

APPENDICES

Appendix A

Kara Ben Nemsi

No	Textual Evidences	Encounters	Critical Notes
1.	Unfortunately Halef had one characteristic which made me uneasy at times. He was a devout, almost fanatical Moslem and out of his concern for my eternal soul he had a relentless desire to convert me to Islam. Upon reflection, I suppressed a smile as I recalled the comical antics that had accompanied his most recent, fruitless attempt. (P. 3)	This is Kara Ben Nemsi's (a German native) comment towards Halef (an Arab native, the servant and guide of Kara Ben Nemsi) when they travel through the gorges and crevasses of Jebel Mountain together.	Kara ben Nemsi beside emphasizing Halef as rude and fanatical Muslim, also showing his comical antics attitude toward this attitude. It appears to him that this Halef's characteristic as foolish.
2.	I rode a small, half-wild Berber stallion, and my feet almost dragged along the ground. Halef, on the other hand, to bolster his image, rode an old, and in contrast to mine, sky-high Hassi-ferdshahn mare and sat so tall in the saddle that had to bend down when he addressed me. (p. 3)	This is the description of the rides of Kara Ben Nemsi and Halef when they travel through the gorges and crevasses of Jebel Mountain together. This description is done by Kara Ben Nemsi as the narrator.	This description positions Halef as inferior in contrast to Kara Ben Nemsi which is described as superior. This shows by saying Halef decides to ride the sky-high horse <i>to bolster his image</i> , indicating that this act is his effort to change his position from inferior to superior.
3.	Despite the sensual description of this concept of Paradise, I had to note that Mohammed could well have taken a Christian depiction and remodeled it for consumption by the Bedouin nomads. (p.6)	This is Kara ben Nemsi's comment about the Paradise description which is described by Halef.	This excerpt shows Kara Ben Nemsi's point of view toward Mohammed and Islam, arguing that the concept of Paradise in Islam is just copying from Christian depiction.
4. There exist among the Mohammedan and many who call themselves hajji, especially in the presence of foreigners, despite the certainty that they have never viewed Kaaba with	This is Kara ben Nemsi's comment about Halef which claimed himself as a Hajji although he never goes to Mecca.	This excerpt shows Kara Ben Nemsi's point of view toward Muslim, describing and arguing that some Muslim people are good liars in claiming themselves as Hajji.

	<p>their own eyes nor managed to complete the journey from Ssfa to merwah. They were never in Arafah nor had their hair and beard cut in Minah. My dear Halef was exposed.....</p> <p>(p.8)</p>		
5.	<p>“<i>Allah Kerihm</i>—God is merciful! <i>Sihdi</i>, did this man die from natural causes?” asked Halef.</p> <p>“No. do you not see the wound at his neck and the whole in his skull? He was murdered.”</p> <p>“Allah punish the man that did this! Or did this man dies as the result of an honorable fight?”</p> <p>“What do you call an honourable fight? Perhaps he was the victim of a blood feud. We will examine his clothing.”</p> <p>(p.11)</p>	<p>This conversation occurs between Kara Ben Nemsi and Halef when they find a corpse in the desert.</p>	<p>This excerpt shows the superiority of Kara Ben Nemsi in contrast to the inferiority of Halef. Halef described as the fool and knows nothing by always guessing the wrong facts. Kara Ben Nemsi described as the Mr. Right and Mr. Smart.</p>
6.	<p>“You will kill them?”</p> <p>“I am neither judge nor jury. I wish to speak with them to discover why they committed this crime—then I will know what I should do next.” (p.13)</p>	<p>This conversation occurs between Kara Ben Nemsi and Halef when they decide to go after the murderer of the corpse.</p>	<p>This excerpts shows Kara Ben Nemsi as human, by doing a good thing with not to kill the murderers, which asked by Halef, indicating Halef as violent.</p>
7.	<p>“Have they killed a member of your family or your tribe?”</p> <p>“No.”</p> <p>“Have you a blood debt to settle with them?”</p> <p>“No.”</p> <p>“So let them go! It is not worth getting mixed up in the fairs of the strangers.”</p> <p>This fellow spoke like a true Bedouin. He did not even feel it necessary to look at the men describes</p>	<p>This conversation occurs between Kara Ben Nemsi and Sadek (his guide to pass the <i>chott</i>) when Kara Ben Nemsi delivers his intention to find the murderers.</p>	<p>This conversation shows Kara Ben Nemsi’s perception about the Arabs (especially Bedouin), thinking them as indifferent people. This perception done by describing Sadek’s attitude toward his idea in catching the murderers.</p>

	to him as murderers. (p.31)		
8.	<p>“We have no guide. Oh, Sadek, friend of my soul, may your spirit forgive me, that I was responsible for your death. But I will avenge you, that I swear by the berad of the Prophet; I will avenge you, if do not die here first.”</p> <p>“You will not die, halef.”</p> <p>“We will die, we will die from hunger and form thirst.”</p> <p>.....</p> <p>.....</p> <p>“He will find us, Did Sadek not say that the path to Seftimi and to Fetnassa is the same for two thirds of the way?”</p> <p>“Effendi, you give me new hope and new life, Yes, we will wait until Omar passes by.”</p> <p>(p.35)</p>	This conversation occurs between Kara Ben Nemsı and Halef when they find themselves in the sea of <i>chotts</i> without a guide.	This conversation shows the irrationality of Halef when facing the problem, causing him drown in despair. Kara Ben Nemsı, in contrast, shows the rationality with giving the hope and optimism.
8.	<p>....there were a sad Wight to behold in all their patched attire, which no longer resembled a military uniform; most of them were barefoot, and all carried guns with which one could do all sort of things, except shoot.....</p> <p>(p.40-41)</p>	This is Kara Ben Nemsı’s description of the <i>Wekil</i> ’s troops.	These Arab troops are described as poor and uncivilized, unskilled and ludicrous. Kara Ben Nemsı sees them as incompetent.
9.	<p>The guns flew into the air, knocked against each other, against the walls and even against the heads of these imposing heroes, but did after some time land quickly on the shoulders of their owners,</p> <p>.....</p> <p>“Sessiz, sjle-me-niz! Stand still and no talking!”</p>	This is Kara Ben Nemsı’s description of the <i>Wekil</i> ’s troops.	These Arab troops are described as poor and uncivilized, unskilled and ludicrous. Kara Ben Nemsı sees them as incompetent.

	<p>At this command they all pressed their lips together with visible force and intensity and made it plain by their earnest eye twitching that they were committed to preventing a single sound from escaping them. They had noticed that they were being called upon to guard three criminals and therefore it was important that we should be impressed. I really had to work hard to appear serious during these exercises and I noticed that my failure to do so had the effect of imparting courage to my companions. (p.41)</p>		
10.	<p>One hundred fingers clawed a firmer and still firmer hold upon my burnoos, the stiff, Oriental dignity with which this all had transpired and the ludicrous marionette maneuvers of the troop almost caused me to laugh aloud. (p.43)</p>	<p>This is Kara Ben Nemsi's description of the <i>Wekil's</i> troops.</p>	<p>These Arab troops are described as poor and uncivilized, unskilled and ludicrous. Kara Ben Nemsi sees them as incompetent.</p>
11.	<p>"The <i>Nemsi</i> are quite clever, a very brave and courteous people, I have heard this said frequently." (p.47)</p>	<p>This is what the <i>Wekila</i> says to Kara Ben Nemsi when they firstly meet.</p>	<p>Even the Arabs themselves are described here to praise the Western as superior</p>
12.	<p>I was forced to conclude that the slipper in the Orient had the same magical quality that it had in the West. (p.47)</p>	<p>This is Kara Ben Nemsi's description of Arab Women.</p>	<p>Kara Ben Nemsi's view of Arab women still trapped in the stereotyping that Arab Women has been put low by the society. This assumption is indicated by the diction of 'slipper' to symbolize Arab women.</p>
13.	<p>In the Orient, every German is considered to be a great gardener and every</p>	<p>This is Kara Ben Nemsi's description about himself and his</p>	<p>Kara Ben Nemsi argues that in the East, the West considered as smart and</p>

	<p>foreigner is regarded as being an excellent marksman or an eminent healer. (p.58)</p>	<p>race.</p>	<p>high-skilled, indicating them as superior.</p>
14.	<p>Thus with incredible speed I became known as a doctor who, in league with <i>Shaitan</i> and with the aid of three kernels of durum wheat, could bring the dead back to life. (p.58)</p>	<p>This is Kara Ben Nemsi's description about himself as a great healer.</p>	<p>This excerpt shows Eastern society as the people who believe on mysticism, concluding them as irrational.</p>
15.	<p>.... I was lost in thought, but Halef Agha was a proud as a 'Pasha of three horsetails'; In his belt he carried the silver-plated pistols that were given to me in Cairo and a sharp burnished dagger; in his hand he held the ever-present Nile-whip, the most effective instrument with which to secure his esteem, reverence and regard with the local populace. (p.62)</p>	<p>This is when Kara Ben Nemsi and Halef are prepared to go to examine the patient.</p>	<p>In contrast to Kara Ben Nemsi as a thinker, Halef described as a proud man, empty-headed and like to show off.</p>
16.	<p>"You call my homeland the land of the infidels." "But you are infidels!" "We believe in God, the same God whom you call Allah. In your opinion I am an unbeliever; from my vantage point I could rightly call you the same; but I do not because we <i>Nemsi</i> never violate the rule of courtesy." (p.65)</p>	<p>This conversation occurs between Kara Ben Nemsi and Abraham-Mamur when he visits his house to heal Senitza.</p>	<p>In contrast to Abraham Mamur which is described as rude and fanatical Muslim, Kara Ben Nemsi described as a good diplomat to bring peace among the different believers.</p>
17.	<p>"Abraham-Mamur," I replied as calmly as before. "I have hunted bears and swam after hippopotami; the elephant has heard my shot, and the lion—the 'strangler of</p>	<p>This conversation occurs between Kara Ben Nemsi and Abraham-Mamur when he visits his house to heal Senitza.</p>	<p>This excerpts show Kara Ben Nemsi as superior and great, which Abraham should bend down.</p>

	<p>herds', has felt the sting of my bullet. Thank Allah, that you are still alive, and ask Him to subdue your heart. You yourself are not able to because you are too weak and you will die if it does not happen at once."</p> <p>(p.67)</p>		
18.	<p>"Thirsting for knowledge, but our thirst for knowledge has saved many lives and preserved the health of many of those that could not be helped by your physicians."</p> <p>(p.87)</p>	<p>This conversation occurs between Kara Ben Nemsı and Abraham-Mamur when he visits his house to heal Senitza.</p>	<p>This excerpt shows Kara Ben Nemsı's argument that the Western physicians are smarter and more skilled than any other Eastern physicians.</p>
19.	<p>The Turks had watched the incident with great indifference. If a man was killed aboard, then it was his kismet. As far as I was concerned, the pointless questions of this person had made me defensive. But where they really pointless? Did they perhaps have hidden purpose? The Oriental is not a chatterbox, and least of all does he waste his words on a stranger, especially one that he knows to be a <i>giaur</i>.</p> <p>(p.129)</p>	<p>This is Kara Ben Nemsı's suspicion toward the East People in the ship.</p>	<p>This excerpt shows Kara Ben Nemsı's point of view of Eastern people, considering them as suspicious, savages, untrustworthy, and anti-western.</p>
20.	<p>Most conspicuous of all was the immediate obedience that he and his companion had shown to the direction of the woman. That was uncommon, even suspicious here, where a woman is placed so much lower than a man, and where, in public life, a woman does not have the right of self-determination.</p> <p>(p.129)</p>	<p>This is the description of Kara Ben Nemsı's suspicion toward the pirates who are disguised into women.</p>	<p>Kara Ben Nemsı's view of Arab women still trapped in the stereotyping that Arab Women has been put low by the society.</p>

21.	<p>I found my self in a unique position. The ‘Father of the Saber’ had to be an extraordinary swordsman by Oriental standards, which is to say that Oriental are on the average mediocre swordsmen and equally poor marksmen. The ‘skill of Afram and the strength of Kelad’ was not saying much of anything then. I had never croosed blades with an Oriental in accordance with the rules of fencing, but even if the saber that was handed to me was thin for the parry, and in weight and flexibility unfamiliar, I still had a great desire to show the ‘Father of the Saber’ the superiority of the European skill at weapons handling. (p.136)</p>	<p>This excerpt describes the event when Kara Ben Nemsi fights against Abu Seif by the swords.</p>	<p>This excerpts shows that however good the swordsman from Eastern world is, it is still under the superiority of Western skill.</p>
22.	<p>From the tone in which he spoke these words, I almost felt sorry that he had to forego restitution. Another Arab would not have done so, of that I was certain..... (p.145)</p>	<p>This is Kara Ben Nemsi’s comment when Halef cannot steal the money in the cupboard.</p>	<p>This shows Kara Ben Nemsi’s perspective toward the Arabs, indicating them as the stealers.</p>
23.	<p>My guns were loaded; certainly the pirates had not known how to handle my revolver or my Henry carbine and had undoubtly marveled at my heavy ‘Bear-killer’. The Arab is accustomed to a light firearm, and there are whole tribes who are still armed with flintlocks of strange and ancient construction.</p>	<p>This is Kara Ben Nemsi’s comment when he finds back his guns which are confiscated by the Arabs.</p>	<p>This excerpt shows Kara Ben Nemsi’s perception of the Arab as unskilled and out of date.</p>

	(p.146)		
24.	<p>That Jiddah is swarming with beggars is no great wonder. The largest contribution to their ranks come from India. While the pilgrims from other lands search for work to earn their passage back to their homeland, the Indians are too indolent. If one were to give each of these then one would soon become a beggar himself.</p> <p>(p.151)</p>	This is Kara Ben Nemsi's description about Jeddah.	This is Kara Ben Nemsi's perception about the East, especially the Indians, describing them as indolent.
25.	<p>"The <i>Nemtshe</i> must be courageous people." "Why?" "The most courageous man was the 'Sultan el Kebihr', but still he was vanquished by the <i>Nemtshe-shimakler</i> (Northen Germans, Prussia), and the <i>Moskowler</i> (Russians). ..."</p> <p>(p.166)</p>	This is what Sheik Malek's daughter say to Kara Ben Nemsi in their first met.	Even the Arabs themselves are described here to praise the Western as superior and great than the Eastern.
26.	<p>All my attempts at explaining the mechanics did not help. They did not believe me, and all because the <i>Shaitan</i> appeared alive. I was praised as the greatest hero and magician; but in the end, Hanneh did not receive the gift. The imprisoned <i>Shaitan</i> was a wonder of such immense proportions that only the Sheik himself was considered worthy to keep this immeasurable wealth; of course this was only after I assured him, with all due ceremony, that the devil would never be able to escape and wreak havoc.</p> <p>(p.181)</p>	This is the event when Kara Ben Nemsi gives a gift of artificial devil to Halef who presents it to his wife.	This excerpt shows Kara Ben Nemsi's description about the Arabs, describing them as irrational (believe on mysticism). Moreover, this irrationality is added by the foolish praise for Kara Ben Nemsi as great and superior, the one who can imprison the devil.

27.	<p>“The horses, as well as ourselves, would be safer abroad the vessel than on land.”</p> <p>“Are there thieves—robbers—murderers, here?”</p> <p>“The Arabs should never be trusted. We are not yet prepared!”</p> <p>(p.207)</p>	<p>This is the conversation between Kara Ben Nemsi and David Lindsay (an Englishman) when they want to decide where the horses are going to be kept.</p>	<p>This excerpt shows the Arabs as untrustworthy and stealers.</p>
28.	<p>They believed everything, except that I had killed the lion by myself in total darkness—that alone they doubted. The Arab is only accustomed to hunting the lion by day and then only in a large group....</p> <p>(p.250)</p>	<p>This is the event when Kara Ben Nemsi tells his adventures to Haddedihi tribes, about his fight in conquering the lion is no exception.</p>	<p>This excerpt shows the Kara Ben Nemsi as the great one to conquer the lion, with also emphasizing that the Arabs can not do anything like that.</p>
29.	<p>“I would not fight like the Arabs, but rather like the Franks.”</p> <p>(p.252)</p>	<p>This is Kara Ben Nemsi’s pronouncement when he and Haddedihi tribes prepared for the battle.</p>	<p>This excerpt shows Kara Ben Nemsi’s high dignity as western people.</p>
30.	<p>“Mashallah, your speech is like the rhetoric of the Prophet, who has conquered the world! I will follow your advice, if others are in agreement. Whoever is against it, may he speak now!”</p> <p>(p.253)</p>	<p>This is the praise of Sheik Mohammed Emin to Kara Ben Nemsi who has finished delivering his advice for the battle.</p>	<p>Even the Arabs themselves are described here to praise the Western as superior and great than the Eastern.</p>
31.	<p>“.....It is an extraordinary surprise to encounter a son of Albion here in this wilderness.”</p> <p>(p.272)</p>	<p>This is the speak of Alexander Kolettis (a greek descendant) toward Kara Ben Nemsi and David Lindsay when they meet in the desert.</p>	<p>This excerpt shows the high pride and dignity of western people, in contrast to the East as the land of wilderness.</p>

Appendix B

Hajji Halef Omar

No	Textual Evidences	Encounters	Critical Notes
1.	<p>“It is really true, <i>Sihdi</i>, that you wish to remain a <i>giaur</i>—an infidel, who is reckoned to be lower than a dog and more repulsive than a garbage-eating rat?” (p.3)</p>		
2.	<p>“<i>Effendi</i>, I hate the infidels and relish the thought that after their deaths they go to <i>Jehenna</i>, where Lucifer dwells; but I wish to save you from this eternal damnation, which will be your fate if you do not become an <i>Ikrar bil Lisan</i>—a ‘Holy Witness’. You are not like other <i>Sihdis</i> whom I have served and I recognize the good in you. Therefore I am going to convert you, whether you wish it or not.” (p.3)</p>	<p>This conversation occurs between Halef, an arab native, as the servant and guide of Kara Ben Nemsi, a German native, when they travels through the gorges and crevasses of Jebel Mountain together.</p>	<p>As can be seen in the quotation, this shows Halef as rude man, and moreover, as a fanatical Muslim. This might be a form of stereotyping of the Arabs-Muslim people.</p>
3.	<p>Halef was a curious little man. He was short enough to walk under my outstretched arm with ease, he was also remarkably lean and slight; one could almost contend that he had spent an entire decade pressed between two bottlers in an herbarium. His face disappeared under his huge turban, which was easily three feet diameter. His once white burnoose now shimmered with an array of hues on account of its secondary service as a napkin and washcloth. The</p>	<p>This is the first description of Halef by Kara Ben Nemsi as the narrator.</p>	<p>This description describes Halef in impressive appearance, the model of an Arab native.</p>

	<p>cloak was indeed for a much larger man, so that Halef, upon alighting from his horse, needed to gather her skirts and petticoats. (p.3)</p>		
4.	<p>Unfortunately Halef had one characteristic which made me uneasy at times. He was a devout, almost fanatical Moslem and out of his concern for my eternal soul he had a relentless desire to convert me to Islam. (p.3)</p>	<p>This conversation occurs between Halef, an arab native, as the servant and guide of Kara Ben Nemsi, a German native, when they travels through the gorges and crevasses of Jebel Mountain together.</p>	<p>As can be seen in the quotation, this shows Halef as rude man, and moreover, as a fanatical Muslim. This might be a form of stereotyping of the Arabs-Muslim people.</p>
5.	<p>I rode a small, half-wild Berber stallion, and my feet almost dragged along the ground. Halef, on the other hand, to bolster his image, rode an old, and in contrast to mine, sky-high Hassi-ferdshahn mare and sat so tall in the saddle that had to bend down when he addressed me. (p.3)</p>	<p>This is the description of the rides of Kara Ben Nemsi and Halef when they travel through the gorges and crevasses of Jebel Mountain together. This description is done by Kara Ben Nemsi as the narrator.</p>	<p>This description positions Halef as inferior in contrast to Kara Ben Nemsi which is described as superior. This shows by saying Halef's decision to ride the sky-high horse <i>to bolster his image</i>, indicating that this act is his effort to change his position from inferior to superior.</p>
6.	<p>"<i>Sihdi</i>, you are wise and clever; you notice at once that which I forget to mention, this is why it is so sad that you wish to remain an accursed <i>giaur</i>. But I swear by my beard, I will convert you one way or another." (p.4)</p>	<p>This is Halef's reply of Kara Ben Nemsi's comment when they talk about the paradise and the hell.</p>	<p>As can be seen in the quotation, this shows Halef as anti-western or anti-Christian and moreover, as a fanatical Muslim. This might be a form of stereotyping of the Arabs-Muslim people.</p>
7.	<p>With these words..... He twitched his legs and thrust his free hand very roughly into his mare's mane, as though she were Lucifer himself, from whom I needed to be saved.</p>	<p>This is the description of Halef's expression when he finished saying that he will convert Kara Ben Nemsi into Islam.</p>	<p>This excerpt shows Halef as a rude and in the same time, a ludicrous man.</p>

	(p.4)		
8.	“Absolutely! <i>Sihdi</i> , you know the Koran and all holy books and yet you will not make the effort to be converted! But fear not; I will make a ‘True Believer’ of you yet!.... ” (p.4)	This is Halef’s comment of Kara Ben Nemsi’s talk about the Koran.	
9.	“.... You see, <i>Sihdi</i> , what awaits you as a ‘True believer’? but you will be saved; you shall go with me into <i>Jennet</i> —Paradise. I shall convert you, whether you be willing or not! ” (p.5)	This is Halef’s comment of his explanation about final judgment in the afterlife.	This excerpt shows Halef as a fanatical Muslim which might be a form of stereotyping of the Arabs-Muslim people.
10.	“I know well that Isa Ben Maryam, he whom you call Jesus, has taught you this prayer; you call it the Lord’s Prayer. You wish to convert me to your belief, but do not hold out any hope that you will succeed in diverting me from <i>Tauhid</i>, the Belief of Allah! ” (p.6)	This is Halef’s comment when Kara Ben Nemsi says that he will still remain a Christian and then attacks Halef if he want to convert to Christian.	
11.	He grumbled something unintelligible at my word and then growled: “ Yet I will convert you, be you willing or not. And I shall succeed because you too have a <i>tesbih</i> —a rosary. What I desire I will have a sure as I am Hajji halef Omar Ben Hajji Abul Abbas Ibn Hajji Dawud al Gossarah!” (p.7)	This is Halef’s comment when Kara Ben Nemsi says that he will still remain a Christian.	This excerpt shows Halef as a fanatical Muslim which might be a form of stereotyping of the Arabs-Muslim people.
12.	“And what is this knowledge worth? You men from the <i>Belad el Rumi</i>—from Europe, you are strange people! ” (p.9)	This is Halef’s comment of Kara Ben Nemsi when they find the footprints in the sand.	This excerpt shows Halef who sees the West as different and strange.
13.	“ <i>Allah Kerihm</i> —God is	This conversation	This excerpt shows the

	<p>merciful! <i>Sihdi</i>, did this man die from natural causes?” asked Halef.</p> <p>“No. do you not see the wound at his neck and the whole in his skull? He was murdered.”</p> <p>“Allah punish the man that did this! Or did this man dies as the result of an honorable fight?”</p> <p>“What do you call an honourable fight? Perhaps he was the victim of a blood feud. We will examine his clothing.”</p> <p>(p.11)</p>	<p>occurs between Halef and Kara Ben Nemsu when they find a corpse in the desert.</p>	<p>superiority of Kara Ben Nemsu in contrast to the inferiority of Halef. Halef described as the fool and knows nothing by always guessing the wrong facts. Kara Ben Nemsu described as the Mr. Right and Mr. Smart.</p>
14.	<p>“A Gray <i>hedijhn</i>, a gray <i>tuareg-hedijhn</i>, and this murdering dogs, these spawn of Shaitan—Lucifer, have killed it!”</p> <p>It was clear that he was more concerned by the death of a beautiful riding camel than by the death of the Frenchman.</p> <p>(p.12)</p>	<p>This is Halef’s expression when he and Kara Ben Nemsu find the dead camel, the ride of the dead Frenchman.</p>	<p>This expression shows Halef as indifferent people by describing him sadder for the camel than for the man.</p>
15.	<p>“You will kill them?”</p> <p>“I am neither judge nor jury. I wish to speak with them to discover why they committed this crime—then I will know what I should do next.”</p>	<p>This conversation occurs between Kara Ben Nemsu and Halef when they decide to go after the murderer of the corpse.</p>	<p>This excerpts shows Kara Ben Nemsu as a human, by doing a good thing not to kill the murderers, which asked by Halef, indicating Halef as violent.</p>
16.	<p>“Allah bless your eyes, with which you behold the marks in the sand. Only an infidel would handle this matter as you are doing now. But I will eventually open your eyes to the ways of the Prophet, of that you can be certain—may you like it or not!”</p> <p>(p.21)</p>	<p>This is Halef’s comment toward Kara Ben Nemsu when he tells him where the murderers are going.</p>	<p>This excerpt shows Halef as a fanatical Muslim which might be a form of stereotyping of the Arabs-</p>
17.	<p>“This is Kara Ben Nemsu, a</p>	<p>This is when Halef</p>	

	<p>great <i>taleb</i> from the west who can speak with the birds and read the secrets of the sand. We have accomplished many great deeds together and I am his friend and servant and will eventually convert him to the way of Prophet."</p> <p>(p.27)</p>	introduces Kara Ben Nemsi to his friend, Sadek.	Muslim people.
18.	<p>"We have no guide. Oh, Sadek, friend of my soul, may your spirit forgive me, that I was responsible for your death. But I will avenge you, that I swear by the berad of the Prophet; I will avenge you, if do not die here first."</p> <p>"You will not die, Halef."</p> <p>"We will die, we will die from hunger and form thirst."</p> <p>.....</p> <p>.....</p> <p>"He will find us. Did Sadek not say that the path to Seftimi and to Fetnassa is the same for two thirds of the way?"</p> <p>"Effendi, you give me new hope and new life. Yes, we will wait until Omar passes by."</p> <p>(p.35)</p>	This conversation occurs between Kara Ben Nemsi and Halef when they find themselves in the sea of <i>chotts</i> without a guide.	This conversation shows the irrationality of Halef when facing the problem, causing him drown in despair. Kara Ben Nemsi, in contrast, shows the rationality with giving the hope and optimism.
19.	<p>"Do you see, <i>effendi</i>, that the Christians are very bad people! you must become one of the 'True Believers' if you do not wish to burn for an eternity in Jehenna!"</p> <p>(p.49)</p>	This is Halef's comment toward Kara Ben Nemsi's explanation of the murderer.	This excerpt shows Halef as anti-western/anti-Christian and a fanatical Muslim which might be a stereotyping of Arabs-Muslim people.
20.	<p>Halef Agha? Yes, worthy little Halef had become an <i>Agha</i>—a Lord, and who had bestowed this honour upon him?</p>	This is another Kara Ben Nemsi's description of Halef.	This excerpt shows Halef as a man who like to be proud of himself and abrupt, indicating him as an unashamed braggart.

	Amusing question! Who other than himself! (p.57)		
21.	“What—you must? Now, during his <i>kef</i> ? Has Lucifer—Allah protect me from him!—Filled your head with Nile sludge, that you cannot comprehend what it means to be an <i>effendi</i>, a <i>hekim</i>, a man that the Prophet has endowed with wisdom, so that he can do all things, even raise the dead, if they can tell him the cause of their death! ” (p.57)	This is Halef’s expression when he faces a servant who wants to see Kara Ben Nemsi.	This excerpt shows Halef who adores Kara Ben Nemsi. This fact indicates Halef as inferior and Kara Ben Nemsi as superior.
22.	Ah well, I will have to admit that Halef had changed a lot whilst in Egypt! He had become exceedingly proud. Consistently abrupt and an unashamed braggart, and in the Orient that is saying a lot. (p.58)	This is the description of Halef when he tells the pride of him to the servant.	This excerpt shows Halef as a man who like to be proud of himself and abrupt, indicating him as an unashamed braggart. This excerpt also shows that this character is accustomed in the Eastern world.
23.	This notoriety had created a kind of delusion of grandeur in Halef’s mind, which luckily did not hinder him in the performance of his duties as my trusted and attentive servant. That hew was the principal contributor to the promotion of this reputation was self-evident; he was wholly in the ignominious vice of the late Baron Münchhausen senior and he further tried to bolster his image with his coarseness, the latter threatening to become a standard of his behavior. So he had, amongst other things, purchased a Nile-whip with his meager earnings,	This is another Kara Ben Nemsi’s description of Halef in the opening episode of <i>Tschikarma</i> .	This excerpt shows Halef as a man who like to be proud of himself and abrupt, which indicates him as an unashamed braggart. This excerpt also shows Halef as a man who like to show off.

	<p>without which he was now never seen. He knew Egypt from an earlier visit and declared that nothing could be accomplished without such a whip, proclaiming that it could achieve more than courtesy or money, the latter of which I was indeed short of.</p> <p>(p.58)</p>		
24.	<p>“That is what I thought. Nobody knows him, even I, Halef Agha, the courages friend and protector of my master, have never heard of him.....”</p> <p>(p.59)</p>	<p>This is Halef’s expression when he faces a servant who wants to see Kara Ben Nemsi.</p>	<p>This excerpt shows Halef who adores Kara Ben Nemsi. This fact indicates Halef as inferior and Kara Ben Nemsi as superior.</p>
25.	<p>“One para? Indeed, I say to you, the cleft in the lock is bigger than your key; which does not fit because it is too small.” Halef indignantly responded. “Then I must enlarge it.”</p> <p>Again I heard the soft metallic sound of small silver pieces. I did not know whether to laugh or be vexed. This Halef Agha had become an extraordinary sly porter!</p> <p>(p.59)</p>	<p>This is Halef’s conversation with the servant who wants to see Kara Ben Nemsi, Halef pushes him to give him more money if he wants to see Kara Ben Nemsi.</p>	<p>This excerpt shows Halef as a greedy man and a money lover.</p>
26.	<p>“Yet let me say one more thing, courages Agha. The master of our house has more moneybags in his treasury than you can possibly count. He has ordered me to fetch you also and you shall be given a <i>bakhshish</i>—a gift, so generous that even the Khedive of Egypt could not equal it.”</p> <p>At last this man had recognized Halef’s soft spot</p>	<p>This is what the servant says to Halef in order Halef gives him permission to see Kara Ben Nemsi.</p>	<p>This excerpt shows Halef as a greedy man and a money lover.</p>

	and chosen to use it to his advantage, as one should always do when dealing in the Orient. (p.60-61)		
27. I was lost in thought, but Halef Agha was as proud as a 'Pasha of three horsetails'. In his belt he carried the silver-plated pistols that were given to me in Cairo and a sharp burnished dagger; in his hand he held the ever-present Nile-whip, the most effective instrument with which to secure his esteem, reverence and regard with the local populace. (p.62)	This is when Kara Ben Nemsî and Halef are prepared to go to examine the patient.	In contrast to Kara Ben Nemsî as a thinker, Halef is described as a proud man, empty-headed and like to show off.
28.	"Three gold coins, <i>effendi!</i> The prophet bless Abraham-Mamur and let his wife remain ill for as long as possible!" (p.75)	This is when Halef and Kara Ben Nemsî return home after Kara Ben Nemsî checks the patient in <i>Mamur's</i> house. The <i>Mamur</i> gives Halef three gold coins.	This excerpt shows Halef as greedy man and money lover.
29.	"How often will we come here, before she is well?" "Perhaps another five times." "Five times three is fifteen gold coins; if she gets well perhaps another fifteen coins, that is thirty gold coins. I shall discover whether there are more sick women along the Nile." (p.75)		
30.	"No? <i>Sihdi</i> , Halef Agha is a man on whom you can always depend!" "Then come!" I relented. In truth, I think his enthusiasim had much to do with his <i>bakhshish</i>. (p.87)	This is when Halef and Kara Ben Nemsî go to <i>Mamur's</i> house to re-check the patient.	This excerpt shows Halef as greedy man and money lover.
31.	"As long as you wish. I will go with you to the ends of	This is Halef's comment when	This excerpt shows Halef as a fanatical Muslim which

	<p>the earth, even if you are a Christian. But I know that you will become a ‘True Believer’, because I will convert you, willing or not.” (p.147)</p>	<p>hearing Kara Ben Nemsis’s plan to enter Mecca.</p>	<p>might be a stereotyping of Arabs-Muslim people.</p>
32.	<p>“<i>Mashallah</i>, Miracle of God! That is <i>Shaitan</i>, may God curse him! <i>Sihdi</i>, how did you manage to get Lucifer under your control? La illa illa Allah, We Muhammed resul Allah! Save us Almighty, from the ‘thrice-stoned devil’; as we wish to serve only You, not him!” “He cannot harm you because he is locked up tight.” “He cannot get out, truly?” Halef asked with some trepidation. (p.178)</p>	<p>This is the event when Kara Ben Nemsis gives a gift of artificial devil to Halef who will present it to his wife.</p>	<p>This excerpt shows Halef as irrational (believe on mysticism). In contrast, Kara Ben Nemsis is described as rational. Moreover, this irrationality is added by the foolish praise for Kara Ben Nemsis as great and superior, the one who can imprison the devil.</p>
33.	<p>“<i>Wallahi—billahi—tallhi—</i> by Allah, it is <i>Shaitan</i>! Do you see how he opens jaw and pokes out his tongue? He rolls his eyes and shakes his horns; he twists his tail, threatens with claws and stamps his feet! Oh jazik— woe, if he crushes the case!” “That cannot happen. It is an artificial figure!” (p.179)</p>	<p>This is the event when Kara Ben Nemsis gives a gift of artificial devil to Halef who will present it to his wife.</p>	<p>This excerpt shows Halef as irrational (believe on mysticism). In contrast, Kara Ben Nemsis is described as rational.</p>
34.	<p>“That cannot happen. It is an artificial figure!” “An artificial figure crafted by the hand of man? <i>Effendi</i>, you deceive me to give me courage. Who can craft Lucifer? No man, no believer, no Christian or Hebrew! You are the greatest <i>taleb</i> and no one of</p>	<p>This is the event when Kara Ben Nemsis gives a gift of artificial devil to Halef who will present it to his wife.</p>	<p>This excerpt shows Halef as irrational (believe on mysticism). In contrast, Kara Ben Nemsis is described as rational. Moreover, this irrationality is added by the foolish praise of Kara Ben Nemsis as great and superior, the one who can imprison the devil</p>

	<p>the most courageous heroes to walk on this earth because you have forced <i>Shaitan</i> into this narrow <i>zindan</i> (prison)! <i>Hamdulillah</i>, now the Erath is safe from him and his minions, all descendents of the prophets can shout with joy and be happy over the pains that he has endure in there!....” (p.179)</p>		
35.	<p>....yet little Hajji Halef Omar was up to the task. He had mounted my black stallion, with the intent of being able to move more quickly from place to place, and incidentally, to be admired...” (p.300)</p>	<p>This is description of Halef when he selects animals in enemy’s land.</p>	<p>This excerpt shows Halef as a man who like to be proud of himself and shows Halef as a man who like to show off.</p>

Appendix C

Abraham-Mamur

No	Textual Evidences	Encounters	Critical Notes
1.	<p>“A <i>Nemsi</i>! Oh, I know the <i>Nemsi</i> are very clever people; they know of the philosopher’s stone and the abracadabra, which drives away death.”</p> <p>“Neither the philosopher’s stone nor the abracadabra exist.”</p> <p>(p.64)</p>	<p>This is the conversation between <i>Abraham-Mamur</i> and Kara Ben Nemsi when he welcomes him to cure the woman which he claimed as his wife.</p>	<p>This excerpt shows <i>Abraham-Mamur</i> as irrational (believe on mysticism). In contrast, Kara Ben Nemsi is described as rational.</p>
2.	<p>“You do not have to hide anything from me. I know that the Wizard may not speak of his art and I have no intention of enticing it from you, all I require is that you use it to help me. How do you drive the sickness from a being, through words or with a talisman?”</p> <p>“Neither by word nor with talisman, but medicine.”</p> <p>(p.64)</p>		
3.	<p>“You are from the land of infidels, where it is no shame to speak of the daughter of a mother?”</p> <p>(p.65)</p>	<p>This is the conversation between <i>Abraham-Mamur</i> and Kara Ben Nemsi when he welcomes him to cure the woman which he claimed as his wife.</p>	
4.	<p>“<i>Giaur!</i>” he thundered.</p> <p>“What did you call me?” I asked coldly.</p> <p>“<i>Giaur!</i> I said. You dare to tell me this? You dog! The whip shall acquaint you with who I am and the fact that you must obey my</p>	<p>This is <i>Abraham-Mamur</i>’s reaction when Kara Ben Nemsi tells him that his wife will die.</p>	<p>This excerpt shows <i>Abraham-Mamur</i> as rude and anti-christian.</p>

	<p>commands. If she dies, you die; but make her well and you shall demand from me whatsoever your heart desires!” (p.66)</p>		
5.	<p>“You must die, <i>giaur!</i>” “When might that be?” “Now at once!” “I will die, when it pleases God, not you.” (p.66-67)</p>	<p>This is Abraham-<i>Mamur</i>’s reaction when Kara Ben Nemsi insults him.</p>	<p>This excerpt shows</p>
6.	<p>“An infidel may not speak the name of a believer!” (p.68)</p>	<p>This is Abraham-<i>Mamur</i>’s speak toward Kara Ben Nemsi when he mentions the name of his wife.</p>	<p>Abraham-<i>Mamur</i> as rude and anti-Christian.</p>
7.	<p><i>“Mash Allah, are you crazy? The spirit of the desert has burned your brain if you are unaware of what you demand. The women that is seen by strange man is condemned to die!”</i> <i>“She will surely die if I am not permitted to go to her. I have to measure the pulse of her heart and obtain answers to many questions that concern her illness. Only God is all-knowing and need not inquire of anyone.”</i> (p.69)</p>	<p>This is Abraham-<i>Mamur</i>’s reaction when Kara Ben Nemsi asks him to see his wife.</p>	<p>This excerpt shows Abraham-<i>Mamur</i> as fanatical Muslim and irrational.</p>
8.	<p>“You truly do not heal through a talisman?” “No.” “And Neither by word?” “No.” “Or by prayer?” “I pray for the suffering; but God has already given us the means with which heal.” “What means are these?” “They are flowers, metals and minerals, the juices and forces of which we</p>	<p>This is the conversation between Abraham-<i>Mamur</i> and Kara Ben Nemsi when asks him on what way he will cure his wife.</p>	<p>This excerpt shows Abraham-<i>Mamur</i> as irrational (believe on mysticism). In contrast, Kara Ben Nemsi is described as rational.</p>

	extract.” (p.69)		
9.	“You really wish to enter my Harem?” “Yes.” “An infidel?” “A Christian.” “I will not permit it!” (p.70)	This is Abraham- <i>Mamur</i> ’s reaction when Kara Ben Nemsi asks him to enter the room of his wife.	This excerpt shows Abraham- <i>Mamur</i> as rude and anti-christian.
10.	“Dog, you are a thief and a swindler!” (p.102)	This is Abraham- <i>Mamur</i> ’s speak when he meets Kara Ben Nemsi after Kara Ben Nemsi takes Senitza from him.	This excerpt shows Abraham- <i>Mamur</i> as a rude man.
11.	The red fez had slipped off his shorn head, his pipe had fallen from his hand; his face twisted with conflicting emotions. It was a strange and terrible face; it resembled that image of the devil rendered by the had of Dore. Not with tail, cloven hooves and horns, but with the highest symmetry of bodily structure, every facial feature bestowed with beauty, and yet the features, in their entirety, so repulsive, so vile, so diabolical. His eyes rested upon me with a look of horror that changed to anger and was finally replaced by undeclared malice. (p.66)	This is how Abraham- <i>Mamur</i> is described when he gets angry at the time Kara Ben Nemsi tells him that his wife will die.	This description shows Abraham- <i>Mamur</i> as bestial, savages and dangerous.
12.	Where had I seen these elegant and noble, yet in their disharmony, diabolical, features before? His small unblinking, extraordinarily astute eyes bored incisively into mine and then expressed a look of cold satisfaction.	This is the description of Abraham- <i>Mamur</i> when Kara Ben Nemsi firstly meets him in his house.	This description shows Abraham- <i>Mamur</i> as bestial, savages and dangerous.

<p>Violent, burning passions had etched grievous traces upon this face; love, hate, vengeance and ambition had all alternately aided in dragging a great character into gutter and infused the countenance of this man with an indefinable aura, which to the good and pure is a certain warning sign. (p.64)</p>		
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Appendix D

The *Wekil*

No	Textual Evidences	Encounters	Critical Notes
1.	<p>“What do you want here?” he asked.</p> <p>The tone in which this question was spoken was not at all to my liking.</p> <p>(p.37)</p>	<p>This is the question from the <i>Wekil</i> when he welcomes Kara Ben Nemsi, Halef and Omar Sadek to his camp.</p>	<p>This excerpt shows the <i>Wekil</i> as a rude and apathetic man.</p>
2.	<p>“I have not read who you are.”</p> <p>“It is written in my passport.”</p> <p>“That was written with the symbols of the infidel.</p> <p>Where did you get it?”</p> <p>(p.38)</p>	<p>This is the conversation between the <i>Wekil</i> and Kara Ben Nemsi when he checks Kara’s passport.</p>	<p>This excerpt shows the <i>Wekil</i> as rude and anti-Christian/anti-Western.</p>
3.	<p>“Allah iharkilik—God burn you! Then you too are a Christian?”</p> <p>“Yes.”</p> <p>“A <i>giaur</i>? And you dare to speak to the <i>Wekil</i> of Kbili! I will give you the <i>bastinado</i> if you do not at once remove yourself from my sight!”</p> <p>(p.38-39)</p>	<p>This is the conversation when the <i>Wekil</i> welcomes Kara Ben Nemsi, Halef and Omar Sadek to his camp.</p>	<p>This excerpt shows the <i>Wekil</i> as rude and anti-Christian/anti-Western. More over, this excerpt shows the <i>Wekil</i> as savages and violent by going to do the <i>bastinado</i> (a beating with a stick or club, especially on the soles of the feet).</p>
4.	<p>“Have I done something wrong according to your laws, or done something that had insulted you?”</p> <p>“Yes. A <i>giaur</i> may never take it upon him to appear before me. ...”</p> <p>(p.39)</p>	<p>This is the conversation when the <i>Wekil</i> welcomes Kara Ben Nemsi, Halef and Omar Sadek to his camp.</p>	<p>This excerpt shows the <i>Wekil</i> as rude and anti-Christian/anti-Western.</p>
5.	<p>“Good! Omar Ben sadek, how long have you been in the service of this <i>Nemsi</i>?”</p> <p>“Since yesterday.”</p> <p>“That is not a long time. I will therefore deal with you mercifully and sentence you to twenty strokes on the soles of your feet.”</p>	<p>This is the question of the <i>Wekil</i> to Omar Sadek.</p>	<p>This excerpt shows the <i>Wekil</i> as rude and savages.</p>

	(p.39)		
6.	<p>“<i>Allah akbar</i>—God is great, but he has regrettably made your brain so small that you cannot remember two names!...”</p> <p>(p.39)</p>	<p>This is the humiliation sent by Kara Ben Nemsî to the <i>Wekil</i> when he cannot remember Halef’s name.</p>	<p>This excerpt shows the <i>Wekil</i> as brain-dead man or foolish.</p>
7.	<p>“You wish to insult me, <i>giaur</i>? I will pronounce your sentence soon enough! No, Halef Omar, you are a hajji and serve this infidel? You deserve double strokes. How long have you been with him?”</p> <p>“Five weeks.” Halef replied.</p> <p>“That comes to sixty stokes on the soles of your feet and afterwards five days without food and water!...”</p> <p>(p.39)</p>	<p>This is the question of the <i>Wekil</i> to Halef.</p>	<p>This excerpt shows the <i>Wekil</i> as rude and violent.</p>
8.	<p>“I am no <i>Sihdi</i>; you address me as <i>Jenabin-iz</i> or <i>Hazretin-iz</i>, that is, ‘Your Grace; or ‘Your Excellency’! your crimes as follows: you have firstly misled two of the faithful, for which you will receive fifteen strokes; you have secondly dared to disturb me during my <i>kef</i> (midday rest), that is another twenty strokes; all together that is fifty strokes on the soles of your feet. And since it is my right to collect a <i>wergi</i>—a fee, all your possessions are confiscated and assigned to me.”</p> <p>(p.39)</p>	<p>This is the <i>Wekil</i>’s answer for Kara Ben Nemsî’s question of his crimes.</p>	<p>This excerpt shows the <i>Wekil</i> as rude, violent, savages and greedy.</p>
9.	<p>....The dependable <i>Wekil</i> therefore forced to support himself through extortion, and since this was a tricky affair when employed against the locals, the</p>	<p>This is the description of the <i>Wekil</i> by Kara Ben Nemsî as the narrator of the story.</p>	<p>This excerpt shows the <i>Wekil</i> as tricky people and lives like a bestial. It shows that he is ignorant and empty-headed.</p>

	<p>opportune appearance of a foreigner was entirely to his advantage. He knew nothing about Germany, he knew nothing of the meaning of a consulate, he lived among thieving nomads, and he believed me to be without protection and assumed that he could do as he wished without consequence.</p> <p>(p.40)</p>		
10.	<p>“He has vowed by the Prophet, and you are a <i>giaur</i>. I do not believe you, but him.”</p> <p>(p.44)</p>	<p>This is the <i>Wekil</i>'s reply toward Kara Ben Nemsi's explanation about Abu El Nasser.</p>	<p>This excerpt shows the <i>Wekil</i> as rude and anti-Christian/anti-Western.</p>
11.	<p>“A <i>giaur</i> can not accuse one of the faithful, and the Council of the Oasis could not do anything to my friend because he holds the <i>Bu-Djeruldu</i> and is therefore protected by '<i>Giölgeda padischahnün</i>', he stands 'In the Shadow of the Padishah'.”</p> <p>(p.44)</p>		
12.	<p>“It is written in the language the <i>giaurs</i>; I would defile myself if I read it, Your case will be investigated today; but first you will experience the <i>bastinado</i>: You will receive fifty strokes on the soles of your feet, your servant sixty and your guide twenty.”</p> <p>(p.44)</p>	<p>This is the <i>Wekil</i>'s comment toward Kara Ben Nemsi's argument that he has <i>Bu-Djeruldu</i>.</p>	
13.	<p>“Then I say to you, that a blood avenger is never a murderer. No judge would ever condemn him; only those to whom the victim was related have the right to pursue him.”</p> <p>(p.51)</p>	<p>This is the <i>Wekil</i>'s comment toward Kara Ben Nemsi's argument of judging Abu El Nasser.</p>	<p>This excerpt shows the <i>Wekil</i> as unfair and indifferent.</p>

Appendix E

Wergi-bashi Muhrad Ibrahim (the Turk)

No	Textual Evidences	Encounters	Critical Notes
1.	“I do not know.” That was more than reserved, it was rude. That is why I shook my head and said in a sorrowful tones... (p.116)	This is the first conversation between Kara Ben Nemsi and Muhrad Ibrahim.	This excerpt shows Muhrad Ibrahim as rude, even at the first meeting.
2.	“Silence is better than gibbering. You are a gibberer; <i>wergi-bashi</i> Muhrad Ibrahim prefers silence. ” (p.117)		
3.	“ A writer? <i>Oh Jazik—Oh woe, and I thought you a courageous Bedouin!</i> What is a writer? A writer is not a man; a writer is a being who consumes feathers and ink; a writer has no blood, no heart, no courage....” (p.117)	This is the humiliation spoken by Muhrad Ibrahim towards Kara Ben Nemsi.	This excerpt shows Muhrad Ibrahim as rude and anti-Christian/anti-Western
4.	“You? You are a <i>Nemtshe</i> , a <i>giaur</i>... ” (p.118)		
5.	You are an infidel, and of the <i>giaurs</i> it is written in the Koran: ‘Oh, you faithful, do not make friends with those that do not belong to your religion.they will not cease to mislead you and wish only your demise!’ how can the Sultan, who is the protector of the faithful, protect an infidel?” (p.118)		
6.	I laugh in this brave fellow’s face. This was truly Turkish to demand eighteen <i>misri</i> (about thirty-four <i>Taler</i>) for a short trip and a few sips of	This is Kara Ben Nemsi’s reaction toward Muhrad Ibrahim’s demand of fee for his ship.	This excerpt shows Muhrad Ibrahim as tricky and greedy.

	water. (p.120)		
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Appendix F

Abu Seif

No	Textual Evidences	Encounters	Critical Notes
1.	The Arab glared at me vindictively, the dervish with contempt. (p.133)	This is the description of Abu Seif when Kara Ben Nemsis first meets him.	This excerpt shows Abu Seif as savages and dangerous.
2.	“I am he. Kneel down before me, <i>giaur!</i>” (p.135)	This is what Abu Seif says to Kara Ben Nemsis when they meet. An insult toward him.	These excerpts show Abu Seif as rude, savages and anti-Christian/anti-Western.
3.	“That does not apply to you, you are infidel. I order you to kneel and show respect.” (p.135)		
4.	“<i>Giaur!</i> Kneel or I will behead you!” (p.135)		
5.	“<i>Giaur</i>, you are an infidel and yet you have bested Abu Seif!” (p.136)		
6.	“....If you are a believer then I would ask you to be my friend. You are a <i>giaur</i>, yet I neither hate nor despise you.....” (p.142)	This is what Abu Seif says to Kara Ben Nemsis when he locks him in his cabin.	These excerpts show Abu Seif as anti-Christian/anti-Western.