QUOTE BANK F20 – in groups of three or four across

use key-word search to identify sourses; use the mouse-over to practice context (phoinikeia.org/inhu/014); prepare combined significance (3-4 key points)

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| As the women wandered alone, a young man laid hold of one of them, and the woman made no resistance but suffered him to do his will; and since they understood not each other’s speech and she could not speak to him, she signed with the hand that he should come on the next day to the same place bringing another youth with him … When the rest of the young men learnt of this, they had intercourse with the rest of the Amazons. | Then the *rakshasis*, displaying the lucky signal, began to wave it, and went forth with scents and flowers and the sound of music to meet them, and invite them to enter Iron City. The prince of the merchants accordingly, matched with the queen of the *rakshasis*, gave himself up to pleasure and indulgence. The other merchants also selected each one a companion, and so, in the course of time, a son was born to each**.** | He desired to marry Juban’s daughter, who was called Baghdad‐*khatun*, and was one of the most beautiful of women…Among the Turks and the Tatars their wives hold a high position; when they issue an order they say in it “By order of the *sultan* and the *khatuns*.” Each *khatun* possesses several towns and districts and vast revenues, and when they travel with the *sultan* they have a separate camp. The king married a woman called Dilshad‐*khatun*, of whom he was very fond. He neglected Baghdad*‐khatun*, who became jealous and poisoned him with a kerchief. | These Amazons all have husbands generally throughout the year, and always at all times with them, and pass their life with their husbands. They have not got a king, but have a queen, she is not married, nor has she any special husband, but withal she does not omit having sons and daughters, and her daughter is the heir to her kingdom. They say that they are women of a very warlike disposition, and they fight riding on cows, and are great archers, and when they are little they burn off the left breast, in order not to impede drawing the arrow. |
| Their knowledge of good faith and rectitude extends so far as relates to their dealings one with another. Their language differs somewhat from that of other countries. The number of radical letters in their language is twenty‐five; by combining these they express all objects around them. Their writing is across the page, and they read from left to right. Their literary records have increased gradually and exceed those of the people of Suli. | Besides, some of the sounds of which the language is composed are neither identical with the sounds of Arabic and Persian, nor resemble them in any way. Our tongue and uvula could scarcely manage to correctly pronounce them, nor our ears in hearing to distinguish them from similar sounds, nor could we transliterate them with our characters. It is very difficult, therefore, to express an Indian word in our writing, for in order to fix the pronunciation we must change our orthographical points and signs. | There is in this town a very noble church, in which we found a very great chronicle written in the language of the country, and it stated in its commencement how it had been written first in Hebrew, and afterwards put into Greek, and from Greek into Chaldee, and from Chaldee into the Abyssinian tongue, in which it now is, and it begins thus. How the Queen of Sheba, having heard the great and rich works which Solomon had begun in Jerusalem, determined to go and see them… |  |
| They finally brought charges against him and tried his case according to the Frankish way of procedure. They installed a huge cask and filled it with water. Across it they set a board of wood. They then bound the arms of the man charged with the act, tied a rope around his shoulders and dropped him into the cask, their idea being that in case he was innocent. | A still higher sort of ordeal is this: They bring the man to a deep and rapidly flowing river, or to a deep well with much water. Then he speaks to the water: “Since thou belongest to the pure angels, and knowest both what is secret and public, kill me if I lie, and preserve me if I speak the truth.” Then five men take him between them and throw him into the water. If he has spoken the truth, he will not drown and die. | For the investigation of criminal cases there is no use of rod or staff to obtain proofs (of guilt). In questioning an accused person, if he replies with frankness the punishment is proportioned accordingly; but if the accused obstinately denies his fault, or in despite of it attempts to excuse himself, then in searching out the truth to the bottom, when it is necessary to pass sentence, there are four kinds of ordeal used—by water, by force, by weighing, and by poison. | There were two executioners on each side of him, and most times they strike the ground with the scourge. And when orders come from the king-to strike, the blow reaches the bones, and of these blows they gave him three. Reckoning this time, I have seen the Chief Justice flogged three times, and after that, two days later, return to his oflice, because they do not hold it to be a dishonor; rather they say the king is fond of him, because he remembers him, and a short time after does him favors and bestows lordships. And when they now thus flogged the Chief Justice |
| These are the Franks, and most men of these nationalities are Genoese, two Catalans, one of Chios, another a Basque, another a German; all these say that they have already been in Portugal, and they speak Portuguese and Castilian very well. They call us also Franks, and all other white people (that is to say Syrians, which is Chaldea and Jerusalem), and the people of Cairo they call Gabetes (i.e. Copts). | When one comes to recount cases regarding the Franks, he cannot but glorify Allah ( exalted is he!) and sanctify him, for he sees them as animals possessing the virtues of courage and fighting, but nothing else; just as animals have only the virtues of strength and carrying loads. I shall now give some instances of their doings and their curious mentality. | The second part of the city, on the western bank of the river, is called Galata and is reserved to the Franks who dwell there. They are of different kinds, including Genoese, Venetians, Romans and people of France; they are subject to the authority or the king of Constantinople, who sets over them one of their own number of whom they approve, and him they call the *comes*…The bazaars in this part of the town are good but filthy, and a small and very dirty river runs through them. Their churches, too. are filthy and mean. |  |
| The king of the Franks had for treasurer a knight named Bernard, who (may Allah's curse be upon him!) was one of the most accursed and wicked among the Franks. A horse kicked him in the leg, which was subsequently infected….[A]Frankish physician removed from the leg all the ointments which were on it and began to wash it with very strong vinegar. By this treatment all the cuts were healed and the man became well again. He was up again like a devil. | However, books of this kind are written in an enigmatic style. So he happened to misunderstand a word in the prescription of a medicine, which meant “oil and human blood,” both being required for it. It was written *raktāmala*, and he thought it meant “red myrobalanon.” When he used the medicine it had no effect whatsoever. Now he began to concoct the various drugs, but the flame touched his head and dried up his brain.  | After I had visited him for four nights, I had a stroke of fever and absented myself. He sent in search of me and, although I pleaded my illness in excuse, he refused to accept it. I went back to his house and spent the night there and, when I desired to take my leave the next morning, he would not hear of it, but said to me “Consider my house as your own or your father’s or brothers.” He then had a doctor sent for, and gave orders that all the medicines and dishes that the doctor prescribed were to be made for me in his house. I | A few days after our arrival the people fell sick, both the Portuguese and also our slaves, few or none remained who were not affected, and many in danger of death much bloodletting and purging. Among the first *mestre* Joāo fell sick, and we had no other remedy. The Lord was pleased that purging and bloodletting came to him of itself, and he regained his health. After that the sickness attacked others with all its force, among them the ambassador Matheus fell sick, and many remedies were used for him. |
| One of them may be walking along with his wife. He meets another man who takes the wife by the hand and steps aside to converse with her while the husband is standing on one side waiting for his wife to conclude the conversation. If she lingers too long for him, he leaves her alone with the conversant and goes away. | If a stranger has a child by a married woman, the child belongs to her husband, since the wife being, as it were, the soil in which the child has grown, is the property of the husband, always presupposing that the sowing (‘cohabitation’) takes place with his consent. | These infidels used formerly to prevent Muslims from making this pilgrimage and would maltreat them, and neither eat nor trade with them, but since the adventure that happened to the *shaykh*, as we have related above, they honor the Muslims, allow them to enter their houses, eat with them, and have no suspicions regarding their dealings with their wives and children. |  |
| In spite of that every person entering a house must wash his feet with water from a jar kept in a chamber in the vestibule, and wipe them with a rough towel of palm matting which he finds there. The same practice is followed on entering a mosque.  | They are the filthiest of all Allah’s creatures: they do not clean themselves after excreting or urinating or wash themselves when in a state of ritual impurity (i.e., after sex) and do not even wash their hands after food. | In washing they begin with the feet, and then wash the face. They wash themselves before cohabiting with their wives. They cohabit like a stake entwined by a vine, or rather, while their wives move back and forth as if they were plowing, the husband remains completely motionless. On festive days they besmear their bodies with dung instead of perfumes | Two nights that we slept in this town ,the nuns came to wash our feet and drank of the water after they had washed them, and they washed their face with it, saying that we were holy Christians of Jerusalem. |
| Each one of them leaves the goods he has brought there and they return to their usual camping-ground. Next day they go back to seek their goods, and find opposite them skins of sable, minever, and ermine. If the merchant is satisfied with the exchange he takes them, but if not he leaves them. | He mentions all of the merchandise he has brought with him, then says, “And I have brought this offering,” leaving what he has brought with him in front of the piece of wood, saying, “I wish you to provide me with a merchant who has many *dinars* and *dirhams* and who will buy from me whatever I want <to sell> without haggling over the price I fix,” then departs. | There is a place, they say, where men dwell beyond the Pillars of Heracles; to this they come and unload their cargo; then having laid it orderly by the waterline they go aboard their ships and light a smoking fire. The people of the country see the smoke, and coming to the sea they lay down gold to pay for the cargo and withdraw away from the wares…The Carthaginians do not lay hands on the gold till it matches the value of their cargo, nor do the people touch the cargo till the shipmen have taken the gold. |  |
| Later on I used often to see a Hindu woman, richly dressed, riding on horseback, followed by both Muslims and infidels and preceded by drums and trumpets; she was accompanied by Brahmans, who are the chiefs of the Hindus. In the *sultan*’s dominions they ask his permission to burn her, which he accords them. The burning of the wife after her husband’s death is regarded by them as a commendable act, but is not compulsory; only when a widow burns herself her family acquire a certain prestige by it and gain a reputation for fidelity. | When their chieftain dies, his family ask his slave-girls and slave-boys, “Who among you will die with him?” and some of them reply, “I shall.” Having said this, it becomes incumbent upon the person and it is impossible ever to turn back. Should that person try to, he is not permitted to do so. It is usually slave-girls who make this offer. | If a wife loses her husband by death, she cannot marry another man. She has only to choose between two things—either to remain a widow as long as she lives or to burn herself; and the latter eventuality is considered the preferable, because as a widow she is ill-treated as long as she lives. As regards the wives of the kings, they are in the habit of burning them, whether they wish it or not, by which they desire to prevent any of them by chance committing something unworthy of the illustrious husband. |  |
| They gave us of this rolled bread and, as it was not of wheat, we could not eat it; also they brought it at unseasonable hours, because in all this country it is the custom to eat only once a day, and that is at night. Besides this their food is raw meat, and they make a sauce for it with cow-dung, and that we did not eat; nor of the bread, unless it was of wheat, or at least of peas. | Asking about the wine and the making of it, he was vastly pleased with the draught, and asked further what food their king ate, and what was the greatest age to which a Persian lived. They told him their king ate bread, showing him how wheat grew; and said that the full age to which a man might hope to live was eighty years. Then said the Ethiopian, it was no wonder that their lives were so short, if they ate dung; they would never attain even to that age were it not for the strengthening power of the wine. | The sailors brought some of their eggs, cooked and ate them, then caught a number of the birds which they cooked without previously slitting their throats. My food during the voyage consisted of dried dates and fish, for they used to fish every morning and evening. The fish they caught were cut up into pieces and broiled, and every person on board received a portion, no preference being shown to anyone, not even to the master…I had taken a dislike to these people after seeing them eat birds without slitting their throats. | Others add, besides, the condition that it must be the eleventh of the white half. On that day they soil themselves with the dung of cows, and break fasting by feeding upon a mixture of cow’s milk, urine, and dung. |
| And there was on this river a very strong town, which, on the side towards the river, was a veryhigh scarped rock, and on the side towards the land a very high cave, which had fifteen fathoms in height, and six in width, and on both sides it stood over the river, and inside this cave on both sides there were everywhere dwellings like the above-mentioned; and inside the circuit were small houses ofwalls and thatched in which Christians now live,and they have in it a very good church. | These Garamantes go in their four-horse chariots chasing the Troglodyte (“cave-dwelling”) Ethiopians: for the Ethiopian cavedwellers are swifter of foot than any men of whom tales are brought to us. ‘They live on snakes, and lizards, and such-like creeping things. Their speech is like none other in the world; it is like the squeaking of bats. | We went on from Kunakar and halted at a cave called after Usta Mahmud the Luri, a pious man who dug out this cave at the foot of a hill beside a small lake. Thence we travelled to the Lake of Monkeys. There are in these mountains vast numbers or monkeys. They are black and have long tails, and their males are bearded like men. Shaykh ‘Othman and his sons and othersas well told me that these monkeys have a chief, whom they obey as if he were a king. |  |
| The whole population of India is divided into seven castes, of which the firstis formed by the collective body of the Philosophers…in point of dignity preeminent over all. For the philosophers, being exempted from all public duties, are neither the masters nor the servants of others…They are believedto be most dear to the gods, and to be the most conversant with matters pertaining to Hades. | There are four classifications. The first is called the Brahman: they guard themselves in religion, live purely, and observe the most correct principles. The second is called Kshattriya, the Royal Caste. For ages they have been the governing class: they apply themselves to virtue and kindness. The third is called Vaisyas, the Merchant Caste: they engage in commercial exchange, and they follow profit at home and abroad, The fourth is called Sudra, the Agricultural Caste. | Therefore they forbade people of different classes to have intercourse (i.e. interact) with each other, and laid upon each class a particular kind of work or art and handicraft. They did not allow anybody to transgress the limits of his class, and even punished those who would not be content with their class | The Kalasiries for their part are of the provinces…Their number, at its greatest, attained to two hundred and fifty thousand men. These too may practice no trade but only war, which is their hereditary calling. |
| They gather dates from the palm-trees which grow there in great abundance, and all bear fruit. They hunt locusts, which when taken theydry in the sun, and after grinding sprinkle them into milk and so drink it | The food of its inhabitants consists of dates and locusts, for there are quantities of locusts in their country; they store them just like dates and use them as food. They go out to catch the locusts before sunrise, for at that hour they cannot fly on account of the cold.  | I asked them : Why do you remain there dying, why do you not kill these locust, and revenge yourselves for the damage which their parents did you, and at least the dead ones will do you no further harm. |  |
| I praise not the Scythians in all respects, but in this greatest matter they have so devised that none who attacks them can escape, and none can catch them if they desire not to be found. For when men have no established cities or fortresses, but all are house-bearers and mounted archers, living not by tilling the soil but by cattle-rearing and carrying their dwellings on wagons, how should these not be invincible and unapproachable? | The frontiers were close to the Turks, and so they adopted their low customs, and suffering from their attacks they protected their frontier. And thus the people of this kingdom were dispersed into different districts, and had many tens of fortified cities, over each of which a separate chief was **[ii.291]** placed. The people live in tents made of felt and lead the life of nomads. | We saw a vast town on the move with all its inhabitants, containing mosques and bazaars, the smoke from the kitchens rising in the air (for they cook while on the march), and horse-drawn waggons transporting them. On reaching the encampment they took the tents off the waggons and set them upon the ground, for they were very light, and they did the same with the mosques and shops. | So we went in order from the place we started from as far as a great entrance, where we saw the tents pitched in a great plain, that is, certain white tents, and, in front of the white ones, one very large red tent pitched, which they say is set up for great feasts or receptions (*katamā*). In front of these pitched tents were set up two rows of arches covered with white and red cotton cloths, that is, an arch covered with red and the next with white: not covered but rolled round the arch, like a stole on the pole of a cross, and so these arches were continued to the end ; there may have been quite twenty arches in each row |