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0521534534 - State and Society in Mid-Nineteenth-Century Egypt

Ehud R. Toledano

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Previous studies of nineteenth-century Egypt have often been premature in identifying the existence of an independent nation state. In a way which will permanently affect our view of Egyptian history, this book argues that in the mid-nineteenth-century period Egypt was still an Ottoman province, with a provincial Ottoman elite which was only gradually becoming Egyptian.

Part one discusses the creation of a dynastic order in Egypt, especially under Abbas Paşa (1848–1854), and the formation of an Ottoman-Egyptian ruling class. It surveys the nature of government service and the dynamics of political power. Part two deals with the non-elite groups, the vast majority of Egypt's population. It investigates the pressures applied to the rural and urban orders and the degree of resistance which was given in return. A final chapter offers a convincing picture of the social and cultural life of the period in a way which has never before been attempted in a Middle East context.

The author's valuable knowledge of Ottoman and Arabic as well as European documents and his use of a wide variety of sources, including police and court records, chronicles and travel literature, have enabled him to make an important contribution to a neglected period of Egyptian history and indeed to our understanding of other provinces and dependencies in the region.

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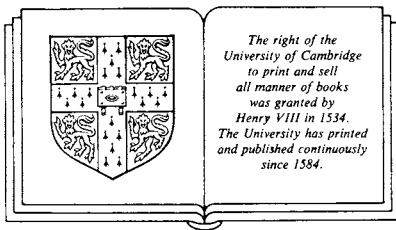
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For Mira

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Preface

This book was written during an extended sabbatical leave at St. Antony's College, Oxford. The Warden, the Fellows, and the College staff made my stay most fruitful and enjoyable. Above all, I owe a great deal to Albert Hourani and Roger Owen, who devoted much time and attention to my work. Their encouragement and kind hospitality are warmly remembered. They also read the full manuscript, and many of their valuable comments have greatly contributed to the final version of the book. Malcolm E. Yapp, of the School of Oriental and African Studies, carefully read a large chunk of the typescript and made many important suggestions.

Research for this book was conducted in Cairo during 1979–80 under the auspices of the American Research Center in Egypt. Most of the work was carried out at the Egyptian National Archives (*Dār al-Wathā'iq al-Qawmiyya*) and National Library (*Dār al-Kutub*). It was later expanded by work at the Public Record Office and the British Library in London, the Quai d'Orsay and Bibliothèque Nationale in Paris, and the Griffith Institute at the Ashmolean Museum, Oxford. Staff members of all these institutions were most helpful and gracious, for which I remain in their debt. Mrs. A. W. Field meticulously edited the typescript and suggested many useful changes. Richard Clarke, the History desk editor at Cambridge University Press, was as efficient and forthcoming as any author can hope for. And mother, at eighty-two, ran with great care through the final set of proofs.

This book is dedicated to my wife, Mira Ariel. While herself writing a book, she found enough love, warmth, and energy to sustain me through the toils of mid-nineteenth-century Egypt.

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Note on transliteration, dates, and references

Transliteration from Ottoman Turkish follows modern Turkish spelling. Readers who are not acquainted with the pronunciation of some Turkish letters are advised that *c* is pronounced as *j* in *jam*, *ç* as *ch* in *church*, *g* as *g* in *goat*, *ğ* lengthens the vowel preceding it, *ı* sounds almost like the *u* in *radium*, *o* like the French *eau*, *ö* and *ü* like the German *könig* and *fürher* respectively, and *ş* is pronounced as *sh* in *shall*. With minor modifications that are self evident, Arabic words are transcribed according to the conventions of the *International Journal of Middle East Studies*. Place names and terms with which the English reader is familiar by now appear in their English version. For definition of unfamiliar terms, the reader is referred to their first occurrence, which can be located through the index.

As a rule, the use of Turkish and Arabic in the text has been kept to a minimum and, following the first occurrence of a term, its English equivalent is used thereafter whenever possible. On first occurrence and when no adequate English equivalents have been found, Ottoman administrative and socio-cultural terms are cited in Turkish, concepts and usages current among the Arabic-speaking population are cited in Arabic. When warranted by common use, the Turkish and the Arabic are both cited. To minimize confusion, the plural of Turkish and Arabic terms is formed by adding *s* to the singular, not by giving the Turkish or Arabic plural form. Names of Turkish-speaking Ottoman subjects are given in Turkish, names of Arabic-speaking subjects in Arabic.

Hijrī dates are always cited with their Gregorian equivalent. The Ottoman abbreviations for the Muslim months have been adopted only in the notes. Accordingly, M = Muharrem (Arabic Muḥarram), S = Safer (Şafar), Ra = Rebiülevvel (Rabī^c al-Awwal), R = Rebiülahir (Rabī^c al-Ākhir = Rabī^c ath-Thānī), Ca = Cemaziyülevvel (Jumādā al-Ūlā), C = Cemaziyülahir (Jumādā al-Ākhira), B = Receb (Rajab), Ş = Şaban (Sha^cbān), N = Ramazan (Ramaḍān), L = Şevval (Shawwāl), Za = Zilkade (Dhū al-Qa^cda), Z = Silhicce (Dhū al-Ḥijja).

Note references to books, articles, and theses consist of the author's name followed by the year of publication; full references are given in the comprehensive bibliography at the end of the book.