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Epic of Gilgamesh

The following excerpts are from Tablet 11 of the Epic of Gilgamesh and give an account of a great flood.

- [14] The hearts of the Great Gods moved
them to inflict the Flood.

O man of Šuruppak, son of Ubar-
Tutu [i.e., Ut-napištim]
Tear down the house and build a
boat!
Abandon wealth and seek living
beings!
Spurn possessions and keep alive
living beings!
Make [the seed of] all living beings
go up into the boat.
The boat which you are to build,
its dimensions must measure equal
to each other:
its length must correspond to its
width.
Roof it over like the Apsu.' [i.e., the
firmament in the primordial
waters]

- [75] I set my hand to the finishing of the
ship.
The boat was finished by sunset.
The launching was very difficult:
They had to keep carrying a runway
of poles front to back,
until two-thirds of it had gone under
water.
[80] Whatever I had I loaded on it:
whatever silver I had I loaded on it,
whatever gold I had I loaded on it.
All the living beings that I had I
loaded on it,
I had all my kith and kin go up into
the boat,

all the beasts and animals of the field
and the craftsmen I had go up.

- [93] I went into the boat and sealed the
entry.

For the caulking of the boat, to
Puzur-Amurri, the boatman,
I gave the palace together with its
contents.

- [96] Just as dawn began to glow
there arose from the horizon a
black cloud.
[the storm god] Adad rumbled
inside of it,
before him went Šhullat and Haniš
[Sack and Suppression],
heralds going over mountain and
land.

- [108] All day long the South Wind blew,
blowing fast - and then the Flood
came,
overwhelming the people like an
attack.

- [111] No one could see his fellow,
they could not recognize each other
in the torrent.

- [113] Even the gods were frightened by
the Flood,
and retreated, ascending to the
heaven of Anu.
The gods were cowering like dogs,
crouching by the outer wall.

"Epic of Gilgamesh—Sumerian Flood Story 2750–2500 BCE."
HistoryWiz. <http://www.historywiz.com/primarysources/sumerianflood.html> (accessed May, 5, 2011).

Pyramid Texts

The Pyramid Texts are inscribed on the interior walls of certain pyramids. The texts include prayers, hymns, and spells for the dead pharaoh for his passage to his new celestial abode.

Thy two wings are spread out like a falcon with thick plumage, like the hawk seen in the evening traversing the sky (Pyr. 1048).

He flies who flies; this king Pepi flies away from you, ye mortals. He is not of the earth, he is of the sky. . . . Thou ascendest to the sky as a falcon, thy feathers are (those of) geese (Pyr. 913).

King Unis goes to the sky, king Unis goes to the sky! On the wind! On the wind! (Pyr. 309)

[S]tairs to the sky are laid for him that he may ascend thereon to the sky (Pyr. 365).

King Unis ascends upon the ladder which his father Re (the Sun-god) made for him (Pyr. 390).

Atum has done that which he said he would do for this king Pepi II, binding for him the rope-ladder, joining together the (wooden) ladder for this king Pepi II; (thus) this king is far from the abomination of men (Pyr. 2083).

“How beautiful to see, how satisfying to behold,” say the gods, “when this god (meaning the king) ascends to the sky. His fearfulness is on his head, his terror is at his side, his magical charms are before him.” Geb has done for him as was done for himself (Geb). The gods and souls of Buto, the gods and souls of Hierakonpolis, the gods in the sky and the

gods on earth come to him. They make supports for king Unis on their arm(s). Thou ascendest, O King Unis, to the sky. Ascend upon it in this its name “Ladder” (Pyr. 476–9).

Opened are the double doors of the horizon; unlocked are its bolts (Pyr. 194).

Thy messengers go, thy swift messengers run, thy heralds make haste. They announce to Re that thou hast come, (even) this king Pepi (Pyr. 1539–40).

This king Pepi found the gods standing, wrapped in their garments, their white sandals on their feet. They cast off their white sandals to the earth, they throw off their garments. “Our heart was not glad until thy coming,” say they (Pyr. 1197).

O Re-Atum! This king Unis comes to thee, an imperishable glorious-one, lord of the affairs of the place of the four pillars (the sky). Thy son comes to thee. This king Unis comes to thee (Pyr. 217).

The king ascends to the sky among the gods dwelling in the sky. He stands on the great [dais], he hears (in judicial session) the (legal) affairs of men. . . . become thou a spirit dwelling in Dewat. Live thou this pleasant life which the lord of the horizon lives (Pyr. 1169–72).

Development of Religion and Thought in Ancient Egypt, trans. by James Henry Breasted (Chicago, 1912), pp. 109–15, 118–20, 122, 136.

The Second Book of Maccabees

The following verses are excerpts from the second book of Maccabees. The first number is the chapter and the second number is the verse.

[2 Maccabees 8]

{8:16} But Maccabeus, calling together seven thousand who were with him, asked them not to be reconciled to the enemies. . . .

{8:19} Moreover, he reminded them also of the assistance of God which their parents had received; and how, under Sennacherib, one hundred and eighty-five thousand had perished;

{8:21} By these words, they were brought to constancy and were prepared to die for the laws and their nation.

{8:24} And, with the Almighty as their helper, they slew over nine thousand men. Furthermore, having wounded and disabled the greater part of the army of Nicanor, they forced them to take flight.

{8:29} And so, when these things were done, and supplication was made by all in common, they asked the merciful Lord to be reconciled to his servants unto the end.

{8:36} And he who had promised to pay a tribute to the Romans from the captives of Jerusalem, now professed that the Jews had God as their protector, and, for this reason, they were invulnerable, because they followed the laws established by him.

[2 Maccabees 10]

{10:2} Then he demolished the altars, which the foreigners had constructed in the streets, and likewise the shrines.

{10:3} And, having purged the temple, they made another altar. And, taking glowing stones from the fire, they began to offer sacrifices again after two years, and they set out incense, and lamps, and the bread of the Presence.

{10:5} Then, on the day that the temple had been polluted by the foreigners, it happened on the same day that the purification was accomplished, on the twenty-fifth day of the month, which was Kislev.

{10:6} And they celebrated for eight days with joy, . . .

{10:7} Because of this, they now preferred to carry boughs and green branches and palms, for him who had prospered the cleansing of his place.

{10:8} And they decreed a common precept and decree, that all the people of the Jews should keep those days every year.

The Sacred Bible: The Second Book of Maccabees, Catholic Public Domain Version, Original Edition. trans. and ed. Ronald L. Conte Jr.

The Laws of Manu

Manu was a mythical character. Because of his ability to protect the people, the god Brahma transformed him into a king. The ancient Indians credited the beginnings of kings and social classes to Manu, who they believed was the first man. These ancient laws discuss the Indian social structure.

I.3. . . . The brahmin is the lord of all castes.

I.31. But for the sake of the prosperity of the worlds, [the Creator] caused the brahmin, the kshatriya, the vaisya, and the sudra to proceed from his mouth, his arms, his thighs, and his feet.

I.87. But in order to protect this universe He, the most resplendent one, assigned separate duties and occupations to those who sprang from his mouth, arms, thighs, and feet.

Duties of a Brahmin

X.75. Teaching, studying, sacrificing for himself, sacrificing for others, making gifts and receiving them are the six acts prescribed for a brahmin.

X.76 But among the six acts ordained for him three are his means of subsistence, sacrificing for others, teaching, and accepting gifts from pure men.

Duties of a Kshatriya

VII.2. A kshatriya . . . must duly protect this whole world.

VII.3. . . . The Lord created a king for the protection of this whole creation.

VII.20. If the king did not, without tiring, inflict punishment on those worthy to be punished, the stronger would roast the weaker, like fish on a spit.

VII.35. The king has been created to be the protector of the castes and orders,

who, all according to their rank, discharge their several duties.

Duties of a Vaisya

IX.326. After a vaisya has received the sacraments and has taken a wife he shall be always attentive to the business whereby he may subsist and to that of tending cattle.

IX.327. For when the Lord of creatures created cattle, he made them over to the vaisya; to the brahmins and the king he entrusted all created beings.

IX.332. He must be acquainted with the proper wages of servants, with the various languages of men, with the manner of keeping goods, and the rule of purchase and sale.

Duties of a Sudra

IX.334. [T]o serve brahmins who are learned in the Vedas, householders, and famous for virtue, is the highest duty of a sudra, which leads to beatitude.

IX.335. A sudra who is pure, the servant of his betters, gentle in his speech, and free from pride, and always seeks a refuge with brahmins, attains a higher caste.

IX.413. But a sudra . . . may [be compelled] to do servile work; for he was created by the Self-existent [Lord] to be the slave of a brahmin.

A Sourcebook in Indian Philosophy, ed. Sarvepalli Radhakrishnan and Charles A. Moore (Princeton: Princeton University Press, 1957).

The Analects by Confucius

The following excerpts are from Section 1 of The Analects. The Analects are sayings of Confucius that were written by his disciples after his death.

Book I—Concerning Fundamental Principles

The Master said; “Is it not indeed a pleasure to acquire knowledge and constantly to exercise oneself therein?”

The Master said; “A Scholar who is not grave will not inspire respect, and his learning will therefore lack stability. His chief principles should be conscientiousness and sincerity. Let him have no friends unequal to himself. And when in the wrong let him not hesitate to amend.”

The Master said: “While a man’s father lives mark his tendencies; when his father is dead mark his conduct.”

Book II—Concerning Government

The Master said: “Observe what he does; look into his motives; find out in what he rests. Can a man hide himself! Can a man hide himself!”

The Master said: “Learning without thought is useless. Thought without learning is dangerous.”

“To see the right and not do it is cowardice.”

Book IV—Concerning Virtue

The Master said: “Only the Virtuous are competent to love or to hate men.”

The Master said: “Wealth and rank are what men desire, but unless they be obtained in the right way they are not to be possessed. Poverty and obscurity are what men detest; but unless it can be brought about in the right way, they are not to be abandoned.”

The Master said: “The man of honour thinks of his character, the inferior man of his position. The man of honour desires justice, the inferior man favour.”

The Master said: “The self-restrained seldom err.”

The Master said: “The wise man desires to be slow to speak but quick to act.”

The Master said: “Virtue never dwells alone; it always has neighbours.”

Book V—Concerning Certain Disciples and Others

Tzū Kung said: “What I do not wish others to do to me, that also I wish not to do to them.”

The Analects of Confucius, trans. William Edward Soothill (Fleming H. Revell, 1910).

The Histories, Book III

The following is an excerpt from a history book about Persian judges. It is written by the historian Herodotus.

Now the royal judges are certain picked men among the Persians, who hold their office for life, or until they are found guilty of some misconduct. By them justice is administered in Persia, and they are the interpreters of the old laws, all disputes being referred to their decision. When Cambyses, therefore, put his question to these judges, they gave him an answer which was at once true and safe—"they did not find any law," they said, "allowing a brother to take his sister to wife, but they found a law, that the king of the Persians might do whatever he pleased." And so they neither warped the law through fear of Cambyses, nor ruined themselves by over stiffly maintaining the law; but they brought another quite distinct law to the king's help, which allowed him to have his wish. Cambyses, therefore, married the object of his love.

The History of Herodotus, trans. George Rawlinson (New York: Dutton & Co., 1862).

The King Dethrones Queen Vashti

The book of Esther was written to explain the origin of the Feast of Purim. This excerpt tells of the first step in moving Esther into a position of power before the threat of Haman emerges.

In the third year of his [Ahasuerus] reign, he made a feast unto all his princes and his servants; the power of Persia and Media, . . . On the seventh day, when the heart of the king was merry with wine, he commanded . . . To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on. But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him. Then the king said to the wise men . . . What shall we do unto the queen Vashti according to law . . . ? And Memucan answered before the king and princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus. For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she.

Esther 1:3, 10–13, 15–17, 19; King James Version.

Pericles' Funeral Oration

Pericles gave this speech at a funeral after the beginning of the Peloponnesian War. He used this public occasion to state the values of democracy.

I shall begin with our ancestors: it is both just and proper that they should have the honour of the first mention on an occasion like the present. They dwelt in the country without break in the succession from generation to generation, and handed it down free to the present time by their valour. . . .

Our constitution does not copy the laws of neighbouring states; we are rather a pattern to others than imitators ourselves. Its administration favours the many instead of the few; this is why it is called a democracy. If we look to the laws, they afford equal justice to all in their private differences; if no social standing, advancement in public life falls to reputation for capacity, class considerations not being allowed to interfere with merit; nor again does poverty bar the way, if a man is able to serve the state, he is not hindered by the obscurity of his condition. The freedom which we enjoy in our government extends also to our ordinary life. . . . But all this ease in our private relations does not make us lawless as citizens. . . .

. . . We throw open our city to the world, and never by alien acts exclude foreigners from any opportunity of learning or observing, although the eyes of an enemy may occasionally profit by our liberality. . . .

. . . And it is only the Athenians, who, fearless of consequences, confer their benefits not from calculations of expediency, but in the confidence of liberality. . . .

. . . Such is the Athens for which these men, in the assertion of their resolve not to lose her, nobly fought and died; and well may every one of their survivors be ready to suffer in her cause.

. . . You must yourselves realize the power of Athens, and feed your eyes upon her from day to day, till love of her fills your hearts; and then, when all her greatness shall break upon you, you must reflect that it was by courage, sense of duty, and a keen feeling of honour in action that men were enabled to win all this. . . .

Comfort, therefore, not condolence, is what I have to offer to the parents of the dead who may be here. . . . Fortunate indeed are they who draw for their lot a death so glorious as that which has caused your mourning. . . . Still I know that this is a hard saying, especially when those are in question of whom you will constantly be reminded by seeing in the homes of others blessings of which once you also boasted: for grief is felt not so much for the want of what we have never known, as for the loss of that to which we have been long accustomed.

. . . The state thus offers a valuable prize, as the garland of victory in this race of valour, for the reward both of those who have fallen and their survivors. And where the rewards for merit are greatest, there are found the best citizens.

Thucydides' Peloponnesian War, Book 2.34–46, trans. Richard Crawley (London: J.M. Dent and Co., 1903).

“Pallanteum—the Site of Rome”

Ancient Roman Poem

Then they all returned to the city, the sacred rites complete.
The king walked clothed with years, and kept Aeneas and his son
near him for company, lightening the road with various talk.
Aeneas marvelled, and scanned his eyes about
eagerly, captivated by the place, and delighted
to enquire about and learn each tale of the men of old.
So King Evander, founder of Rome's citadel, said:
‘The local Nymphs and Fauns once lived in these groves,
and a race of men born of trees with tough timber,
who had no laws or culture, and didn't know how
to yoke oxen or gather wealth, or lay aside a store,
but the branches fed them, and the hunter's wild fare.
Saturn was the first to come down from heavenly Olympus,
fleeing Jove's weapons, and exiled from his lost realm.
He gathered together the untaught race, scattered among
the hills, and gave them laws, and chose to call it Latium,
from *latere*, ‘to hide,’ since he had hidden in safety on these shores.
Under his reign was the Golden Age men speak of:
in such tranquil peace did he rule the nations,
until little by little an inferior, tarnished age succeeded,
with war's madness, and desire for possessions.
Then the Ausonian bands came, and the Siconian tribes,
while Saturn's land of Latium often laid aside her name:
then the kings, and savage Thybris, of vast bulk,
after whom we Italians call our river by the name
of Tiber: the ancient Albula has lost her true name.
As for me, exiled from my country and seeking
the limits of the ocean, all-powerful Chance,
and inescapable fate, settled me in this place,
driven on by my mother the Nymph Carmentis's
dire warnings, and my guardian god Apollo.’
He had scarcely spoken when advancing he pointed out
the altar and what the Romans call the Carmental Gate,
in ancient tribute to the Nymph Carmentis,
the far-seeing prophetess, who first foretold
the greatness of Aeneas's sons, the glory of Pallanteum.

Reprinted with permission from Toni Kline, “Pallanteum—the Site of Rome,” *The Aeneid*, Book VIII, trans. A. S. Kline. http://www.poetryintranslation.com/PITBR/Latin/VirgilAeneidVIII.htm#_Toc3637703 (accessed May 17, 2011).

The Edict of Milan

In 313 the Roman emperors Constantine I and Licinius proclaimed the Edict of Milan, which established a policy of religious freedom. This ended the persecution of Christians in the Roman Empire. The following is an English translation of an excerpt from the edict.

When I, Constantine Augustus, as well as I Licinius Augustus, fortunately met near Mediolanurn (Milan), and were considering everything that pertained to the public welfare and security, we thought, among other things which we saw would be for the good of many, those regulations pertaining to the reverence of the Divinity ought certainly to be made first, so that we might grant to the Christians and others full authority to observe that religion which each preferred; whence any Divinity whatsoever in the seat of the heavens may be propitious and kindly disposed to us and all who are placed under our rule. And thus by this wholesome counsel and most upright provision we thought to arrange that no one whatsoever should be denied the opportunity to give his heart to the observance of the Christian religion, of that religion which he should think best for himself, so that the Supreme Deity, to whose worship we freely yield our hearts, may show in all things His usual favor and benevolence.

Therefore, your Worship should know that it has pleased us to remove all conditions whatsoever, which were in the rescripts formerly given to you officially, concerning the Christians and now any one of these who wishes to observe Christian religion may do so freely and openly, without molestation. We thought it fit to commend these things most fully to your care that you may know that we have given to those Christians free and unrestricted opportunity of religious worship. When you see that this has been granted to them by us, your Worship will know that we have also conceded to other religions the right of open and free observance of their worship for the sake of the peace of our times, that each one may have the free opportunity to worship as he pleases; this regulation is made that we may not seem to detract from any dignity or any religion.

"Galerius and Constantine: Edicts of Toleration 311/313," *Medieval Sourcebook*, made available online by Fordham University at <http://www.fordham.edu/halsall/source/edict-milan.html>.

Excerpts from the Qur'an

These excerpts are translations from the Qur'an (Koran).

Selections on Good Works

- 101.001 The (Day) of Noise and Clamour:
- 101.002 What is the (Day) of Noise and Clamour?
- 101.003 And what will explain to thee what the (Day) Of Noise and Clamour is?
- 101.004 (It is) a Day whereon men will be like moths scattered about,
- 101.005 And the mountains will be like carded wool.
- 101.006 Then, he whose balance (of good deeds) will be (found) heavy,
- 101.007 Will be in a life of good pleasure and satisfaction.
- 101.008 But he whose balance (of good deeds) will be (found) light,—
- 101.009 Will have his home in a (bottomless) Pit.
- 101.010 And what will explain to thee what this is?
- 101.011 (It is) a Fire Blazing fiercely!

Selections on Jihad

- 002.190–191 Fight in the cause of Allah those who fight you . . . And slay them wherever ye catch them, and turn them out from where they have Turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith.
- 003.169 Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord.
- 005.082 Strongest among men in enmity to the believers wilt thou find the Jews and Pagans; and nearest among them in love to the believers wilt thou find those who say, "We are Christians": because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant.
- 009.029 Fight those who believe not in Allah . . . nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya [a tax] with willing submission, and feel themselves subdued.

Offensive and Defensive Arms

The following narrative contains firsthand accounts of the offensive and defensive weapons used in ancient Mesoamerican cities.

Their weapons of offense are bows and arrows, and darts which they throw with a machine made of another stick. . . . They use slings which carry very far, and ordinarily carry all these weapons. It is one of the finest things in the world to see them in war in their squadrons, because they move with perfect order, and are splendidly attired, and make such a fine appearance that nothing could be better. Among them are very resolute men who affront death with determination. I saw one of them defending himself most valiantly against two light-horsemen, and another against three or four. The Spaniards seeing that they could not kill him, one of them lost patience, and darted his lance at him, but the Indian, before it reached him, caught it in the air, and with it fought for more than an hour until two foot-soldiers arrived who wounded him with one or two successful arrows. One of them got in front of him, and the other grabbed him from behind and stabbed him. While they are fighting they sing and dance, and from time to time utter the most frightful whoopings and whistlings in the world, especially when they see that they are gaining the advantage, and it is a certain

fact that, to any one who had never seen them fight before, their yells and manly appearance would be intimidating. . . . They are not permitted to kill Lords, but they made them their prisoners, and carried them off well guarded. Soon afterwards they prepared a festival, in anticipation of which there are in the middle of the squares of the cities certain massive platforms of masonry, . . . and in the middle of this place is fixed a round stone, having a hole in the center. The Lord prisoner mounted, and was tied to the stone by the narrow part of the foot with a long thin cord. They gave him one of their swords and a buckler, and soon the same man who took him prisoner came to fight with him. If he again succeeded in the combat he was esteemed a most valiant man, and was given some insignia of feats of arms, and the Lord in whose service he was gave him other rewards. But if the prisoner conquered him and six others, making in all seven vanquished, he was restored to liberty, and every one who had taken anything from him was compelled to restore it.

Saville, Marshall, trans. *Narrative of Some Things of New Spain and of the Great City of Temestitan, México*. 1917. http://www.famsi.org/research/christensen/anon_con/section05.htm (accessed May 16, 2011).

The Story of Liongo Fumo

Liongo Fumo was of the ruling family in the tribe of Shaka, near what is now Mombasa, Kenya. His descendants are thought to live in the area to this day, and many there can tell his story. Shaka was founded by Persians, and its rulers took the Persian title "shah." Shaka was conquered by Sultan Omar of Pate.

Liongo, as we have seen, was of the house of the Shaka Mashah, but, though the eldest son, could not succeed his father, his mother having been one of the inferior wives. He seems, however, to have been in every way more able than his brother, the lawful Shah Mringwari. His extraordinary stature and strength, his courage, his skill with the bow, and his poetical talents have been celebrated over and over again in song and story.

Liongo and his brother were not on good terms. . . . It would seem as if Liongo had been living for some time at Pate . . . no doubt as a result of the quarrel with his brother. But now some one . . . stirred up trouble; "enmity arose against him," and, finding that the sultan had determined on his death, he left Pate for the mainland. There he took refuge with the forest-folk, the Wasanye and Wadahalo. These soon received a message from Pate, offering them a hundred *reals* (silver dollars) if they would bring in Liongo's head. They were not proof against the temptation, and, unable to face him in a fight, planned a treacherous scheme for his destruction. . . . They were to dine off *makoma*, (the fruit of the *Hyphaene* palm), each man taking his turn at climbing a tree and gathering for the party, the intention being to shoot Liongo when they had him at a

disadvantage. However, when it came to his turn, having chosen the tallest palm, he defeated them by shooting down the nuts, one by one, where he stood.

The Wasani now gave up in despair, and sent word to the sultan that Liongo was not to be overcome either by force or guile. He, unwilling to trust them any further, left them and went to Shaka, where he met his mother and his son. . . . Here, at last, he was captured by his brother's men, seized while asleep . . . then secured in the prison in the usual way, his feet chained together with a post between them, and fetters on his hands. He was guarded night and day by warriors. There was much debating as to what should be done with him. There was a general desire to get rid of him, but some of Mringwari's councillors were of opinion that he was too dangerous to be dealt with directly. . . .

Meanwhile Liongo's mother sent her slave-girl Saada every day to the prison with food for her son, which the guards invariably seized, only tossing him the scraps.

Mringwari, when at last he had come to a decision, sent a slave-lad to the captive, to tell him that he must die in three days' time, but if he had a last wish it should be granted. . . . Liongo sent word that he wished to have a *gungu*

dance performed where he could see and hear it, and this was granted.

He then fell to composing a song, which is known and sung to this day:

O thou handmaid Saada, list my words to-day!

Haste thee to my mother, tell her what I say.

Bid her bake for me a cake of chaff and bran, I pray,

And hide therein an iron file to cut my bonds away,

File to free my fettered feet, swiftly as I may;

Forth I'll glide like serpent's child, silently to slay.

When Saada came again he sang this over to her several times, till she knew it by heart—the guards either did not understand the words or were too much occupied with the dinner of which they had robbed him to pay any attention to his music. Saada went home and repeated the song to her mistress, who lost no time, but went out at once and bought some files. Next morning she prepared a better meal than usual, and also baked such a loaf as her son asked for, into which she inserted the files, wrapped in a rag.

When Saada arrived at the prison the guards took the food as usual, and, after a glance at the bran loaf, threw it contemptuously to Liongo, who appeared to take it with a look of sullen resignation to his fate.

When the dance was arranged he called the chief performers together and taught them a new song—perhaps one of the “Gungu Dance Songs” which have been handed down under his name. There was an unusually full orchestra: horns, trumpets, cymbals (*matoazi*), gongs (*tasa*), and the complete set of drums, while Liongo himself led the singing. When the band was playing its loudest he began filing at his fetters, the sound being quite inaudible amid the din; when the performers paused he stopped filing and lifted up his voice again. So he gradually cut through his foot-shackles and his handcuffs, and, rising up in his might, like Samson, burst the door, seized two of the guards, knocked their heads together, and threw them down dead. The musicians dropped their instruments and fled, the crowd scattered like a flock of sheep, and Liongo took to the woods, after going outside the town to take leave of his mother, none daring to stay him.

Excerpted from Chapter 10 of *Myths and Legends of the Bantu* by Alice Werner (1933).

Songs of Japan

The emperor entertained the Imperial army with banquets. The common soldiers then sang this song. It is called a Kume song. Today, when the Department of Music in Japan performs this song, the musicians still beat out the great and small rhythms by hand, accompanying the coarse and fine notes of distinct voices.

In the high castle of Uda
I set a snare for woodcock,
And waited,
But no woodcock came to it;
A valiant whale came to it.

After eating, the emperor and his troops set forth on their march. They attacked the eighty bandits at Mount Kunimi and killed them. During this campaign, the emperor made these verses. The great rock refers to the Hill of Kunimi.

Like the Shitadami
Which creep around
The great rock
Of the Sea of Ise
Where blows the divine wind
Like the Shitadami,
My boys! my boys!
We will creep around,
And smite them utterly,
And smite them utterly.

Michi no Omi no Mikoto did as the emperor commanded. He dug a pit at the village of Osaka and prepared a banquet. He hid his bravest soldiers in the pit. He then invited the enemy to come to the banquet. When Michi no Omi no Mikoto

sang a song, the soldiers in the pit would know that the time was right to spring out of the pit and strike the enemy. This is the song he sang:

At Osaka
In the great muro-house,
Though men in plenty
Enter and stay,
We the glorious
Sons of warriors,
Wielding our mallet-heads.
Wielding our stone-mallets,
Will smite them utterly.

The plan worked and all the enemy were killed. The Imperial army was delighted. They laughed after Michi no Omi no Mikoto sang this song. When the song is sung today, the singers laugh out loud after the song is done.

Though folk say
That one Yemishi
Is a match for one hundred men
They do not so much as resist.

Then Michi sang this verse.

Ho! now is the time;
Ho! now is the time;
Ha! Ha! Psha!
Even now
My boys!
Even now
My boys!

Nihongi: Chronicles of Japan from the Earliest Times to A.D. 697,
trans. W. G. Aston, 1896.

Christopher Columbus: Extracts from Journal

The following is a translation of entries from the 1492 journal kept by Christopher Columbus on his voyage to the New World.

Whereas, Most Christian, High, Excellent, and Powerful Princes, King and Queen of Spain and of the Islands of the Sea, our Sovereigns, this present year 1492, . . . Your Highnesses, as Catholic Christians, and princes who love and promote the holy Christian faith, . . . determined to send me, Christopher Columbus, to the above-mentioned countries of India . . . and furthermore directed that I should not proceed by land to the East, as is customary, but by a Westerly route, in which direction we have hitherto no certain evidence that any one has gone. . . . Hereupon I left the city of Granada, on Saturday, the twelfth day of May, 1492, and proceeded to Palos, a seaport, where I armed three vessels, very fit for such an enterprise, and having provided myself with abundance of stores and seamen, I set sail from the port, on Friday, the third of August, half an hour before sunrise, and steered for the Canary Islands of your Highnesses which are in the said ocean, thence to take my departure and proceed till I arrived at the Indies, and perform the embassy of your Highnesses to the Princes there, and discharge the orders given me. For this purpose I determined to keep an account of the voyage, and to write down punctually every thing we performed or saw from day to day, as will hereafter appear.

Wednesday, 10 October

Steered west-southwest and sailed at times ten miles an hour, at others twelve, and at others, seven; day and night made fifty-nine leagues' progress; reckoned to the crew but forty-four. Here the men lost all patience, and complained of the length of the voyage, but the Admiral encouraged them in the best manner he could, representing the profits they were about to acquire, and adding that it was to no purpose to complain, having come so far, they had nothing to do but continue on to the Indies, till with the help of our Lord, they should arrive there. . . .

Thursday, 11 October

Steered west-southwest; and encountered a heavier sea than they had met with before in the whole voyage. Saw pardelas and a green rush near the vessel. The crew of the Pinta saw a cane and a log; they also picked up a stick which appeared to have been carved with an iron tool, a piece of cane, a plant which grows on land, and a board. The crew of the Nina saw other signs of land, and a stalk loaded with rose berries. These signs encouraged them, and they all grew cheerful. . . .

At two o'clock in the morning the land was discovered, at two leagues' distance. . . . The Admiral bore the royal standard,

and the two captains each a banner of the Green Cross, which all ships had carried; this contained the initials of the names of the King and Queen each side of the cross, and a crown over each letter. Arrived on shore, they saw trees very green many streams of water, and diverse sorts of fruits. . . . Numbers of the people of the island straightway collected together. Here follow the precise words of the Admiral: "As I saw that they were very friendly to us, . . . I presented them with some red caps, and strings of beads to wear upon the neck, and many other trifles of small value. . . ."

Wednesday, 17 October

. . . I strayed about among the groves, which present the most enchanting sight ever witnessed, a degree of verdure prevailing like that of May in Andalusia, the trees as different from those of our country as day is from night, and the same may be said of the fruit, the weeds, the stones and everything else. . . .

Thursday, 18 October

As soon as the sky grew clear, we set sail and went as far round the island as we could. . . .

Friday, 19 October

. . . The wind being favorable, I came to the Cape, which I named Hermoso, where I anchored today. This is so beautiful a place, as well as the neighboring regions, that I know not in which course to proceed first; my eyes are never tired with viewing such delightful verdure, and of a species so new and dissimilar to that of our country, and I have no doubt there

are trees and herbs here which would be of great value in Spain, as dyeing materials, medicine, spicery, etc. . . .

Sunday, 21 October

. . . This island even exceeds the others in beauty and fertility. Groves of lofty and flourishing trees are abundant, as also large lakes, surrounded and overhung by the foliage, in a most enchanting manner. Everything looked as green as in April in Andalusia. The melody of the birds was so exquisite that one was never willing to part from the spot, and the flocks of parrots obscured the heavens. The diversity in the appearance of the feathered tribe from those of our country is extremely curious. A thousand different sorts of trees, with their fruit were to be met with, and of a wonderfully delicious odor. . . . It is my wish to fill all the water casks of the ships at this place, which being executed, I shall depart immediately, if the weather serve, and sail round the island, till I succeed in meeting with the king, in order to see if I can acquire any of the gold, which I hear he possesses. . . . And according as I find gold or spices in abundance, I shall determine what to do; at all events I am determined to proceed on to the continent, and visit the city of Guisay, where I shall deliver the letters of your Highnesses to the Great Can, and demand an answer, with which I shall return.

"Christopher Columbus: Extracts from Journal," *Medieval Sourcebook*, made available online by Fordham University at <http://www.fordham.edu/halsall/source/columbus1.html>.