

THE TRAVELS OF IBN BATUTA

1325-1354

Translated by Reverend Samuel Lee, 1829



CHAPTER I [North Africa]

IN THE NAME OF THE COMPASSIONATE
AND MERCIFUL GOD

PRAISE be ascribed to God the lord of worlds; and the blessing of God be upon our Lord Mohammed, and upon all his posterity and companions. But to proceed: The poor, and needy of the forgiveness of his bountiful lord, Mohammed Ibn Fat'h Allah El Bailuni states, that the following is what he extracted from the epitome of the Katib

Mohammed Ibn Jazzi El Kelbi (upon whom be the mercy of God), from the travels of the theologian Abu Abd Allah Mohammed Ibn Abd Allah El Lawati of Tanjiers known by the surname of Ibn Batuta and, that he did not extract anything except what was strange and unknown, or, known by report, but not believed on account of its rarity, and the frequent carelessness of historians in delivering down what has been reported, but what he himself considered as true, in consequence of the fidelity of the traveler, and because he had written what he believed to be credible from histories of various nations and countries; and, because that which has been reported by faithful witnesses, generally receives credit and excites inquiry. Some of his statements, indeed, are opposed to the statements of others; as, for instance, his accounts of what he saw of the aromatic roots of Hindustan, which differ from those given by the physicians: and yet his accounts are probably the true ones.

The Sheikh Ibn Batuta, the author of these travels, left his native city, Tanjiers, for the purpose of performing the pilgrimage in the 725th year of the Hejira (A.D. 1324-5). I shall mention here only the names of some of the districts through which he passed, although this may contribute but little towards impressing the reader with the greatness of his courage, his religious confidence, or his indefatigable perseverance, in overcoming the difficulties of passing deserts and of crossing mountains.

The first city, therefore, at which he arrived, was Tilimsiin; the next Milyana; the next El Jazaer (Algiers): the next Bijaya ; the next Kosantma, the next Buna; the next Tunis, the next Sawsa, the next Safakus.

Ibn Jazzi El Kelbi states, that on this place the following verses were written by Ibn Habib El Tenukhi:

*May showers enrich thy happy soil,
 Fair land, where fanes and towers arise
 On thee let sainted pilgrims pour
 The richest blessings of the skies.
 The wave that round thy bosom plays,
 Conscious of its endeared retreat,
 When the rude tempest rocks thy domes,
 In sighs resigns its happy seat.
 Yet urged another glance to steal
 Of thy loved form so good so fair,
 Flies to avoid the painful view
 Of rival lovers basking thence.*

And, on the other hand, Abu Abd Allah Mohammed Ibn Abi Temim has said:

*See the swelling angry tide,
 Rage and beat against her side:
 Rut, only ask a moment's stay,—
 It hisses, foams, and rolls away.*

The next city was that of Kabis; the next Tarabnius (Tripoli). Ibn Batiita has stated, that he then passed on to Meslata and Mesurata, and Kasura Suit (or Palaces of Surt). We then passed, says he, the low grounds (which may also mean the *Forest*), and proceeded to the palace of Barsis the devotee, to the Kubbat El Islam, and to the city of Alexandria, where we saw one of its most learned men, the judge Fakhr Oddin El Riki, whose grandfather is said to have been an inhabitant of Rika. This man was exceedingly assiduous in acquiring learning: he travelled to Hejaz, and thence to Alexandria, where he arrived in the evening of the day. He was rather poor, and would not enter the city until he had witnessed some favorable omen. He sat, accordingly, near the gate, until all the persons had gone in, and it was nearly time for closing the gate. The keeper of the gate was irritated at his delay, and said to him ironically, enter Mr. Judge. He replied, yes, judge! if that be God's will. After this he entered one of the colleges, and attended to reading, following the example of others who had attained to eminence, until his name and reputation for modesty and religion reached the ears of the king of Egypt. About this time the judge of Alexandria died. The number of learned men in Alexandria who expected this appointment was large: but of these, the sheikh was one who entertained no expectations of it. The Sultan, however, sent it to him; and he was admitted to the office, which he filled with great integrity and moderation; and hence obtained great fame.

CHAPTER II [Egypt]

ONE of the greatest saints in Alexandria, at this time, was the learned and pious Imam, Borhan Oddin El Aaraj, a man who had the power of working miracles. I one day went in to him, when he said, I perceive that you are fond of travelling into various countries. I said yes; although I had at that time no intention of travelling into very distant parts. He

replied, you must visit my brother Farid Oddin in India, and my brother Rokn Oddin Ibn Zakarya in Sindia, and also my brother Borhan Oddin in China: and, when you see them, present my compliments to them. I was astonished at what he said, and determined with myself to visit those countries: nor did I give up my purpose till I had met all the three mentioned by him, and presented his compliments to them.

Another singular man was the Sheikh Yakut, the Abyssinian, disciple of the Sheikh Abu Abbas El Mursi. This Abu Abbas was the disciple of the servant of God, Abu El Hasan El Shadali, &c. author of the Hizb El Bahr, famous for his piety and miracles. I was told by the Sheikh Yakut, from his preceptor Abu El Abbas El Mursi, that the Sheikh Abu El Hasan El Shadhali performed the pilgrimage annually, making his way through Upper Egypt, and passing over to Mecca, in the month of Rejeb, and so remaining there till the conclusion of the pilgrimage: that he visited the holy tomb, and returned by the great passage to his city. On one of these occasions, and which happened to be the last, he said to his servant, Get together an axe, a casket, and some spice, and whatever is necessary for the interment of a dead body. The servant replied: and why, Sir, should I do this? He rejoined, you shall see Homaitara. Now Homaitara is situated in Upper Egypt; it is a stage in the great desert of Aidhab, in which there is a well of very pernicious and poisonous water. When he had got to Homaitara the Sheikh bathed himself, and had performed two of the prostrations of his prayers, when he died: he was then buried there. Ibn Batuta states that he visited the tomb, and saw upon it an inscription tracing his pedigree up to Hosain the son of Ali.

I heard, continues the Traveler, in Alexandria, by the Sheikh El Salih El Aaibid El Munfik, of the character of Abu Abd Allah El Murshidi, and that he was one of the great interpreting saints secluded in the Minyat of Ibn Murshed : and that he had there a cell, but was without either servant or companion. Here he was daily visited by emirs, viziers, and crowds of other people, whose principal object it was to eat with him. He accordingly save them food, such as they severally wished to have, of victuals, fruit, or sweetmeats: a circumstance which has seldom taken place in any days but his. To him also do the learned come for patents of office, or dismissal. These were his constant and well-known practices. The Sultan of Egypt too, El Malik El Nasir, often visited him in his cell.

I then left Alexandria (says the Traveler) with the intention of visiting this Sheikh (may God bless him), and got to the village of Taruja, then to the city of Damanhur the metropolis of the Delta; then to Fawwah not far from which is the cell of the Sheikh Abu Abd Allah El Murshidi. I went to it and entered, when the Sheikh arose and embraced me. He then brought out victuals and ate with me. After this I slept upon the roof of his cell, and saw in a dream the same night, myself placed on the wings of a great bird, which fled away with me towards the temple at Mecca. He then verged towards Yemen; then towards the east: he then took his course to the south. After this he went far away into the east, and alighted with me safely in the regions of darkness (or arctic regions), where he left me.

I was astonished at this vision, and said to myself, no doubt the Sheikh will interpret it for me, for he is said to do things of this sort. When the morning had arrived, and I was about

to perform my devotions, the Sheikh made me officiate; after this, his usual visitors, consisting of emirs, viziers, and others, made their calls upon him, and took their leave, after each had received a small cake from him.

When the prayer at noon was over he called me, I then told him my dream, and he interpreted it for me. He said, you will perform the pilgrimage, and visit the tomb of the Prophet; you will then traverse the countries of Yemen, Irak, Turkey, and India, and will remain in these some time. In India you will meet with my brother Dilshad, who will save you from a calamity, into which you will happen to fall. He then provided me with some dried cakes and some dirhems [money], and I bade him farewell. Since I left him, I experienced nothing but good fortune in my travels; but never met with a person like him, except my Lord El Wali Mohammed El Mowwalla, in India.

I next came to the city of El Nahrariat, then to El Mohalla El Kobra (or the great station), from this I went to El Barlas, then to Damietta, in which is the cell of the Sheikh Jamal Oddln El Sawi, leader of the [Sufi] sect called Karenders. These are they who shave their chins and eyebrows.

It is said, that the reason which induced the Sheikh to shave off his beard and eyebrows was the following. He was a well made and handsome man; one of the women of Sawah consequently fell in love with him; after this she was constantly sending to the Sheikh, presenting herself to him in the street, and otherwise soliciting his society: this he completely resisted. When she was tired of this, she suborned an old woman to stop him on his way to the mosque, with a sealed letter in her hand. When the Sheikh passed by her she said, Good Sir, can you read? Yes, he replied. She said, this letter has been sent to me by my son ; I wish you would read it for me. He answered, I will. But when she had opened the letter she said, Good Sir, my son has a wife who is in yonder house; could I beg the favor of your reading the letter at the door, so that she may hear ? To this he also assented; but, when he had got through the first door, the old woman closed it, and out came the woman with her slaves, and hung about him. They then took him into an inner apartment, and the mistress began to take liberties with him. When the Sheikh saw that there was no escaping, he said, I will do what you like: shaw me a sleeping room. This she did: he then took in with him some water and a razor which he had, and shaved off his beard and both his eyebrows. He then presented himself to the woman, who, detesting both his person and his deed, ordered him to be driven out of the house. Thus, by divine providence, was his chastity preserved. This appearance he retained ever after; and every one who embraced his opinions also submitted to the shaving off of his beard and both his eyebrows.

It is also said of the Sheikh Jamal Oddin, that after he had gone to Damietta, he constantly attended the burial-grounds of that place. There was at that time in Damietta a judge, known by the surname of Ibn Omaid, who, attending one day at the funeral of one of the nobles, saw the Sheikh in the burial-ground, and said to him, you are a beastly old fellow. He replied, And you are a foolish judge, who can pass with your beast among the tombs, and know at the same time, that the respect due to a dead man, is just as great as that due to a living one. The judge replied, worse than this is your shaving off your beard.

The Sheikh said, mark me: he then rubbed a little alcohol on his eye-brows, and lifting up his head, presented a great black beard, which very much astonished the judge and those with him, so that the judge descended from his mule. The Sheikh applied the alcohol the second time, and, lifting up his head, exhibited a beautiful white beard. He then applied the alcohol the third time; and, when he lifted up his head, his face was beardless as before. The judge then kissed his hand, became his disciple, and building a handsome cell for him, became his companion for the rest of his life. After a while the Sheikh died, and was buried in the cell; and when the judge died, he was buried, as it had been expressed in his will, in the door-way of the cell, so that every one who should visit the tomb of the Sheikh, would have to pass over his grave.

I then proceeded from this place to the city of Fariskur, then to Ashmun El Romman, then to the city of Samanud, then to Misr (Cairo), the principal city of its district. The Nile, which runs through this country, excels all other rivers in the sweetness of its taste, the extent of its progress, and the greatness of the benefits it confers. It is one of the five great rivers of the world, which are, itself, the Euphrates, the Tigris, the Sihun, the Jaiuin (or Gihon). Five other rivers too maybe compared with them, namely, the river of Sindia, which is called the Panjab (or five waters); the river of India, which is called the Gung (or Ganges), to which the Indians perform their pilgrimages, and into which they throw the ashes of their dead when burnt: they say it descends from Paradise; also the river "Jim (or Jumna): the river Athil (Volga) in the desert of Kifjak, and the river Sarv in Tartary, upon the bank of which is the city of Khan Balik, and which flows from that place to El Khansa, and thence to the city of Zaitim in China, of which we shall give accounts in their proper places. The course of the Nile, moreover, is in a direction from the south to the north, contrary to that of all other rivers.

When I entered Egypt the reigning prince was El Maiik El Nasir Mohammed Ibn El Malik El Mansur Kalawun. The learned men then in Egypt were, Shams Oddin El Isphahani, the first man in the world in metaphysics; Rokn Oddin Ibn El Karia, one of the leaders in the same science; and the Sheikh Athir Oddin Abu Haian of Granada, the greatest grammarian.

CHAPTER IV [Syria]

AFTER this I arrived at Baibis, then at El Salihia. From this place I entered the sands (Desert), in which are the stages El Sawada, El Warid, Katia, El Matllab, El Aarish, El Kharuba, and Rafaj. At each of these there is an inn, which they call El khan. Here the travelers put up with their beasts: here are also watering camels, as well as shops, so that a traveler may purchase whatever he may want either for himself or his beast.

I next arrived at 'Gaza, and from thence proceeded to the city of El Khalil Ibrahim (*Abraham the friend*). In the mosque of this place is the holy cave, and in this are the tombs of Abraham, Isaac, and Jacob, with those of their wives. This cave I visited. As to the truth of these being the graves of those persons, the following is an extract made by me, from the work of Ali Ibn Jaafar El Razi, entitled El Musfir Lilkulub, on the true position of the graves of Abraham, Isaac, and Jacob; and which rests on a tradition from

Abu Horaira, who has said, It was related by the prophet, that when he was on his night journey to Jerusalem, Gabriel took him by the grave of Abraham and said, descend and perform two prostrations, for here is the tomb of Abraham thy father. He then took him by Bethlehem and said, perform two prostrations, for here was born thy brother Jesus. He then went on with him to El Sakhrat, and so on, as recorded in the tradition.

In the city of El Khalil was the aged saint and Imam, Borhan Oddin El Jaabari, him I asked respecting the truth of the grave of Abraham being there. He answered, Every learned man I have met with has considered it as the fact, that these three graves are the graves of Abraham, Isaac, and Jacob: and that the three graves opposite to them are those of their wives; nor does any one, continued he, think of contradicting accounts so generally received from the ancients, but the heretics.

CHAPTER VI [Iraq]

WHEN things were ready, the Syrian pilgrims proceeded on their pilgrimage, and I myself with them, with the same intention. This turned out well; for, thank God, I duly performed the pilgrimage; and, then proceeded with the pilgrims of Irak [Iraq] to the tomb of the prophet at Medina. After three (days) we descended into the valley of El Arus. We then entered the territory of 'Nejd, and proceeded on in it till we came to El Kadisia the place in which the remarkable event happened, by which the fire-worship of Persia was extinguished, and the interest of Islamism advanced. This was, at that time, a great city, but it is now only a small village. We next proceeded to the city of 'Meshhed Ali, where the grave of Ali is thought to be. It is a handsome place and well peopled; all the inhabitants, however, are of the Rafiza (or Shiah) sect. There is no governor here, except a sort of tribune. The inhabitants consist chiefly of rich and brave merchants, About the gardens are plastered walls adorned with paintings, and within them are carpets, couches, and lamps of gold and silver. Within the city is a large treasury kept by the tribune, which arises from the votive offerings brought from different parts: for when any one happens to be ill, or to suffer under any infirmity, he will make a vow, and thence receive relief. The garden is also famous for its miracles; and hence it is believed that the grave of Ali is there. Of these miracles, the "night of revival" is one: for, on the 17th day of the month Rejeb, cripples come from the different parts of Fars [Persia] Room [Byzantium], Khurasan, Irak, and other places, assemble in companies from twenty to thirty in number. They are placed over the grave soon after sunset. People then, some praying, others reciting the Koran, and others prostrating themselves, wait expecting their recovery and rising, when, about night, they all get up sound and well. This is a matter well known among them: I heard it from creditable persons, but was not present at one of these nights. I saw, however, several such afflicted persons, who had not yet received, but were looking forwards for, the advantages of this "night of revival."

I next arrived at Basra, and proceeded on with the Badawin [Bedouin] Arabs of Khafaja, for there is no travelling in these parts, except with them. We next came to Khawarnak, the ancient residence of El Nooman Ibn Mondhor, whose progenitors were kings of the tribe Beni Ma El Sama, (sons of heavenly seed). There are still traces of his palace to be seen. It is situated in a spacious plain, and upon a river derived from the Euphrates. We

left this place, and came next to the city of Wasit. It is surrounded by an extensive tract of country, and abounds with gardens and plantations. Its inhabitants are the best of all Irak. From this place I set out to visit the tomb of El Wall El Aarif, my Lord Ahmed of Rephaa, which is situated in a village called Om Obaida. at the distance of a day from Wasit. At this place I arrived, and found that the grandson of the Sheikh, upon whom the dignity of Sheikh had also devolved, had come thither before me for the same purpose. He was also named Sheikh Ahmed, and held the dignity of his grandfather, which he exercised in the cell formerly occupied by him. In the afternoon, and after the reading of the Koran, the religious attached to the cell got together a great quantity of wood, to which they set fire: they then walked into it, some eating it, others rolling in it, and others trampling upon it, till they had entirely extinguished it. Such is the sect called El Rephaia, and this the custom by which they are particularized. Some of them too will take great serpents in their teeth and bite the head off. It happened that, when I was in a certain part of India, there came to me a company of the religious of the Hydaria sect, having in their hands and about their necks iron chains. Their leader was a black of a filthy color. They requested me to solicit the governor of the place to bring them some wood to which they may set fire, and then sing and walk into it. I did so, and he brought them ten bundles; they then set fire to it, and commencing their song, went into it: nor did they cease dancing and rolling about in it until they had extinguished it. The leader then asked me for a shirt, I gave him a very fine one, which he put on, and then proceeded to roll about in the fire, and to strike it with his sleeves, until he had put it out. He then brought me the shirt, upon which the fire had not made the least impression. At this I very much wondered.

After visiting this Sheikh I proceeded to Basra, a place much abounding' with palms. The inhabitants are so friendly to strangers that a traveler has, "nothing to fear among; them. We have here the mosque of Ali, in which prayers are said every Friday: it is then closed till the next. Tin's wan formerly in the middle of the town; but is situated two miles from its present population. In this is the Koran which Othman had sent (for the use of the inhabitants), and in which he was reading when he was killed. The marks of his blood are still visible in the words *فسيكفيمك الله* &c. I then went on board a Sambuk (Turkish Senbuki) which is a small boat, and proceeded to El Oballa, which was once a large city, but is now only a village; which, with its gardens about it, is about ten miles from Basra. I then sailed from El Oballa in an arm of the Persian gulf, and arrived the next morning at Abbadan, which is a village situated in a salt marsh. It was my intention to have gone to Baghdad; but a person at Basra advised me to go on to the country of El Lar, then to Irak El Ajam, then to Arabian Irak: and I did so. I then proceeded from Abbadan by sea; and after four days, arrived at the city of Magun (or Magul, of the quantity Fa-ul, with the g pronounced hard). This is a small town on the Persian gulf. I passed from this by land, during a journey of three days, through a plain inhabited by Kurds, and came to the city of Ramin, a beautiful place abounding with fruit and rivers. I then proceeded on through a plain, in which were villages of the Kurds, and in three days arrived at the city of Tostar, which is at the extremity of this plain. On the first of the mountains there is a large and beautiful city, abounding with fruits and rivers, surrounded by a river, known by the name of El Azrak the blue. This river is wonderfully clear, and is cold in the summer season.

CHAPTER VII [Persia]

I THEN travelled for three days over high mountains, and found in every stage, in these countries, a cell with food for the accommodation of travelers. I then came to the city of Idhaj, which belongs to the Sultan Atabek Afrasiab. With these people the word Atabek means any one governing a district. The country is called El Lur. It abounds with high mountains and has roads cut in the rocks. The extent in length is seventeen days journey; in breadth ten. Its king sends presents to the king of Irak, and sometimes comes to see him. In every one of the stations in this country, there are cells provided for the religious, enquirers, and travelers: and, for every one who arrives, there are bread, flesh, and sweetmeats: I travelled for ten days in this country over high mountains, with ten other religious, one of whom was a priest, another a moazin (a person who calls the people to prayers), and two professed readers of the Koran. The Sultan sent me a present, containing money for travelling expenses, both for myself and my companions. Having finished the districts belonging to this king on the tenth day, we entered those of Ispahan, and arrived at the city of Ushtorkan: after this at Fairuzan, the name of which had been Tashma Fimz : and then at Ispahan, one of the cities of Irak El Ajain. This is a large and handsome city: I remained in it some days. I then set out for Shiraz, between which and Ispahan there are twenty stations, with the intention of visiting the Sheikh Majd Oddin, at that place. In my journey, I passed by the towns of Kalil and Yezd Khas, the latter of which is small, and arrived at Shiraz. It is an extensive, and well built city, though inferior to Damascus, in the beauty of its streets, gardens, and waters. The inhabitants are people of integrity, religion, and virtue, particularly the women. For my own part, I had no other object than that of visiting the Sheikh Majd Oddin the paragon of saints and worker of miracles. I came accordingly to the college called El Majdia, which had been founded by him. He was then judge of the city; but, on account of his age, the duties of the office were discharged by his brother's sons. I waited on him. When he came out, he showed me great kindness, and, embracing me, asked me about different places: to which I gave suitable answers. I was then taken into his college. The Sheikh is much honored by the Emirs of these parts, insomuch, that when they enter his company, they take hold of both their ears, a ceremony of respect paid only to the king. They, therefore, pay him the respect due to their king. The reason of this is, that when the king of Irak, Mohammed Khuda Banda, received Islamism, he had a favorite of the Rafiza (followers of Ali, or Shi'ites), named Jamal Ibn Mutahhar, who induced him to join the Shiah sect, which he willingly did. The king then wrote to Baghdad, Shiraz, and other places, inviting them to be of this sect. The people of Bagdad and Shiraz, however, refused to do so, and continued to be of the sect of the Sonae [Sunni]. He



then commanded the judges of these districts to be brought to him : and the first who arrived was this of Shiraz. The king ordered him to be thrown to some great dogs which he had, and which were kept with chains about their necks, for the purpose of tearing to pieces any one, with whom the Sultan should happen to be angry. When, therefore, the Kazi Majd Oddin was thrown to the dogs, they came, and looking upon him, began to wag their tails, making no onset upon him, nor, in any way molesting him. This was told to the Sultan Khuda Banda, who came running to him in a great fright. He then kissed his hands, and stripping off all his own robes put them upon the Sheikh. He then took him by the hand, and led him to his mansion. This, therefore, became the source of great dignity, to the Sheikh, his children, and to all belonging to him: which is the case with every one, upon whom the Sultan puts all his robes. The king then gave up the Shiah sect, and became a Sonnee, and to the Sheikh he gave a hundred villages in the district of Shiraz. Thus both the king and his courtiers bestowed the greatest honors upon the Sheikh and upon his successors. I also visited this Sheikh after my return from India, in the year 748 of the Hejira (A.D. 1347); and, for this purpose, I travelled a distance of five and thirty days. I once saw the Sultan of Shiraz Abu Is-hak holding his ears before him, by way of respect. The Sultan of Shiraz, on my first arrival at that place, was Mohammed Abu Is-hak Ibn Shah Yanju. He was one of the best of princes. His father Shah Yanju was governor of Shiraz, under the King of Irak: but when he died, the government was put into the hands of another. When, however, the King of Irak died, and left no issue, each of the governors assumed the government of the district over which he had been placed: and, in this way, the government of Shiraz, &c came under the control of Abu Is-hak. He was a man much beloved on account of his courage and good conduct; and possessed a territory of a month and a half's journey, with an army of fifty thousand men.

In liberality Abu Is-hak imitated the king of India: for, on one occasion, he gave to a person, who had come before him, the sum of seventy thousand dinars. No one, however, can be compared to the king of India: for he gave sums equal to this many times in the same day, particularly to those who come from the parts of Khorasan. He once said to one of his courtiers, Go into the treasury and bring as much gold as you can carry at once. The courtier filled thirteen purses with gold; and, tying them on his shoulders, attempted to go out, but fell through the weight of the purses. The king then commanded him to take and weigh it, which he did, and found it to be thirteen maunds of Dehli, the maund of Dehli being equal to five and twenty rats of Egypt. On another occasion, he placed one of his Emirs, namely, Sharf Ul Mulk Emir Bakht of Khorasan, in a pair of scales, putting gold in the opposite part, till the gold preponderated. He then gave him the gold and said, give alms out of this for your own salvation. He also appointed to the theologian and collector of traditions, Abd El Aziz El Ardabili, for his daily expenses, the sum of one hundred dinars of silver: five and twenty of which are equal to the golden dinar. Upon one occasion the above mentioned Sheikh entered into the presence of the king, who rose; and, having kissed his feet, poured upon his head with his own hand a vessel full of gold, and said, both the gold and the vessel, which is gold, are thine.

The most famous meshhed [mosque] of Shiraz is that of Ahmed Ibn Musa, the brother of El Riza, which is indeed held in the highest estimation. In this is the tomb of the Imam El Kotb El Wali Abu Abd Allah Ibn Khatif, who is the great exemplar of all the region of Fars. This Abu Abd Allah is the person, who made known the way from India to the mountain of Serendib, and who wandered about the mountains in the island of Ceylon. Of his miracles, his entering Ceylon, and wandering over its mountains in company with about thirty fakeers [holy ascetics] is one: for when these persons were all suffering: from extreme hunger, and had consulted the Sheikh on the necessity of slaughtering and eating an elephant, he positively refused and forbade the act. They, nevertheless, impelled as they were by hunger, transgressed his commands, and killed a small elephant, which they ate. The Sheikh, however, refused to partake. When they had all gone to sleep, the elephants came in a body, and smelling one of them, put him to death. They then came to the Sheikh, and smelled him, but did him no injury. One of them, however, wrapped his trunk about him, and lifting him on his back, carried him off to some houses. When the people saw him, they were much astonished. The elephant then put him down and walked off. The infidels were much delighted with the Sheikh, treated him very kindly, and took him to their king. The king gave credit to his story, and treated him with the greatest kindness and respect. When I entered Ceylon I found them still infidels, although they had given great credit to the Sheikh- They also very much honor the Moslem Fakeers, taking them to their houses and feeding them, contrary to the practice of the infidels of India; for they neither eat with a Moslem, nor suffer him to come near them.

I then left Shiraz intending to make Kazerun, situated at the distance of two days journey, in order to visit the tomb of the Sheikh Abu Is-hak El Kazeruni. This Sheikh is held high in esteem both in India and China: and even the sailors, when laboring under adverse winds, make great vows to him, which they pay to the servants of his cell, as soon as they get safely to shore. I accordingly visited the tomb of the Sheikh.

I then left Kazerun and went to the city El Zaidain (the city of the two Zaid). It was so called, because Zaid Ibn Thabet and Zaid Ibn Arkam, two of the companions of the prophet, were buried there. I then went to El Huwaiza, a small town inhabited by Persians, between which and Basra is the distance of four days: but from Kufa, that of five. From this place I went to Kufa through a desert, in which water was only to be found at one of its stages. This is one of the mother cities of Irak: but, it is now very much in ruins. In the mosque is the oratory, in which Ali was killed by the vile Ibn Moljim. In the back part of the mosque, is the place in which Noah is said to have grown warm from the oven in the time of the deluge.

CHAPTER IX [Yemen-Zanzibar-Yemen]

AT this time, that is, in the year 729 (A.D. 1328), prayer was made, during the sermon, for the King of Irak Abu Said, and after that for El Melik El Nasir. I remained there during the third year also, and then left Mecca with the intention of visiting Yemen. I arrived accordingly at Judda. From this place I went with a company of merchants who were going to Yemen; but, as *the* wind changed upon us, we put into the island of Sawakin, the Sultan of which was El Sharif Zaid Ibn Abu Nomma, son of the Emir of Mecca. Sawakin

fell to him on the part of the Beja, who were nearly related to him, and from whom he had an army attending upon him. From Sawakin I set out for Yemen with the merchants, and came to Hali, a large and handsomely built city. The inhabitants are aboriginal Arabs, governed by the Sultan Aamir Ibn Dhuwaib of the tribe Beni Kenana. He is one of the most elegant, generous, and poetical geniuses (of his time); he took me with him and entertained me very hospitably for some days. From this place I travelled with the merchants to the town of Sarja, a small place inhabited by merchants of Yemen, a liberal and hospitable people. From this place I went to the city of Zabid, where I arrived in two days. This is one of the primary cities of Yemen; it is large and handsome, and abounding with every commodity. The inhabitants are generous, well-informed, and religious. In its environs the village of Ghasana is the grave of El Wali El Salih Ahmed Ibn El Ojail El Yemeni. The doctors of Zabid told me of one of his miracles, which was this: The doctors and great people of the Zaidia sect once came to his cell. The Sheikh sat without the cell, and received and returned their salutations. At length a question arose on the subject of predestination; the Zaidia affirming, that there was no such thing, and that every man was the author of his own actions. The Sheikh replied: If the matter be as you say it is, get up from the place where you are now sitting. They all endeavored to rise, but not one of them could do so. The Sheikh left them in this situation, and went into his cell. They accordingly remained in this state, subject to the burning rays of the sun and lamenting their sad condition, till after sunset, when some of the Sheikh's companions going in to him told him, that the people had repented and turned from their corrupt creed. He then came out to them; and, taking them by the hand, joined them in their conversion to the truth, and dereliction of error. They arose and entered the cell, where he hospitably entertained them, and sent them home. I went to the village in order to visit the grave of the Sheikh, which I did, and met his son El Khashia Ismail, who entertained me very hospitably I then went to Jabala, which is a small town; and from that to the city of Tiazz, the residence of the king of Yemen. This is one of the most beautiful and extensive cities of Yemen. The Sultan of this place was El Malik El Mojahid Nur Odden Ali, son of the Sultan El Mawayyid Daud, son of Rasul, (*sent or commissioned*). The grandfather of these sultans was called *Rasul*, because one of the Caliphs of the house of Abbas [the Abbasid Dynasty] had *sent or commissioned* him as the Emir of Yemen, after which his descendants kept possession of his government. I was introduced to the king with the Kazi of the place. Their custom in saluting their king is this: any person coming before him, first places his fore-finger on the ground, and then, putting it on his head, says, "May God perpetuate thy power." I was received very courteously, and then invited to a banquet.

After this I travelled to the city of Senaa, the capital of Yemen. It is a large and well-built city. From this place I went to the city of Aden, which is situated on the sea-shore. This is a large city, but without either seed, water, or tree. They have, however, reservoirs, in which they collect the rain-water for drinking. Some rich merchants reside here: and vessels from India occasionally arrive here. The inhabitants are modest and religious. I then went from Aden by sea, and after four days came to the city of Zaila. This is a city of the Berbers, a people of Sudan, of the Shafia sect. Their country is a desert of two months' extent. The first part is termed Zaila, the last Makdashu [Mogadishu?]. The greatest part of the inhabitants of Zaila, however, are of the Rafiza

sect. Their food is, for the most part, camel's flesh and fish. The stench of the country is extreme, as is also its filth, from the stink of the fish, and the blood of camels which are slaughtered in its streets. I then proceeded by sea for fifteen days, and came to Makdashu, which is an exceedingly large city. The custom here is, that whenever any ships approach, the young men of the city come out, and each one addressing himself to a merchant, becomes his host. If there be a theologian or a noble on board, he takes up his residence with the Kazi. When it was heard that I was there, the Kazi came with his students to the beach: and I took up my abode with him. He then took me to the Sultan, whom they style *Sheikh*. Their custom is, that a noble or a theologian, must be presented to the Sultan, before he takes up his abode in the city. When, therefore, the Kazi came to the palace, one of the King's servants met him. The Kazi was then Borhan Oddin El Misri (of Egypt), and to him he mentioned my having come. The servant then went to the Sultan, and informed him: but soon returned to us with a basket of vegetables, and some fawfel nut. These he divided among us, and then presented us with rose-water; which is the greatest honor done among them to any one. He then said: It is the command of the King, that this person should reside in the student's house. The Kazi then took me by the hand, and conducted me to it. It was near the palace, was spread with carpets, and prepared for a feast. The servants then brought meats from the palace.

Their meat is generally rice roasted with oil, and placed in a large wooden dish. Over this they place a large dish of elkushan, which consists of flesh, fish, fowl, and vegetables. They also roast the fruit of the plantain, and afterwards boil it in new milk: they then put it on a dish, and the curdled milk on another. They also put on dishes, some of preserved lemon, bunches of preserved pepper-pods salted and pickled, as also grapes, which are not unlike apples, except that they have stones. These, when boiled, become sweet like fruit in general, but are crude before this: they are preserved by being salted and pickled. In the same [manner they use the green ginger. When, therefore, they eat the rice, eat after it these salts and pickles. The people of Makdashu are very corpulent: they are enormous eaters, one of them eating as much as t congregation ought to do.

The Sultan then sent for me and for each of my companions a dress; lifter which I was presented to him. Their custom in giving a salute is the same with that among the kings of Yemen. I remained some days the King's guest, and then set out for the country of the Zenuj, [black Africans] proceeding along the sea-shore. I then went on board a vessel and sailed to the island of Mambasa [Mombasa] which is large, abounding with the banana, the lemon, and the citron. They also have a fruit which they call the jammoon (jambu). It is like the olive with a stone except that this fruit is exceedingly sweet. There is no grain in this island; what they have is brought to them from other places. The people are generally religious, chaste, and honest, land are of the sect of Shafia. After lodging there one night, I set out, by sea, for the city of Kulwa, which is large, and consists of wooden houses. The greater part of the inhabitants are Zenuj of the sect of Shafia, of religious and peaceful habits. The king of this place, at the I time I entered it, was Abu El Mozaffir Hasan, a person who had obtained great victories over the countries of the infidel Zenuj. He gave much away in alms. The greatest gift bestowed by the people of these countries is ivory, which is the elephant's tooth: they seldom give gold. I then proceeded to the city of Zafar by sea: this is the farthest city of Yemen, and

situated on the shore of the Indian sea. From this place they carry horses to India; and when the wind is fair they pass from it to the Indian shores in a full month. Between Zafar and Aden, by land, is the distance of a month; but between it and Hadramaut that of sixteen days; and between it and Amman twenty days. This city of Zafar stands alone in a large plain, in which there is no other village or governed district. It is a filthy place, and full of flies on account of the great quantity of fish and dates which are sold there. They feed their beasts and flocks also with fish, a custom witnessed by me no where else. Their money is made of copper and tin: they bathe several times in the day on account of the heat of their country. Their diseases are generally the elephantiasis and hernia. The greatest wonder among them is, that they injure no one unless he have previously injured them. Many kings have attempted their country, but have been forced to return, with the effects of their devices upon their own necks. At the distance of half a day from this place is the city of El Ahkaf, the residence of the people of Aad. In this city there are many gardens, in which there is the large and sweet fruit of the banana, the seed of one of which will weigh ten ounces. There is also the betel-tree, and that of the cocoa-nut, which are gene-found no where else except in India, and to those of India may these be compared. I shall now describe both. With respect to the betel-leaf its tree is supported just as that of unripe grapes generally is; they prop it up with reeds. It is planted near the cocoa-nut, and is sometimes supported by it. The betel-tree produces no fruit, but is reared merely for its leaf, which is like the leaf of the thorn, and the smallest are the best. These leaves are plucked daily. The people of India esteem it very highly, for whenever any one of them receives a visit from another, the present made is five of these leaves, which is thought to be very splendid, particularly if the donor happen to be one of the nobles. This gift is esteemed among them as being much more valuable than that of gold or silver. Its is as follows: A grain of fawfel (which is in some respects like a nutmeg) is first taken and broken into small pieces: it is then put into the mouth and chewed. A leaf of the betel is then taken, and when sprinkled with a little quick lime is put into the mouth and chewed with the fawfel. Its properties are to sweeten the breath, help the digestion, and to obviate the danger incident to drinking water on an empty stomach : it also elevates the spirits and stimulates to venery [sexual intercourse].

As to the cocoanut, it is the same with the Indian nut. The tree is very rare and valuable. It is something like the palm. The nut is like a man's head; for it has something like two eyes and a mouth; and within, when green, is like the brains. Upon it too is a fiber like hair. From this they make cords with which they sew their vessels together, instead of iron nails. They also make great ropes for their anchors out of it.

The properties of this nut are, to nourish and quickly to fatten the body, —to make the face red, and greatly to stimulate to venery. Milk, oil olive, and honey, are also made out of it. They make the honey thus: having cut off the tendril on which the fruit would be formed, leaving it, however, about the length of two fingers, they then suspend a larger or smaller pot to it, and into this a kind of water drops, which they collect morning and evening. They then expose it to the fire, just as they do dried grapes, and it becomes stiff, and exceedingly sweet, honey: out of this they make sweetmeats. As to the making of milk, they open a side of the nut, take out the whole of the inside with a knife, and put it on a plate. This they macerate well in water. It then becomes milk, both as to taste and

color: and is eaten as such. The oil-olive is thus made: When the nut is ripe and has fallen from the tree, they peel off the bark and cut it into pieces; it is then placed in the sun, and when it is withered they heat it in a pot, and having extracted its oil, eat it with their breakfast and other meals. The Sultan of Zafar is El Malik El Mogith, uncle's son to the King of Yemen.

Leaving Zafar, I proceeded by sea towards Amman, and on the second day put into the port of Hasik; where many Arab fishermen reside. We have here the incense tree. This tree has a thin leaf, which when scarified produces a fluid like milk: this turns into gum, and is then called loban, or frankincense. The houses are built with the bones of fish, and are covered with the skins of camels.

Leaving this place, we arrived in four days at the mountain of Lomaan, which stands in the middle of the sea. On the top of it is a strong edifice of stone, and on the outside of this there is a reservoir for the rain-water.

After two days I arrived at the island of Tair, in which there is not a house: it abounds with such birds as the sparrow. After this I came to a large island, in which the inhabitants have nothing to eat but fish. I then arrived at the city of Kulhat, which is situated on the top of a mountain. The inhabitants are Arabs, whose language is far from elegant, land who are, for the most part, schismatics. This, however, they keep secret, because they are subject to the King of Hormuz, who is of the Sunni sect.

I then set out for the country of Amman, and after six days' journey through a desert, arrived there on the seventh. It abounds with trees, rivers, gardens, with palms, and various fruit trees. I entered one of the principal cities of these parts, which is Nazwa. This is situated on a hill, and abounds with gardens and water. The inhabitants are schismatics of the Ibazia sect. They fall in with the opinions of the base Ibn Moljam, and say, that he is the saint who shall put an end to error. They also allow the Caliphates of Abu Baker and Omar, but deny those of Othman and Ali. Their wives are most base; yet, without denying this, they express nothing like jealousy on the subject.

The Sultan of Amman is an Arab of the tribe of El Azd, named Abu Mohammed Ibn Nahban; but Abu Mohammed is with them a general title, given to any ruler, just as Atabek, and other titles are, to Sultans of other places. The inhabitants eat the flesh of the domestic ass, which is sold in the streets, and which they say is lawful.

CHAPTER XII [Central Asian Steppes]

I THEN went on to the city of Sanub, which is large, and belongs to the governor of Kastamunia, Soleiman Badshaw. I remained here some time. Leaving this place I proceeded by sea for the city of El Kirarn (Crim), but suffered considerable distress in the voyage, and was very near being I drowned. We arrived, however, at length, at the port of El Kirash, which belongs to the desert country of Kifjak. This desert is green and productive : it has, however, neither tree, mountain, hill, nor wood in it. The inhabitants burn dung. They travel over this desert upon a cart, which they call Araba. The journey is

one of six months ; the extent of three of which belongs to the Sultan Mohammed Uzbek Khan; that of three more to the infidels. I hired one of these carts for my journey from the port of Kirash to the city of El Kafa, which belongs to Mohammed Uzbek. The greater part of the inhabitants are Christians, living under his protection. From this place I travelled in a cart to the city of El Kiram, which is one of the large and beautiful cities of the districts of the Sultan Mohammed Uzbek Khan. From this place I proceeded, upon a cart which I had hired, to the city of El Sarai, the residence of Mohammed Uzbek. The peculiarity of this desert is, that its herbs serve for fodder for their beasts: and on this account their cattle are numerous. They have neither feeders nor keepers, which arises from the severity of their laws against theft, which are these: When any one is convicted of having stolen a beast, he is compelled to return it with nine others of equal value. But, if this is not in his power, his children are taken. If, however, he have no children, he is himself slaughtered just like a sheep.

After several days' journey I arrived at Azak, which is a small town situated on the sea-shore. In it resides an Emir on the part of the Sultan Mohammed, who treated us with great respect and hospitality. From this place I proceeded to the city of El Majar, which is a large and handsome place. The Turkish women of these parts are very highly respected, particularly the wives of the nobles and kings. These women are religious, and prone to almsgiving and other good works. They go unveiled, however, with their faces quite exposed.

I next set out for the camp of the Sultan, which was then in a place called Bish Tag, or *Five Mountains*, and arrived at a station to which the Sultan with his retinue had just come before us: at this place, which is termed the urdu, or camp, we arrived on the first of the month Ramadan. Here we witnessed a moving city, with its streets, mosques, and cooking-houses, the smoke of which ascended as they moved along. When, however, they halted, all these became stationary. This Sultan Mohammed Uzbek is very powerful, enjoys extensive rule, and is a subduer of the infidels. He is one of the seven great kings of the world ; which are, the Sultan of the West, the Sultan of Egypt and Syria, the Sultan of the two Iraks, the Sultan of the Turks Uzbek, the Sultan of Turkistan and Mawara El Nahar, the Sultan of India, and the Sultan of China.

It is a custom with Mohammed Uzbek to sit after prayer on the Friday, under an alcove called the "golden alcove," which is very much ornamented : he has a throne in the middle of it, overlaid with silver plate, which is gilded and set with jewels. The Sultan sits upon the throne; his four wives, some at his right hand, others at his left, sitting also upon the throne. Beneath the throne stand his two sons, one on his right, the other on his left; before him sits his daughter. Whenever one of these wives enters, he arises, and taking her by the hand, puts her into her place upon the throne. Thus they are exposed to the sight of all, without so much as a veil. After this, come in the great Emirs, for whom chairs are placed on the right and left, and on these they sit. Before the King stand the princes, who are the sons of his uncle, brothers, and near kinsmen. In front of these, and near the door, stand the sons of the great Emirs ; and behind these, the general officers of the army. People then enter, according to their rank; and saluting the King, return and take their seats at a distance. When, however, the evening prayer

is over, the supreme consort, who is Queen, returns; the rest follow, each with their attendant beautiful slaves. The women, who are separated on account of any uncleanness, are seated upon horses; before their carriages are cavalry, behind them beautiful Mamluks [slave soldiers]. Upon this day I was presented to the Sultan, who received me very graciously, and afterwards sent me some sheep and a horse, with a leathern bag of *kimiz*, which is the milk of a mare; and very much valued among them as a beverage.

The wives of this King are highly honored. Each one has a mansion for herself, her followers, and servants. When the Sultan wishes to visit one of them, he sends word, and preparation is made. One of these wives is a daughter of Takfur, the Emperor of Constantinople. I had already visited each of them, and on this account the Sultan received me: this is a custom among them; and whoever fails in observing it, suffers the imputation of a breach of politeness.

I had formerly heard of the city of Bulgar, and hence I had conceived a desire to see it; and to observe, whether what had been related of it, as to the extremity of the shortness of its nights, and again of its days, in the opposite season of the year, were true or not. There was, however, between that place, and the camp of the Sultan, a distance of ten days. I requested the Sultan, therefore, that he would appoint some one who would bring me thither and back, which he granted.

When, therefore, I was saying the prayer of sunset, in that place, which happened in the month of Ramadan, I hasted, nevertheless the time for evening prayer came on, which I went hastily through. I then said that of 'midnight, as well as that termed *El Witr*; but was overtaken by the dawn. In the same manner also is the day shortened in this place, in the opposite season of the year. I remained here three days, and then returned to the King.

In Bulgar, I was told of the land of darkness, and certainly had a great desire to go to it from that place. The distance, however, was that of forty days. I was diverted, therefore, from the undertaking, both on account of its great danger, and the little good to be derived from it. I was told that there was no travelling thither except upon little sledges, which are drawn by large dogs; and, that during the whole of the journey, the roads are covered with ice, upon which neither the feet of man, nor the hoofs of beast, can take any hold. These dogs, however, have nails by which their feet take firm hold on the ice. No one enters these parts except powerful merchants, each of whom has perhaps a hundred of such sledges as these, which they load with provisions, drinks, and wood: for there we have neither trees, stones, nor houses. The guide in this country is the dog, who has gone the journey several times, the price of which will amount to about a thousand dinars. The sledge is harnessed to his neck, and with him three other dogs are joined, but of which he is the leader. The others then follow him with the sledge, and when he stops they stop. The master never strikes or reprimands this dog; and when he proceeds to a meal, the dogs are fed first: for if this were not done, they would become enraged, and perhaps run away and leave their master to perish. When the travelers have completed their forty days or stages through this desert, they arrive at the land of darkness; and each man, leaving what he has brought with him, goes back to his appointed station. On the morrow they

return to look for their goods, and find, instead of them, sable, ermine, and the fur of the sinjab[?]. If then the merchant likes what he finds, he takes it away; if not, he leaves it, and more is added to it: upon some occasions, however, these people will take back their own goods, and leave those of the merchant's. In this way is their buying and selling carried on; for the merchants know not whether it is with mankind or demons that they have to do; no one being seen during the transaction. It is one of the properties of these firs, that no vermin ever enters them.

I returned to the camp of the Sultan on the 28th of Ramadan; and, after that, travelled with him to the city of Astrachan [Astrakhan], which is one of his cities. It is situated on the banks of the river Athal, [the Volga] which is one of the great rivers of the world. At this place the Sultan resides during the very cold weather; and when this river, as well as the adjoining waters, are frozen, the King orders the people of the country to bring thousands of bundles of hay, which they do, and then place it upon the ice, and upon this they travel.

When the King had arrived at Astrachan, one of his wives, who was daughter to the Emperor of Constantinople, and then big with child, requested to be allowed to visit her father, with whom it was her intention to leave her child and then to return : this he granted. I then requested to be permitted to go with her, that I may see Constantinople ; and was refused, on account of some fears which he entertained respecting me. I flattered him, however, telling him that I should never appear before her but as his servant and guest, and that he need entertain no fear whatsoever. After this he gave me permission, and I accordingly took my leave. He gave me fifteen hundred dinars, a dress of honor, and several horses. Each of his ladies also gave me some pieces of bullion silver, which they call El Suwam, as did also his sons and daughters.

I set out accordingly on the 10th of the month Shawal, in company with the royal consort Bailun, daughter to the Emperor of Constantinople. The Sultan accompanied us through the first stage, in order to encourage her, and then returned. The Queen was attended in her journey by five thousand of the King's army, about five hundred of which were cavalry, as her servants and followers. In this manner we arrived at Ukak, which is a moderately sized town hut excessively cold. Between this place and El Sarai which belongs to the Sultan, there is a distance of ten days. At the distance of one day from this place are the mountains of the Russians, who are Christians, with red hair and blue eyes, an ugly and perfidious people. They have silver mines : and from their country is the suwam, *i. e.* the pieces of silver bullion brought. With these they buy and sell, each piece weighing five ounces. After ten days' journey from this place we arrived at the city of Sudak, of which is one of the cities of the desert of Kifjak, and situated on the sea-shore. After this we arrived at a city known by the name of Baba Saltuk. Saltuk, they say, was a diviner. This is the last district (in this direction) belonging to the Turks ; between which, however, and the districts of Room, is a distance of eighteen days, eight of which are over an uninhabited desert without water : but as we entered it during the cold season, we did not want much water.

CHAPTER XIII [Byzantium-Afghanistan]

On the occasion of my preparing to enter this desert, I presented myself before the Queen, and paid my respects to her both in the morning and evening. She received me very graciously, and sent to me a good part of every present which then came to her. I then made known to her my want of some horses: and she ordered fifteen to be given to me. After this we arrived at the fortress of Mahtuli which is the first in the districts belonging to Room, but between which and Constantinople is a distance of two and twenty days.

Before this time, the news of her approach had reached her father, who sent out ladies and nurses to meet her at this fortress, with a large array. From this place to Constantinople they travel with horses and mules only, on account of the unevenness of the roads; she, therefore, left her carriages behind her. The Emir who attended her husband's troops returned when we had arrived at this place, and she was now attended by her own followers only. At this place I also dismissed my carriages, and a number of my attendants and companions, recommending them (to the returning party), who received and treated them courteously.

The Queen had with her a mosque, which she set up at every stage, just as her husband used to do. In this she had daily prayers. She left it, however, at the fortress. After this the office of the Moazin [call to prayer] ceased: wine was brought into the banquet and of this she drank. I was also told, that she ate swine's flesh with them: nor did one who prayed remain with her; some, however, of her Turkish servants daily prayed with us. Thus were the tastes changed by entering into the territories of infidelity. The Queen, however, ordered the officer who had come out to meet her, to pay every attention and respect to me. When we had arrived within a day's journey of the city, her younger brother came out to meet her, accompanied by about five thousand cavalry, all in armor. He met her on foot, on account of his being her junior. When she had kissed his head, he passed on with her. On the next day her second brother, who is the heir-apparent, met her, having with him ten thousand horse. Both parties in this case dismounted; and after they had met they remounted and went on. When at length she approached Constantinople, the greatest part of its inhabitants, men, women, and children, came out attired in their best clothes, either walking or riding, beating drums and shouting as they proceeded. The Sultan, also, with his queen, the mother of this lady, attended by the officers of state and nobles, came to meet her. When the Emperor drew near both the parties mixed, and such was the pressure that it was impossible for me to pass between them. I was therefore obliged, at the peril of my life, to see to the carrying of our lady and her companions. I was told, that when she met her parents she alighted and kissed the ground before them, as well as the hoofs of their horses.

We entered Constantinople about sun-set: they were then ringing their bells at such a rate, that the very horizon shook with the noise. When we came to the gate of the Emperor, the porters refused to admit us without a permission from the Emperor; some of her followers, therefore, went and told her our case, and she requested permission of her father, stating our circumstances to him. We were then allowed to enter, and were lodged

in a house adjoining that of our lady, who sent our provisions morning and evening. The King also granted us a letter of safe conduct, permitting us to pass wherever we pleased about the city. On the fourth day after our arrival, I was introduced to the Sultan Takfur, son of George, king of Constantinople. His father George was still living, but had retired from the world, become a monk, and given up the kingdom to his son. When I arrived at the fifth gate of the palace, which was guarded by soldiers, I was searched, lest I should carry any weapon with me; which is submitted to by every citizen, as well as stranger, who wishes to be introduced to the King. The same is observed by the Emperors of India. I was introduced, therefore, and did homage. The Emperor was sitting upon his throne with his Queen, and daughter, our mistress; her brothers were seated beneath the throne. I was kindly received, and asked, as to my circumstances and arrival; also about Jerusalem, the Temple of the Resurrection, the Cradle of Jesus, Bethlehem, and the city of Abraham (or Hebron), then of Damascus, Egypt, Irak, and the country of Room; to all of which I gave suitable replies. A Jew was our interpreter. The King was much surprised at my tale; and said to his sons: Let this man be treated honorably, and give him a letter of safe conduct, He then put a dress of honor on me, and ordered a saddled horse to be given me, with one of his own umbrellas, which with them is a mark of protection. I then requested that he would appoint some one to ride about with me daily into the different quarters of the city, that I might see them. He made the appointment accordingly, and I rode about with the officer for some days, witnessing the wonders of the place. Its largest church is that of Saint Sophia. I saw its outside only. Its interior I could not, because, just within the door there was a cross which every one who entered worshipped. It is said, that this church is one of the foundations of Asaf, the son of Barachias, and nephew of Solomon. The churches, monasteries, and other places of worship within the city, are almost innumerable.

When it appeared to the Turks, who had accompanied our mistress, that she still professed the religion of her father, and wished to remain with him, they requested permission to return to their own country, which she granted. She also gave them rich presents, and appointed persons to accompany them to their homes. She also requested me, that she might commend these attendants to me, giving me, at the same time, 300 dinars, with 2,000 dirhems in money; likewise dresses both of woolen and cotton cloth, as well as horses, on the part of her father. I returned, therefore, after a stay in Constantinople of one month and six days, to the place where I had left my companions, carriages, and other goods: and, from this place we travelled upon these carnages, until we arrived at Astrachan, where I had formerly left the Sultan Mohammed Uzbek Khan. But here I found that he had gone with his court to El Sarai, to which I also proceeded. When I was admitted to his presence, he asked me of our journey, of Constantinople and its king, of all which I told him. He then reimbursed my travelling expenses, as is his usual custom. This city of El Sarai is very handsome and exceedingly large. Of its learned men is the Imam, the learned Nooman Oddin, El Khavarezmi. I met him in this place. He is a man of the most liberal disposition, carries himself majestically with the king, but humbly with the poor, and with his pupils. The sultan visits him every Friday, sits before him, and shows him every kindness, while he behaves in the most repulsive manner.

I then travelled on to Khavarezm, between which and this place is a journey of forty days, through a desert in which there is but little water and grass. There are carriages in it, which are drawn by camels. After ten days I arrived at the city of Sarai Juk, which is situated upon the banks of a large and full river, which they call the Ulu su or great water. Over this is a bridge joining its nearest parts, like the bridge of Baghdad. From this place I travelled for three days with all the haste possible, and arrived at Khavarezm. This is the largest city the Turks have, and is very much crowded, on account of the multitude of its inhabitants. It is subject to the sultan Uzbek Khan, and is governed on his part by a great Emir, who resides within it. I have never seen better bred, or more liberal, people than the inhabitants of Khavarezm, or those who are more friendly to strangers. They have a very commendable practice with regard to their worship, which is this: When any one absents himself from his place in the mosque, he is beaten by the priest in the presence of the congregation; and, moreover, fined in five dinars, which go towards repairing the mosque. In every mosque, therefore, a whip is hung up for this purpose.

Without this city is the river Gihon, one of the four rivers which flow from Paradise. This river, like the Athal, freezes over in the cold season and remains frozen for five months, during which time people travel over it. Without this city also, is the grave of the Sheikh Najm Oddin the Great, one of the great saints, over which there is a cell. Here also is the grave of the very learned Jar Allah El Zamakhshari. Zamakhshar is a village at the distance of four days from Khavarezm. The prevailing sect at Khavarezm, is that of the Schismatics. This, however, they keep secret, because the Sultan Uzbek is a Sunni.

They have in Khavarezm a melon to which none, except that of Bokhara, can be compared: the nearest to it is that of Ispahan. The peel of this melon is green, the interior red. It is perfectly sweet and rather hard. Its most remarkable property is, that it may be cut in oblong pieces and dried, and then put into a case, like a fig, and carried to India or China. Among dried fruits there is none superior to this. It is occasionally used as a present to their kings.

From Khavarezm I set out for Bokhara, and, after a journey of eighteen days through a sandy and uninhabited desert, arrived at the city of Ei Kat which is but small, then at Wabkana: then, after one stage, we came to Bokhara, which is the principal city of the country beyond the Gihon. After it had been ravaged by the Tartars, it almost entirely disappeared: I found no one in it who knew any thing of science.

It is said that Jengiz Khan [Genghis Khan] who came with the Tartars into the countries of Islamism and destroyed them, was in his outset a blacksmith in the country of Khota. He was a liberal-minded, powerful, and corpulent person. His practice was, to assemble and feast the people; who in consequence joined him in considerable numbers, and made him their leader. He then conquered the district in which he lived; and, with this accession of strength and followers, he next subdued the whole country of Khotit, then China: after this the countries of Khashak, Kashgar, and Malik. At this time Jalal Oddin Sanjar, son of Khavarezm Shah, was king of Khavarezm, Khorasan, and Mawara El Nahr, a powerful and splendid prince. Jengiz Khan, on account of an affair which had happened among the merchants, and in which some property had been taken,



invaded his territories. This is well known. When, however, Jengiz Khan had entered upon the frontiers of Jalal Oddin's countries, he was met by the king's army, which, after some fighting, was put to the route. After this Jalal Oddin himself met him, and some such battles took place, as have never been witnessed among the Moslems.

In the event, however, Jengiz Khan got possession of Mawara El Nahr, and destroyed Bokhara, Samarkand, and El Tirmidh; killed the inhabitants, taking prisoners the youth only, and leaving the country quite desolate. He then passed over the Gihon and took possession of all Khorasan and Irak, destroying the cities and slaughtering the inhabitants. He then perished, having appointed his son Hulaku to succeed him. Hulaku (soon after) entered Baghdad, destroyed it, and put to death the Caliph El Mostaasem of the house of Abbas, and reduced the inhabitants. He then proceeded with his followers to Syria, until divine Providence put an end to his career: for there he was defeated by the army of Egypt, and made prisoner. Thus was their progress in the Moslem countries put an end to.

The epitomator [a writer of sayings] Ibn JazzI El Kelbi states, that he has been told by the Sheikh Ibn El Haji, who had heard it from Abd Allah Ibn Roshaid, who had met Nur Oddin Ibn El Zajaj one of the learned men of Irak, with his brother's son in Mecca, and who told him as they were conversing together, that in the war with the Tartars in Irak not fewer than four and twenty thousand learned men perished; and that himself, and that man, pointing to his brother's son, were the only learned men who had escaped.

I next proceeded from Bokhara for the camp of the Sultan Ala Oddin Tarmashirin, and, in my way, passed by Nakhshab, the place to which the patronymic of the Sheikh Abu Turab El Nakhshabi is referred. From this place I proceeded to the camp of the Sultan, the king of Mawara El Nahr. This is a powerful prince, who has at his command a large army, and is remarkable for the justice of his laws. The territories of this king occupy a middle station among those of the four great kings of the world, who are, the king of China, that of India, that of Irak, that of the Turks Mohammed Uzbek Khan : all of whom send presents to him, give him the place of honor, and very highly respect him. He succeeded to the kingdom after his brother Jagatai, who was an infidel, and had succeeded to his elder brother Kobak, who was also an infidel: he was, nevertheless, just, and much attached to the Moslems, to whom he paid great respect.

It is said that this king Kobak was one day talking with the doctor and preacher Badr Oddin El Maidani, when he said to him: you say that God has left nothing unmentioned in his book. The preacher replied, it is even so. Show me, then, said he, where my name is to be found. The reply was, in the passage *في اي صورة ماشاء ركبك* "In which form he pleased hath he fashioned thee." This astonished him, and he said, Bakhshi, that is, well done! I spent some days in the camp of Tarmashirin. Upon a certain day, however, I went to the mosque, which was in the camp (the camp they call the Urdu) for I had heard that the Sultan was to be in the mosque. When the service was ended, I approached in order to pay my respects to him, as he had heard of my arrival. He was pleased with me, and treated me very respectfully. After this he sent for me. I went to him, and found him in his tent, and there paid my respects to him. He then asked me of Mecca, Medina,

Jerusalem, Damascus, and Egypt; as also of El Malik El Nasir, the kings of Irak, and Persia. To all of which I gave suitable answers, and received marks of distinction. One of the odd things that happened respecting him, was, that once when the hour of prayer had arrived, and the people were assembled in the mosque, the Sultan delayed. One of his young men coming in, said to the priest Hasam Oddin El Yaghi, the Sultan wishes you to wait a little. Upon this the priest got up and said: I ask, are prayers had here for the sake of God, or of Tarmashirim? He then ordered the Moazim to proclaim the prayers. So the Sultan came in after two prostrations had been performed, and went through his prayers at the extremity of the part in which the people stand, and which is near the door of the mosque where they usually leave their mules, and there went through what he had missed. He then came and seized the hand of the priest, who laughed heartily at him. He then sat down in the oratory, the priest by his side, and I by the side of the priest. He then addressed me. When, said he, you go back to your own country say, that a doctor of the Persians sat thus with the Sultan of the Turks (al. that a poor man of the poor of the Persians thus did with the Sultan of the Turks). This priest it was who succeeded in reducing the King to the observance of all the positive and negative commands. The Sultan very much respected, loved, and obeyed him. But the Sheikh accepted of no gifts from the King; nor did he eat any thing but what he acquired by the labor of his own hands. This King, when I wished to travel on, provided me with 700 dinars for my journey. We broke up our intercourse, therefore, and I set out accordingly.

This Tarmashirin (it may be remarked) had broken some of the statutes of his grandfather Jengiz Khan, who had published a book entitled El Yasak, *the prohibition*, which enacted, that whosoever should oppose any one of these statutes, should be put out of office. Now, one of the statutes was this, that the descendants of Jengiz, the governors of the several districts, the wives of the nobles, and the general officers of the army, should assemble upon a certain day in the year which they call El Tawa, *i. e.* the feast; and, that should the Emperor have altered any one of these statutes, the nobles should stand up and say, Thou hast done so and so upon such and such a day, and hast made an alteration in the statutes of El Yasak (*i. e.* that which is not to be changed), and, therefore, thy deposition is a necessary consequence. They are then to take him by the hand, and remove him from the throne, and to place in it another of the descendants of Jengiz; Khan. And, should any one of the nobles have committed any crime, he is to be duly adjudged on this occasion.

Now, Tarmashirin had entirely abolished the observance of this day, which gave very great offence. Some time, therefore, after we had left the country, the Tartars, together with their nobles, assembled and deposed him, appointing for a successor one of his relations: and to such an extent was the matter pressed, that Tarmashirin took to flight and was put to death.

I then proceeded to Samarkand, which is a very large and beautiful city. Without it is the tomb of Kotham, son of Abbas, who was martyred on the day the city was taken. After this I arrived at the city of Nasaf, to which the patronymic of Abu Jaafar Omar El Nasafi is referred. I then went on to the city of Tirmidh, to which is referred the patronymic of

Abu Isa Mohammed El Tirmidhi, author of the *Jamia El Kebir*. This is a large and beautiful city, abounding with trees and water. We then passed over the Gihon into Khorasan; and, after a journey of a day and half over a sandy desert in which there was no house, we arrived at the city of Balkh, which now lies in ruins. It has not been rebuilt since its destruction by the cursed Jengiz Khan. The situation of its buildings is not very discernible, although its extent may be traced. It is now in ruins, and without society.

Its mosque was one of the largest and handsomest in the world. Its pillars were incomparable : three of which were destroyed by Jengiz Khan, because it had been told him, that the wealth of the mosque lay concealed under them, provided as a fund for its repairs. When, however, he had destroyed them, nothing of the kind was to be found; the rest, therefore, he left as they were.

The story about this treasure arose from the following circumstance. It is said, that one of the Caliphs of the house of Abbas was very much enraged at the inhabitants of Balkh, on account of some accident which had happened, and, on this account, sent a person to collect a heavy fine from them. Upon this occasion, the women and children of the city betook themselves to the wife of their then governor, who, out of her own money, built this mosque; and to her they made a grievous complaint. She accordingly sent to the officer, who had been commissioned to collect the fine, a robe very richly embroidered and adorned with jewels, much greater in value than the amount of the fine imposed. This, she requested might be sent to the Caliph as a present from herself, to be accepted instead of the fine. The officer accordingly took the robe, and sent it to the Caliph; who, when he saw it, was surprised at her liberality, and said: This woman must not be allowed to exceed myself in generosity. He then sent back the robe, and remitted the fine. When the robe was returned to her, she asked, whether a look of the Caliph had fallen upon it; and being told that it had, she replied: No robe shall ever come upon me, upon which the look of any man, except my own husband, has fallen. She then ordered it to be cut up and sold ; and with the price of it she built the mosque, with the cell and structure in the front of it. Still, from the price of the robe there remained a third, which she commanded to be buried under one of its pillars, in order to meet any future expenses which might be necessary for its repairs. Upon Jengiz Khan's hearing this story, he ordered these pillars to be destroyed ; but, as already remarked, he found nothing.

In the front of the city is, as it is reported, the tomb of Akasha Ibn Mohsin El Sahabi; who, according to what is related in the *Athar* (a book so called), entered paradise without rendering up an account (of his deeds).

After this I travelled from Balkh for seven days, on the mountains of *Kuhistan*, which consist of villages closely built. In these there are many cells of religious, and others who have retired from the world. I next came to the city of *Herat*, which is the largest inhabited city in Khorasan. Of the large cities of this district there are four : two of these are now inhabited, namely, *Herat* and *Nisabur*; and two in ruins, namely *Balkh* and *Meraw*. The inhabitants of *Herat* are religious, sincere, and chaste, and are of the sect of *Hanifa*. The King of *Herat* was at this time the Sultan, the great *Hosain* son of the Sultan *Giath Oddin El Gauri*, a man of tried valor. From *Herat* I went to *Jam*, which is a

moderate sized city, abounding with water and plantations. From this place I went to Tus, one of the largest cities of Khorasan. In this the Imam Abu Hamed El Ghazali was born, and in it we still find his tomb. From this place I went to the Meshhed of El Riza, *i. e.* of Ali Ibn Musa El Kazim son of Jaafar Sadik. It is a large and well peopled city, abounding with fruits. Over the Meshhed is a large dome, adorned with a covering of silk, and golden candlesticks. Under the dome, and opposite to the tomb of El Riza, is the grave of the Caliph Harun El Rashid. Over this they constantly place candlesticks with lights. But when the followers of Ali enter, as pilgrims, they kick the grave of El Rashid, but pour out their benedictions over that of El Riza. From this place I went to the city of Sarakhas, then to Zava, the town of the Sheikh Kotb Oddin Haidar, from whom the Fakeers of the sect called the Haidaria, take their name. These men place an iron ring on their hands and their necks ; and, what is still more strange, on their penis, in order to prevent intercourse with women.

From this place I went to Nisabur, one of the four principal cities of Khorasan. It is also called *the Little Damascus*, on account of the abundance of its fruits. The city is handsome, and is intersected by four rivers. I here met the Sheikh Kotb Oddin El Nisaburi, a learned and accomplished preacher, and he took me to his house. It happened that I had purchased a slave. The Sheikh said to me: Sell him, for he will not suit you; and I sold him accordingly. I was told, after a few days, that this slave had killed some Turkish children, and had been executed in consequence. This was one of the Sheikh's great miracles.

From this place I proceeded to Bastam, the town to which the patronymic of Abu Yezid El Bastani is referred. His grave is also here, under the same dome with that of one of the sons of Jaafar Sadik. I next proceeded to Kundus and Baghlan, which are villages with cultivated lands adjoining each other. In each of these is a cell for the sainted and recluse. The land is green and flourishing, and its grass never withers. In these places I remained for some time for the purpose of pasturing and refreshing my beasts.

After this I proceeded to the city of Barwan, in the road to which is a high mountain, covered with snow and exceedingly cold; they call it the Hindu Kush, *i. e.* Hindu-slayer, because most of the slaves brought thither from India die on account of the intenseness of the cold. After this we passed another mountain, which is called Bashai. In Hiis mountain there is a cell inhabited by an old man, whom they call Ata Evlia, that is the Father of the Saints. It is said that he is three hundred and fifty years old. When I saw him he appeared to be about fifty years old. The people of these parts, however, very much love and revere him. I looked at his body : it was moist, and I never saw one more soft. He told me, that every hundredth year he had a new growth of hair and teeth, independently of the first, and that he was the Raja Aba Rahim Ratan of India, who had been buried at Multan, in the province of Sindia. I asked him of several things ; but very much doubted as to what he was, and do so still.

I next arrived at the city of Barwan. In this place I met the Turkish Emir Barantay, the largest and fattest man I had ever seen. He treated me very respectfully, and gave me some provisions. I then went on to the village of El Jarkh, and thence to Ghizna, the

city of the warrior of the faith, and against India, the victorious Mahmud, son of Subuktagin. His grave is here. The place is exceedingly cold: it is ten (al. three) stages distant from Kandahar. It was once a large city; but is now mostly in ruins. I then went on to Kabul, which was once a large city; but is now, for the most part, in ruins. It is inhabited by a people from Persia whom they call the Afghans. Their mountains are difficult of access, having narrow passes. These are a powerful and violent people; and the greater part of them highway robbers. Their largest mountain is called the mountain of Solomon. It is said that when Solomon had ascended this mountain, and was approaching India from it, and saw that it was an oppressive country, he returned refusing to enter it. The mountain was therefore called after his name : upon this the king of the Afghans resides.

We next left Kabul by the way of Kirmash which is a narrow pass situated between two mountains, in which the Afghans commit their robberies. We, thank God, escaped by plying them with arrows upon the heights, throughout the whole of the way. The next place we arrived at was Shish Naghar, which is situated at the extremity of the Turkish dominions. From this place we entered the great desert, which is fifteen days in extent. In this no one can travel except in one season out of the four, on account of the Samoom [poison wind], by which putrefaction takes place, and the body as soon as dead falls to pieces in its several members. We got to the Panj Ab, (i.e. the five waters,) in safety. This is the junction of five different rivers, and which waters all the agriculture of the district. We were comfortable enough when we got on the river, which happened in the beginning of the month Moharram, A.H. 734, (A.D. 1332). From this place the informers wrote of our arrival to the court of the Emperor of India. It is a custom with them, that every one who enters India with a wish to see the Emperor, must be described in writing from this place, stating the particulars of his person and the objects he has in view, which is sent off by a courier. For no one is allowed to appear at court, unless the Emperor has been previously acquainted with all the circumstances of his case.

CHAPTER XVI [India]

LET us now return to the description of our arrival Dehli. When we arrived at this place, the Vizier having previously met us, we came to the door of the Sultan's haram [private family quarters], to the place in which his mother, El Makhduma Jahan resides, the Vizier, as also the Kazi of the place, being still with us. These paid their respects at the entrance, and we all followed their example. We also, each of us, sent his present to her, which was proportionate to his circumstances. The Queen's secretaries then registered these presents, and informed her of them. The presents were accepted, and we were ordered to be seated. Her viands were then brought in ; we received the greatest respect and attention in their odd way. After this, dresses of honor were put upon us, and we were ordered to withdraw to such places as had been prepared for each of us. We made our obeisance and retired accordingly. This service is presented, by one's bowing the head, placing one of the hands on the earth, and then retiring.

When I had got to the house prepared for me, I found it furnished with every carpet, vessel, couch, and fuel, one could desire. The victuals which they brought us consisted of

flour, rice, and flesh, all of which was brought from the mother of the Emperor. Every morning we paid our respects to the Vizier, who on one occasion gave me two thousand dinars, and said: This is to enable you to get your clothes washed. He also gave me a large robe of honor; and to my attendants, who amounted to about forty, he gave two thousand dinars.

After this, the Emperor's allowance was brought to us, which amounted to the weight of one thousand Dehli-Ritls of flour, where every Ritl is equal to five and twenty ritls of Egypt. We also had one thousand Ritls of flesh; and of fermented liquors, oil, oil-olive, and the betel-nut, many Ritls; and also many of the betel-leaf.

During this time, and in the absence of the Emperor, a daughter of mine happened to die, which the Vizier communicated, to him. The Emperor's distance from Dehii was that of ten stages; nevertheless, the Vizier had an answer from him on the morning of the day, on which the funeral was to take place. His orders were, that what was usually done on the death of any of the children of the nobility, should be done now. On the third day, therefore, the Vizier came with the judges and nobles, who spread a carpet and made the necessary preparations, consisting of incense, rose-water, readers of the Koran, and panegyrists. When I proceeded with the funeral, I expected nothing of this; but upon seeing their company I was much gratified. The Vizier, on this occasion, occupied the station of the Emperor, defraying every expense, and distributing victuals to the poor, and others; and giving money to the readers, according to the order which he had received from the Emperor.

After this, the Emperor's mother sent for the mother of the child, and gave her dresses and ornaments, exceeding one thousand dinars in value. She also gave her a thousand dinars in money, and dismissed her on the second day. During the absence of the Emperor, the Vizier showed me the greatest kindness, on the part of himself, as well as on that of his master.

Soon after, the news of the Emperor's approach was received, stating that he was within seven miles of Dehli, and ordering the Vizier to come and meet him. He went out, accordingly, accompanied by those who had arrived for the purpose of being presented; each taking his present with him. In this manner we proceeded till we arrived at the gate of the palace in which he then was. At this place the secretaries took account of the several presents, and also brought them before the Emperor. The presents were then taken away, and the travelers were presented, each according to the order in which he had been arranged. When my turn came, I went in and presented my service in the usual manner, and was very graciously received, the Emperor taking my hand, and promising me every kindness. To each of the travelers he gave a dress of honor, embroidered with gold, which had been worn by himself, and one of these he also gave to me. After this, we met without the palace, and viands were handed about for some time. On this occasion the travelers ate, the Vizier, with the great Emirs, standing over them as servants. We then retired. After this, the Emperor sent to each of us one of the horses of his own stud, adorned and caparisoned with a saddle of silver. He then placed us in his front with the Vizier, and rode on till he arrived at his palace in Dehli. On the third day after our arrival,

each of the travelers presented himself at the gate of the palace; when the Emperor sent to inquire, whether there were any among us who wished to take office, either as a writer, a judge, or a magistrate; saying, that he would give such appointments. Each, of course, gave an answer suitable to his wishes. For my own part, I answered, I have no desire either for rule or writership ; but the office both of judge and of magistrate, myself and my fathers have filled. These replies were carried to the Emperor, who commanded each person to be brought before him, and he then gave him such appointment as would suit him; bestowing on him, at the same time, a dress of honor, and a horse furnished with an ornamented saddle. He also gave him money, appointing likewise the amount of his salary, which was to be drawn from the treasury. He also appointed a portion of the produce of the villages, which each was to receive annually, according to his rank.

When I was called, I went in and did homage. The Vizier said : The Lord of the world appoints you to the office of judge in Dehli. He also gives you a dress of honor with a saddled horse, as also twelve thousand dinars for your present support. He has moreover appointed you a yearly salary of twelve thousand dinars, and a portion of lands in the villages, which will produce annually an equal sum. I then did homage according to their custom, and withdrew.

We shall now proceed to give some account of the Emperor Mohammed son of Ghaith Oddin Toglik: then of our entering and leaving Hindustan.

This Emperor was one of the most bountiful and splendidly munificent men (where he took); but in other cases, one of the most impetuous and inexorable: and very seldom indeed did it happen, that pardon followed his anger. On one occasion he took offence at the inhabitants of Dehli, on account of the numbers of its inhabitants who had revolted, and the liberal support which these had received from the rest; and, to such a pitch did the quarrel rise, that the inhabitants wrote a letter consisting of several pages, in which they very much abused him : they then sealed it up, and directed it to the Real Head and Lord of the world, adding, " Let no other person read it." They then threw it over the gate of the palace. Those who saw it, could do no other than send it to him ; and he read it accordingly. The consequence was, he ordered all the inhabitants to quit the place; and, upon some delay being evinced, he made a proclamation stating, that what person whatsoever, being an inhabitant of that city, should be found in any of its houses or streets, should receive condign punishment. Upon this they all went out. But, his servants finding a blind man in one of the houses, and a bed-ridden one in another, the Emperor commanded the bed-ridden man to be projected from a ballista [a huge crossbow used as a siege engine], and the blind one to be dragged by his feet to Dawlatabad, which is at the distance of ten days, and he was so dragged; but, his limbs dropping off by the way, only one of his legs was brought to the place intended, and was then thrown into it: for the order had been, that they should go to this place. When I entered Dehli it was almost a desert. Its buildings were very few; in other respects it was quite empty, its houses having been forsaken by its inhabitants. The King, however, had given orders, that any one who wished to leave his own city, may come and reside there. The consequence was, the greatest city in the world had the fewest inhabitants.

Upon a certain occasion, too, the principal of the preachers, who was then keeper of the jewelry, happened to be outwitted by some of the infidel Hindus, who came by night and stole some jewels. For this he beat the man to death with his own hand.

Upon another occasion, one of the Emirs of Fargana came to pay him a temporary visit. The Emperor received him very kindly, and bestowed on him some rich presents. After this the Emir had a wish to return, but was afraid the Emperor would not allow him to do so ; he began, therefore, to think of flight. Upon this a whisperer gave intimation of his design, and the Emir was put to death: the whole of his wealth was then given to the informers. For this is their custom, that when any one gives private intimation of the designs of another, and his information turns out to be true, the person so informed of is put to death, and his property is given to the informer.

There was at that time, in the city of Kambaya, on the shores of India, a Sheikh of considerable power and note, named the Sheikh All Haidari, to whom the merchants and seafaring men made many votive offerings. This Sheikh was in the habit of making many predictions for them. But when the Kazi Jalal Oddin Afgani rebelled against the Emperor, it was told him that the Sheikh Haidari had sent for this Kazi Jalal Oddin, and given him the cap off his own head. Upon this the Emperor set out for the purpose of making war upon the Kazi Jalal Oddin, whom he put to flight. He then returned to his palace, leaving behind him an Emir, who should make inquiry respecting others who had joined the Kazi: the inquiry accordingly went on, and those who had done so were put to death. The Sheikh was then brought forward; and when it was proved that he had given his cap to the Kazi, he was also slain. The Sheikh Had, son of the Sheikh Baha Oddin Zakarya, was also put to death, on account of some spite which he would wreak upon him. This was one of the greatest Sheikhs. His crime was, that his uncle's son had rebelled against the Emperor, when he was acting as governor in one of the provinces of India. So war was made upon him, and being overcome, his flesh was roasted with some rice, and thrown to the elephants to be devoured: but they refused to touch it.

Upon a certain day, when I myself was present some men were brought out who had been accused of having attempted the life of the Vizier. They were ordered, accordingly, to be thrown to the elephants, which had been taught to cut their victims to pieces. Their hoofs were cased with sharp iron instruments, and the extremities of these were like knives. On such occasions the elephant-driver rode upon them : and, when a man was thrown to them, they would wrap the trunk about him and toss him up, then take him with the teeth and throw him between their fore feet upon the breast, and do just as the driver should bid them, and according to the orders of the Emperor. If the order was to cut him to pieces, the elephant would do so with his irons, and then throw the pieces among the assembled multitude: but if the order was to leave him, he would be left lying before the Emperor, until the skin should be taken off, and stuffed with hay, and the flesh given to the dogs. On one occasion one of the Emirs, *viz.* the Ain El Mulk, who had the charge of the elephants and beasts of burden, revolted, and took away the greater part of these beasts and went over the Ganges, at the time the Emperor was on his march towards the Maabar districts, against the Emir Jalal Oddin. Upon this occasion the people of the country

proclaimed the runaway emperor: but an insurrection arising, the matter soon came to an end.

Another of his Emirs, namely Halajun, also revolted, and sallied out of Dehli with a large army. The Viceroy in the district of Telingana also rebelled, and made an effort to obtain the kingdom ; and very nearly succeeded, on account of the great number who were then in rebellion, and the weakness of the army of the Emperor ; for a pestilence had carried off the greater part. From his extreme good fortune, however, he got the victory, collected his scattered troops, and subdued the rebellious Emirs, killing some, torturing others, and pardoning the rest. He then returned to his residence, repaired his affairs, strengthened his empire, and took vengeance on his enemies. But let me now return to the account of my own affairs with him.

When he had appointed me to the office of Judge of Dehli, had made the necessary arrangements, and given me the presents already mentioned, the horses prepared for me, and for the other Emirs who were about his person, were sent to each of us, who severally kissed the hoof of the horse of him who brought them, and then led our own to the gate of the palace ; we then entered, and each put on a dress of honor; after which we came out, mounted, and returned to our houses.

The Emperor said to me, on this occasion, Do not suppose that our office of Judge of Delili will cost you little trouble; on the contrary, it will require the greatest attention. I understood what he said, but did not return him a good answer. He understood the Arabic, and was not pleased with my reply. I am, said I, of the sect of Ibn Malik, but the people of Delhi follow Hanafi; besides, I am ignorant of their language. He replied, I have appointed two learned men your deputies, who will advise with you. It will be your business to sign the legal instruments. He then added: If what I have appointed prove not an income sufficient to meet your numerous expenses, I have likewise given you a cell, the bequests appropriated to which you may expend, taking this in addition to what is already appointed. I thanked him for this, and returned to my house.

A few days after this he made me a present of twelve thousand dinars. In a short time, however, I found myself involved in great debts, amounting to about fifty-five thousand dinars, according to the computation of India, which with them amounts to five thousand five hundred tankas; but which, according to the computation of the west, will amount to thirteen thousand dinars. The reason of this debt was, the great expenses incurred in waiting on the Emperor, during his journeys to repress the revolt of the Ain El Mulk. About this time, I composed a panegyric in praise of the Emperor, which I wrote in Arabic, and read to him. He translated it for himself, and was wonderfully pleased with it: for the Indians are fond of Arabic poetry, and are very desirous of (being memorialized in) it. I then informed him of the debt I had incurred; which he ordered to be discharged from his own treasury, and said: Take care, in future, not to exceed the extent of your income. May God reward him.

Some time after the Emperor's return from the Maabar districts, and his ordering my residence in Dehli, his mind happened to change respecting a Sheikh in whom he had

placed great confidence, and even visited, and who then resided in a cave without the city. He took him according and imprisoned him, and then interrogated his children as to who had resorted to him. They named the persons who had done so, and myself among the rest; for it happened that I had visited him in the cave. I was consequently ordered to attend at the gate of the palace, and a council to sit within. I attended in this way for four days, and few were those who did so, who escaped death. I betook myself, however, to continued fasting, and tasted nothing but water. On the first day I repeated the sentence. " God is our support, and the most excellent patron," three and thirty thousand times; and after the fourth day, by God's goodness was I delivered, but the Sheikh, and all those who had visited him, except myself, were put to death.

Upon this I gave up the office of Judge, and bidding farewell to the world, attached myself to the holy and pious Sheikh, the saint and phoenix of his age, Kamal Oddin Abd Ullah El Gazi, who had wrought many open miracles. All I had I gave to the Fakeers; and, putting on the tunic of one of them, I attached myself to this Sheikh for five months, until I had kept a fast of five continued days ; I then breakfasted on a little rice.

CHAPTER XVII [India]

AFTER this, the Emperor sending for me, I went to him in my tunic, and he received me more graciously than ever. He said, It is my wish to send you as an ambassador to the Emperor of China, for I know how you love travelling in various countries. I consented; and he sent dresses of honor, horses, money, &c., with every thing necessary for the journey.

The Emperor of China had, at this time, sent presents to the Sultan, consisting of a hundred Mamluks, fifty slave girls, five hundred dresses of El Kamanjah, five hundred muands of musk, five dresses wrought with jewels, five quivers wrought with gold, and five swords set with jewels. His request with the Emperor was, that he should be permitted to rebuild an idol-temple in the country about the mountain of Kora, on which infidel Hindus resided, on the top of which and on the heights was a plain of three months' journey, and to which there was no approach. Here, too, resided many infidel Hindu kings. The extremities of these parts extend to the confines of Tibet, where the musk gazelles are found. There are also mines of gold on these mountains, and poisonous grass growing, such, that when the rains fall upon it, and run in torrents to the neighboring rivers, no one dares in consequence drink of the water during the time of their rising : and should any one do so, he dies immediately. This idol-temple they usually called the Bur Khana. It stood at the foot of the mountain, and was destroyed by the Mussulmans, when they became masters of these parts. Nor were the inhabitants of the mountain in a condition to fight the Moslems upon the plain. But the plain was necessary to them for the purposes of agriculture; they had, therefore, requested the Emperor of China to send presents to the King of India, and to ask this favor for them. Besides, to this temple the people of China also made pilgrimages. It was situated in a place called Sanihal. The reply of the Emperor was, that this could not be permitted among a people who were Moslems; nor could there exist any church whatsoever, in countries subject to them, except only where tribute was paid; but if they chose to do this, their request would

be complied with : for the place in which this idol-temple was situated had been conquered, and had, in consequence, become a district of the Moslems. The Emperor also sent presents much more valuable than those he had received, which were these following, namely: one hundred horses of the best breed saddled and bridled; one hundred Mamluks; one hundred Hindu singing slave-girls; one hundred Bairami dresses, the value of each of which was a hundred dinars ; one hundred silken dresses; five hundred saffron colored dresses; one hundred pieces of the best cotton cloth; one thousand dresses of the various clothing of India; with numerous instruments of gold and Silver, swords and quivers set with jewels, and ten robes of honor wrought with gold, of the Sultan's own dresses, with various other articles.

The Emperor appointed the Emir Zahir Oddin El Zanjani one of the Ulema [religious establishment], with El Fati Kafur, with whom the present was entrusted, to accompany me. These were favorite officers with the Emperor. He also sent with us a thousand cavalry, who were to conduct us to the place at which we were to take shipping. The servants of the Emperor of China, who amounted to about one hundred, and with whom there was a great Emir, also returned with us. So we left the presence of the Emperor on the 17th day of the month Safar, in the year seven hundred and forty-three (A-D. 1342), and, after a few days, arrived at the city of Biana, which is large. We next arrived at Kul, which is a beautiful city, the greatest part of the trees of which are vines. When we had arrived here, we were informed that the infidel Hindus had besieged the city El Jalali, which is seven days from Kul. The intention of these infidels was, to destroy the inhabitants; and this they nearly effected. We made such a vigorous attack upon them, however, that not one of them was left alive. But many of our companions suffered martyrdom in the onset, and among them was El Fati Kafur, the person to whom the presents had been confided. We immediately transmitted an account of this affair to the Emperor, and waited for his answer. During this interval, whenever any of the infidel Hindus made an attack on the places in the neighborhood of El Jalali, either all or a part of us, gave assistance to the Moslems. Upon a certain day, however, I turned into a garden just without the city of Kul. When the heat of the sun was excessive: and while we were in the garden, some one cried out, that the Hindus were making an attack upon one of the villages: I accordingly rode off with some of my companions to their assistance. When the infidels saw this they fled ; but the Moslems were so scattered in pursuing them, that myself and only five others were left. Some of their people saw this, and the consequence was, a considerable number of cavalry made an attack upon us. When we perceived their strength we retreated, while they pursued us, and in this we persevered. I observed three of them coming after me, when I was left quite alone. It happened at the same time that the fore-feet of my horse had stuck fast between two stones, so that I was obliged to dismount and set him at liberty. I was now in a way that led into a valley between two hills, and here I lost sight of the infidels. I was so circumstanced, however, that I knew neither the country, nor the roads. I then set my horse at liberty to go where he would.

While I was in a valley closely interwoven with trees, behold! a party of cavalry, about forty in number, rushed upon me and took me prisoner, before I was well aware of their being there. I was much afraid they would shoot me with their arrows. I lighted from my

horse, therefore, and gave myself up as their prisoner. They then stripped me of all I had, bound me, and took me with them for two days, intending to kill me. Of their language I was quite ignorant: but God delivered me from them ; for they left me, and I took my course I knew not whither. I was much afraid they would take it into their heads to kill me; I therefore hid myself in a forest thickly interwoven with trees and thorns, so much so, that a person wishing to hide himself could not be discovered. Whenever I ventured upon the roads, I found they always led, either to one of the villages of the infidels, or to some ruined village. I was always, therefore, under the necessity of returning; and thus I passed seven whole days, during which I experienced the greatest horrors. My food was the fruit and leaves of the mountain trees. At the end of the seventh day, however, I got sight of a black man, who had with him a walking-staff shod with iron, and a small water vessel. He saluted me, and I returned the salute. He then said, What is your name? I answered, Mohammed. I then asked him his name: he replied, El Kalb El Karih (*i. e.* the wounded heart). He then gave me some pulse [beans], which he had with him, and some water to drink. He asked me whether I would accompany him. I did so ; but I soon found myself unable to move, and I sunk on the earth. He then carried me on his shoulders ; and as he walked on with me, I fell asleep. I awoke, however, about the time of dawn, and found myself at the Emperor's palace-gate. A courier had already brought the news of what had happened, and of my loss, to the Emperor, who now asked me of all the particulars, and these I told him. He then gave me ten thousand dinars, and furnished me for my return. He also appointed one of his Emirs El Malik Sumhul to present the gift. So we returned to the city of Kul. From this we proceeded to the city of Yuh Burah; and then descended to the shores of a lake called "the water of life." After this we proceeded to Kinoj, which is but a small town. Here I met the aged Sheikh Salih of Farganah. He was at this time sick. He told me, that he was then one hundred and fifty years old. I was informed that he would constantly fast, and that for many successive days.

We next arrived at the city of Merwa, which is a large place, inhabited for the most part by infidels, who pay tribute to the Emperor. We next arrived at the city of Kalyur which is large, and which has a fortress on the top of a high mountain. In this the Emperor imprisons those of whom he entertains any fear. We next arrived at the city of Barun, which is small, and inhabited by Moslems: it is situated in the midst of the infidel districts. In these parts are many wild beasts, which enter the town and tear the inhabitants. I was told, however, that such as enter the streets of the town are not wild beasts really, but only some of the magicians called Jogeas, who can assume the shape of wild beasts, and appear as such to the mind. These are a people who can work miracles, of which one is, that any one of them can keep an entire fast for several months.

Many of them will dig houses for themselves under ground, over which any one may build, leaving them only a place for the air to pass through. In this the Jogee will reside for months without eating or drinking anything. I heard, that one of them remained thus for a whole year. I saw too, in the city of Sanjarur, one of the Moslems who had been taught by them, and who had set up for himself a lofty cell like an obelisk. Upon the top of this he stood for five and twenty days, during which time he neither ate nor drank. In this situation I left him, nor do I know how long he continued there after I had left the place. People say, that they mix certain seeds, one of which is destined for a certain

number of days or months, and that they stand in need of no other support during all this time. They also foretell events.

The Emperor of Hindustan very much respects them, and occasionally sits in their company. Some of them will eat nothing but herbs : and it is clear from their circumstances, that they accustom themselves to abstinence, and feel no desire either for the world or its show. Some of them will kill a man with a look: but this is most frequently done by the women. The woman who can do so is termed a Gofar. It happened when I was Judge of Dehli, and the Emperor was upon one of his journeys, that a famine took place. On this occasion, the Emperor ordered, that the poor should be divided among the nobles for support, until the famine should cease. My portion, as affixed by the Vizier, amounted to five hundred. These I sustained in a house which I built for the purpose. On a certain day, during this time, a number of them came to me, bringing a woman with them, who, as they said, was a Gofar, and had killed a child, which happened to be near her. I sent her, however, to the Vizier, who ordered four large water vessels to be filled with water, and tied to her. She was then thrown into the great river (the Jumna). She did not sink in the water, but remained unhurt: so they knew that she was a Gofar. The Vizier then ordered her to be burnt, which was done ; and the people distributed her ashes among themselves, believing that if any one would fumigate himself with them, he would be secure from the fascinations of a Gofar for that year. But if she had sunk, they would have taken her out of the water: for then they would have known that she was not a Gofar.

I was once in the presence of the Emperor of Hindustan, when two of these Jogeas, wrapped up in cloaks, with their heads covered (for they take out all their hairs, both of their heads and arm-pits, with powder), came in.

The Emperor caressed them and said, pointing to me, This is a stranger, show him what he has never yet seen. They said, we will. One of them then assumed the form of a cube and arose from the earth, and in this cubic shape he occupied a place in the air over our heads. I was so much astonished and terrified at this, that I fainted and fell to the earth. The Emperor then ordered me some medicine which he had with him, and Upon taking this I recovered and sat up : this cubic figure still remaining in the air just as it had been. His companion then, took a sandal belonging to one of those who had come out with him, and struck it upon the ground, as if he had been angry. The sandal then ascended, until it became opposite in situation with the cube. It then struck it upon the neck, and the cube descended gradually to the earth, and at last rested in the place which it had left. The Emperor then told me, that the man who took the form of a cube was a disciple to the owner of the sandal: and, continued he, had I not entertained fears for the safety of thy intellect, I should have ordered them to show thee greater things than these. From this, however, I took a palpitation at the heart, until the Emperor ordered me a medicine which restored me.

We then proceeded from the city of Barun to the stage of Kajwara, at which there is a lake about a mile in length; and round this are temples, in which there are idols. At this place resides a tribe of Jogeas, with long and clotted hair. Their color inclines to yellow,

which arises from their fasting. Many of the Moslems of these parts attend on them, and learn (magic) from them.

We next came to the city Genderi, which is large ; after this to that of Tahar, between which and Dehli is a distance of twenty-four days ; and from which leaves of the betel-nut are carried to Dehli. From this place we went to the city of Ajbal, then to Dawlatabad, which is a place of great splendor, and not inferior to Dehli. The lieutenancy of Dawlatabad extends through a distance of three months. Its citadel is called El Dawigir. It is one of the greatest and strongest forts (in India). It is situated on the top of a rock which stands in the plain. The extremities are depressed, so that the rock appears elevated like a mile-stone, and upon this the fort is built. In it is a ladder made of hides; and this is taken up by night, and let down by day. In this fortress the Emperor imprisons such persons as have been guilty of serious crimes. The Emir of Dawlatabad had been tutor to the Emperor. He is the great Emir Katlukhan. In this city are vines and pomegranates which bear fruit twice in the year. It is, moreover, one of the greatest districts as to revenue. Its yearly taxes and fines amount to seventeen karors. A karor is one hundred lak ; and a lak one hundred thousand Indian dinars. This was collected by a man (appointed to do so) before the government of Katlukhan; but, as he had been killed, on account of the treasure which was with him, and this taken out of his effects after his death, the government fell to Katlukhan. The most beautiful market-place here is called the Tarab Abad, in the shops of which sit the singing women ready dressed out, with their slave girls in attendance; over these is an Emir, whose particular business it is to regulate their income.

We next came to the city of Nazar Abad. It is small, and inhabited by the Mahrattas, a people well skilled in the arts, medicine, and astrology: their nobles are Brahmins. The food of the Mahrattas consists of rice, green vegetables, and oil of sesame. They do not allow either the punishing or sacrificing of animals. They carefully wash all their food, just as one washes after other impurities ; and never intermarry with their relations, unless separated by the interval of seven generations at least. They also abstain from the use of urine.

Our next place of arrival was the city of Sagar which is large, and is situated on a river of the same name. Near it are mills which are worked for their orchards, *i. e.* to supply water. The inhabitants of this place are religious and peaceable.

We next arrived at the city of Kambaya, which is situated at a mouth of the sea which resembles a valley, and into which the ships ride : here also the flux and reflux of the tide is felt. The greatest part of its inhabitants are foreign merchants. We next came to Goa, which is subject to the infidel king Jalansi, king of Candahar who is also subject to the Emperor of Hindustan, and to whom he sends an annual present. We next came to a large city situated at a mouth of the sea, and from this we took shipping and came to the island of Bairam, which is without inhabitants. We next arrived at the city of Kuka, the king of which is an infidel, named Dankul, and subject to the Emperor of Hindustan.

After some days we came to the island of Sindabur, in the interior of which are six and thirty villages. By this we passed, however, and dropped anchor at a small island near it, in which is a temple and a tank of water. On this island we landed, and here I saw a Jogee leaning against the wall of the temple, and placed between two idols; he had some marks about him of a religious warfare. I addressed him, but he gave me no answer. We looked too, but could see no food near him. When we looked at him, he gave a loud shout, and a cocoa-nut fell upon him from a tree that was there. This nut he threw to us : to me he threw ten dinars, after I had offered him a few, of which he would not accept. I supposed him to be a Moslem; for, when I addressed him, he looked towards heaven, and then towards the temple at Mecca, intimating that he acknowledged God, and believed in Mohammed as his prophet.

We next came to the city of Hinaur, which is situated at an estuary of the sea, and which receives large vessels. The inhabitants of this place are Moslems of the sect of Shafia, a peaceable and religious people. They carry on, however, a warfare for the faith by sea, and for this they are noted. The women of this city, and indeed of all the Indian districts situated on the sea-shores, never dress in clothes that have been stitched, but the contrary. Cue of them, for example, will tie one part of a piece of cloth round her waist, while the remaining part will be placed upon her head and breast. They are chaste and handsome. The greater part of the inhabitants, both males and females, have committed the Koran to memory. The inhabitants of Malabar generally pay tribute to the King of Hinaur, fearing as they do his bravery by sea. His army too, consists of about six thousand men. They are, nevertheless, a brave and warlike race. The present king is Jamal Oddin Mohammed Ibn Hasan. He is one of the best of princes ; but is himself subject to an infidel king, whose name is Horaib.

We next came into the country of Malabar, which is the country of black pepper. Its length is a journey of two months along the shore from Sindadabur to Kawlam. The whole of the way by land lies under the shade of trees, and at the distance of every half mile, there is a house made of wood in which there are chambers fitted up for the reception of comers and goers whether they be Moslems or infidels. To each of these there is a well out of which they drink; and over each is an infidel appointed to give drink. To the infidels he supplies this in vessels; to the Moslems he pours it in their hands. They do not allow the Moslems to touch their vessels, or to enter into their apartments; but if any one should happen to eat out of one of their vessels, they break it to pieces. But, in most of their districts the Mussulman merchants have houses, and are greatly respected. So that Moslems who are strangers, whether they are merchants or poor, may lodge among them. But at any town in which no Moslem resides, upon any one's arriving they cook, and pour out drink for him, upon the leaf of the 'banana; and, whatever he happens to leave, is given to the dogs. And in all this space of two months' journey, there is not a span free from cultivation. For every body has here a garden, and his house is placed in the middle of it; and round the whole of this there is a fence of wood, up to which the ground of each inhabitant comes. No one travels in these parts upon beasts of burden; nor is there any horse found, except with the King, who is therefore the only person who rides. When, however, any merchant has to sell or buy goods, they are carried upon the backs of men, who are always ready to do so (for hire.)

Every one of these men has a long staff, which is shod with iron at its extremity, and at the top has a hook. When, therefore, he is tired with his burden, he sets up his staff in the earth like a pillar, and places the burden upon it; and when he has rested, he again takes up his burden without the assistance of another. With one merchant, you will see one or two hundred of these carriers, the merchant himself walking, But when the nobles pass from place to place, they ride in a dula made of wood, something like a box, and which is carried upon the shoulders of slaves and hirelings. They put a thief to death for stealing a single nut, or even a grain of seed of any fruit, hence thieves are unknown among them; and, should anything fall from a tree, none, except its proper owner, would attempt to touch it.

In the country of Malabar are twelve kings, the greatest of whom has fifty thousand troops at his command; the least, five thousand or thereabouts. That which separates the district of one king from that of another, is a wooden gate upon which is written: " The gate of safety of such an one." For when any criminal escapes from the district of one king, and gets safely into that of another, he is quite safe; so that no one has the least desire to take him, so long as he remains there.

Each of their kings succeeds to rule, as being sister's son, not the son to the last. Their country is that from which black pepper is brought; and this is the far greater part of their produce and culture. The pepper tree resembles that of the dark grape. They plant it near that of the cocoa-nut, and make frame-work for it, just as they do for the grape tree. It has, however, no tendrils, and the tree itself resembles a bunch of grapes. The leaves are like the ears of a horse; but some of them resemble the leaves of a bramble. When the autumn arrives, it is ripe ; they then cut it, and spread it just as they do grapes, and thus it is dried by the sun. As to what some have said, that they boil it in order to dry it, it is without foundation.

I also saw, in their country and on the sea-shores, aloes like the seed-aloe, sold by measure, just as meal and millet is.

CHAPTER XVIII [India]

THE first town we entered in the country of Malabar was that of Abi Sardar which is small, and is situated on a large estuary of the sea. We next came to the city of Kakanwar, which is large, and also upon an estuary of the sea. It abounds in the sugar-cane. The Sultan is an infidel. He sent his son as a pledge to our vessel, and we landed accordingly, and were honorably received. He also sent presents to the ship, as marks of respect to the Emperor of India. It is a custom with them, that every vessel which passes by one of their ports shall enter it, and give a present its Sultan; in this case they let it pass, but otherwise they make war upon it with their vessels, they then board it out of contempt, and impose a double tine upon the cargo, just in proportion to the advantage they usually gain from merchants entering their country.

We next arrived at the city of Manjarun, which is situated upon a large estuary of the sea, called the "*estuary of the wolf*," and which is the greatest estuary in the country of

Malabar. In this place are some of the greatest merchants of Persia and Yemen. Ginger and black pepper are here in great abundance. The king of this place is the greatest of the kings of Malabar, and in it are about four thousand Moslem merchants. The king made us land, and sent us a present.

We next came to the town of Hili, which is large and situated upon an estuary of the sea. As far as this place come the ships of China, but they do not go beyond it; nor do they enter any harbor, except that of this place, of Kalikut [Calcutta], and of Kawlam.

The city of Hili is much revered both by the Moslems and infidels, on account of a mosque, the source of light and of blessings, which is found in it. To this seafaring persons make and pay their vows, whence its treasury is derived, which is placed under the control of the principal Moslem. The mosque maintains a preacher, and has within it several students, as well as readers of the Koran, and persons who teach writing. We next arrived at the city of Jurkannan, the king of which is one of the greatest on these coasts. We next came to Dadkannan, which is a large city abounding with gardens, and situated upon a mouth of the sea. In this are found the betel leaf and nut, the cocoa-nut and colocassia. Without the city is a large pond for retaining water: about which are gardens. The king is an infidel. His grandfather, who had become Moslem, built its mosque and made the pond. The cause of the grandfather's receiving Islamism was a tree, over which he had built the mosque. This tree is a very great wonder; its leaves are green, and like those of the fig, except only that they are soft. The tree is called *Darakhti Shahadet* (the tree of testimony), *darakht* meaning tree. I was told in these parts, that this tree does not generally drop its leaves; but, at the season of autumn in every year, one of them changes its color, first to yellow, then to red; and that upon this is written, with the pen of power, "There is no God but God; Mohammed is the Prophet of God;" and that this leaf alone falls. Very many Moslems, who were worthy of belief, told me this; and said, that they had witnessed its fall, and had read the writing; and further, that every year, at the time of the fall, credible persons among the Moslems, as well as others of the infidels, sat beneath the tree waiting for the fall of the leaf: and when this took place, that the one half was taken by the Moslems, as a blessing, and for the purpose of curing their diseases; and the other, by the king of the infidel city, and laid up in his treasury as a blessing; and that this is constantly received among them. Now the grandfather of the present king could read the Arabic; he witnessed, therefore, the fall of the leaf, read the inscription, and, understanding its import, became a Moslem accordingly. At the time of his death he appointed his son, who was a violent infidel, to succeed him. This man adhered to his own religion, cut down the tree, tore up its roots, and effaced every vestige of it. After two years the tree grew, and regained its original state, and in this it now is. This king died suddenly; and none of his infidel descendants, since his time, has done any thing to the tree.

We next came to the city of Fattan (Pattan), the greater part of the inhabitants of which are Brahmins, who are held in great estimation among the Hindus. In this place there was not one Moslem. Without it was a mosque, to which the Moslem strangers resort. It is said to have been built by certain merchants, and afterwards to have been destroyed by one of the Brahmins, who had removed the roof of it to his own house. On the following

night, however, this house was entirely burnt, and in it the Brahmin, his followers, and all his children. They then restored the mosque, and in future abstained from injuring it; whence it became the resort of the Moslem strangers.

After this we came to the city of Fandaraina, a beautiful and large place, abounding with gardens and markets. In this the Moslems have three districts, in each of which is a mosque, with a judge and preacher. We next came to Kalikut, one of the great ports of the district of Malabar, and in which merchants from ail parts are found. The king of this place is an infidel, who shaves his chin just as the Haidari Fakeers of Room [Byzantium] do. When we approached this place, the people came out to meet us, and with a large concourse brought us into the port. The greatest part of the Moslem merchants of this place are so wealthy, that one of them can purchase the whole freightage of such vessels as put in here ; and fit out others like them. Here we waited three months for the season to set sail for China: for there is only one season in the year in which the sea of China is navigable. Nor then is the voyage undertaken, except in vessels of the three descriptions following: the greatest is called a junk, the middling sized a zaw, the least a kakam. The sails of these vessels are made of cane-reeds, woven together like a mat; which, when they put into port, they leave standing in the wind. In some of these vessels there will be employed a thousand men, six hundred of these sailors, and four hundred soldiers. Each of the larger ships is followed by three others, a middle-sized, a third, and a fourth sized. These vessels are no where made except in the city of El Zaitun in China, or in Sin Kilan, which is Sin El Sin. They row in these ships with large oars, which may be compared to great masts, over some of which five and twenty men will be stationed, who work standing. The commander of each vessel is a great Emir. In the large ships too they sow garden herbs and ginger, which they cultivate in cisterns (made for that purpose), and placed on the sides of them. In these also are houses constructed of wood, in which the higher officers reside with their wives : but these they do not hire out to the merchants. Every vessel, therefore, is like an independent city. Of such ships as these, Chinese individuals will sometimes have large numbers : and, generally, the Chinese are the richest people in the world.

Now, when the season for setting out had arrived, the Emperor of Hindustan appointed one of the junks, of the thirteen that were in the port, for our voyage. El Malik Sambul, therefore, who had been commissioned to present the gift, and Zahir Oddin, went on board : and to the former was the present carried. I also sent my baggage, servants, and slave-girls on board, but was told by one of them, before I could leave the shore, that the cabin which had been assigned to me was so small, that it would not take the baggage and slave girls. I went, therefore to the commander, who said, There is no remedy for this; if you wish to have a larger, you had better get into one of the kakams (third-sized vessels): there you will find larger cabins, and such as you want. I accordingly ordered my property to be put into the kakam. This was in the afternoon of Thursday, and I myself remained on shore for the purpose of attending divine service on the Friday. During the night, however, the sea arose, when some of the junks struck upon the shore, and the greatest part of those on board were drowned; and the rest were saved by swimming. Some of the junks, too, sailed off, and what became of them I know not. The vessel in which the present was stowed, kept on the sea till morning, when it struck on the shore,

and all on board perished, and the wealth was lost. I had, indeed, seen from the shore, the Emperor's servants, with El Malik Sambul and Zahiir Oddin, prostrating themselves almost distracted : for the terror of the sea was such as not to be got rid of. I myself had remained on shore, having with me my prostration carpet and ten dinars, which had been given me by some holy men. These I kept as a blessing, for the kakam had sailed off with my property and followers. The missionaries of the King of China were on board another junk, which struck upon the shore also. Some of them were saved and brought to land, and afterwards clothed by the Chinese merchants.

I was told that the kakam in which my property was, must have put into Kawlam. I proceeded, therefore, to that place by the river. It is situated at the distance of ten days from Kalikut. After five days I came to Kanjarkara, which stands on the top of a hill, is inhabited by Jews, and governed by an Emir who pays tribute to the King of Kawlam. All the trees (we saw) upon the banks of this river, as well as upon the seashores, were those of the cinnamon and bakam, which constitute the fuel of the inhabitants: and with this we cooked our food. Upon the tenth day we arrived at Kawlam, which is the last city on the Malabar coast. In this place is a large number of Moslem merchants; but the king is an infidel. In this place I remained a considerable time, but heard nothing of the kakam and my property. I was afraid to return to the Emperor, who would have said, How came you to leave the present, and stay upon the shore? for I knew what sort of a man he was, in cases of this kind. I also advised with some of the Moslems, who dissuaded me from returning, and said : He will condemn you because you left the present: you had better, therefore, return by the river to Kalikut.

I then betook myself to Jamal Oddin, King of Hinaur, by sea, who, when I came near, met me and received me honorably, and then appointed me a house with a suitable maintenance. He was about to attend on divine service in the mosque, and commanded me to accompany him. I then became attached to the mosque, and read daily a khatma [section from the Koran] or two. At this time the King was preparing an expedition against the island of Sindabur. For this purpose he had prepared two and fifty vessels, which, when ready, he ordered me to attend with him for the expedition. Upon this occasion I opened the Koran, in search of an omen ; and, in the first words of the first leaf which I laid my hand upon, was frequent mention of the name of God, and (the promise) that he would certainly assist those who assisted him. I was greatly delighted with this ; and, when the King came to the evening prayer, I told him of it, and requested to be allowed to accompany him. He was much surprised at the omen, and prepared to set out in person. After this he went on board one of the vessels, taking me with him, and then we sailed. When we got to the island of Sindabur, we found the people prepared to resist us, and a hard battle was accordingly fought. We carried the place, however, by divine permission, by assault. After this the King gave me a slave girl, with clothing and other necessaries; and I resided with him some months. I then requested permission to make a journey to Kawlam, to inquire after the kakam with my goods. He gave me permission, after obtaining a promise that I would return to him. I then left him for Hinaur, and then proceeded to Fakanawr, and thence to Manjarur, thence to Hili, Jarafattan, Badafattan, Fandaraina, and Kalikut, mention of which has already been made. I next came to the city of Shaliat, where the shaliats are made, and hence they derive their name. This is a fine

city : I remained at it some time, and there heard that the kakam had returned to China, and that my slave girl had died in it: and I was much distressed on her account. The infidels, too, had seized upon my property, and my followers had been dispersed among the Chinese and others.

I then returned to Sindabur to the King Jamal Oddin, at the time when an infidel king was besieging the town with his troops. I left the place, therefore, and made for the Maldiv Islands, at which, after ten days, I arrived.

CHAPTER XIX [the Maldives]

THESE islands constitute one of the wonders of the world ; for their number is about two thousand, nearly a hundred of which are so close to each other as to form a sort of ring; each of which, nevertheless, is surrounded by the sea. When vessels approach any one of them, they are obliged to show who they have on board; if not, a passage is not permitted between them; for such is their proximity to each other, that the people of one are recognized by those of another.

The greatest trees on these islands are those of the cocoa-nut, the fruit of which they eat with fish. Of this sort of trees the palm, will produce fruit twelve times in the year, each month supplying a fresh crop : so that you will see upon the trees, the fruit of some large, of others small, of others dry, and of others green. And this is the case always. From these they make palm-wine, and oil olive; and from their honey, sweetmeats, which they eat with the dried fruits. This is a strong incentive to venery [sexual activity]. I had some slave girls and four wives during my residence here and I made the rounds of them every night. The people are religious, chaste, and peaceable. They eat what is lawful, and their prayers are answered. Their bodies are weak. They make no war: and their weapons are prayers. They are by no means terrified at the robbers and thieves of India, nor do they punish them; from the experience that every one who steals, will be exposed to some sudden and grievous calamity. When any of the war-vessels of the infidel Hindus pass by these islands, they take whatsoever they find, without being resisted by any one. But if one of these infidels should take for himself (surreptitiously) but a single lemon, his chief will not only severely punish him, but will impress most seriously upon his mind, the fear of some horrible consequence to follow. Excepting this one case only, they are the most gentle people possible towards those who visit them: the reason probably is, the delicacy of their persons, and their ignorance of the art of war.

In each of these islands are several mosques, which, with the rest of their buildings, are constructed of wood. They are a cleanly people, each individual washing himself twice daily, on account of the great heat of the sun. They very much use perfumes, such as the galia, and scented oils. Every woman must, as soon as her husband has arisen and said his prayers, bring him the box of colyrium [an eye shadow] for his eyes, with the perfumes, and with these he anoints and perfumes himself. Both the rich and poor walk barefoot. The whole country is shaded with trees, so that a person walking along, is just as if he were walking in a garden. The water of their wells is not more than two cubits from the surface of the earth.

Whenever a traveler enters these islands, he may marry for a very small dowry one of the handsomest women for any specific period, upon this condition, that he shall divorce her when he leaves the place; because the women never leave their respective districts. But, if he does not wish to marry, the woman in whose house he lodges will cook for him, and otherwise attend on him, for a very small consideration. The greatest part of their trade consists in a sort of hemp, that is, thread made of the fibers of the cocoa-nut. It is made by macerating the nut in water, then by beating it with large mallets till it is quite soft; they then spin it out, and afterwards twist it into ropes. With this thread the ships of India and Yemen are sewn together, of which, when they happen to strike against a rock, the thread will yield a little, but will not soon break, contrary to what happens when put together with iron nails. This is the best sort of hemp. Each population catches the fish of its own island only, which they salt, and send to India and China. The currency used instead of coin, is the Wada. This is sea shell-fish, which they take upon the shore, and then bury in the earth till the flesh is entirely wasted away, the hard part still remaining. This is the Wada which is so abundant in India: it is carried from these islands to the province of Bengal; and there also passes instead of coin.

The women of the islands of India cover their faces, and also their bodies, from the navel downwards: this they all do, even to the wives of their kings. When I held the office of judge among them, I was quite unable to get them covered entirely. In these islands the women never eat with the men, but in their own society only. I endeavored, while I was judge, to get my wives to eat with me, but I could never prevail. Their conversation is very pleasing; and they, themselves, are exceedingly beautiful.

The cause of these islands becoming Moslem was, as it is generally received among them, and as some learned and respectable persons among them informed me, as follows. When they were in a state of infidelity, there appeared to them every month a specter from among the genii. This came from the sea. Its appearance was that of a ship filled with candles. When they saw him, it was their custom to take and dress up a young woman who was a virgin, and place her in the "idol-temple which stood on the sea-shore, and had windows looking towards him. Here they left her for the night. When they came in the morning, they found her vitiated and dead. This they continued doing month after month, casting lots among themselves, and each, to whom the lot fell, giving up and dressing out his daughter for the specter. After this there came to them a western Arab, named Abu'l Barakat the Berber. This was a holy man, and one who had committed the Koran to memory. He happened to lodge in the house of an old woman in the island of Mohl. One day, when he entered the house, he saw her with a company of her female inmates weeping and lamenting, and asked them what was the matter. A person who acted as interpreter between him and them said, that the lot had fallen upon this old woman, who was now adorning her daughter for the specter: for this it was she was crying: this too was her only child. The Mogrebine, who was a beardless man, said to her: I will go to the specter to-night instead of thy daughter. If he takes me, then I shall redeem her: but if I come off safe, then that will be to the praise of God. They carried him accordingly to the idol-house that night, as if he had been the daughter of the old woman, the magistrate knowing nothing whatever of the matter. The Mogrebine entered, and

sitting down in the window, began to read the Koran. By and bye the specter came, with eyes flaming like fire; but when he had got near enough to hear the Koran, he plunged into the sea. In this manner the Mogrebine remained till morning, reading his Koran, when the old woman came with her household, and the great personages of the district, in order to fetch out the young woman and burn her, as it was their custom. But when they saw the old man reading the Koran, just as they had left him, they were greatly astonished. The old woman then told them what she had done, and why she had desired him to do this. They then carried the Mogrebine to their King, whose name was Shanwan, and told him the whole of the affair; and he was much astonished at the Arab. Upon this the Mogrebine presented the doctrine of Islamism to the King, and pressed him to receive it; who replied: Stay with us another month, and then, if you will do as you now have done, and escape from the specter with safety, I will become a Moslem. So God opened the heart of the King for the reception of Islamism before the completion of the month,—of himself, of his household, his children, and his nobles. When, however, the second month came, they went with the Mogrebine to the idol-house, according to former custom, the King himself being also present; and when the following morning had arrived, they found the Mogrebine sitting and reading his Koran; having had the same encounter with the specter that he had on the former occasion. They then broke the images, raised the idol-house to the ground, and all became Moslems. The sect into which they entered was that of the Mogrebine; namely, that of Ibn Malik. Till this very day they make much of the Mogrebines, on account of this man. I was residing for some time in these islands, without having any knowledge of this circumstance; upon a certain night, however, when I saw them exulting and praising God, as they were proceeding towards the sea, with Korans on their heads, I asked them what they were about; when they told me of the specter. They then said: Look towards the sea, and you will see him. I looked, and behold, he resembled a ship filled with candles and torches. This, said they, is the specter; which, when we do as you have seen us doing, goes away and does us no injury.

When I first came to the island of Mohl, a woman was sovereign, because the King mentioned above had left no male issue; the inhabitants therefore gave to his eldest daughter, Khodija, the supreme rule. Her husband, Jamal Oddin, the preacher, then became her prime minister.

It is a custom with them to write out copies of the Koran and other books on paper only. Letters, orders, and legal decisions, they inscribe on palm leaves of the cocoa-nut tree, with a crooked sharp-pointed instrument somewhat like a knife. The army of this Princess consists of foreigners, to the number of about one thousand men. Their laws mostly originate with the judge, who, for the authority with which his orders are obeyed, is more like a king. He enjoys, by right of his office, the revenue of three islands: a custom which originated with their king Shanwaza, whose proper name was Ahmed, and this still remains in force.

When I first arrived at these islands, the ship in which I was, put into port in the island Kalnus, which is a beautiful place, containing several mosques. Upon this occasion some of the learned and pious inhabitants took me to their houses, and entertained me with

great hospitality. The commander of the ship in which I had been, then went with me to the island in which the Queen resided; and after which, the other islands of these parts are named. I sailed with him in order to see her; and after passing by many of the islands, came to it. Our practice was, to sail in a large boat during the morning ; about the middle of the day we said our prayers, and then dined in the boat. And thus, after ten days, we came to the island Zabiah El Mohl, *i.e.* the Maldive island. In this I landed, and a report was made to the Queen's vizier, Jamal Oddin, who was also her husband. Upon this he sent for me. I went to him, and was very honorably received and entertained. He also appointed a house for my residence, sent me a present of victuals, fruits, clothing, and an alms-gift of the Wada (or shells), which are the currency of these parts, and used instead of coin.

The food of the greater part of the inhabitants of these parts is rice, which they cook and lay up in saucers, and small potted plates, with spiced flesh, fowl, and fish. Upon this, in order to assist digestion, they drink El Kurhani; that is, the honey of the cocoa-nut made into spiced wine ; this easily digests, excites the appetite, and communicates strength to the frame.

Alter this the Vizier desired me to take the office of Judge, and to remain among them. He gave me a house, and a large garden, in which were built many other houses. He also sent me a carpet, vessels, a dress of honor, and made me ride upon a horse; although it is a custom with them, that none except the Vizier should thus ride. The rest of the nobles and others either ride in a palanquin, a machine formerly described, or walk on foot. He also sent female slaves for my service ; and I married three wives. The Vizier also frequently came himself and conferred his favors upon me: for which may God reward him.

When, however, I had married my wives, and my relations became, through them, numerous and powerful in the island, the Vizier began to be afraid of me, lest I should get the upper hand of him, when no such thought had entered my mind. This resulted purely from their weakness, the fewness of their troops, and their inexperience in the art of war, as already noticed. He hated me mortally in his own mind, began to inquire into my affairs, and to watch my proceedings. This was all known to me, and it became my intention to leave the place: but this was also a matter of dread with him, because I might then possibly bring an army upon him from the Maabar districts of Hindustan, the king of those parts, Giath Oddin, having married a sister to one of my wives when I resided in Dehli, and with whom I was on terms of friendship.

I then divorced all my wives except one, who had a young child, and I left that island for those which stretch out before it. These form numerous groups, each group containing many islands. In some of these I saw women who had only one breast, which much astonished me. Of these islands, one is named Muluk. In this, large ships destined for the districts of Maabar put into harbor. It is an island exceedingly rich in vegetation and soil, so that when you cut a branch from any of its trees, and plant it either on the road or on a wall, it will grow, throw out leaves, and become a tree. In this island I saw a pomegranate

tree, the fruit of which ceased not to shoot during the whole year. Between the Maldivé islands and the Maabar districts there is a distance of three days, with a moderate wind.

CHAPTER XXI [India to the Indonesian Archipelago]

AFTER this, we sailed with the vessel, which had waited for us, to the Maabar districts. But when we had made half the voyage, the wind rose upon us, and we were near drowning. We then cut down our mast, and every moment expected death. Providence, however, was favorable to us; for there came boats from the infidel inhabitants of the Maabar, which brought us to land. I then told them, that I was the messenger of their King, and that he was my relation; upon which they landed us, and treated us very honorably. They wrote to the King on this, as I also did, telling him what had happened. After three days came an Emir from the Sultan, with a number of cavalry; for me they brought a palanquin and ten horses, to carry me. We then set out for the presence of the King, Ghiath Oddin El Damgani, who at this time enjoyed the supreme power in the Maabar districts. These parts formerly belonged to the Emperor of Hindustan, the Sultan Mohammed. They were then seized by the Sherif, Jalal Oddin Hasan Shah, who held them for five years. After this he appointed Alai Oddin, one of his Emirs, as his successor; but he was killed in a warlike excursion by an accidental arrow. After this, his brother's son, Kotb Oddin, came to the supreme rule; but he was killed, in consequence of his bad conduct. After this, one of the Emirs of the Sherif Jalal Oddin came into power, that is, this Ghiath Oddin, who married a daughter of Jalal Oddin; the mother of which daughter was sister to my wife when I was Judge in Dehli.

When I had got near his house, he sent one of his chamberlains to meet me; and, when I entered, he received me graciously, and gave me a seat. He was at this time in his camp; so he erected three tents for me opposite those of his Judge, Sadar El Zaman. He also sent me a carpet, provisions, and presents.

This was a very warlike prince; and as he happened to be in the neighborhood of an infidel, whose army amounted to one hundred and twenty thousand men, an attempt was made to take these Maabar districts out of the hands of the Moslems. This infidel prince accordingly made an attack on the town of Kian, which belongs to the Maabar, and in which there were six thousand soldiers, put them to the rout, and besieged it. This was reported to the Sultan, and that the town was nearly lost. He then marched out with his forces, which amounted to seven thousand, every man of whom took off his turban, and hung it upon the neck of his horse, which is, in India, an intimation that they are bent upon death. They then made a charge upon the infidel king, while his men were taking their mid-day repose and besieging Kian, and put them to the rout. The greater part of them was killed; nor did one, except the cavalry, or those who concealed themselves in the woods, escape. The Sultan was taken prisoner, his wealth seized, himself afterwards killed, and I saw his body hanging against a wall in the town.

I then left the King's station, until he should return from his expedition, and came to the city of Fattan, which is large and beautiful, and situated upon the sea-shore. Its harbor is

truly wonderful. In this city there are grapes and good pomegranates. I saw in this place the Sheikh Salih Mohammed of Nisabar, one of the fanatical Fakeers who suffer their hair to flow down loosely upon their shoulders. This man had seven foxes with him, all of which ate and sat with the Fakeers. There were also with him thirty other Fakeers, one of whom had a gazelle with a lion in the same place, which was unmolested by the lion. I then proceeded for the purpose of presenting myself to the Sultan at the city of Maturah, which is large, and not unlike Dheli. In this I found a great mortality, which had destroyed the greatest part of the inhabitants. The King, Ghiath Oddin returned at this time to his palace sick, and soon after died. He appointed his brother's son, Nasir Oddin, to be his successor. In this place, too, I caught a fever which nearly destroyed me ; but, as Providence restored me to health, I requested permission of the King Nasir Oddin to proceed on my journey, which was granted. I then returned to the city of Fattan (Pattari), and thence by sea to Kawlam, one of the cities of Malabar, where I remained three months, on account of the sickness which had happened to me. From this place I set out to visit the Sultan Jarmi Oddin of Hinaur, who had received a promise from me to return. The infidel Hindus, however, came out against us in twelve war vessels, between (the last place mentioned and) Fakanun; and, giving us severe battle, at length overcame us, and took our ship. They then stripped us of all. From me they took all the jewels and rubies given me by the King of Battala, as well as the additional presents of the pious Sheikhs, leaving me only one pair of trousers : and thus were we landed nearly naked. I then returned to Kalikut, and entered one of the mosques. When some of the lawyers and merchants, who had known me in Dehli, heard of my situation, they clothed and received me honorably. I then thought of returning to the Emperor of Hindustan : but I was afraid of his severity, and that he might ask me, why I had separated from the present. I then went on board another ship, and this pleased me, and returned to the Maldive Islands, on account of the little boy I had left there. When I had seen him, however, I left him in kindness to his mother. The Vizier then furnished me with provisions, and I sailed for Bengal, which is an extensive and plentiful country. I never saw a country in which provisions were so cheap. I there saw one of the religious of the west, who told me, that he had bought provisions for himself and his family for a whole year with eight dirhems. The first town I entered here was Sadkawan, which is large and situated on the sea-shore.

The king of Bengal was at this time Fakhr Oddin : he was an eminent man, kind to strangers and persons of the Sufi persuasion : but I did not present myself to him, nor did I see him, because he was opposed to the Emperor, and was then in open rebellion against him. From Sadkawan I travelled for the mountains of Kamru, which are at the distance of one month from this place. These are extensive mountains, and they join the mountains of Thibet, where there are musk gazelles. The inhabitants of these mountains are, like the Turks, famous for their attention to magic. My object in visiting these mountains was, to meet one of the saints, namely, the Sheikh Jalal Oddin of Tebriz. This Sheikh was one of the greatest saints, and one of those singular individuals who had the power of working great and notable miracles. He had also lived to a remarkably great age. He told me, that he had seen El Mostaasim the Caliph in Bagdad : and his companions told me afterwards that he died at the age of one hundred and fifty years ; that he fasted through a space of about forty years, never breaking his fast till he had fasted throughout ten successive days. He had a cow, on the milk of which he usually

breakfasted; and his practice was to sit up all night. It was by his means that the people of these mountains became Moslems ; and on this account it was, that he resided among them. One of his companions told me, that on the day before his death he invited them all to come to him ; he then said to them : Tomorrow I depart from you, *Deo volente*, and my vicegerent with you is God besides whom there is no other God. When the evening of the following day had arrived, and he had performed the last prostration of the evening prayer, he was taken by God. On the side of the cave in which he had resided was found a grave ready dug, and by it a winding sheet and burial spices. The people then washed and buried him in them, and said their prayers over him. When I was on my journey to see this Sheikh, four of his companions met me at the distance of two days, and told me, that the Sheikh had said to the Fakeery who were with them, A western religious traveler is coming to you : go out and meet him. It was, said they, by the order of the Sheikh that we came to you ; notwithstanding the fact, that he had no knowledge whatever of my circumstances, except what he had by divine revelation. I went with them accordingly to his cell without the cave, near which there was no building whatever. The people of this country are partly Moslems, and partly infidels; both of whom visit the Sheikh and bring valuable presents. On these the Fakeers, and other persons who arrive here, subsist. As for the Sheikh himself, he confines himself to the milk of his cow, as already mentioned. When I presented myself to him, he arose and embraced me. He then asked me of my country and travels, of which I informed him. He then said to the Fakeers: Treat him honorably. They accordingly carried me to the cell, and kept me as their guest for three days. On the day I presented myself to the Sheikh he had on a religious garment, made of fine goat's hair. I was astonished at it, and said to myself, I wish the Sheikh would give it me. When I went in to bid him farewell, he arose and went to the side of the cave, took off the goat's; hair garment, as well as the fillet of his head and his sleeves, and put them on me.

The Fakeers then told me, that it was not his practice to put on this garment: and that he had put it on only on the occasion of my coming, for he had said to them: This garment will be wished for by a Mogrebine; but an infidel king shall take it from him, and shall give it to our brother Borhan Oddin of Sagirj, whose it is, and for whose use it has been made. When I was told this by the Fakeers, I said : As I have a blessing from the Sheikh, and as he has clothed me with his own clothes, I will never enter with them into the presence of any king either infidel or Moslem.

After this I left the Sheikh. It happened, however, after a considerable time, that I entered the country of China, and went as far as the city of Khansii. Upon a certain occasion, when my companions had all left me on account of the press of the multitude, and I had this garment on, and was on the road, I met the Vizier with a large body. He happened to cast his eyes upon me, and called me to him. He then took me by the hand, and asked me why I had come to this country; nor did he leave me until we came to the King's palace. I wished to go, but he would not allow me to do so, but took me in to the King, who interrogated me about the Moslem sovereigns: to all which I gave answers. He then cast his eyes upon the garment, and began to praise it, and said to the Vizier : Take it off him. To this I could offer no resistance, so he took it; but ordered me ten dresses of honor, and a horse with its furniture, and money for my necessities. This changed my mind. I then

called to mind the words of the Sheikh, that an infidel king should take it; and my wonder was increased.

After a year had elapsed, I entered the palace of the King of China at Khan Balik, my object was to visit the cell of the Sheikh Borhan Oddin of Sagirj. I did so, and found him reading, and the very goat's hair garment I have been mentioning was on him. I was surprised at this, and was turning the garment over in my hand, when he said, Why do you turn the garment over, do you know it? I said, I do; it is the garment which the King of Khansii took from me. He answered: This garment was made for me by my brother Jalal Oddin, for my own use, who also wrote to me to say that the garment would come to me by such a person. He then produced the letter, which I read, and could not help wondering at the exactness of the Sheikh. I then told him of the origin of the story. He answered, My brother Jalal Oddin was superior to all this: he had a perfect control over human nature; but now he has been taken to God's mercy. He then said, I have been told, that he performed the morning prayer every day in Mecca; that he went on the pilgrimage annually, because he was never to be seen on the two days of Arafat and the feast, no one knowing whither he had gone.

When, however, I had bid farewell to the Sheikh Jalal Oddin, I travelled to the city of Jabnak, which is very large and beautiful; it is divided by the river which descends from the mountains of Kamru, called the Blue River. By this one may travel to Bengal and the countries of Laknouti. Upon it are gardens, mills, and villages, which it refreshes and gladdens like the Nile of Egypt. The inhabitants of these parts are infidels, tributary to the Moslems- By this river I traveled for fifteen days, proceeding from road to road, till I came to the city of Sutirkawan. Here I found a junk which was proceeding to Java (Sumatra), between which and this place there is a distance of forty days. I proceeded, therefore, and after a voyage of fifty days, came to the countries of the Barahnakar, people who have mouths like those of dogs. This is a vile race. They have no religion, neither that of the Hindus nor any other. They live in houses made of reeds upon the sea-shore. Their trees are those of the banana, the fawfel and the betel-nut. Their men are of the same form with ourselves, except that their mouths are like those of dogs; but the women have mouths like other folks. The men go naked, without the least covering whatever: one only among them (I saw) who had put his penis into a painted hollow reed, which was hung to his belly. The women cover themselves with the leaves of trees. One who had had much intercourse with them, told me that they copulate like beasts, without the least concealment. The men will have thirty or more wives; but adultery is not committed. Should any one, however, be convicted of this crime, his punishment is, to be hanged till he is dead, unless he brings either a friend or slave who is willing to be hanged for him: he may then go free. The sentence for the woman is, that the King shall command all his servants to trample upon her one after another, till she dies: she is then thrown into the sea. The women resist the men to a degree beyond their nature. But the men, from their baseness of character, and fear about the women, will not allow any one of the merchants to proceed on the sea in the front of their houses. They will merely consult and trade with them, carrying them fresh water on the backs of elephants. When we put into their port, their King came to us riding upon an elephant, upon which there was something like a saddle-cloth made of skin. The King himself was dressed in goat-

skin, the hairy part of which he had turned outwards; upon his head was a turban of colored silk, and in his hand a short silver spear. With him was a number of his relations riding upon elephants, and using a language which no one could understand, unless he had been some time among them. We sent him the usual present: for every ship putting into any port of India is expected to send a present to the magistrate of the place. Now these people buy and receive as presents, she elephants, over which they put their saddle-cloth, but do not completely clothe them. But any ship not giving them their present, they will so work upon with their magic, that the sea will rise upon it, and it will perish ; or they will return upon and injure it.

CHAPTER XXIII [To China]

WE then left the countries of Tialisi and arrived, after a voyage of seven days with a favorable wind, at the first of the Chinese provinces. This is a most extensive country, and abounds in good things (of every description) fruits, agriculture, gold, and silver: and in these it is without a parallel. It is divided by a river called the water of life. It is also called the river of Sibar, like the name of a river in India. It has its rise in the mountains which are in the neighborhood of the city Khan Balik, called the mountain of the apes. It then proceeds through the middle of China, for a distance of six months, until it passes by Sin El Sin, both banks of which are covered with villages and farms, just like the Nile of Egypt, except that this is much more populous. In China grows the sugarcane, and is much better than that of Egypt. All the fruits of our countries are found in China, but they are much more plentiful and cheap than they are with us.

As to the China earthenware, it is made only in the districts of El Zaitun, and Sin Kilan. It is made of earth of the mountains of those parts, which is burnt through like charcoal. To this they add a stone, which they keep in the fire for three days. They then pour water upon it, and it becomes like dust: it is then fermented for some days: the best of it, for five and thirty days ; that which is inferior, for fifteen, ten, or fewer. Of this ware, some is transported to other countries. The Chinese hen is large, but the cock is still larger, and greater than (our) goose : its eggs are proportionately large.

The Chinese are all infidels : they worship images, and burn their dead just like the Hindus. The King of China is a Tartar, and one of the descendants of Jengiz Khan, who entered the Moslem countries, and desolated many of them. In all the Chinese provinces, there is a town for the Moslems, and in this they reside. They also have cells, colleges, and mosques, and are made much of by the Kings of China. The Chinese, generally, will eat the flesh of dogs and swine, both of which are sold in their markets. They are much addicted to the comforts and pleasures of life : but they do not much differ, either in their luxuries or their dress : for you will see one of their merchants, whose wealth is almost immense, clothed in the coarsest cotton. The only difference generally observable among the inhabitants of China, consists in the gold and silver plate which they severally possess. In the hand of every one of them is a staff, upon which he supports himself in walking; and this they call *the third leg*.

Silk is most plentiful among them, for the silkworm is found sticking and feeding upon the trees in all their districts; and hence they make their silk, which is the clothing of the poorest among them. Were it not for the merchants, it would bring no price whatever, and still, a cotton dress will purchase many silken ones.

It is a custom with their merchants, for one to melt down all the gold and silver he may have, into pieces, each of which will weigh a talent or more, and to lay this up over the door of his house. Any one who happens to have five such pieces will put a ring upon his finger; if he have ten, he will put on two. He who possesses fifteen such, is named El Sashi; and the piece itself they call a Rakala. Their transactions are carried on with paper: they do not buy or sell either with the dirhem or the dinar ; but, should any one get any of these into his possession, he would melt them down into pieces. As to the paper, every piece of it is in extent about the measure of the palm of the hand, and is stamped with the King's stamp. Five and twenty of such notes are termed a shat; which means the same thing as a dinar with us. But when these papers happen to be torn, or worn out by use, they are carried to their house, which is just like the mint with us, and new ones are given in place of them by the King. This is done without interest; the profit arising from their circulation accruing to the King. When any one goes to the market with a dinar or a dirhem in his hand, no one will take it until it has been changed for these notes.

With respect to the earth which they lay up, it is mere tempered clay, like the dry clay with us. It is carried upon elephants, and then cut into pieces just like charcoal; they then harden it with fire, but in a more intense heat than that of charcoal. When it is reduced to ashes they knead it with water, dry it, and again burn it in the same manner, until the particles entirely disappear. Of this they make the china vessels, as we have formerly stated. The people of China are, in other respects, the most skilful artificers. In painting, none come near to them. Of what I myself witnessed was the following: I once scarcely entered one of their cities: some time after, I had occasion again to visit it; and what should I see upon its walls, and upon papers stuck up in the streets, but pictures of myself and my companions! This is constantly done with all who pass through their towns- And should any such stranger do any thing to make Bight necessary, they would then send out his picture to the other provinces; and wherever he might happen to be, he would be taken.

It is also a practice with them, that when a vessel leaves China, an account, as well of the names, as of the forms of the men in it, is taken and laid up. When the vessel returns, the servants of the magistrates board it, and compare the persons in it with the descriptions taken; and if one should happen to be missing, the commander of the vessel is taken, unless he can prove that the man has died by some sickness or other circumstance, or that he has left him, with his own consent, in some other of the Chinese provinces. After this, they require of the commander a register of all the goods in the vessel, which they obtain. The people of the vessel then leave it, and the King's servants take possession of, and clear it; and if they find any thing in it not entered in the register, the vessel, together with its freightage, is forfeited to the King. This is a species of oppression which I witnessed no where else.

When any Moslem merchant visits those Moslem towns which are among the Chinese, it is left to his choice whether he will take up his lodgings with a native merchant, or whether he will go to an inn. If he prefers lodging with a merchant, an account of all he has is taken, and the native merchant is made surety for the amount, who spends upon his guest just as much as is proper. When the foreign merchant wishes to go, an inquiry is set on foot with respect to his property, and if any thing is found to have been made away with, the merchant who was made surety makes it good by fine. But should the stranger prefer going to an inn, his property is delivered up to the inn-keeper, who is made surety for it. He then expends what is necessary upon him, and this is put down to account. When he wishes to leave, an account of the property is taken, and should any thing be missing, the inn-keeper who is surety is forced to make it good. If however, he wishes to have a concubine, he may buy a female slave and reside with her in the inn. Female slaves are very cheap in China; because the inhabitants consider it no crime to sell their children, both male and female. They do not, however, force them to travel with their purchasers ; nor, on the other hand, do they hinder them from doing so, should they prefer it. In like manner, if one wishes to marry, he may do so; but, in any case, he is not allowed wantonly to destroy his own property: for they say, we are unwilling that it should be reported among the Moslems, that our country is a place of wantonness and profligacy; or, that merchants lose their wealth among us.

The care they take of travelers among them is truly surprising; and hence their country is to travelers the best and the safest: for here a man may travel alone for nine months together, with a great quantity of wealth, without the least fear. The reason of this is, there is in every district an inn, over which the magistrate of the place has control. Every evening the magistrate comes with his secretary to the inn, and registers in a book the names of all the inmates who are strangers : he then locks them up. In the morning he comes again with his secretary, and compares the name written down, with the person of every one in the inn. The register so made out he sends by a messenger to the presiding magistrate at the next station: from whom he also brings back vouchers that such and such persons have safely arrived with their property. This is done at every station. When any person happens to be lost, or any thing is stolen, and this is discovered, the magistrate who has the control over the inn in which the loss is sustained, is taken into custody on that account. In ail the inns every thing that a traveler can want is provided.

The first city I came to in China was El Zaitun; there are, however, no olives here [zaitun means the olive in Arabic] nor indeed in all China or India; this is merely the name of the place. It is a large city, and in it they make the best flowered and colored silks, as well as satins, which are therefore preferred to those made in other places. Its port is one of the finest in the world. I saw in it about one hundred large junks; the small vessels were innumerable. It is a large estuary of the sea, running into the land until it meets the great river. In this, and other Chinese towns, each inhabitant has a garden and some land, in the centre of which is his house; and on this account it is that their cities are so large.

On the day of my arrival at this place, I saw the Emir who had been sent ambassador to the Emperor of India, and who returned with us (to Malabar) when the junk foundered

and went down; he, however, escaped with his life. He told the officer of the Diwan of me, who placed me in a very handsome house. I was afterwards visited in this by the Moslem judge, the Sheikh El Islam, and a number of the Moslem merchants, who treated me with great respect, and made a feast for me, These merchants are, on account of their residing in an infidel country, extremely glad whenever a Moslem comes among them: on such occasions they give him alms of their wealth, so that he returns rich like themselves.

When the magistrate of the city heard of my arrival, he wrote immediately to the Khan, who is their Emperor, to acquaint him of my having come from India. I requested of him, however, that he would send a person to bring me to Sin Kilan, to the Emir of that place, until he should receive the Khan's answer. To this the magistrate agreed, and sent a person with me, who conducted me to him. I embarked, therefore, in a vessel on the river, and made a voyage of twenty-seven days, in each of which we put into some village about noon, bought what we happened to want, then said our prayers, and proceeded on in the evening. On the next this was repeated, and so on till we got to Sin Kilan. At this place, as well as El Zaitun, the earthenware is made : at the latter of which, the river called the water of life enters the sea; and which they, therefore, call the conjunction of two seas.

This Sin Kilan is one of their greatest and best formed cities. In the middle of it is a great temple, which was built by one of their kings. This he endowed with the revenue of the city and of the surrounding villages. In this are apartments for the sick, the aged, the blind, and the great Fakeer Sheikhs, and the endowment affords them provisions in great plenty. A picture of this king is painted in the temple, and worshipped by the inmates. In a certain part of this province is a town in which the Moslems reside. It has a market, a mosque, and a cell for the poor. Here is also a Judge and a Sheikh El Islam : nor is there any doubt that there must be, in all the towns of China, Moslem merchants who have a Judge and a Sheikh El Islam, to whom their matters are referred. In this place I resided with one of the merchants, and remained among them for fourteen days ; during which time, not a day passed without my receiving presents from them. Beyond this city, neither the Moslems nor infidels of China have another. Between it and the obstruction of Gog and Magog there is, as I was told, a distance of sixty days The people who inhabit that place eat all the men they can overcome : and hence it is that no one goes to those parts. I did not see any one, however, in these parts, who had either seen the obstruction himself, or who had seen one who had seen it.

I was also told in Sin Kilan, that a considerable personage was in that neighborhood, who was upwards of two hundred years old ; that he never ate, drank, spoke, or took any delight whatever in the world, his powers were so great and so perfect; and that he lived in a cave without the city, in which also his devotions were carried on. I went to the cave, and saw him at the door; he was exceedingly thin, and of copper color. He had marks of a devotional character about him ; but had no beard. When I saluted him, he seized my hand and smelled it. He then said to the interpreter : This man is just as much attached to this world, as we are to the next. He said to me : You have seen a wonder. Do you remember when you came to an island in which there was a temple, and a man sitting among; the images, who gave you ten dinars of gold ? I answered, I do. He rejoined : I

am the man. I then kissed his hand. He then considered for a little time, and went into the cave, seeming to repent of what he had said. And as he did not come out again, we forced ourselves, and went in after him. Him, however, we did not find ; but there was one of his companions, who had before him a number of the paper notes. These, said he, are your feast; so go back. I said, We wait for the old man. He replied: If you stay here for ten years, you will not see him ; for it is his practice, that when he has exhibited one of his mysteries to any one, that man sees him no more. Nor suppose that he is absent; the fact is, he is now present. I much wondered at this, and returned. I have, on a former occasion, related the affair of the Jogee, who gave us the dinars when among the images in the temple of a certain island.

After this, I told the story of the old man to the Judge of the town, and the Sheikh El Islam, who said: Such is his general practice with those strangers who go to see him ; but no one knows what religion he is of. The person, continued he, that you supposed to be one of his companions, was the old man himself. I have been told, too, that he had disappeared for about fifty years, but returned to this place within the last year; that the Sultan and others beneath him, visit the old man, and that he gives each of them presents suitable to his station. He gives presents, in like manner, to the poor who visit him. In the cave in which he lives there is nothing to attract the attention ; and his discourse is of times that are past. He will occasionally speak of the Prophet, and say: Had I been with him, I would have assisted him. He also speaks of Omar Ibn Khatab, and with peculiar respect of Ali son of Abu Talib. I was told by Aimad Oddin of Sanjar, the head of the merchants, that he one day entered the cave, when the old man took him by the hand. I had, said he, immediately the idea that I was in a large palace, that the Sheikh was sitting in it upon a throne, with a crown on his head, and his servants standing before him. I thought I saw the fruits falling- into streams there; and taking one to eat, I found myself in the cave standing before him, and him laughing at me. I had, however, a severe fit of sickness in consequence of this, which did not leave me for some months. After this I visited him no more. The people of this country think he is a Moslem, but no one has seen him pray, though he is constantly fasting.

I now returned to the city of El Zaitun by the river - and, soon after my arrival, came the answer of the Khan to his Lieutenant there, in which it was ordered, that I should be honorably provided for, and sent to the presence, either by land or by the river, as I might choose. They accordingly provided me with vessels and servants, and I proceeded at the charge of the Sultan by the river, leaving one village in the morning, and arriving at another in the evening. This we did for ten days, and then arrived at the city of Fanjanfur, which is a large and handsome place situated in a plain, and surrounded with gardens, something like the plain of Damascus. Here I was met by the Judge, the Presbyters [elders] of Islamism, and the merchants, with the Emir of the city and the officers of his forces, by whom the Emperor is entertained in the most honorable manner. I accordingly entered the city. It has four walls. Between the first and second of these are the Emperor's servants, who watch the city; between the second and the third, are the troops of cavalry, and the city magistrate; between the third and fourth are the Moslems; where also I took up my residence with their Sheikh, Zahlr Oddin. Within the fourth wall are the Chinese: and this is the largest part of the city. It was strange enough that, one day, when I was at a

feast which they had made for me, in came one of the great Moslem Fakeers, whom they welcomed by the title of the Sheikh Kawam Oddin. After the salutation, and his joining our society, I was wondering at his appearance, and had looked on him for some time, when he said : Why do you continue looking at me, unless you know me ? I then asked him of his native place. He said, it was "Subta (Ceuta). I said: Well, I am from Tanjiers. He then renewed his salute and wept; and at this I wept too. I then asked, whether he had been in India. He said: Yes; at the palace in Dehli. When he said this, he came to my recollection; and I said, are you El Bashiri? He said: Yes. He had come to Dehli with my uncle, Abul Kasim El Mursi, when he was young and before a beard had appeared on his cheek. He was then one of the most clever at retaining the Koran by memory, and of those termed benchers. I had mentioned him to the Emperor of India, who accordingly wished to retain him in office. But this he did not accept of his wish was to go to China. The Emperor had given him three thousand dinars, and he had then set out for China. In China he was put in office among the Moslems, and became possessed of great wealth. After this, he sent me several presents. His brother I met, some time after, in Sudan; what a distance between these two brothers! In Kanjura I resided fifteen days: I then proceeded by the river, and after four days arrived at the city of Bairam Katlu, which is a small place, the inhabitants of which are very hospitable. In this place there were not more than four Moslems, with one of whom I resided for three days, and then proceeded by the river a voyage often days, and arrived at the city of El Khansa. The name of this place is similar to that of the poetess El Khansa, but I do not know whether the word is Arabic or not, or whether the Arabic has any agreement or not with their language.

This is the largest city I had ever seen on the face of the earth: its length is a journey of three days, in which a traveler may proceed on and find lodgings. It is, as we have already said of the manner of building among the Chinese, so constructed, that each inhabitant has his house in the middle of his land and garden-ground. This city is divided into six cities: all of which are surrounded by a wall, and of which we shall presently say more.

When we approached this city we were met by its judge, the presbyters of Islamism, and the great merchants. The Moslems are exceedingly numerous here. This whole city is surrounded by a wall: each of the six cities is also surrounded by a wall. In the first reside the guards, with their commander. I was told that, in the muster-rolls, these amount to twelve thousand. I lodged one night in the house of the commander. In the second division are the Jews, Christians, and the Turks who worship the sun: these are numerous, their number is not known: and theirs is the most beautiful city. Their streets are well disposed, and their great men are exceeding wealthy. There are in the city a great number of Moslems, with some of whom I resided for fifteen days ; and was treated most honorably. The third division is the seat of the government. In this resides the chief commander of all China, with the forces. When I entered its gate, my companions were separated from me, on account of the press, and I remained alone. I was here met by the prime minister, who carried me to the house of the commander of the forces, the Emir Karti. This was the person of whom I have already given some account, who cast his eyes upon the goat's-hair garment which had been given me by the friend of God, the Sheikh Jalal Oddin of Shiraz. This fourth city is the most beautiful of all the six. It is intersected

by three rivers. I was entertained by the Emir Karti, in his own house, in a most splendid manner: he had brought together to this feast the great men of both the Moslems and Chinese. We had also musicians and singers. I stayed with him one night. At the banquet were present the Khan's jugglers, the chief of whom was ordered to show some of his wonders. He then took a wooden sphere, in which there were holes, and in these long straps, and threw it up into the air till it went out of sight, as I myself witnessed, while the strap remained in his hand. He then commanded one of his disciples to take hold of, and to ascend by, this strap, which he did until he also went out of sight. His master then called him three times, but no answer came: he then took a knife in his hand, apparently in anger, which he applied to the strap. This also ascended till it went quite out of sight: he then threw the hand of the boy upon the ground, then his foot; then his other hand, then his other foot; then his body, then his head. He then came down, panting for breath, and his clothes stained with blood. The man then kissed the ground before the General, who addressed him in Chinese, and gave him some other order. The juggler then took the limbs of the boy and applied them one to another: he then stamped upon them, and it stood up complete and erect. I was astonished, and was seized in consequence by a palpitation at the heart: but they gave me some drink, and I recovered. The judge of the Moslems was sitting by my side, who swore, that there was neither ascent, descent, nor cutting away of limbs, but the whole was mere juggling.

On this very night I entered the fifth city, which is the largest of them. It is inhabited by the common Chinese people, among whom are the most ingenious artificers. In this place are made the Khansawia garments. The most wonderful things they make, are dishes composed of reeds glued together, and painted over with colors, such that when hot meat is put into them they do not change their color. Ten of these may be put into one another; and the person seeing them would suppose them to be only one. For these they have a cover, which contains them all; and their softness is such, that should they fall from a height they would not break. They are wonderful productions.

After this, I entered the sixth city, which is inhabited by sailors, fishermen, ship-caulkers, and carpenters. I was told after this by the wealthy Moslems, that some of the relations of the great Khan had revolted, and that they had collected an army, and gone out to give him battle; they had collected an hundred companies of cavalry, each company of which amounted to ten thousand. The Sultan had on this occasion, of his own particular friends and stipendiaries, fifty thousand cavalry: and of foot soldiers, five hundred thousand. He was also opposed by the greater part of the nobles, who agreed that he ought to abdicate the throne, because he disregarded the regulations of the Yasak, laid down by his ancestor Jengiz Khan. They accordingly went over to the side of his uncle's son, who had set up a claim against him. They also wrote to the Khan, advising him to abdicate the throne; and promising that the province of El Khansa should be apportioned to him. This he refused to accede to, and gave them battle; but after a few days he was put to the rout and killed, before I had arrived at his palace. The news of this soon came to the city, and drums and trumpets were sounded accordingly during: the space of two months, for joy at the accession of the new Khan. The Khan who had been killed, with about a hundred of his relatives, was then brought, and a large sepulcher was dug for him under the earth, in which a most beautiful couch was spread, and the Khan was with his weapons laid upon

it. With him they placed all the gold and silver vessels he had in his house, together with four female slaves, and six of his favorite Mamluks, with a few vessels of drink. They were then all closed up, and the earth heaped upon them to the height of a large hill. They then brought four horses, which they pierced through at the hill, until all motion in them ceased; they then forced a piece of wood into the hinder part of the animal till it came out at his neck, and this they fixed in the earth, leaving the horses thus impaled upon the hill.

The relatives of the Khan they buried in the same manner, putting all their vessels of gold and silver in the grave with them. At the door of the sepulchers of ten of these, they impaled three horses in the manner just mentioned. At the graves of each of the rest, only one horse was impaled. This was a notable day; all the people of the city, Chinese, Moslems, and others, were present on the occasion, and had on their mourning, which consists of a sort of white hood. I know of no other people who do so on such occasions. When, however, the former Emperor was killed, and Firun, the son of his uncle who had made war against him, had been put in power, he chose to fix his residence at Kora Karum, on account of its nearness to the territories of his uncle the King of Turkistan and Mawara El Nahr. But those nobles, who had not been present at the death of the former Khan, revolted. Upon this occasion they stopped up the roads, and the disaffection spread itself like a flame. The leading men among the Moslems advised me to return to the city of El Zaitun, before the confusion should become general: and accordingly, they petitioned the minister of King Firun to give me permission, which he did, with an order for my maintenance, according to custom.



*Ibn Batuta mall
in Dubai,
United Arab
Emirates*