



ISSN: 1994-4217 (Print) 2518-5586(online)

Journal of College of Education

Available online at: <https://eduj.uowasit.edu.iq>

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Keywords:

**Explorations, voyages,
south America, Peru,
Native Indians, Travel
Literature**

Article info

Article history:

Received 3. June.2022

Accepted 17. July.2022

Published 1. Aug.2022



Voyages of Explorations: A Comparison of the First Eastern Travel to South America by Elias Al-Musili with Walter Raleigh's one.

ABSTRACT

European travelers in the 15th and 16th century begin to embark on series of explorations of the New World. This period is well known as the "Age of exploration" where many figures such as Ferdinand Magellan, explore the Atlantic road and the Pacific Ocean. Not only the American literature is full of such explorations, but also the Arabic one as well. By the year 1905, Antun Rabbat, a well-known Jesuit scholar of the late nineteenth and early twentieth century, discovers a manuscript of the first eastern travel to Americas, in the library of the Suryan bishopric in Aleppo. He publishes the first manuscript in Al Masriq journal (Vol.8, nos.18-24 [1905] under the heading (The most ancient voyage of an oriental to America (1668-83) (Farah XI). The manuscript is translated under the title "An Arabs Journey to Colonial Spanish America" by Caesar E. Farah, a professor in the Middle Eastern and Islamic History at the University of Minnesota. This book shows that, since ancient times, Easterners always have passion and love for travel, however, no one before the Rev. Elias, the Chaldean Christian priest from Baghdad, ventures into the Americas and gives his observations of the cities, villages, provinces and native people and could travel freely to the Spanish Empire in 1675-83. In this regard, I will compare the Eastern journey to south America, Peru, and show Elias's perspective of the native people, with the Western Journey of Sir Walter Raleigh to Peru. Though there is a wide time gap between the two Journeys, however, my main point is to draw a comparison between the Eastern perspective and the Western one of such journey. Both visited Peru, however they share different points of view. Simply put, I will focus on the purpose of such journey, the description of the prevalent religion among the natives, their habits and the search for the mines of gold.

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DOI: <https://doi.org/10.31185/eduj.Vol48.Iss3.3003>

الرحلات الاستكشافية: دراسة مقارنة بين اول رحلة استكشافية شرقية ل ألياس الموصلية
الى امريكا الجنوبية ورحلة والتر رالي

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الملخص

بدأ المسافرون الأوروبيون في القرنين الخامس عشر والسادس عشر في الشروع في سلسلة من استكشافات العالم الجديد. تُعرف هذه الفترة باسم "عصر الاستكشاف" حيث اكتشف العديد من الرحالة مثل فرديناند ماجلان الطريق الأطلسي والمحيط الهادئ. وليس الأدب الأمريكي فقط من كان مليئاً بمثل هذه الاستكشافات، ولكن الأدب العربي أيضاً. ف بحلول عام 1905، اكتشف أنطون رباط، الباحث اليسوعي المعروف في أواخر القرن التاسع عشر وأوائل القرن العشرين، مخطوطة في مكتبة أسقفية سوريان في حلب توضح أول رحلة شرقية إلى الأمريكيتين ونشرت تحت عنوان "رحلة العرب إلى أمريكا الإسبانية المستعمرة" بقلم قيصر فرح، أستاذ التاريخ الإسلامي والشرق الأوسط في جامعة مينيسوتا. يوضح هذا الكتاب أنه منذ العصور القديمة، كان الشرقيون دائماً لديهم شغف وحب للسفر ومع ذلك، لم يغامر أحد قبل القس إلياس، الكاهن المسيحي الكلداني من بغداد، بدخول الأمريكيتين ونشر ملاحظاته عن المدن والقرى والمحافظة والسكان الأصليين. لذا في هذا البحث سأقارن الرحلة الشرقية إلى أمريكا الجنوبية ببيرو مع الرحلة الغربية للسير والتر رالي، وأوضح وجهة نظر إلياس عن السكان الأصليين والهدف من هذه الرحلة. على الرغم من وجود فجوة زمنية قليلة بين الرحلتين، إلا أن الهدف هو إجراء مقارنة بين المنظور الشرقي والغربي لهذه الرحلة. كلاهما زرا بيرو، لكنهما يشتركان في وجهات نظر مختلفة كلياً من ناحية وصف الدين السائد بين السكان الأصليين وعاداتهم وتقاليدهم وطرق البحث عن مناجم الذهب.

الكلمات المفتاحية: استكشافات، رحلات، امريكا الجنوبية، بيرو، الهند، ادب الرحلات

Overview of the origins of Al-Musli

Elias Al-Musli, an Iraqi Chaldean priest, from the family of Amuda or Amun, travels in the 16th century to the south Americas. The term (Al-Musli) refers to Mosul, an Iraqi city situated in the northern side of Iraq. From the first decades of history, Mosul was characterized with many features which distinguished it from other cities. Many travelers and historians assure that Mosul is the root of ancient civilization and human development. Consequently, many churches and monasteries established in that area "As I grew up in the city of Mosul in northern Iraq, it was inevitable to realize that we were a vulnerable community [...] most of our neighbors were Christians, and within a five-minute walk there were three churches which we attended" (Rassam 3). The most prominent religious minorities in Iraq are divided into: (Catholic, Syriacs, Orthodox, Armenian, Assyrians and finally the Chaldeans). They are distributed among many Iraqi provinces. The majority of them live in northern region of Iraq, Kurdistan, and the east side of Mosul and group of them settled in Baghdad, Zakho, Duhok, Erbil, Kirkuk and Basra. While others lived on the left side villages, near the Tigris such as Telkef, a famous center village for all Chaldeans. The

term “Chaldean” refers to the rite of Christians that joins the church in Rome “Although the term ‘Chaldean’ seems to have been used interchangeably with other designations, such as Syriac, Nestorian, and Assyrian, to refer to the Christians of Mesopotamia before AD 1445, the followers of the present Chaldean church were officially called the Christians of the “Church of the East.” This name was given to them after a split with the Catholic Church that began to develop possibly as early as AD 325” (Abraham 128). Chaldean are originally Nestorians who left their sect and joined the Catholic one during the 16th century, after split in the Eastern Church, Rome form a separate church for them and name it Chaldeans. According to Farah, Chaldeans are both Nestorians and Jacobite and we may assume that Elisa belongs to the Jacobite sect because his manuscript was found in the heartland of Jacobite (Farah X).

The Adventure of Elias to the southern side of America

In 1668, Elias Musli traveled from Baghdad to visit Al-Quds Al-Sharif. After spending time in Aleppo, he sailed from Iskenderun to Venice, France, Spain, Portugal and Sicily. He returned to Spain and rode the sea from Cadiz to America “I set out from Baghdad in the year 1668 to visit the tomb of our Lord Jesus Christ (Jerusalem) in the company of Topci Bashi [chief of the artillery] ...[..] I then travelled to Aleppo and a few days later to seaport of Iskenderun. There I embarked on an English vessel for Europe” (Farah 6). He passed on the Canary Islands and reached Carthage in South America. 55 days spent in the sea and then toured in Panama, where he followed the cities, villages and mines of South America. He visited the country today called Colombia, the Equator, Peru, Bolivia and then Chile. He returned to Lima from Peru in 1680 and wrote the first part of his journey. And later he visited Mexico and Central America, and then returned to Spain. His journey lasted nearly twelve years. Following his journey from the beginning, Rabbat shows that Elias has a little knowledge of writing. His style is weak and lacks artistic expressions. Thus, Rabbat corrected some written and grammatical errors with Eilas description during his journey. However, his journey provides the reader with a wide awareness of the natives of the New World and the Spaniards who rule every segment of these land. It is the first written Arabic manuscript that describes such remote countries. Elias even translated words from Turkish, Persian and Spanish into Arabic to provide the reader with all the needed information about those countries. Though there is no clear evident that he was familiar with Turkish, these expressions may refer to the commonly employed words in Arabic of the northern Iraq/ Mosul. There is no doubt that this journey has a social and historical importance as it records the stories, description of native Indians. The religious part was more evident as with the support of the church, he could not have undertaken such journey.

The Ease of Travel to South America

Moving into Latin America and the whole Europe is not an easy task for an eastern traveler. However, it was for Elias because of his family’s strong relations with Catholic monarchs in different regions of Spain and Portugal. With the Pop blessings and letters of recommendations from the Queen of Spain, he could visit large parts of Spanish colonies

without being subject to any inspection. Though this journey was a product of happenstance, it has many advantages in showing the nature of the church and its political, economic and social role in the Spanish colonies and its relation to the colonial conflict in the New world. Hence, one might assume that the reason behind the Pop support was, first: to cement ties with Eastern church as a reward for joining Rome, second: to introduce the liturgical rite of the Eastern church to the Roman Catholic dignitaries of different countries. During his travels, he acted like high-ranking priest accompanied by high officials of monarchy from the church which paved the way for him to pass through many areas like, Bolivia, Ecuador, Panama, Chile, Nicaragua, El Salvador, Cuba, Mexico and to visit even the restricted mine of silver in Peru. One could say that he received a special treatment from high-ranking dignitaries because of the fact he might report back if he sees injustice or threatened by anyone. Not only he offers information of the natives, rather the text is filled with different stories on hidden treasures, animals, plants and natural oddities. Despite some historical errors within the names of different places, this doesn't detract the value of the journey. Besides, he mentions the discovery of the Philippines Islands by the Spaniards was in 1583, while they confirmed they discovered them in 1560-1570 and known ever since with the name of Felipe II, king of Spain, not Felipe Fourth as Elias mentions in his journey. In his book, *Marvelous Possessions*, The wonder of the New World, Stephen Greenblatt describes the European voyagers:

But though they were liars, European_ voyagers to the New World were not systematic, so that we cannot have the hermeneutic satisfaction of stripping away their false representations to arrive at a secure sense of reality. Instead we find ourselves groping uneasily among the mass of textual traces, instances of brazen bad faith jostling homely (and often equally misleading) attempts to tell the truth. (7)

Though he argues that, I think with Elias, there was a lot of exaggeration in describing some of the events he went through “[...] the mountains where grows a type of grass resembling bamboo. When a white man steps on it, it rises from the ground like the shaft of an arrow and strikes him” (23). His travel account offers a lot of stories on the New World, which has not discovered yet. There are many aspects of the journey that conveys varied information on the prevailing traditions of the native Indians, urban and buildings, animals, cooking, habits, slave trade, marriage practices, mines of gold and silver, earthquakes and many exciting information. One could argue that this journey is from the point of view of an eastern person who visited the regions mentioned in the sixteenth century. If compared to the journey of Mr. Walter Raleigh, once can notice many similarities and differences to some extent.

Sir Walter Raleigh was an English explorer, a writer and soldier. He joined Queen Elizabeth army to fight for the Huguenots in Ireland. During the reign of Queen Elizabeth, I, he became a trusted courtier and a captain of the Queen's guard. His evident devotion and outspoken political views to England helped him gain the royal favor. He holds a strong position of power in the political life of England and therefore he could run different

expeditions to visit America. Though his financial operations were in a position of wonder by many Bibliographers as John W. Shirley said:

How could a Devonshire sailor, of good family but no apparent wealth, rise to prominence in the court of Elizabeth, live on a lavish scale probably unrivaled even in that age of luxury, and still equip, outfit, provision, and man expedition after expedition to the ends of the known world in a fruitless search for greater wealth (55)

This might only refer to one of the most important point, which is his strong relationship with the Queen. As an outcome of this relation, he was enriched by trade privilege and rewarded the state of Sherborne, Dorset. In 1591, he married one of the Queen's maids of honor, Elizabeth Throckmorton, without having the Queen's permission. As a result, the Queen imprisoned him in the Tower of London. After his release, he attempted to find favour of her by setting off many expeditions. Moreover, he was authorized to explore and colonize remote barbarous territories, which have never been visited by any Christian people. Thus, with her approval, a discovery performed by Sir. Walter Raleigh to explore the beautiful city of Guiana with a conquest intention. Thus, one might say the reason behind visiting the coast of South America was undoubtedly to find the mines of gold specially in the great and golden city of Manoa which the Spaniards called it "El-Dorado city". After he came back to England, he wrote his account of this voyage, *The Discovery of Guiana*, in which he claimed to discover many mines, however, no one has proven that yet. Besides, within his voyage, one can notice a similarities and differences with Elias travel to south America. Therefore, I will draw a comparison between the two voyages starting from the main reason of such journey, description of native Indians and their habits, discovery of the mines of gold and the outcome of the journey.

The Reason behind the Journey to South America

A- The Reason of Elias Vs Raleigh Journey

1- Elias

The adventures of Elias to south Peru provides an example of his trial to spread Christianity in that area. While reading his journey account from the beginning, one may notice he uses many religious excerpts for supporting his view of the Christianity. Thus, he sets out from Baghdad to visit to tomb of Jesus in Jerusalem, moving and acting as a priest of Chaldean church who is blessed by the power of Jesus "I fortified myself in God and drew strength from his blessed mother, the Virgin Mary" (15). There is no doubt that the religious and secular discourse was an evident factor that shaped such journey from the beginning until the end. Analytically speaking, he uses many repetitions of words like silver, gold during the places he visited. Moreover, most of the pages are filled with religious descriptions of priests, bishops, pops in additions to many churches, holy cities, Baptism, masses and the presence of Virgin Mary instead of describing the nature around him! He stayed in Mexico and Lima for a year, but as Richard E. Boyer says, "where is the sense of wonder on seeing the natural world of rugged mountains, giant rivers, and exotic flora and fauna of the American?" (133) and that may prove that his journey took a religious aspect. Upon his arrival to Portugal, he

noted that some inhabitants are ‘Catholics, also Christian of Jewish ancestry’ while some ‘deny the religion of Jesus’, which clarifies that Christianity was not spread among all and those who denied it, ‘condemned to death by burning’ (14). The characterization of the native Indians in Abancay with details, shows their life before Christianity “I saw where the tombs of old Indians who in the days if their paganism used to bury their dead on the surface of the earth” (50). In this context, he repeated the word pagan many times while describing the native Indians before the arrival of Christianity. Thus, one might assume Christianity was imposed on the native Indians as Elias mentioned “Though some of the Indians “are true Christians, the rest Christian out of fear” (37). Consequently, is a great debate about the arrival of Christianity into the native Americans, whether the Christian doctrine has brought them security, safety, development, progress and prosperity, Louis Hall responds that:

“The missionaries say they brought God to America. Helpless God. Can’t go anywhere by himself. Needs the missionaries to take him here and there. They say they’re still bringing God to the South America and Africa” (Weaver 29)

Some of critics mock the presence of Christian religion among the natives, while others attempt to analyze that such presence is seen in different way. Churches and missionaries were nothing but a merely cover for the main purpose of such attempt, a political aspect rather than religious one. It is a matter of control over the land, enslave people in the name of religion as Homer Holy (Choctaw) explains that the “missionaries did not take the time to understand the cultures, history, and needs of the various tribal people” as he affirms that:

Church demonstrations geared themselves up to take the souls of the Native America peoples into a brotherhood of love and peace; on the other hand, there were part of a white nationalist movement that geared itself up to take away the hand and the livelihood of Native American people by treachery and force” (30).

Other critics supported the idea that indigenous people were transformed from being ‘Savage’ to civilized people. The Jesuit missionaries taught them hand in crafts, arts and the needs of life, training their minds, ways of living, rudiments of culture and wearing clothes. Bovon (Histoire nationale) says, “nothing is more noble for religion than what was accomplished by the sacrifices of Jesuit missionaries, known for civilizing barbaric peoples and establishing a whole- some society armed only with weapons of virtue” (Farah 63).

Thus, Elias supported the idea that religion played a great role among the indigenous people. Moreover, he integrated himself with the churchmen and recorded his visit to Venice “I spent twenty days there looking around and visiting the churches, specially St. Mark the Apostle’s with its incredible wealth” (7). Thus, he is integrating with the churchmen and officials to support his purpose, spread Christianity around the world. His policy of staying in connection with churchmen was more evident during his visit to Paris where he met Duke of

Orleans “offered him a sword as a gift and conducting mass for him in the church of his palace” (9). Such act of royalty suggests that the church is more connected with the authorities, kings and governors. Many churchmen and priests in the Spanish colonies work as commercial agents of political power. They are keen to follow up the various sources of wealth, mining, mining methods, or extraction of gold, as well as to ensure the continued flow of wealth towards Spain. Thus, the Spanish authority controls all the “silver that comes out of the mines” and apply strict rules of carrying it through “melt it, then mint it. They make coins out of it and stamp it with the insignia of the king” (Farah 55) to prevent anyone from marketing it.

One might assume that being a traveler and a representative of the church, Elias didn't hesitate to use religion as way to achieve his goal, collecting masses for himself. It is important to notice that he tries to praise the Christian religion among people, though some may think the main reason of such journey was for “raising funds” (Farah xx), as he runs out of many during his journey “having little success in Venice, France, Spain, Portugal, and Rome, managed to receive the blessing of the pop and the permission of the Spanish crown to try his luck in the Americans” (Boyer 133). While crossing Spain, Italy and many other cities, Elias runs out of money. In this case, the Queen wife of Phillip IV issued “orders for a thousand piasters payable by the governor of Sicily and other thousand by the ruler of Naples” (Farah 12). Therefore, the purpose of the journey changed from religious aspect to earning money for himself. However, one may assume that such journey shifted from its main goal unlike Raleigh's journey, in which his main goal from the beginning was determined.

2- Raleigh

The main purpose of Sir. Walter Raleigh's journey to south America was: First, his intensive desire to trade with the Spaniards and to search for the mines of gold, second: to gain the favor of the Queen Elisabeth and to establish a colony among the native people. Therefore, through all the time he was raising money and preparing soldiers and many supplies ready for such journey. In other words, he has invested all of his money for this journey. He has assistance from number of kinsmen such us captain John Gilbert and John Grenville. Unlike Elias, he didn't have any letters of recommendation to ease his travel, rather he had to negotiate with the Spaniards to have access to the area “Meeting with the ships at *Puerto de los Hispanioles*, we found at the landing place a company of the Spaniards who kept a guard at the descent. [...]. I sent Captaine *Whiddon* to speak with them. [...] The Spaniards seemed to be desirous to trade with us, and to inter into tearms of peace, more for doubt of their own strength then for ought else” (Raleigh 132). On his way to achieve such matter of trading, he uses cruelty as a mean to achieve his goal. Though the Spaniards negotiated with them for such trade, however, Raleigh had an inner malicious thought towards them and their lands as Greenblatt says: “Trade based on a more mutual exchange of words and gestures along with objects. [...]. but I note that trade in the early discourse of the New World always seems to slide towards the oppressive and inequality of colonial relations” (24). Thus, one might assume that being away from the world for multiple years,

was the reason for the Spaniards to accept such trade. Through this alliance with them, it was obvious that the Englishmen desire to impose power over the Spaniards “Some Spaniards came aboard us to buy Lynnen of the company, and such other things as they wanted, and also to view our shippes and company...[.]. those poore soliders having been many years without wine, a few draughts made them merry” (Raleigh 132-133). After such trade, Raleigh began to search for the areas that supposed to have gold and silver.

Consequently, he started to search for the gold and many crystal stones that he believed to be in that area. As a way to communicate with the people to help him with his search, he uses an Indian interpreter whom he brought with him from England “by my Indian interpreter, which I carried out of England, I made them understand” (134). Unlike Elias, who was well-known of many languages and didn’t need an interpreter to communicate with the native Indians. Guiana Empire is situated to the east of Peru, a place well known of gold and different cities. This area is following the same rules, religion and laws of Peru. It is believed that this area has great riches and their emperor’s house is the best example as the Spaniards used to call it *El Dorado*. To support his search for the gold, Raleigh referred to *Francisco Lopez* report of the magnificence of Guaynacapa ancestor “All the vessels of his house, table and kitchin were of gold and silver,..[.] He had in his wardroppe hollow statues of golde which seems giants,..[.] binges of all the beastes, birds, trees and hearbes “(Raleigh 137). Those reports are important; however, they might seem strange and hard to believe to some extent. The search for the gold is more based an assumption of the previous reports and expeditions that were led to the area, however, with Raleigh, there is no true evidence that he found one. His goal is more shifted to search for a way to establish his own colony in the area.

It is important to mention that on his way to Guiana, he met many nations of his way. Thus, Raleigh sided with the natives who got abused by their Spaniard enemies to gain their support. In other words, he uses the picture of Queen Elisabeth as a way to achieve his goal among the natives. Not only this, he also was trying to manipulate them and convince them that he was sent to set them free from the tyranny and the oppression of the Spaniards. One might say, this act is similar to Elias when he uses the letters of recommendation to gain the support and help of the churchmen throughout his journey; however, he didn’t have malicious desire of conquering as Raleigh. As for Raleigh, he says: “I made them understand that I was the servant of the Queene, who was the great *Casique* of the north. [..] and having freed all the coast of the northern world from their servitude had sent me to free them also, and with al to defend the country of Guiana from their invasion and conquest. I shewed them her majesty picture which they so admired and horned” (134). His intelligence in using words to convince people is far away from the truth. His speech is ironic as his intention was to conquer this land and establish his own colony among people. The idea of colonization is not new as when Columbus discovered the New World, he brought up the hope of starting a new colony abroad. Such ideology of colonization is rooted in Raleigh’s desire to conquer the native lands and to bring civilization to them. Simply put, his ambition was to strengthen and amplify the British Empire in those areas.

Consequently, Raleigh seems nothing but to discover the whole area as he was a man who embodied military aggression and to conquer the surrounding area as he says:

I found occasions of staying in this place for two causes: the one was to be revenged of *Berreio* who the year before betrayed 8 of Captaine *Whiddons* men, and toke them while he departed from them [...]. the other cause of my stay was, for that by discourse with the *Spaniards* I daily learned more and more of Guiana, of the rivers and passages” (Raleigh 133).

His positive spirit, good planning and persistence carried him out to have courage to lead this expedition to the New World. It is easy to say that he was tempted by the search for the gold and build a colony to prove his loyalty and gain favor of the Queen. One true example for his real intention is that he runs a first expedition to discover places and asked “ Amadas and Barlowe have been sent by Sir Walter Raleigh to locate a promising territory for an English colony. Without understanding a word that has been said to them, they believe (or at least profess to believe) that the country they have 'discovered' -a country called 'Wingandacoa, and now by her Majestie Virginia' “(Greenblatt 94). Raleigh was such a brave military leader and he thought of such colonization just to expand the England’s glory. He looked at Spain as an enemy to England and that’s why he tried to get the native support to invade those places. This enemy ought to be crushed for the sake of both England and the native Indians. During his journey and endeavor search for gold and to establishing a colony, he described the surrounding places and the inhabitants’ rituals. Besides, his description differs from Elias, the eastern traveler to south America.

B- The description of the Native Indians and their Habits (Elias vs Raleigh)

1- Elias

Since Elias is an eastern traveler, he perceives things in a different way. During his journey to south America, he described the natives in a way that differs from Raleigh. It is believed that the Arab journeys to America focus on tracing the scientific, industrial and urban technology and development. Motivated by a self- desire to search for the new, Arab travelers of that time had an ambition to seek knowledge and experience different methods of learning followed in the West. Hoping such explorations can contribute to the development of their society. Thus, such journey provides the reader with a valuable knowledge of the different traditions, habits, and cultural stories of people in the western world. The goal of such journeys is based on discovering inventions of the people in the world, though some travelers allow their imagination to interfere and fabric the real incidents. Such fabrication doesn’t lessen the importance of their journey, it is used to add some suspense to the reader. It is true for Elias when he describes the land by saying: “There is also in that land a large nocturnal vampire who fastens upon his victim while asleep and bleeds him by sucking his blood while flapping his wings simultaneously to fan the victim and let him enjoy his sleep” (Farah 21). It is doubted that this information was provided only to impress the reader, however, some may think he was a good observer and manages to circulate tales of miracles surrounding him. Then, Elias shifting to another imaginary description of the animals “one

finds there an animal resembling a dragon called, the Caiman. It is broad-bodied and five yards long, with a mouth about five fingers wide. When it encounters a human being, it swallows him alive. But it would not eat a dead one” (Farah 27). According to Farah footnotes, this action might be real as some natives described it as a “human being wiped them with fire” and some others hide themselves in the cave and were burned alive. Farah assumes that it might be the age of the dinosaurs, however, no one can confirm that. Focusing more on the natives, Elias shed lights on their life certain beliefs, traditions and practices.

Elias described the Indians as people who are well-developed specially their methods of hunting and extracting gold:

I examined all the process by means which of which gold is extracted from rocks. First, rocks are brought up from the mine and are pulverized in a water mill. Next, they wash this pulverized dirt and sort out of it the gold by sifting the water. Next, they smelt it and pour it into molds. (Farah 34)

The time difference between Raleigh’s and Elias journey to south America was sufficient enough to discover the mines and mountains of gold and silver. It is believed that the later journeys to the New World could truly find gold and mercury mines and that what Raleigh couldn’t do during his time. According to Elias, each native tribe he has visited knew how to extract the mercury though such methods might differ from one place to another. We should be mindful that such intelligence among the natives varied from one place to another. Each Indian tribe had different habits and rituals, or lived in different environment. Therefore, it is not possible to describe the habits of each separately due to the lack of sources. While visiting the governor of the town of Huancavelica, Elias was impressed to see the mercury mines “I saw it and I was impressed. I noticed also that workmen were cutting stones out of the mine and bringing them to the surface. They showed me how to extract the mercury from it...[..] they place the stones above the containers, as does a potter in a clay oven. The stones containing mercury are then placed in a row above the jugs, again as the clay potter does in his clay ovens where stones are also placed on the top of the container”. (Farah 44).

It is possible to say that some tribes had so many features in common concerning lifestyle and rituals and so Elias was able to record them. They are mostly depending on hunting, fishing and more on agricultural methods. The natives skillfully used natural resources for food such as nuts, cacao, cinnamon and fruits as Elias says: “one can find there trees resembling mulberry trees bearing a fruit called cacao from which chocolate is made. The fruit hangs from trees like melons and is attached to the stem of the tree. When it ripens and turns yellow, they harvest it and cut it open” (Farah 28). Not only they have the same lifestyle, rather some of them share the same religion. Upon his visit to Lima, the governor welcomed him generously and honorably. Elias elaborated more on the idea that “Before the

Spaniards came into possession of this land, no one knew the true God. Some worshipped idols, other the sun, moon and stars. They knew no crafts nor did they know how to read or to write” (Elias 41). That might refer to the role of Christianity in behaving the natives. Elias perception of the natives has changed once he saw their hospitality and good behaviors. At the beginning of the journey, he used to call them pagan Indians, however, his thoughts have changed once he begun interacting with them. As Vilaça Aparecida said: “ in ‘Native Christians: Modes and Effects of Christianity Among Indigenous Peoples of the Americas’, affirms that native indigenous people “manifest their adoption of Christianity in a variety of ways: by being baptized (Chiloe, attending masses or services (Chiloe, Wari’, Trio, Paumari), making cash offering to the saints (Pesillanos), ...[.]. including the catholic saints” (4). Elias realized they are well-civilized according to their away of welcoming the strangers. Moreover, he observes they are sometimes welcoming Spaniards in friendly manner and other times they appear hostile and keep resisting and fled away. This might refer that Elias was not only a traveler rather an accurate observer of each single detail of his surroundings. So, might be the case for Raleigh as well, during his visit to south America, he noted and recorded the behavior and traditions of the natives.

2- Raleigh

Since Raleigh is an English adventurer, he perceives things is different way than Elias himself. As for the culture, the English usually consider themselves superior to the natives in south America. One can notice that their attitude is sometimes aggressive and intolerant. As for the natives, they lack this ability and strength and they are willing to assimilate some features of the English culture into their own. Since the task of describing the life of the natives in the 17th century can be considered tricky, one must pay attention to two main points. First, the native Indians didn’t have writing account, therefore, all the information concerning their habits and lives are coming only from the writings of the English people who visited those areas. Thus, sometimes this information can be misleading and regraded as unreliable. In other words, such amount of information can be changed deliberately or unconsciously. Thus, upon the first journeys to such places, the number of the settlers increased. Those settlers came from different environment and cultures; therefore, they have no real and true understanding of the native Indians and their rituals. As for Raleigh, he continued his travel to Guiana and describes the natives and their habits which are similar to the savages and cannibals. Sadly, this was taken an excuse by the English to build a new society, a world which resulted in the conquest of the indigenous inhabitants. Upon Raleigh’s visit to Guiana, he describes them:

The Guianians and also the borderers, and all the others in that track which I have seen are marveylons great drunkardes, in which vice I think no nation can compare with them and at the times of their solemne feasts. [...]. All those that pledge him are first stripped naked and their bodies annoynted al over with a kinde of white *Balsamum* (Raleigh 141).

Though the natives act like savages, Raleigh could manage to create ties with them so as to pave the way for exploitation of the indigenous labor. In many ways, as a way to achieve his goal, Raleigh was acting gently with the natives to gain their help and support. I may presume that what Raleigh was looking for from this journey is the glory of discovering, facing natural difficulties, being in the midst of unknown and facing mysterious incidents.

Raleigh keeps shifting from describing the native with being savages to being polite and welcoming. He portrays many native tribes, referring to their housing, living and customs as well. One might assume that each tribe has its own customs and believe. Thus, his description changes from one tribe to another as he describes the natives again:

These Tivitivas are a verie goodlie people in the winter and verie valiant, and have the most manlie speech and most deliberate that ever I heard...In winter they dwell upon the trees, where they build very artificial towns and villages. ..They never eate if anie thing that is set or sowed, and as at home they use neither planting nore other manurance....they have also manie sorts of fruits that grow in the woods, and great varietie of birds and foule. (158-159).

Though Raleigh describes his good treatment with the natives, he took some Indians as prisoners to achieve his goal in conquering the land “This done wee left *Puerto de Hispanioles*, and returned to *Guriapan*, and having *Berreio* my prisonour I gathered from him as much as *Guiana* as he knewe” (135). Such description varies from one tripe to another. In other words, they are also different by their names and he was trying to register their names such as “Arwacas, Orenoqueponi), and also the names of places are“ Oiana, Putyma and Curaa”.

Raleigh is a witness and attentive observer who tells everything he sees and observes, which is to some extent similar to Elias who observes everything around him. This may suggest that, as a way to conquer the land, one must know each single detail of their lives and customs. He never hides his true purpose of this journey, after all, it was for the gold and the search for colony to conquer. Not only places and tribes, he went to describe the nature surrounding him “I came to a port and seat if Indians called *Parico* where we found a fresh-water river, but saw no people. ...[.] in the way between both were divers little brooks of fresh water & one salt river that had store of oysters upon the branches of trees, and were very salt & well tasted” (131). It might be necessary to see, the whole text of the discovery of Guiana is long and all has extremely detailed information. It has been obvious from the first pages, he reports what he heard about the place. Strangely enough, however, after having many difficulties, he never found gold and didn't mention why he couldn't reach it. It is strange enough as the title of the books refers to the discovery of the city of gold, however, none was discovered. In other words, the discovery may refer to the resources of the such territory and the exploration of the nature, inhabitants and their customs. It is strongly believed that failure is the result of this mission as Raleigh didn't bring the queen the riches and gold he promised. Thus, his search for the city of gold seems to signify a sort of dream. Such a dream could have rescued him to restore his former position at court and to gain the favor of the queen.

Conclusions

By the late of 15th century, many explorations to the New World led by different navigators such as Ferdinand Magellan, and Francis Drake and Christopher Columbus. However, the study of historical adventures to the New World shows sometimes irrelevant information of the distant past. The eastern adventure led by Al-Musli differs from the western one into many things. In other words, such adventures were usually accompanied by multiple hypothesis to determine the fate of the indigenous peoples. In other words, such explorations help in transforming the world into a better place through connecting various countries with the indigenous and native people. Besides, such geographical discoveries provide a wide horizon for the scientist to modify and create new theories other than the ones were prevalent in The Middle Ages. Not only that, but also providing new commercial routes to transform goods which helped into the economic recovery in the 15th century.

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