

Trade, Travel, and Scholarship in Dar al Islam

A Simulation Activity

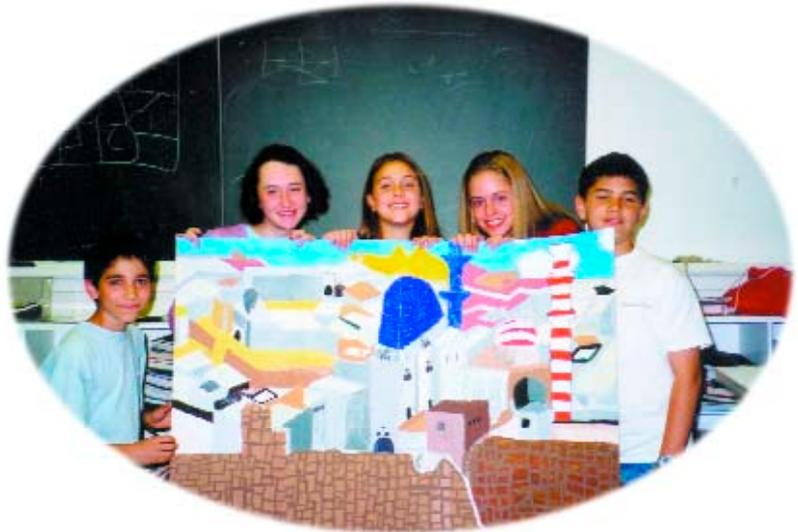
Joan Brodsky Schur

IN THE SPRING OF 2001, my seventh grade students at the Village Community School in New York City were concluding a yearlong study of the Islamic world. At that time, I developed the following simulation to give students a deeper understanding of how trade and travel in the Islamic world fostered the growth of intellectual achievement, as well as improvements in material life.

Two literary works and one historical account helped my students to learn about travel in the Islamic world, or Dar al Islam, a term used by Muslims, which means the abode of Islam. For travel on the seas, we used the "Sindbad the Sailor" cycle of stories from *Tales From the Thousand and One Nights*¹; for travel by caravan, students read *Seven Daughters and Seven Sons*.² Students learned about the diversity of the fourteenth century Islamic world through passages from Ibn Battuta's *rihla*,³ an account of a scholar's far-reaching journeys in search of knowledge.

We returned at different stages in the curriculum to a study of the Five Pillars of Faith, the core of Islamic religious practices. We looked at how the hajj fostered travel; how the need to know the direction of Mecca and the correct times for daily prayers (*salat*) encouraged the study of geography and astronomy; and the ways in which *zakat* (charity) became an enlightened way to foster public works, from orphanages and hospitals to accommodations for travelers.

Cities were the magnets drawing both traders and scholars to the *madina*, or city center, where *masjid* (mosque) and *suq* (market place) lay side by side. By the tenth and eleventh centuries, cities like Cairo and Baghdad were by far the largest, and most diverse, in the Western hemisphere. In his 2001 *New York Times* article, "How Islam Won, and Lost, the Lead in Science," Dennis Overbye notes that "Jews, Christians and Muslims all



participated in this flowering of science, art, medicine and philosophy. . . ."⁴ During the Abbasid dynasty, the chain of Islamic cities linking the Mediterranean world to that of Asia became a trade route not only for goods, but also of ideas drawn from many civilizations.

The following simulation enables students to understand how scholars living in Dar al Islam drew upon the works of the ancient Greeks, translated into Arabic, to further their own discoveries into mathematics, astronomy, medicine, and engineering. For the sake of simplicity, the simulation ignores the Indian and Persian traditions upon which Muslim scholars also drew.

While our textbooks acknowledge the indebtedness of the European Renaissance to the ancient Greeks, rarely are Muslim scholars credited with transferring classical learning to the West, much less transforming it.⁵

In setting up the simulation, I first needed to choose four cities that students, working in teams, would represent. Each corner of our room could thus be transformed into a Muslim metropolis in Europe, Asia, North Africa, or Sub-Saharan Africa. Granada, Istanbul, Cairo, and Timbuktu proved ideal, as all were easy to research.⁶ Because Constantinople

was captured by the Ottomans in 1453 (and renamed Istanbul), and Granada fell to the Spaniards in 1492, travelers in my classroom go abroad between those years.

Members of each city conduct research on a Greek philosopher and a science advanced by Muslim scholars based on their knowledge of the ancient Greeks. In addition to researching their city and learning about their assigned scholarly topics, students create and sell a variety of goods and services (see Figure 1, Chart of City Assignments).

Teams are ready to travel, trade, and learn once they have completed a variety of tasks, culminating in a display of their material wares and intellectual accomplishments in their corner-cum-city. In the beginning, I encourage students to feel rather territorial about their city "being the best" and "having everything."

Next, members of each city are sent out by "ship" and "caravan" to trade with and learn from students in other cities. City dwellers take turns staying at home to staff their *suqs* and *madrasas* (universities). Each traveling student returns home laden with spices, crafts objects, new stories to tell, and most important, new knowledge to share.

At the end of the simulation, students can literally see that each city has now been transformed into a cosmopolitan center with goods for sale from around the world. Their scholars are now knowledgeable not only in one or two fields but in many. During the entire simulation, each student keeps a rihla, or travel diary, modeled on the one kept by Ibn Battuta.

A variety of points are awarded to students before, during, and after the simulation. Dinars (paper coins in denominations of 1s and 5s) are used to purchase goods. "Trading points" (like sales receipts) are issued by cities in exchange for dinars. Adahs are certificates of scholarship, awarded for demonstrated learning. Cities can also win or lose dinars by luck when they choose "fate cards" as they travel. The teacher, in the role of muhtasib (market inspector), awards or subtracts dinars based on market inspections. All points awarded to individuals accrue to their city's treasury. Thus, cities work as cooperative learning teams to win the most adahs, trading points, and dinars.

What follows are instructions to students with parenthetical comments directed to teachers. The variety and number of assignments ensure that every student has a significant role to play in supporting his or her team's effort. Considerable flexibility is built into the guidelines, so that teachers can pick and choose those activities they have time to implement. Because many of the activities are interdisciplinary, I encourage teachers to try to enlist the support of science, math, art, and English colleagues.

Team Assignment 1: Learning about Your City

Once you have been assigned to your city, you must complete the following tasks. Your group may assign each team member a task, or your teacher may do so.

Learn about:

- The geographical setting of the city.
- Its famous masjids, palaces, suqs, and gardens.
- Its centers of learning or madrasas, including some of the famous Islamic scholars who came from there or taught there.
- Its history, including some of its famous rulers.
- The natural resources it sent to market and the goods it made and sold.

Make the following:

- A fifteenth century travel brochure with information as well as pictures that can be photocopied for other class members. It should include information on the topics listed above.
- A mural of the city showing its geographical setting, famous landmarks, and daily life in the fifteenth century. (This can be painted on the triptych poster boards similar to those that students use for displays at science fairs. Alternatively, ask students to make travel posters.)

Team Assignments 2 and 3:

The Heritage of Greece and Muslim Sciences

Your group must complete the following tasks for both the Greek philosopher and related science as it developed in the Islamic world. Your team can decide who does what, or your teacher may make the assignments.

- Create a two-minute oral presentation.
- Create a poster with information and illustrations.
- Create a "science fair" demonstration.
- Write a one- to two-page typed fact sheet. Visitors to your city will study it and later take the test you create.
- Write a test that includes a total of eight short-answer questions of important facts, and two brief essay questions.

Team Assignment 4: Muslim Crafts Sellers

Each city will be responsible for specializing in one craft. It must make at least one item for each member of the class. These beautiful craft objects will be for barter, and prices will be negotiable. (All items are easy to make in the classroom, or at home.⁷)

Team Assignment 5: Islamic Food Stuffs

Each city must write an information sheet about its produce. From it, you should learn about the origins of what the city is selling, where the item grows in the world, and something about its history and/or how it is used in cooking. These should be duplicated so they can be distributed with each sale.

(These are the ingredients, with some additions, for "Moroccan Chicken"⁸ and "Turkish Fig Pastries,"⁹ easy dishes to prepare for a concluding feast. The fact that spices from all cities are needed to make the recipes becomes a metaphor for trade itself; the total is more than the sum of its parts.)

Team Assignment 6: Muslim Poets and Storytellers (optional)

Every city must sell poems decorated with Islamic borders and designs (prices negotiable).¹⁰ Use the poems of Rumi for inspiration.¹¹ Every city must have a storyteller who will recite to visitors an original one-minute tale, prices negotiable. (This activity shows how travel fosters the growth of literature, making possible a compendium of stories drawn from many cultures such as *The Thousand and One Nights*. If you wish, require that the visitor retell the story when he or she returns back to the home city.)

Individual Assignment 1: Fate Cards

Before the class starts traveling, each student must write five fate cards for traveling by sea (blue 3" x 5" index cards) and five for traveling by land (green cards). Write "Travel Fate Card" on the front. On the back, write about an event that might occur on sea or land for which dinars might be awarded or deducted, and specify the number. Make sure that in the end the number of dinars you award equals the total number of dinars you subtract. For ideas, try to remember what you learned about travel in the Islamic world from reading *Sinbad, Seven Daughters and Seven Sons*, and Ibn Battuta's rihla. Some examples might be the following:

- You have lost several days in a storm. You then absconded the goods of a seaman lost at sea, rather than returning them to his family. Deduct six dinars.
- On your journey, you went out of your way to go on the hajj. Add nine dinars.

Individual Assignment 2: Muhtasib Cards

In addition, every student must read "Clean Streets and Fair Trade, Thanks to the Muhtasib."¹² It describes the important role played by the Muslim market inspector who was in charge of maintaining public order, standardizing weights and measures, and ensuring that shop owners practiced good hygiene. During the simulation, the teacher plays the role of muhtasib, or market inspector, visiting cities and requiring residents to pick muhtasib cards by which they will win or lose dinars. Each student must write five muhtasib cards (yellow 3" x 5" index cards) based on what they learned from the article they read. However many dinars students detract overall must equal the number they give. For example, a card might read as follows:

- A halal butcher (one following Islamic laws) in your city failed to sprinkle salt on leftover meat at the end of the day; thus, bugs have infected the meat people buy. Pay a fine of four dinars to the muhtasib.
- The muhtasib has inspected several eating-houses in your city and found that all of them had their pots covered so that flies did not infect the food. You are rewarded four dinars.

Individual Assignment 3: The Rihla, or Account of Your Travels

Ibn Battuta wrote his rihla upon his return home. Each student in the simulation keeps a rihla during the days of the simulation. This will include descriptions of travel abroad in search of knowledge, as well as an account of the days you stayed in your home city and hosted visitors from around the world.

Introduction to Your Rihla

- Create an imaginary person whom you will role play during the simulation. First, choose a Muslim name for yourself, both first and last.¹³ Alternatively, you could play a Jew or Christian, or a historic person of any faith living in Dar al Islam at the time. Make a nametag for yourself with the name of the person you are role playing.
- Write a short introduction about yourself with which to begin your rihla. Describe your family, your city, where you have traveled to before, and why you want to travel again. Do you make or sell something? Are you a scholar, or perhaps a sufi (a member of a mystical order)? Who are the members of your family? With whom will you be traveling? What are your worries, hopes, and dreams?
- Your teacher will give you photocopied travel brochures from each of the other cities. Read them. Start dreaming about the places you will go, the goods you will buy, or the scholars whom you will meet.
- Now include the goals for your journey. Discuss each city you might visit, and after consulting a map, how you might get there. Then, using information from the brochures, demonstrate that you know something about at least two cities you hope to visit.

Subsequent Entries

Every night of the simulation, add to your rihla. Use a map to plot your journey, and

calculate the distances you have traveled.

- If on a given day you stayed at home, tell about the travelers who visited the suqs and madrasas of your city. Describe what you sold, how well you bargained. Create an ongoing story about your family members or your personal life. If the muhtasib visited your city, describe the outcome.
- If on a given day you traveled abroad, describe the perils and joys of travel, including any setbacks or advances you made. Interweave a story of your own, based on the fate cards you received. Describe the goods you will bring home and what you paid for them. What scholars did you meet and what did you learn from them? How do you think your travels will enrich your home city?

Proper Conduct and Dress

Muslim traders, both men and women, are required to dress with proper Muslim modesty.¹⁴ All traders also need to be careful to follow proper etiquette rules, especially those pertaining to hospitality.

Decorating Your City's Suq and Madrasa

When all cities are ready to set out their wares and share their wisdom and knowledge with other cities, trading can begin. Each city is responsible for laying out its goods, posting signs, displaying posters, and photocopying materials for visitors. Cities should price their wares, but should be prepared to bargain with customers.

Checklist for What Visitors to Each City Must Accomplish

In every city you visit you must:

- Listen to an oral presentation about a Greek scientist.
- Watch a science demonstration about the Greek scientist.
- Listen to an oral presentation about a science developed in the Muslim world.
- Observe a demonstration about that science.
- Take home a written information sheet on both Greek and Muslim science to study.
- Purchase a crafts item made in each city you visit. Prices negotiable.
- Buy one of the foodstuffs—your group needs to acquire some of what each city is selling— and take home an information sheet about it. Prices negotiable.

In addition, in one of the cities you visit, you must:

- Purchase one poem. Prices negotiable.
- Listen to a story. Prices negotiable.

Whatever you buy will (for the duration of the simulation) belong to your city. Whatever you learn should be shared with your entire city.

For the Teacher: Schedule of Events

Preparation for the simulation takes up to two weeks, but by enlisting the help of other teachers, you can condense the time. The simulation itself (the “travel” days) take four to five 45-minute class periods, with twenty minutes allowed per visiting round to each city. The simulation is followed by study time in preparation for taking the tests students have prepared for one another.

Before the Simulation:

- Students complete their team and individual assignments, including the introductions to their rihlas. For this work, the teacher hands out adahs and dinars (see Appendix 1). This gives the students incentive to keep working.
- Each team receives a coffer (cardboard box) in which it keeps its adahs, dinars, and trading points (receipts). Place one hundred dinars in each city's treasury box to start.
- Students lay out their wares and create costumes.

During the Simulation “Travel Days”:

- Each team chooses half of its members to travel during a twenty-minute round. The travelers set abroad with whatever dinars their home treasuries choose to fund them with.
- In front of the class, travelers choose their routes and pay the necessary dinars to the teacher (see Appendix 2). Depending on their chosen routes, travelers pick the green and/or blue fate cards. The visiting begins.
- Travelers to each city must accomplish the tasks you choose to implement on the checklist. The bartering is what generates the real excitement of the simulation. In this way, it reflects the hubbub and excitement of any real bazaar or suq in the Muslim world, even today. If things get too noisy, insist that students visit madrasas before they move on to the suqs.

- When something is purchased, the visitors must pay in dinars. The host city issues a receipt listing the item sold/acquired and its value in dinars, which become “trading points.” (If you do not do this, you will find that students do not want to spend their dinars.)
- Repeat the above process for however many days you can allot to the simulation. Make sure each student visits at least one city, and hopefully all. Arrange the visits so that cities receive roughly the same number of visitors per twenty-minute round.

After the Simulation

- Students now study to take their tests (created by classmates) of the Greek and Muslim sciences. Because they received study sheets while traveling to bring home to their city, all students can learn the information contained in them, even if they did not travel to that city.
- Exams are given. They function as a cooperative learning tool because the city whose students learn the most will be awarded the most adahs. Exams can be marked by the city that created them (with teacher supervision).
- Final counts are made of adahs, dinars, and trading points. A city can win in one, two, or all three categories (although dinars and trading points tend to cancel one another out).
- Optional: Prepare a Middle Eastern feast, using the ingredients sold during the simulation. Other activities can be added to the festivities as well.¹⁵
- Optional: Invite other classes or parents to visit your simulation to learn about travel, trade, and scholarship in Dar al Islam.

Conclusion and Recommendations

I repeated this simulation with a new class in 2002. In both cases, it was the highlight of the year for students. Students impressed themselves with the vast amounts of information they acquired in a relatively short time period. Their sense of ownership over the activities empowered them: They made the goods they sold, created the tests on information they taught to other students, and wrote the fate cards and muhtasib cards used as they “traveled.” As one student set off on caravan, chose a fate card, and read it to the class, another would call out, “I wrote that card!” In their rihlas, they preserved

memories of the experience and what they learned from it.

Although competition provides a motivating incentive, distributing adahs and counting points is time consuming. Simplify and dispense with these where you can, leaving in those that create important tools for assessing the quality of student work (see Appendix 1).

Students who had studied ancient Greece in previous years were better able to appreciate the legacy of the classical world, and the role of Islamic scholars who transmitted and transformed that legacy. All students understood the ways in which travel and trade fostered learning, because they had experienced it themselves. This lesson has important applications as students study the relative rise and fall of other world civilizations, or indeed different societies today. The simulation also demonstrates that the contributions of the Islamic world deserve a significant place in our curricula, one commensurate to the role they played in shaping world history. G

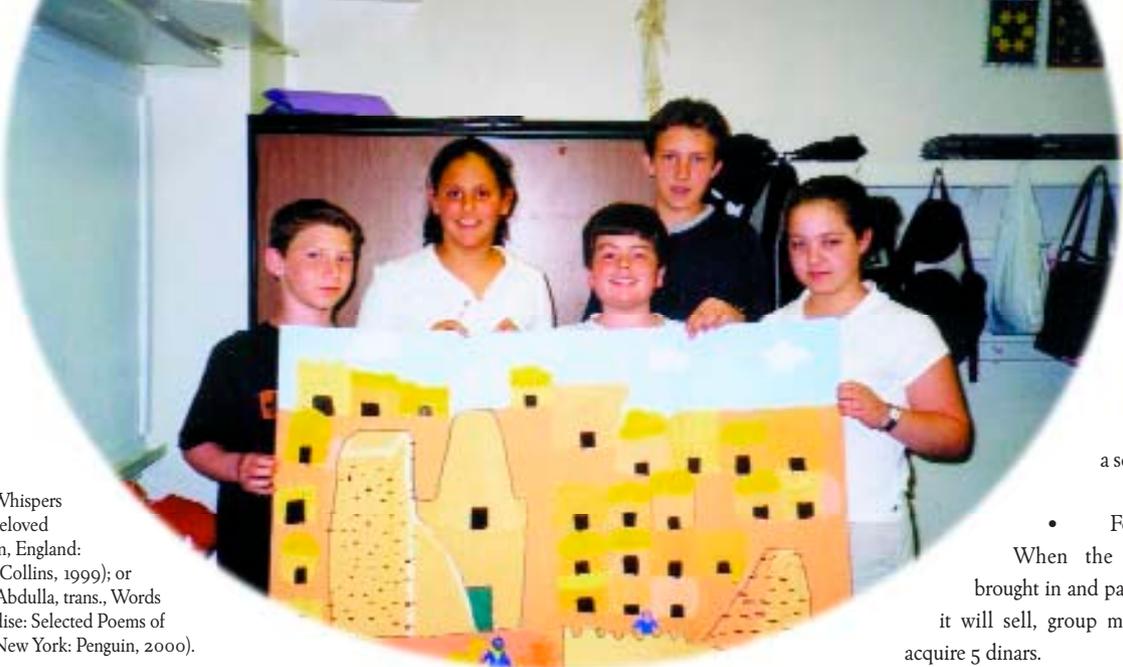
Notes

1. N.J. Dawood, trans., *Tales from the Thousand and One Nights* (New York: Penguin Books, 1973), 113-163.
2. Barbara Cohen and Bahija Lovejoy, *Seven Daughters and Seven Sons* (New York: Beech Tree Books, 1994 [1982]).
3. Douglas Bullis, “The Longest Hajj: The Journeys of Ibn Battuta,” *Saudi Aramco World* 51, no. 4 (July/August 2000), 7-39. Also see the chapter on travel accounts in Susan L. Douglass, *Beyond a Thousand & One Nights: A Sampler of Literature from Muslim Civilization* (Fountain Valley, Calif.: Council on Islamic Education, 2000); and Ross E. Dunn, *The Adventures of Ibn Battuta: A Muslim Traveler in the 14th Century* (Berkeley: University of California Press, 1986).
4. Dennis Overbye, “How Islam Won, and Lost, the Lead in Science,” *The New York Times* (October 30, 2001), F1.
5. Susan L. Douglass and Karima Diane Alavi, *The Emergence of Renaissance: Cultural Interactions Between Europeans and Muslims* (Fountain Valley, Calif.: Council on Islamic Education, 1999). This indispens-

able teaching resource includes chapters on Islamic commerce and travel, education and scholarship, and science and technology in the Islamic world, with an emphasis on how it affected the European Renaissance.

6. Helpful resources are *Cities Through Time* (Minneapolis, Minn.: Runestone Press), a recent series that includes books on past and present Istanbul, Baghdad, Cairo, and Jerusalem. Also see a variety of issues of *Faces and Calliope* from Cobblestone Publishing, including those devoted to Islamic Spain, Istanbul, and Mali. A sophisticated picture book that illustrates how the essential features of an Arab city develop over time is by Abderrahman Ayoub, Jamila Inous, Abderrazak Gragueb et al., *Umm El Madayan: An Islamic City Through the Ages* (Boston, Mass.: Houghton Mifflin, 1994.) For older students, see the chapter on “The Life of Cities,” in Albert Hourani’s *A History of the Arab Peoples* (New York: Warner Books, 1991). Also see K.N. Chaudhuri “The Economy in Muslim Societies” in Francis Robinson, ed. *The Cambridge Illustrated History of the Islamic World* (New York: Cambridge University Press, 1998).
7. For instructions on how to make paper, see Douglass and Alavi, page 130. See also the marvelous activity “Paper Trail,” 126-129. Students can also marbleize store-bought or handmade paper. For a simple weaving activity, go to Mary Morton Cowan, “A Royal Weave: Make A Bookmark,” in Cobblestone’s publication *Al-Ma’mun Caliph of Baghdad* (Calliope, February 2000), 40-41. To make paintings on glass, go to Audrey Shabbas, ed., *A Medieval Banquet in the Alhambra Palace* (Berkeley, Calif.: Arab World and Islamic Resources and Schools Services, 1993); see pages 143-144 for instructions. For “gold” jewelry, use scissors to cut up soda cans, and/or use sheets of heavy-duty aluminum foil. Students can fold and hammer the aluminum into pendants and bracelets, etc. With a nail and hammer, students can imbed a variety of Islamic designs into their work.
8. Julee Rosso and Shelia Lukins, *The New Basics Cookbook* (New York: Workman Publishing, 1989), 416-417. The recipe serves six, with a drumstick for each student. When multiplying the recipe, you will need to add lots of water.
9. Sheila Lukins, *All Around the World Cookbook* (New York: Workman Publishing, 1994), 524.
10. See Sylvia Godlas, *Doorways to Islamic Art* (Berkeley, Calif.: Arab World and Islamic Resources and School Services, 1996).
11. See Maryam Mafi and Azima Melita Kolin, trans.,





Rumi: *Whispers of the Beloved* (London, England: Harper Collins, 1999); or Rafiq Abdulla, trans., *Words of Paradise: Selected Poems of Rumi* (New York: Penguin, 2000).

12. Caroline Stone, "Clean Streets and Fair Trade, Thanks to The Muhtasib," originally appeared in *Aramco World Magazine* (September-October, 1977), but will be easier to find in either Audrey Shabbas's *A Medieval Banquet in the Alhambra Palace*, 43-46, or in Audrey Shabbas's, ed., *The Arab World Studies Notebook* (Berkeley, Calif.: Arab World and Islamic Resources, 1998), 283-285. Also see Musallam, 173-186.
13. There are lists of the meanings of Muslim names in *Teaching About Islam & Muslims in the Public School Classroom: A Handbook for Educators* (Fountain Valley, Calif.: Council on Islamic Education, 1995), 63-64; and in Audrey Shabbas, *A Medieval Banquet in the Alhambra Palace*, 161.
14. For costumes, see Shabbas, *A Medieval Banquet in the Alhambra Palace*, 81-93.
15. For further activities to include at your feast, see Shabbas, *A Medieval Banquet in the Alhambra Palace*.

Joan Brodsky Schur is currently Social Studies Curriculum Consultant to the Village Community School in New York City. She first presented this simulation at a March 2002 conference entitled "Islam and the World: A Course for Teachers," co-sponsored by Asia Society and The American Forum for Global Education, held at Asia Society in New York. Schur was introduced to the world of Islam in the summer of 1998 when she studied at the Dar al Islam teacher's institute in Abiquiu, New Mexico.

a score of 100).

- Food Stuffs

When the group has brought in and packaged what it will sell, group members will acquire 5 dinars.

Write up of the goods the group sells, 5 adahs plus bonus adahs for a job well done (well written and informative).

- Poetry
3 dinars for each poem, plus bonus dinars if it reflects something about Arabic poetry and is beautifully decorated.
- Rihlas
Award 3 adahs for the introduction and 1 adah for each entry during the simulation. Award bonus adahs for how much information the rihla contains, how skillfully the student conveyed a sense of time and place, and how well written it is.

Appendix 1 Point System for Travel, Trade, and Scholarship in Dar Al Islam

Note: Points are awarded to cities, not individuals.

- Brochure—10 dinars when complete, plus bonus dinars for how much class learns about the city back in time and how well brochure is designed and written.
- Mural—10 dinars when complete, plus bonus dinars for accuracy and beauty.

- Signs and Decorations
Each team needs a sign saying suq and madrasa. 1 dinar each, plus bonus dinars.
Any other decorations that are based on Muslim art or life will be awarded extra dinars.

- Assignments on Greek Philosophers and Islamic Sciences

Written Fact Sheet—For the written fact sheet, 3 adah certificates, plus bonus adahs for how much class learns and how well the information is presented.

Poster—3 adah certificates plus bonus points for how well it is designed and whether or not it includes useful information and original artwork.

Oral Presentation and Demonstration—3 adahs plus bonus points for whether team can sustain class interest and teach classmates a lot.

Writing of the Test—3 adahs plus bonus points for whether or not the information correlates with the poster and written fact sheet and asks useful questions.

Scoring the Test—When travelers complete the team's test, classmates (or the teacher) can award team members from 1 to 10 adahs (10 adahs is

Appendix 2

Rate Schedules for Travel in Dar Al Islam

From Timbuktu to:

- Granada
By caravan to Fez, 10 dinars.
Then by boat across the Straits of Gibraltar, 2 dinars.
- Cairo
By Caravan to Tunis, 7 dinars.
Then from Tunis by boat to Cairo, 5 dinars.
Or from Algiers by caravan, 4 dinars.
- Istanbul
By Caravan to Tanger, 5 dinars.
Then boat across the Mediterranean to Istanbul, 8 dinars.
Or Caravan to Cairo, 10 dinars.
Then boat from Cairo to Istanbul, 4 dinars.

From Granada to:

- Timbuktu
Boat across the Straits of Gibraltar, 2 dinars.
Then by caravan, 10 dinars.
- Cairo
By boat, 10 dinars.
- Istanbul
By boat, 12 dinars.

From Cairo to:

- Timbuktu
By boat to Tanger, 7 dinars.
Then from Tanger by caravan, 7 dinars.
Or direct by caravan, 12 dinars.
Or first a detour across the Red Sea to Mecca for the hajj, 3 dinars. Back across the Red Sea to Port Sudan, 2 dinars.
Caravan across Africa to Timbuktu, 10 dinars.
- Istanbul
By boat across the Mediterranean, 5 dinars.
Or by caravan to Baghdad, 5 dinars, then to Mecca for the hajj by caravan, 3 dinars. From Mecca to Istanbul by caravan, 5 dinars.
- Granada
By boat, 10 dinars.

From Istanbul to:

- Granada
By boat across the Mediterranean, 12 dinars.
- Cairo
By boat across the Mediterranean, 5 dinars.
Or by caravan to Baghdad, 5 dinars. Then to Mecca for the hajj by caravan, 3 dinars. From Mecca to Cairo by caravan, 5 dinars.
- Timbuktu
By boat to Algiers, 6 dinars, then from Algiers by caravan, 5 dinars.
Or by boat to Cairo, 3 dinars, and from Cairo by caravan, 8 dinars.

Figure 1: Chart of City Assignments

The simulation emphasizes the connection between Greek philosophers, whose works were translated into Arabic, and the new discoveries made by scholars living in Dar al Islam based on their understanding of classical learning. To see this connection, read the chart vertically. Because each city will share what it has learned with members of every other city, read the chart horizontally to understand what every student will learn by the end of the simulation.

The City:

Greek Philosopher:

Islamic Science:

Makes:

Sells:

(in amounts per city)

Entertains (optional):

CAIRO

Ptolemy—Geographer and astronomer who lived in Greek Alexandria C. 130AD

Astronomy—Including the development of the astrolabe and quadrant

Paper—You sell what is needed for scholars.

Figs, Dates, Walnuts—10 figs, 1 cup walnuts

ISTANBUL

Archimedes—Inventor and scientist

Engineering—Including irrigation (the noria and qanat) and mining

Woven Items—You are famous for your carpets.

Spices—1 TBS in plastic bag of ground ginger, pepper, turmeric, and paprika

GRANADA

Hippocrates—Considered the father of medicine

Medicine—Including the contributions of Ibn Sina (Avicenna)

Paintings on Glass—Your artists and craftsmen are renowned.

Olives, Lemons—15 oil-preserved olives, and 1 lemon

TIMBUKTU

Euclid—Greek Mathematician

Mathematics—Including the development of algebra and trigonometry

“Gold” Jewelry—Your goldsmiths bring your city fame.

Cumin, Garlic—3 garlic cloves 1 TBS salt, cinnamon, cumin in plastic bag

All cities have poets and storytellers.