

SOURCE 1
Ahmad ibn Fadlan

Taken From:

Fadlan, I. A. (2009). *Ibn Fadlan's Journey to Russia: A Tenth-Century Traveler from Baghdad to the Volga River*. Markus Wiener Publishers. Pg 53-54.

We alighted with the King at a camp site, and my companions, Tekin, Sausan, Bars, and I, together with a man from among the companions of the king, went in among the trees and came upon a small green stalk, thin like a spindle but longer, from which grew a green shoot. On top of the shoot broad leaves stretched out on the ground, and were spread over it like a freshly sprouted plant. On it were berries, which no one who ate them would doubt that they were sweet pomegranates. Consequently we did not cease to seek them out and eat them.

I saw that they have apples of a very vivid green color, and made sour than wine vinegar. Young girls eat them, and they are called "girl apples". I saw nothing more abundant in their country than hazelnut trees. I saw [a number of] forests of these trees, of which [the extent of] one forest was forty *farsakhs* by a similar number of *farsakhs* in width.

I saw certain trees they have, the nature of which I do not know. They were extremely tall trees, the trunks of which were bare leaves. The tops of those trees were similar to the tops of palm trees in that they had [fine] fronts, except that they were more closely set together. The natives single out a spot on the trunk, which they [seem to] know, where they drill a hole, beneath which they place a vessel. There flows into the vessel a liquid that is more delicious than honey. If a man drinks very much of it, it makes him drunk in the same manner as wine.

SOURCE 2

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Taken From:

Fadlan, I. A. (2009). *Ibn Fadlan's Journey to Russia: A Tenth-Century Traveler from Baghdad to the Volga River*. Markus Wiener Publishers. Pg 35-36.

Adultery is unknown among them; but whomsoever they find by his conduct that he is an adulterer, they tear him in two. This comes about so: they bring together the branches of two trees, tie him to the branches and then let both trees go and so the man who was tied to the branches is torn in two.

One of them said he heard [my recitation] from the Quran and found that this recitation was beautiful; he approached addressing the interpreter: "Tell him do not stop." One day this man said to me through the interpreter: "Ask this Arab if our God, might and glorious, has a wife?" I felt this an enormity and uttered the formulas: "Praise God" and "I beg God's pardon". And he praised God and begged forgiveness, as I had done. This was the custom of the Turks: every time when a Turk hears a Muslim [pronounce these formulas] he repeats them after him.

Their marriage customs are as follows: one of the them asks for the hand of a female of another's family, whether his daughter or his sister or any other one of those over whom he has power, against so and so many garments from Khwarazm. When he pays it he brings her home. The marriage price often consists of camels, pack animals, or other things; and no one can take a wife until he has fulfilled the obligation on which he has come to an understanding with those who have power over her in regard to him. If, however, he has met it, then he comes with any ado, enters the abode where she is, [and] takes her in the presence of her father, mother, and brothers; these do not prevent him. If a man dies who has a wife and children, then the eldest of his sons takes her to wife if she is not his mother.

SOURCE 3 Ahmad ibn Fadlan

Taken From:

Fadlan, I. A. (2009). *Ibn Fadlan's Journey to Russia: A Tenth-Century Traveler from Baghdad to the Volga River*. Markus Wiener Publishers. Pg 58-59.

Tekin had told me that in the land of the king was a man with a gigantic physique. When we arrived in the country, I asked the king about him. He said: "Yes. He used to be in our country and died here. He was not of the people of this land, nor was he of human kind. His story is as follow: Some people from among the merchants went out to the river Itil, a river between which and us there is a distance of one day, as they were wont to do. This river had risen and its water had overflowed its banks. Then one day, all of a sudden, a group of merchants came to me saying: 'O King, there has come floating on the water a man, who if he is from a people near to us, it is no longer possible for us to stay in these regions, and [we] have not choice but to move elsewhere'. I rode out with them until I reached the river, and behold, there was the man who measured twelve cubits of those in use in my realm. He had a head that was as large as the largest cooking pot, a nose that measured more than a span, two enormous eyes, and fingers each of which measured more than a span. I was awed by him and was overcome by the same terror that had overcome the others. We started to speak to him but he did not speak to us and only gazed at us.

"I brought him to the place where I was staying and wrote to the people of Wisu, who are three months distant from us, with the purpose of asking them about him. They wrote informing me that this man was from Gog and Magog, [a people] who are three months distant from us, for they are located on its shore. They are like beasts that go about copulating with each other. God, might and majesty be His, brings out for them every day a fish from the sea. A man of them comes with a knife and cuts off a quantity that is sufficient for him and his family. If, however, he takes more than meets his needs, he complains of stomachache, as do members of his family who also complain of their stomachs. Sometimes he, and indeed the whole lot of them, may die. When they take from the fish what they need, it turns over and falls back into the sea. They keep doing so every day."