymen. The Mufti was assigned religious positions in the capital whereas in the states, judges performed these tasks. In mosques, the Imam's task was restricted to praying with the people and preaching to them in Friday sermons. Al-Sultan Mohamed the fifth was the one who arranged religious jobs in a private decree and conditioned the learning of clergymen at religious schools in order to work at mosques. The number of clergymen reached 90,000 students during the reign of Mourad the second. Then, students were allowed to choose either to teach or work in the judiciary or religious work (Al-Sayed, 2011, p. 180).

Scientists and teachers were highly respected. Every city had its own college that taught language, engineering and astronomy. In addition, the Ottoman caliphate dedicated its interest in practical training for war and general life affairs. General Service in palaces represented a school for the princes of ruling families, Ottoman youth and tough boys from the public (Moustafa, 1993, p. 41).

The Ottoman rule in Egypt remained for the elite and aristocratic class of Ottomans, Armenians and Circassians, who worked in the service of the Ottoman caliphate and the family of the Albanian Mohamed Ali Basha rulers of Egypt in the name of the Turkish. The Turkish language became that of culture, government, divans, classy communities, great families (Moustafa, 1993, pp: 106-122, 42). Books in the different fields of science appeared during the Ottoman caliphate and all its states. Preaching books appeared in the Ottoman language so that the reading public could look into them. Ottoman scientists wrote history using the Ottoman language (Al-Sayed, 2011, p.181).

Egyptians would have talked in the Ottoman language and gone out of the Arabic frame if it wasn't for the existence of Islamic mosques and institutions that taught the Arabic language and sciences of religion in Arabic and schools that insisted on memorizing The Quran and taught Arabic principles (Moustafa, 1993, pp. 106-112; Mohamed, 1973, pp. 11-17).

Approaching the end of the Ottoman rule, the suffering of the Egyptian population increased and spread due to injustice and negligence in favor of the Ottoman caliphate in Turkey. At that time, administrative corruption in the ruling

system, lack of security, regression of economic conditions and heavy taxes imposed on Egyptians spread, in addition to the treatment of Egyptians as slaves unlike the ruling Ottoman class which was always above the law (Al-Khashab *et al.*, 1990, p.59; prepared by Al-Shishtawy and Al-Melwany, 1999, pp. 3-8). In the 23 July revolution in 1952 Egyptians rose to disobey the family of Mohamed Ali, stopped talking in the Ottoman language, cancelled titles, becoming free from all that was Turkish and took the remaining treasures that the Ottomans had acquired from the Egyptian people. In this way, the cultural Ottoman emergence that invaded Egypt in all fields and arts stopped (Abu-Ouf, 2011; Mekki, 2005, pp. 1-3). However, remnants of Ottoman occupation remained due to excavations.

Archaeologists also found discontinuity of evidence of common Egyptian names used before the time of the Ottomans and their replacement by Ottoman names such as vegetables, beans, fruit, craft work, education, army, police and by the names of streets, squares, animals and birds. In this way, it became impossible to escape from the effects of the Ottoman language by Egyptians. The Ottoman language removed a lot from the roots of Arabic language. Egyptian language was replaced and Arabic conjugation was conducted on Ottoman words (Al-Demerdash, 1989; Barakat, 2000). The Ottoman use of Ottoman language was not only because it was the language of soldiers and government but also because it was considered the most important means for communication among countries that came under the cover of Ottoman rule in communication, treatment, medicine, pharmacy, police, food, drinks, post, transport, in all aspects of social, political, artistic and public life and in all fields of social and cultural life (Moustafa, 1993, p. 42). The Ottomans left Egyptians ability to speak an unfluent Turkish language in Egypt, to live their life patterns and to unconsciously use Ottoman culture by their modernization of Egyptian society. Cross-cultural pollination, sending scientific missions and scientific cultural exchange among Egyptians, Ottoman states and Europe became prevalent (Barakat, 2000; Elwan 2015; Tossoun, 1935).

The Egyptians, impressed by the Ottomans' life, civilization and lifestyle, imitated the Ottomans and consequently, Egypt's connection with them increased. Egyptians were influenced by them in their private life, behaviors, their view of life and the value of things around them changed. They imitated them in everything in their material and moral life. In time, most of the materialistic life of Egyptians became purely Turkish (Soliman, 1996, p. 338).

It was natural for the Ottoman invasion of Egypt to be accompanied by an effect on the field of language. This was obvious in the foundational texts of Ottoman Buildings in Egypt (Nassef and Tadmer, 2013; Barakat, 2000). Below I present findings on how

language used by the Ottomans found their way into current Egyptian language in various areas of culture. A summary of Ottoman (Turkish) words and concepts and how they are used today in Egypt is presented in Table 1.

**Table 1:** Related Turkish Word Used in Egyptian Slang Language in Egypt

Related word used in Egypt	Turkish Word Written in English letters	Egyptian Meaning, Place or Story Related to the Word
كُتُبْ هاتِه	kutibe Hana	(Book house, library) AL-Khaidawya was established by Ali Mubark Basha during the reign of Khedive Ismail in Bab Al-Khaleq, Bab Al-Khalq Square, formerly known as Bab Al-Khareq, and he later became its president then it became an Egyptian library in Bab Al-Khaleq with the Islamic museum next to it and then it moved to Bolaq
إيدابيات (أدبية)	Edebiyat	(Modern literature)(It refers to the cultural writings of Egyptian authors in the modern age
تُحْتَه صحيفة	Tahta Sahife	Desk: A wooden seat on which students sit in classrooms A newspaper or a journal used for transferring news such as Al-Ahram newspaper or a school newspaper.
سس(هسس) سو	Ses Su	A sound that means stop talking. Water. Or the sound produced by birds.
كُم(رمل) واها(واحة) سُوقَاتِي	Kum Vaha Sokak	A pile of dust. Al-Kharga Oases and Al-Dakhla Oases An alley : like the novel of the Egyptian writer Naguib Mahfouz called 'Zuqaq Al-Madaq' which means a small alley.
ساحل	Sahil	The word used for drilling of coasts ' a navy weapon': like Sahel Selim Town in Assuit
ليمان(ميناء) شلاله(شلال) أرمان(غابة)	Liman Selale Orman	Tura prison : Liman Tura Waterfall Forest: such as the Orman Garden in front of Cairo university. It was built by Khedive Ismail
شارع الانكشاري تسليم فروش بهاالي(غالي) دكان كوميسيون إفلاس تاريفه(تعريفه) تنزيلات بازار ناكث(نقدا) سند(سند قبض) إيمز(امضاء) سانيه(ثانيه) بازار كوندوز دقيقا(دقيقة) ساعت(ساعة) اللي	Taslim Kurus Pahali Dukkan Komisyon Ifflas Tarife Tenzilat Bazaar Nakit Rennet Imza Saniye Pazar Gunduz Dakika Soat Elli	It is located off Mohamed Mahmoud Basha Street = AL-Kisarya in Assuit Delivery of things and goods Piasters : An Egyptian currency An expensive price The Egyptian small commercial store Such as the Maritime Commission on Goods or the Medical Commission. Bankruptcy such as financial bankruptcy Such as the tariff imposed on imported goods. It is a sum of money Sales or discounts during the season of oaks A market Cash  A second It is also a place of small shops for selling clothes and other things. Cattle: A kind of meat A minute It is still used in the army until now: Soat sefr = 12 at night It is used to expose a person and mention his faults. It also means taking fifty coins to expose someone
مايص/ شهر مايو دون طوز(طُر فيك) جاب داغه(داغ) طائش(طاش) بقال قهوجي أوسطة بوياجي تشيفتشى شوفور جواهرجي(مجورجي) بروفه ترزي معمار(معمار) دشّ يدش ، مدشه(يدش) تُجْرِبَة كوشه	Mayin Don: means underwear Tuz(dust) Dag Tas Bakkal Kahveci Usta Boyaci Çifçi Sofor Mucevherciyi Prova Tarsi Mimar Diç(Teeth) Tacrube Koçe(courner)	A lewd person A deficient and substandard man A curse that means you are worthless or you are worth nothing, you are just dust. Finished with him in both lunguges (LANGUAGES?) sometimes throwing stones may miss and is called stray hit The owner of a supermarket The one who works at a café Professional in his job; this title was given to Om Kalthoum. Car painter and shoe polisher Light Driver Jeweler :The one who sells gold Rooms used for designing suits. Tailor : The house of the tailor basha in Manfalout= Architectural Architect A tool for crushing things An Experiment A place in which limestone is burnt to produce lime and in which pottery is also burnt. It is also the procession made for the bride and groom during the wedding ceremony, or a wedding stage

Table 1: Continue

بوش	Baç	Fixing a setscrew
بویا	Boya	Wall paint
مقاصص (مقصص)	Makas	Scissors
فابریقا	Fabrika	Factory
إنجی	Inje	Engy :A girl's name means nice
های های (اهلا)	Hay Hay	Gladly
الهای بابی		People on Top
دوغرو	Dogru(straight)	A straightforward man
شئی	Sey	Somthing
فقط	Fakat	Only
حاضر	Hazir	Ready or Ok
مشغول	Masgul	Busy
خوش	Haç	Come in : A neighbourhood in Ghouri in Cairo between Ghouri Mosque and Al-Rome neighbourhood
یاواش (علی مهلك)	Yawas	Slow down
بوز	Buz	To go into a sulk
الروم	rum	The Romans : Known in the Ottman custome as the Greeks
كارت	Kart	Card
سركی	Serge	In which the names of employees sign their names for attendance and departure
وزیفه	Wezife	A job
نوبتجی	Nowbetçi	A person on duty
خان (دار الامیر الخلیفی)	Han	A prince, a Turkish title for the princes of Turkish tribes. This titled was introduced into Egypt and Islamic world through the Ottmans as it was a title for their Sultans
مقبوظو (قبض)	Makbuzu	Receiving salaries
علاؤسی (علاوة)	Ilewasi	An allowance
مهندس	Muhendis	An engineer
صنادیق	Snadik	A box
مؤبیم (فصل)	Mevsim	
دولتو (دولتو باشا او صاحب الدولة)	Devletlu	An honorable man
خزم	Kizim	Short
حقیف	Hafif	Light :Someone who is unable to hide secrets
أسمر	Esmer	Brown skin
أسود (قرا)	Kara	Black
أكابر (کیبار)	Kibar	Greatest
عديم المروءة (خسیس)	Hasis	Irritable, Greedy
قهرمانة القصر (قهرمان)	Kahrman	Hero : Director of the palace's affairs
سؤدا (كمرض السودة)	Seyda	A whim for love
قیبا (مقیب)	Kaba	big
سید (ئی)	Bay	Master: Lik, mister Ahmed
سیده (خانم)	Hanim	Hanim or a great woman
سید (أفندی)	Effendi	Master
قصة (قصیر)	Kisa	Incomplete or despicable man
سے و قبیح (دردی)	Derdi	Bad or ugly : It is the substance that comes out of the mouth of the deceased person who is rotten
ینی	Yeni	The name 'Yeni' or new
إنجی (أنجی)	Ince	Girl name means soft: There is Inga Hanim Mosque in cairo near Rawd Al Faraj Fruit Market (formerly)
نازیک	Nazik	A girl name means nice
جواز سفر (باسپورت)	Pasaport	The public who travel to Al-Hijaz for pilgrimage called it Pasaport
إشارة (إشارات)	Isaret	A signal
طائرة (طیاره)	Tayyare	An airplain (do you mean air plane)
كلاكسون	Klakson	Car beep
مسافة	Masafe	Distance
مكالمة	Mukaleme	A call
بابور البحر (فاپور)	Vapour	A ship
جواب	Cuvap	A letter
تلكراف	Telgraf	A telegraph
حوالة	Havale	Postal order for sending money
بوسطا	Posta	Post
عاجل	Acil	Urgent
بوسطاجی	Postaci	A postman
ظرف	Zarf	An envelope
مکتوب	Maktup	Letters
بلبل (بوتولول)	Bulbul	Nightingale
قوش	Kuç	A previous governor in Egypt
طاووس	Tauus	A peacock
شاهین	Sahin	Hawk

Table 1: Continue

سُرْجَة	Serçe	A bird: Al-Zarjah quarter off Al-Bakly street in Al-Khalifa department, Cairo
داملا	Damla	A dot
ديوس (طوبوز)	Topuz	A pin
بودرا	Pudra	Powder
موس (جبلت)	Gilet	Razor
فرشاه (فرجا)	Fırça	Brush
معجون (موجونو)	Macunu	Paste
تياترو	Teatro	A theatre
أرتيست	Artist	An actor
سجارة (سيكارا)	Sigara	Cigarette
شطرنج (سطنرنج)	Sataraç	Chess
نادي (كلوب)	Kulup	A lyrical club
بوتن		
بلوز	Bluz	A blouse
شال	Sal	Shawl
كرافات	Gravat	A neck tie
روب	Roab	A robe
اللباس (ألبيسة)	Elbise	Clothes
تنتالي	Tenteneli	Tantella
كنار	Kenar	A side
قمماش	Kumaç	Cloth
كتن (كتن)	Keten	Linen
بانطلون	Pantaloon	Trousers
بيجاما	Pajama	Pajamas
جاكيت	Ceket	Jacket
جواربلر (جوارب جمع جورب)	Çoraplar	Socks
دوكمه (زر)	Dugme	A button
كمر	Kemer	A belt
أشارب	Eçarp	Scarf
مايو	Mayo	Swimming suit
بالطو	Palto	Coat
منديل	Mendil	Napkin
جيب	Cap	Skirt
لانويو (بنويو)	Lanyo	Bath tub
توالت (تولت)	Tuvalet	Toilet
صالونو (صالون)	Salonu	Living room
شمسية	Çemsiye	Umbrella
جكمجية (شكجية)	Çekmeceye	A case for keeping jewelry
كريستال	Kristal	Crystal
صوبا	Soba	Soba for planting :Plant pot
دوار (دوار العائلة)	Duvar(wall)	A place for weddings in the villages of Upper Egypt
حصيرة (حصير)	Hasir	A straw mat
تنس طاوولا (طاوول)	Tavla	Tennis table
كوشة (طوشه)	Kaçe	Kace is something on which the bride and groom sit
سبت	Sepet	A basket made from the forest slices
غرفة المسافر خانه (مسافر)	Misafir	Guests room
قبة	Kubbe	The presidential palace in Hadaik Al-Kubba, Cairo.
سراي (السراية)	Sary	There is a kind of bread called Al-sary bread
قنديل	Kandil	A lamp
لمبا	Lamba	A lamp
قبة (كعبة)	Kanape	A couch
برده (البردة او ستارة)	Parde	The prophet's praise, peace be upon him, to Al-Bosiry
اودا (اوضة)	Ada	A room
اودباشي (رئيس الغرفة)		The international poet, Abdullah Al-Nadeem, performed this role in the days when he hid from the Arab revolution
بطانية	Battaniye	Blanket
دكشثير (بشكير)	Degisitir	A bathrobe
منديل	Mendil	Napkin
صفرة بشكيرى (قوطة سفرة)	safra beçkiri	Table napkin
حمام	Hamam	Bathroom
بشكير	Peçkir	Hand towel
موبيليا	Mobilya	Furniture
دولاب	Dolap	Closet
سلطا (سلطة)	Salata	Things are confused
طورشو (طرشى مخل)	Turçu	Pickle
طحين خلواسى	tahin helvasi	Halvah
جويرة (شاورمه)	Cevirme	Shawrma
طحين (طحينة)	Tahin	Tahina

Table 1: Continue

كدا(غذاء)	Gida	Launch
كوفته	Kofte	A rissole wrapped in a tarab, Tarab = fatty tissue covering the stomach and intestines
شيش كباب	Çiçekbabi	Grilled meat
بوفتك	Buftek	Beafsteak
سار دليا(سردين)	Sardalye	Sardine
شيش طاووق	Sistavuk	Shish Taouk
تافوق(شيش طاووق)	Tavuk	Chicken
يخنى	Yahni	Stew
بسكويت	Biskuvit	Biscuits
تون(تونه)	Ton	Tuna
طازه	Taze	Fresh
كباب	Kabah	Kebab
كفته	Kofte	Rissole
أوقا(أوقية)	okka	An ounce and pound scale systems which are abolished and replaced by Kilo and its units
بزليه(بازيلاء)	Bezelye	Peas
لوبيا	Lubyeya	Green bean
فاصوليا	Fasulye	Beans
فستق	Fistic	Peanut
باقلا(فول)	Bakla	Leguminous
فينديق(بندق)	Findik	Nuts
بانجار(بنجر)	Pancar	Beet
باتلجان(بانذجان)	Patlican	Aubergine
باميا(بامية)	Bamya	Okra
طوماطس(طماطم)	Domates	Tomatoes
بطاطس	Patates	Potatoes
خير	Hiyar	Cucumber
إسبناق(سبانخ)	Ispanak	Spinach
قرنا نهار(قرنبيط)	Karnabahar	Cauliflower
بابا	Baba	Father
اتنه(أم)	Anne	Mother
دده(جد)	Dede	Grandfather
آته(جده)	Anne	Grandmother
بابا آته(جده الام)	anne anne	A mother's grandmother
جنسن(الجنس البشرى)	Cinsten	A human race
تيزه	Teyze	Aunt
أوغلى(ابن)	Oglu	There is Laz Ogli Square in Cairo in Garden City neighborhood
طورون(طوران شاه)(حفيد)	Torun	Grandson of the king
كنج(شاب)	Genç	A brilliant and great man
سروت	Servet	Wealth
زريف(ظريف)	Zarif	Cute
يى	Yeni	New
تشنجى(بشندى)	Baçinci	A person's name
نانه(نعناع)	Nane	Mint
نار(جُلنار)	Nar	Gelnar is a girl's name
نازيك	Nazik	Nazik is a girl's name
خانم(سيده)	Hanim	Hanim is a girl's name
شاي	Çay	Tea
كاهفه(قهوه)	Kahve	Coffee
دُونْدُرْمَا(دندورما/ بوظه)	Dondurma	Ice cream
بيره(البيره)	Pire(flea)	A flea as it contains small crumbs that look like fleas
شيشيه	Sise	Used for smoking moselle at cafes
ليموناده(ليموناتا)	Limonata	Lemonade
ككاو	Kakao	Cacao
تتجرة	Tencere	A ban that enlarges from down to up
إبريق	Ibrik	Tea pot
بهار	Bahar	Spices
بج بطنه بالسكين(بجاق)	Biçak(knife)	Cut his stomach open with a knife
صابون	Sabun	Soap
خمور	Hanur	Yeast= baking the dough
فرن	Firin	Oven
فرشه(فرجا)	Fırça	Furniture
طاسه(طاس)	Tas	Frying pan
ليفة(ليف)	Lif	Sponge
ملقاط(ماشنا)	Maça	A tweezer used for holding fire and it is used in cafes to put fire on mosele stones for smoking
هون(هاوان)	Havan	A hun used in the kitchen to smash items such as peper

Table 1: Continue

طبق (طباق)	Tabak	Plate
سكر (شكر)	Seker	Sugar
مار غارين	Margarine	Artificial margarine
كبريت	Kibrit	Matches
فتجان	Fincan	A cup
كرمزي (قرمزي)	Kirmizi	Dark red
ماوى (البطيخة الماوية)	Mavi	A watermelon rotten on the inside, full of water and tastes bad
كستاني (كستاني)	Kestane	Reddish-brown
يامبي (لون)	Pembe	Rose
أجزاتي (أجزاتي)	Eczaci	Pharmacist
أجزخانة (أجزخانة)	Eczahane	Pharmacy
خيس	Hapis	Prison
مأمور (مأمور المركز)	Memuru	An officer who is the head of the police department
كمروك (كمروك)	Gumruk	Customs
أمانات	Emanet	Trusts
بوليصي (بوليصي)	Olis	Police, street of the Police School at Al-Aabassiya in Cairo
مركزي	Merkezi	Center
محكمة	Mahkeme	Court
النستور	Dustur	Refers to the judge, verdict and minister. It was used as a title for Ali basha Ali Basha the honorable), it was also used by the Ottmans with the meaning of permission
الشمشم	Sisme	A powder put in the eyes if they get infected. Shamshim horoz = a parallel box with a razor on it that has a drawing of a colored cock in grey and a yellow background. This box was sold in pharmacies. The nurse used to earn his living from putting sisme in people's eyes while saying ' Sisme drops healthy for the eye, and those who are poor get to drops for free'. The nurse used to wear a suit and a tarboosh like the tarboosh of the army soldiers and under it he used to wear a handkerchief on his head. In this way, people came out of their houses and get sisme for free and rarely did they pay for the nurse
إسهال	Ishal	Diarrhea
التهاب	Itihabi	Inflammation
إمساك	Imsak	Constipation
معايينة	Muayene	Examination
تحليلي	Tahlili	A test
معايينة	tili muayene	Medical examination
قابليتم (قابلية للأكل)	Kabliiyetim	Appetite
علاجي	Ilaci	Treatment
نابزمي (نابزمي)	Nabzi	Pulse
عمليات	Ameliyat	Operations
جراحي	Gerakir	Surgical
طاقم	Takim	Crew
عمليات جراحي	ameliyat gerakir	Surgery
سوكنت (تسكين الألم)	Sukunet	Tranquil and calmness
معدة	Mide	Stomack
باكيت	Paket	A box
كتن (كتنان)	Keten	Flax
تكرار (مرة ثانية)	Tekrar	Repeating medicine
زيارات	Ziyaret	A visit, visiting a patient by relatives and friends at the hospital and these visits have a daily schedule after the end of work at the hospital
دولاب	Dolap	A cabinet that contains medicine and medical stuff such as medical gauze and cotton
كومسيون (الطبي)	Kmomisyon	Medical Commission or Medical Committee
طاقمي (فريق)	Takimi	Medical operations staff
قفا (افقي)	Kafa	Vertical
نزلة (زكام)	Nezle	Influenza or cold or Gastroenteritis
خستا (خاستس - مريض)	Hasta	Lost weight
حكيم (طبيب)	Kekim	Doctor
( رأس + çî) حكيم باش	hekim baçi = ba	Ba means head and Ci is an additive sign that is attached to the genitive. Hekim Baci = Head of Physicians
مستكن (مستكن)	Muskkin	Home
فشلاق (فشلاق - ثكنة عسكرية)	Fiçla	Military barracks
عسكر (جندي)	Asker	Soldiers
خنجر	Hançer	Dagger
سلاح (سوق للسلاح)	Silah	Weapon market area = at the back of Al-Refaai mosque begins the door of the vaults of Mohamed Ali and his family and this door extends along Mohamed Ali's street 'presently known as Al-Kalaa street' and intersects with Al-Mogharblein street and continues along Mrs Safia's mosquea It is a place that sells weapons)

**Table 1:** Continue

بيراق(البيرق ، بيارق – علم)	Beyrak	Sag = right or a major which is a rank that was used in the army during the reign of Monarchy
أفارين(عفارم- أحسنت)	Aferin	Well done or a praise given in the morning queue
خستنه(خستا خان- بيتت المريض)	Hasta	A hospital in the army
أفندم	Efendim	Yes, Sir
قمة ، مكان مرتفع(تبه)	Tape	A high place, firing guns at El-Remayah Square
خستخانه(خستخانيه)	Hastahaneye	A hospital in the army during the Ottoman and Monarchy Caliphate
علاج(علاجي)	Ilaci	Treatment or medication
يمك	Yemek	A type of food used in the army during the Ottoman and Monarchy Caliphate
تمام يا أفندم(تمام)	Tamam	The work that I was assigned is done, sir

## Commerce

The Egyptians were influenced by the Ottoman existence in Egypt. Considerable knowledge was passed onto the Egyptians from the world and vice-versa through journeys and openness to the Ottoman existence in the world. For example, the Ottoman prince of the sea, Berry Raess, wandered in the beaches of the Mediterranean Sea, described it and gathered information on Spain, Portugal and the discoveries that took place in America. In 1513, the Ottomans obtained the map of Columbus, which represents the Atlantic Ocean with America and the western beaches of Europe and Africa. They also obtained books on southern, middle America and new lands including such books as *The Brightness of Light in the Darkness of Atlas Minor*, the history of the universe and creatures and a book in the history of Ottoman navy called *The Masterpiece of Adults in Seas* (Ziyada, 2010; p.29 Al-Sayed, 2011, pp.181-183).

It was customary in Egypt to consider naming streets and squares using historical names or famous buildings in which they were built or events that took place in them or the names of famous men who lived in them. The purpose of naming them is to honor the memory of prominent events or people in the history of Egypt throughout different ages. For instance, there is a number of streets named to honor the memory of Ottoman families in Assiut such as:

Khedive Ismail Street, Khedive Tawfik Street (Moustafa Al-Nahhaas Al-Majzoub, formerly Railway Street), Al-Sultan Hassan Street (Al-Khazan Street), King Al-Farouk the first street (Mohamed Ali Street and the former Prince Farouk), Queen Nazly Street (Kolta Street), Princesses Ferial Street (Al-Kanater street), Princesses Fathiya Street (extension of Thabet Street) and Abdel-Rahman Basha Al-Nes Street (Al-Nemeis). (FeidAllah, 2010, pp. 99-100)

There are some Ottoman words that influenced us in our life in Egypt through the Ottomans' journeys and contact with the world including at Table 1.

## Clothes

The Egyptian dressing was influenced by the that of the Ottomans as well as the names of clothes. There are lots of Egyptian clothing names that are spelt and written like the Ottoman language until now. For example: Giyinmek, pijama, pantaloon, mayo, ceket, çoraplar, putin,

keten, lastik çizme (Iskander, 1965, pp: 60-63) and çanta (Baqshoul, 2013, p.5).

## Home and Furniture

The Egyptian home and furniture was influenced by that of the Ottomans in their components and names, by looking at Fig. 5. There are lots of Egyptian words that are spelt and written like the Ottoman language until now. For example: salonu, ada, mobilya and soba (Iskander, 1965, pp: 69-70). Bambakaden in Al-Sewifi Street in Cairo and it is located after Moustafa Kamel Basha house. There is a path at the end of this street called the path of Om Abbas (Maps of Cairo and Giza Districts, 2017).

## Kitchen

The Egyptian kitchen was influenced by lots of Ottoman food in their preparation and names. There are lots of Egyptian food names that are written and spelt in the Ottoman language. For example: lemon, bananas, pomegranate, cherry, yemish, soda, orange, Lemonade, coffee, foul, mint, bazly, beans, potatoes, borgol, tarsh, baklava, table, jorum, soup, kebab, sausage, oil, yemek (army food), coconut, hazelnut, peanut and tea pot (Iskander, 1965, pp: 51-63 and p. 76).

## The Judiciary

The Egyptian judiciary was influenced by that of the Ottomans. Scientists were the judges of the capital and the capitals of the states then younger scientists, were assigned the judiciary. The third class judges included three ranks which were the inspector, judges and deputy judges. A judge is the one who judges, in the absence of the prosecutor, civil and criminal cases according to the Islamic law (Al-Sayed, 2011, p.178). We were influenced by some Ottoman words in our judicial system in Egypt.

## The Army

By looking at Table 1, Folk stories spread among the Egyptians about the army, myrters, the life of the righteous and sultans of the past ages and the champions of wars especially among farmers and soldiers during the Ottoman period in Egypt. For example, the Egyptian fleet was influenced by the relationship with Turkey in identifying the technology of weapons and war. The Ottoman fleet promoted the Egyptian fleet during its

engagement with it by uniting Egypt with Turkey. For instance, Kheir AL-Din Barbarosa worked in sea piracy then he sent for Sultan Seliem the Ottman to join his fleet and the Sultan approved. This concided with the

invasion of Egypt so the Sultan joined him tho his fleet and sent him a thousand Turkish soldier with their cannons and gave him permission to increase his soldiers by joining Mercenaries.



**Fig. 5:** Statues of Muhamed Ali in Manshia Squire in Alexandria



**Fig. 6:** El-Megahdeen Mosque (left) and El-Amawy Mosque (right) in Old Assiut

Therefore, the fleet increased in number, developed a lot and named it the Egyptian fleet. Sultan Al-Fateh built shipyards, weapon storages at ports, institutions and weapon industries. This was a strong beginning for the fleet and Egyptian army (Al-Sayed, 2011, pp. 191-188). There are also some Ottoman words that influenced us in terms of wars and invasions in Egypt including the following.

Burinci = the first = the army soldiers' first shift in guarding at night. A Burinci student = the one who is on top of his/her class at school.

Major-general: is an honorary title like 'beh' or 'Afandi'. The holder of this title has the right to be promoted with a Sultan flag in a procession as an indication for the high status of this science. This title was given to bashas, ... and those who rule Egypt in the era of the Ottomans (Barakt, 2000, p. 153). Major-general is the greatest rank in the Egyptian army today.

Nobel: this title was used during the Ottoman existence in Egypt to create honorary composite titles such as honorable princes nobilities (Barakt, 2000, p. 162).

In general, there are some words used with the same pronunciation between the Ottoman and Egyptian language such as.

Sıcak meaning a mountain, hikayeleri meaning short, Aawah,yanni,banzym (Baqshoul, 2013, pp. 15-23) tekstil (fabrics), Piyasa (Bazzare), Hakim Bash, aga (Agha), vida (screw), galeta (rusk), Afandi (effendi), Onu al, düz (bed) and cephanelik (armory), (Soliman, 1999, pp. 35-53). Napkin means a piece of cloth, Engy which is a girl name, Gouz meaning an eye, watercress which means black, clown which is a comic doll that tells satirical stories, Ms/Mrs means a teacher or older sister in the Egyptian accent (Aaloub, 2014, pp. 22-25-39-122-124-223).

It is worth mentioning established writers such as Taha Hussein who said, "We have to follow the Europeans and follow their path to become their rivals," and the writer Salama Mussa who wrote the book 'Today and Tomorrow'. In this book, he pointed out that 'It is time to get used to the Europeans, wear their clothes, eat their food, use their methods in government, family, gathering, industry, agriculture, marry their sons and daughters and take from them anything that has inventions, discoveries and life systems (Soliman, 1996, p. 341).

Napkin means a piece of cloth, Engy which is a girl name, Gouz means an eye, watercress means black; clown is a comic doll that tells satirical stories, Ms/Mrs means a teacher or older sister in the Egyptian accent (Aaloub, 2014, pp. 22-25-39-122-124-223).

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get used to the Europeans, wear their clothes, eat their food, use their methods in government, family, gathering, industry, agriculture, marry their sons and daughters and take from them anything that has inventions, discoveries and life systems (Soliman, 1996, p. 341).

## Conclusion

The Ottoman Empire had a strong beginning as Prince Osman showed a great ability to establish administrative regimes. During his reign, the Ottomans turned from the ... to the stabilized administration system which helped the empire to consolidate its positions, develop rapidly into a great country and prepared it for the major role that was performed afterwards. The Ottoman Caliphate was one of the countries of the kings of sects which managed to develop and become an effective Empire in the cultural roots of the whole Arab society due to its geographical location, the character of its first Sultans and its secured administrative systems (Abdel-Aziz Mohamed Al-Shemanwy, 1980, p. 38 Kubrily, 1967, pp. c-d).

The Ottomans liked military, equestrian sports and marriage from their kind in order to strengthen their rule and prejudice to a leader like the Bedouins' prejudice to tribes. The Ottoman's power began to increase one by one as they courageously fought in wars and got supported by Caliphs (Al-Sherif and Mahmoud, 2009, pp. 321-322).

The Ottoman's military movements in the first stage of their history were a result of some factors which are: the religious spirit, the strict military nature, the geographical location of their empire and the political conditions of the area surrounding them. These military movements were the beginning of an active military policy. The Ottomans expanded in Asia, Europe and Africa which helped to spread their culture through their friction with new nations (Al-Shenawy, 1980, p. 43 Abdel-Aziz, 1992, pp. 60-64 Ahmed Ibrahim Al-Sherif).

## Limitations

Ideally the author would have liked to visit Turkey and interview Turkish historians and other experts to obtain information at their end and determine how their history matches information provided by Egyptian scholars and texts, but cost concerns prevented the author from making such a trip. Despite the above limitations, this research provides a rather comprehensive account of the Turkish origins of Egyptian culture. It educates visitors and foreign researchers about the risks of making false assumptions about Egypt.

## Ethics

This article is original and contains unpublished

material. The corresponding author confirms that all of the other authors have read and approved the manuscript and no ethical issues involved.

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- Fig. 5:** Source: (Abdelkany, 2018)  
<http://gate.ahram.org.eg/News/1977298.aspx>
- Fig. 6:** Source: The two photos were taken by the Author. Assiut, Egypt. 2018