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18. Lott 1866: vi-vii
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People

The following are some people associated with "Lady Mary Wortley Montagu"

- [Lady Mary Wortley Montagu (British author)](#)

Places

The following are some places associated with "Lady Mary Wortley Montagu"

- [London (England, United Kingdom)](#)
NOTES


7. Thanks to Maria Koundoura, who at “Snapshots from Abroad: A Conference on American and British Travel Writers and Writing” (Univ. of Minnesota, November 1997), pointed to this tendency in the Embassy Letters.
9. Gayatri Spivak, “Can the Subaltern Speak?,” in Marxism and the Interpretation of Culture, ed. Cary Nelson and Laurence Grossberg (Urbana: Univ. of Illinois Press, 1988), 241. This model, which I will return to, posits that in order to engage productively with other cultures it is important to assume neither that cultures are universal nor that the otherness of a culture can be named.
11. Cervantes, Don Quixote, 359.
12. Cervantes, Don Quixote, 375.
15. Thomas Dallam in Early Voyages and Travels in the Levant.
32. See also John Locke, Reasonableness of Christianity: As Delivered in th e Scriptures, ed. George W. Ewing (Washington: Regenery Gateway, 1965).
34. Locke, An Essay Concerning Human Understanding, 698.
37. The pervasiveness of this view in the eighteenth-century is evident for instance in a sermon that is reproduced in Laurence Sterne’s The Life and Opinions of Tristram Shandy, Gentleman, ed. Ian Watt (Boston: Riverside, 1965): “God and reason made the law, and have placed conscience within you to determine; - not like an Asiatick Cadi [an Arabic or Persian judge], according to th eebb and fowls of his own passions, - but like a British judge in the land of liberty and good sense, who makes no new law, but faithfully declares that law which he knows already written” (106). This passage, inadvertently, highlights the different understanding of reason in the West and East: the “rational” British judge, it is assumed, has access to divine knowledge – the Law, while the Arabic or Persian judge, ruleing by a temporal law, has no recourse to the absolute.
52. Halsband, The Complete Letters, 64.

[N5]

http://www.swan.ac.uk/visualanthropology/projects/004_Montagu/fenismEastWest.htm

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Notes


9 To the Bishop of Salisbury, 20 July 1710, ibid. 1, p. 44.
10 Ibid.
11 Ibid. p. 45.
12 To Lady Bute, 28 Jan. 1753, ibid. m, p. 21.
13 Ibid.
14 Ibid, p. 22.
16 To Lady Bute, 28 Jan. 1753, in Montagu, The complete letters m, p. 24.
17 Not only did Montagu produce her best-known writing during this time, but she also made her contribution to medicine, bringing back with her from Turkey a serum for inoculation against smallpox which she had discovered from her conversations with Turkish women; see Halsband, The life of Lady Mary Wortley Montagu, pp. 80-1.
18 Ibid.
19 D. Murphy, Embassy to Constantinople, the travels of Lady Mary Wortley Montagu (New York, New Amsterdam Books, 1988), p. 29.
20 To Lady Bute, 23 July 1753, in Montagu, The complete letters III, p. 36.
21 Ibid., p. 36.
22 Ibid., p. 35.
23 Grewal, Home and harem.
24 To Lady Bute, 1 Oct 1752, in Montagu, The complete letters M, p. 19.
26 Mills, Discourses of difference.
30 Ibid.
31 Quoted in Nussbaum, The autobiographical subject, pp. 150-1.
36 J. T. Bent, Early Voyages and travels in the Levant (New York, Burt Franklin, 1893), P. xxxvii.
37 Ibid., pp. iv-ix.
38 Halsband, The life of Lady Mary Wortley Montagu, p. 77.
41 To the Abbe Conti, I Apr. 1717, in Montagu, The complete letters I, pp. 318-19.

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42 C. Knipp, 'Types of Orientalism in eighteenth-century England' (PhD, University of California, Berkeley, 1974)
43 See e.g. Nussbaum, Torrid zones-, Melman, Women's Orient-, and Grosrichard, The sultan's court.
44 Ibid., P. 126.
45 Nussbaum, To 77id zones, p. 1
46 Ibid., pp. 22-46.
47 Kabbani, Europe's myths of Orient, p. 28
48 Knipp, Types of Orientalism, p. 32
50 Knipp, Types of Orientalism, p. 289.
51 To Lady Mar, 10 Mar. 1718, in Montagu, The complete letters 1, p. 385.
52 To Alexander Pope, 1 Apr. 1717, ibid. p. 335.
53 Ibid.
54 To the Abbé Conti, 19 May 1718, ibid. p. 414.
58 To the Abbé Conti, 19 May 1718, ibid., pp. 414-15.
59 This term is from P. Hulme, Colonial encounters: Europe and the native Caribbean, 1492-1797 (London, Methuen, 1986).
60 To Lady Bristol, 1 Apr. 1717, in Montagu, The complete letters 1, p. 325.
61 To Lady Bristol, 10 Apr. 1718, ibid. p. 401.
62 To Alexander Pope, 1 Apr. 1717, ibid. p. 333.
63 To the Abbé Conti, 1 Apr. 1717, ibid. p. 316.
64 To Alexander Pope, 1 Apr. 1717, ibid. p. 331.
65 Ibid.
66 To Her Royal Highness Princess of Wales, 1 Apr. 1717, ibid. pp. 310-11.
67 Pratt, Imperial eyes, p. 157.
68 Mills, Discourses of difference.
69 To Her Royal Highness Princess of Wales, 1 Apr. 1717, in Montagu, The complete letters 1, pp. 31 0-1 1.
70 Grewal, Home and harem.
71 Yegenoglu, Colonial fantasies, p. 80.
72 To Lady -, 17 June 1717, in Montagu, The complete letters i, p. 368.
73 Ibid.
74 To Anne Thistlewayte, 1 Apr. 1717, ibid., p. 343.
75 To Lady Mar, 1 Apr. 1717, ibid., pp. 229-330.
76 See Melman, Women's Orients, for a discussion.
77 G. Sandys, Sandys Travails (London, 1652); excerpted in Mabro, Veiled half-truths, p.137.
79 To Lady -, 1 Apr. 1717, in Montagu, The complete letters I, pp. 313-14.
80 Nussbaum uses this term, coined by M. Pratt, in her discussion of Oriental women's spaces in the accounts of Montagu, Elizabeth Craven and Sarah Scott in Torrid zones, pp. 135-62.

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81 Ibid. p. 91
82 M. de Thevenot, Relation dun voyage fait att Levant (Paris, Thomas jolly, 1665); excerpted in Mabro, Veiled half-truths, p. 138.
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Portrait of Lady Mary Wortley Montagu, by Iris Barry. Copyright 1928 by Hazell, Watson, and Viney, Ltd.
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