

CHAPTER XXIII

Arrival in China—Its great River: its course—Culture—Population—Plenty—Porcelain—Idolaters—Reigning Monarch a descendant of Jengiz Khān—Mohammedan Colleges, &c.—Luxury of the Chinese—Wealth—Paper Money—Revenue—How the Porcelain is made—Skill of Chinese Artificers—Painters—Pictures of Travellers—Registry of Ships' Crews—Care taken of Merchants' Property at Inns, &c.—Female Slaves cheap—Inns subject to the Magistrate—The Port El Zaitūn—Meets an Officer of the Emperor of Dehli—Provided with a House, &c.—Sets out to visit the King—Sin Kilān—Mohammedan Town—Meets with a Jogee; return to El Zaitūn—Arrives at Fanjanfūr: Description of it—Bairam Katlū—El Khansā—Jews and Christians here—Jugglers—The Khān killed in battle—Funeral—Successor—Disaffection—Return.

WE then left the countries of 'Tiālīsī, and arrived, after a voyage of seven days with a favourable 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 ^dwater 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 neighbourhood of the city ^fKhān Bālik,†

طیالیسی . آب جیاد . نهر السبر . خان بالق .

* This river, according to the lexicon of Baudrandius cited by Asseman, is called "Fluvius Caramoranus."

† This is, as Asseman has shewn (Biblioth. Oriental, tom. iii. P. II. p. 512-13) the *Cambalu* of Marco Polo, and the *Pekin* of the Chinese. At this place, according to a citation made by Nicolaus Trigautius, from the Commentaries of Mathæus Ricius, was the usual residence of the Tartar Khāns, after they had obtained the supreme power in China. Our traveller, as we shall presently see, also makes this place the residence of the Emperor in his times. The extract is as follows: "Hoc nostrorum in hanc urbem regiam (Pekinum) adventu constare denique certo cœpit, quod jamdiu opinati fuerant, hoc regnum illud ipsum esse, quod magnum Chatajum apud reliquos auctores appellatur, et hanc urbem Pechinensem regiam esse illius, quem magnum Can vocant, qui nunc est rex Sinarum, quæ urbs ab iisdem Cambalu nominatur... Sinæ quippe scriptis libris quoties Tartaros nominabant, Lù dicunt, et septentrionis plagam Pà, nec solum Pè. Tartaris vero Cam, à nobis magnus redditur: quam vocem ne ipsi quidem Sinæ ignorant: et quoniam eo tempore, quo se Tartari in Sinarum regnum intruserunt, rex Tartarus sedem Pechini fixit, ideo *Campalu* appellabit; et quoniam apud varios *p* consonans in *b* commutatur, ideo *Cambalu* cœpit appellari." And, in the next page, "Apud Aytonum in lib. de Tartaris, cap. 19. Jons appellari his verbis: Iste Cobila Can quadraginta duobus annis tenuit imperium Tartarorum: Christianus fuit, et fundavit civitatem quæ vocatur Jons in regno

called the ^gmountain of the apes. It then proceeds through the middle of China, for a distance of six months, until it passes by Sîn El Sîn, 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 sugar-cane, 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 Zaitûn, and ^hSin Kilân. 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 Hindoos. The King of China is a Tartar, and one of the descendants of ⁱJengîz Khân, who entered the Mohammedan countries, and desolated many of them. In all the Chinese provinces, there is a town for the Mohammedans, 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

^gيعني كوه بوازينه جبل القروء . ^hصين كيلان . ⁱجنگز خان .

Cathay, quæ major est Româ, ut dicitur; et in illâ civitate moram traxit Cohila Can Imperator Tartarorum usque ad ultimam diem vitæ suæ." Asseman adds that Cohila renewed rather than repaired this city, and then cites Marco Polo to shew that the Kân resided here, and that the city was situated upon the great river.

a ^kstaff, 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 ^lEl Sashī; and the piece itself they call a ^mRakāla. 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 ⁿshat; 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

^kعكاز. ^lالسشي. ^mبركاله. ⁿتسمي بالشت.

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 flight 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 Mohammedan merchant visits those Mohammedan 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 Mahommedans, that our country is a place of wantonness and profligacy; or, that merchants lose their wealth among us.

The care they take of travellers among them is truly surprising; and hence their country is to travellers 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 all the inns every thing that a traveller can want is provided.

The first city I came to in China was ^pEl Zaitūn; there are, however, no olives here,* 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

.الزيتون^p

* As this word in Arabic signifies *the olive*, the writer, perhaps, thought it necessary to warn his reader against mistaking it. The longitude and latitude of this place are according to Abulfeda 114° 8', 17° 8'. Mr. Apetz thinks it is the same with the "Saunt yo Tawn," mentioned in Lord Macartney's voyage.

coloured 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 Emīr 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 Dīwān of me, who placed me in a very handsome house. I was afterwards visited in this by the Mohammedan judge, the Sheikh El Islām, and a number of the Mohammedan 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 Mohammedan 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 Khān, 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 ⁹Sīn Kīlān, to the Emīr of that place, until he should receive the Khān'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

? صين كيلان .

* As the word here used, viz. *الكمخا* does not occur in the common dictionaries, it may not be amiss to give an explanation of it. The following is taken from the King of Oude's Persian Dictionary, entitled the Seven Seas: *كمخا بکسر اول وسكون ميم وخاي مخذ بالف كشیده بمعني جامه منقشه آمده که بالوان مختلف بافته باشند وبفتح اول هم گفته اند بمعني جامه منقش يک رنگ i. e. Kimkhā, &c. meaning a flowered garment, which they weave with various colours. When pronounced kamkhā it means a flowered garment of one colour only.*

† Such seems to have been ancient Babylon, with its hanging gardens and grazing lands. See Rennell's Geography of Herodotus.

repeated, and so on till we got to Sīn Kīlān. At this place, as well as El Zaitūn, 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 Sīn Kīlān 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 Mohammedans reside. It has a market, a mosque, and a cell for the poor. Here is also a Judge and a Sheikh El Islām: nor is there any doubt that there must be, in all the towns of China, Mohammedan merchants who have a Judge and a Sheikh El Islām, 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 Mohammedans 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 'Sīn Kīlān, that a considerable personage was in that neighbourhood, 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 colour. 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

”آب حياه . ^سمجمع البحرين . ^تصين كيلان .

* Some have thought that by this expression is meant the great wall. See Asseman, Bib. Orient. tom. iii. P. 2, p. dxiv.

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 Islām, 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 Khatāb, and with peculiar respect of ^xAli son of Abu Tālib. I was told by ^yAuhad Oddīn 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

"عمر بن خطاب . ^xعلي بن ابي طالب . ^yاوحده الدين السنجاري .

* See page 164.

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 Mohammedan, but no one has seen him pray, though he is constantly fasting.

I now returned to the city of El Zaitūn by the river; and, soon after my arrival, came the answer of the Khān to his Lieutenant there, in which it was ordered, that I should be honourably 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 ^aFanjanfūr, 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 ^aPresbyters of Islamism, and the merchants, with the Emīr of the city and the officers of his forces, by whom the Emperor is entertained in the most honourable 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 Mohammedans; where also I took up my residence with their Sheikh, ^bZahīr Oddīn. 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 Mohammedan Fakeers, whom they welcomed by the title of the ^cSheikh Kawām Oddīn. 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 ^dSubta (Ceuta). I said: Well, I am from ^eTanjiers. He then renewed his salute and wept; and at this I wept too.* I then asked, whether he had been in India. He

^a فنجنفور. ^a مشايخ الاسلام. ^b ظهير الدين. ^c بالشيخ قوام الدين. ^d سبتة. ^e طنجة.

* We here recognize something like the simple and affecting scene between Jacob and Rachel

said: Yes; at the palace in Dehli. When he said this, he came to my recollection; and I said, are you ^fEl Bashīrī? * He said: Yes. He had come to Dehli with my uncle, ^gAbul Kāsim El Mursī, when he was young and before a beard had appeared on his cheek. He was then one of the most clever at retaining the Korān by memory, and of those termed ^hbenchers. 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 Moham-medans, and became possessed of great wealth. After this, he sent me several presents. His brother I met, some time after, in Sūdān; what a distance between these two brothers! In ⁱKanjūrā I resided fifteen days: I then proceeded by the river, and after four days arrived at the city of ^kBairam Katlū, which is a small place, the inhabitants of which are very hospitable. In this place there were not more than four Mohammedans, with one of whom I resided for three days, and then proceeded by the river a voyage of ten days, and arrived at the city of ^lEl Khansā. The name of this place is similar to that of the poetess ^mEl Khansā,† 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 traveller 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.

^fاننت البشيري . ^gابو القاسم المرسى . ^hالموطا . ⁱبقنجورا . ^kبيرم قتلور .
^lالخنسا . ^mالخنسا .

at the well. Gen. 29, 10—12: “ And it came to pass, when Jacob saw Rachel the daughter of Laban, his mother’s brother, &c. he lifted up his voice and wept.”

* According to Ferishta and others, this should seem to be the name of an office in the court of Dehli.

† For some account of this poetess, see M. de Sacy’s *Chrestomathie Arabe*, tom. ii. p. 413, edit. 2. The place is probably the Chensi of the maps. See also Assemani, *Biblioth. Orient.* tom. iii. P. ii. p. 512.

When we approached this city we were met by its judge, the presbyters of Islamism, and the great merchants. The Mohammedans 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 Mohammedans, with some of whom I resided for fifteen days; and was treated most honourably. 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

"امير امراء الصين."

* It does not seem possible, without positive history on the subject, to ascertain at what period the Jews entered China. Some fix upon the year 224 before Christ: others on other periods less ancient: but, as far as I can see, not much reliance is to be placed on any one of them. The reader may, however, consult the tract by Christoph. Theoph. de Murr, containing the *Notitiæ S.S. Bibliorum Judæorum in Imperio Sinensi*, with the *Diatribæ de Sinicis S.S. Bibliorum Versionibus*, Halæ ad Salam, 1805, and the works there mentioned.

† These were, probably, some of the Nestorian Syrian Christians, who seem to have been first sent into China for the purpose of propagating the Christian faith, from the churches in Malabar, commonly styled the Christians of St. Thomas, &c. See the *Bibliotheca Orientalis* of Asseman, tom. iii. P. II. pp. 512-552, where every particular relating to the history of these Christians is discussed in a very able and interesting manner. We are told, in p. 519, that the Chinese call the Christians *Terzai* or *Tersai*, which, according to a conjecture of Trigautius, must be either Arabic or Persic, not Armenian. The truth is, it is the Persic *ترسا* *tarsā*, a general name given to Christians by the Persians, as may be seen in the *Dabistān*, the *Gulistān* of Sadī, &c.; and if it be true that the Chinese so term them, one would be led to suppose, that Christianity must first have gone from Persia to China. Asseman concludes upon the words of Trigautius: "Christianos in Sinarum regno Nestorianos fuisse, non Armenios, neque ex Armenia, sed partim ex Assyria et Mesopotamia, partim ex Sogdiana, Bactriana et India illuc convolasse, eo maxime tempore, quo Tartari in illud regnum invaserunt, ipse Marcus Paulus Venetus, qui a Trigautio citatur, pluribus in locis affirmat, ubi quoties Christianorum in Sinis meminit, eos Nestorianos vocat." Asseman argues, however, that Christianity was not originally Nestorianism in China. But his interesting article should be read throughout.

the house of the commander of the forces, the Emīr ° Kartī. 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 Jalāl Oddīn of Shīrāz. This fourth city is the most beautiful of all the six. It is intersected by three rivers. I was entertained by the Emīr Kartī, in his own house, in a most splendid manner : he had brought together to this feast the great men of both the Mohammedans and Chinese. We had also musicians and singers. I stayed with him one night. At the banquet were present the Khān's jugglers, the chief of whom was ordered to shew 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 Mohammedans 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 ° Khansāwīa garments. The most wonderful things they make, are dishes composed of reeds glued together, and painted over with colours, such that when hot meat is put into them they do not change their colour. Ten of these may be put into one another ;

° قرطي . ° جلال الدين الشيرازي . ° الثياب الخسائية .

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 Mohammedans, that some of the relations of the great 'Khān 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 Yasāk,* laid down by his ancestor Jengiz Khān. 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 Khān, advising him to abdicate the throne; and promising that the province of 'El Khansā 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

القان الاعظم . الخنسا .

* لأنه كان غير احكام اليساق . See p. 91, note.

† I can find no account whatever in De Guignes or others of the death of this Emperor; but, as no change seems to have happened in the dynasty, and, according to our traveller, the uncle's son succeeded to the throne, no notice might generally have been taken of the circumstance. The dynasty of Yuen seems to have reigned from the latter end of the thirteenth century of our era to 1369, during which period nine Emperors of the descendants of Jengiz Khān are said to have held the supreme power in China. Now, it is very remarkable, that, of the first eight of these the longest reign is only thirteen years, while the ninth is made to continue through a period of thirty-six, *i. e.* from 1333 to 1369. It strikes me, therefore, that this reign is too long, and that the reign of another Emperor ought to be inserted between the eighth and ninth of them, in order to make the account probable; and if the relation of our traveller be true, such reign actually took place: and with the close of this the Yuen dynasty ceased. See Asseman, *Biblioth. Orient.* tom. iii. P. II. p. 535. De Guignes, tom. i. P. I. p. 279. In the last of which we are informed of several rebellions having taken place

and trumpets were sounded accordingly during the space of two months, for joy at the accession of the new Khān. The Khān who had been killed, with about a hundred of his relatives, was then brought, and a large sepulchre was dug for him under the earth, in which a most beautiful couch was spread, and the Khān 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 favourite Mamlūks, 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 Khān they buried in the same manner, putting all their vessels of gold and silver in the grave with them. At the door of the sepulchres 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, Mohammedans, 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 Fīrūn, the son of his uncle who had made war against him, had been put in power, he chose to fix his residence at 'Kora Karūm,† on account of its nearness to the

قرقروم .

during the reign of the last prince of the Yuen dynasty: and one of these is, perhaps, that related by our traveller.

* See a very curious note on this subject in Mr. Marsden's Translation of Marco Polo, n. 878, p. 451, whence it appears that the Russians found great quantities of plate, arms, &c. in the graves of the Tartar chiefs; and Bell's Travels in Asia, Pinkerton, vol. vii. pp. 335-6.

† According to D'Herbelot, Caracoram, ville qui Octai Kaan fils de Genghizkhan bâtit dans le pays de Cathai après qu'il l'eut subjugué: elle fut aussi nommée Ordu Balik, et c'est peut-être la même que Marc Paul appelle Cambalu. Mungaca ou Mangu Caan, fils de Tuh Kan, et petit fils de Genghizkhan, quatrième Empereur des Mogols, faisoit son séjour ordinaire dans cette ville. *Voyez le titre de Cara Khotān.* See also *Histoire des Monguls*, Liv. II. chap. i. p. 347.

territories of his uncle the "King of Turkistān and "Māwarā El Nahr. But those nobles, who had not been present at the death of the former Khān, revolted. Upon this occasion they stopped up the roads, and the disaffection spread itself like a flame. The leading men among the Mohammedans advised me to return to the city of El Zaitūn, before the confusion should become general: and accordingly, they petitioned the minister of King Firūn to give me permission, which he did, with an order for my maintenance, according to custom.

CHAPTER XXIV.

Returns by the river to El Zaitūn—Sails for Sumatra : driven by adverse winds : at length gets to Sumatra—Marriage ceremony—Sails for Hindustan : arrives at Kawlām.—Kālikūt—Zafūr in Arabia—Maskit El Torayūt—Port of Shiah : Kelba—Telhān—Hormuz—Kūzistūn—Lūr—Janja Būl—Kaldūn—Hakān—Saman—Sabā—Shī'āz—Isphāhān—Basra—Kūfa—Ambūr—Damascus—Aleppo—El Khalīl—Damietta—Cairo—Aidhab—Judda—Mecca—Jerusalem—Cairo—Alexandria—Jarba—Fez—Tanjiers—Gibraltar—Andalūsia.

I THEN returned by the river, descending from El Khansā to "Kanjānfūr, and thence to the city of El Zaitūn. When I got there I found some junks bound for India, and got into one belonging to El Malik El Zāhir King of Sumatra, whose servants are Mohammedans. In this we sailed with a good wind for ten days. The sky then became obscure and dark, and a storm arose, in consequence of which the vessel got into a sea unknown to the sailors. The people in the junk were all terribly afraid, and wished to put back: but it was impossible. After this we saw, one morning at day-break, a mountain in the sea, at the distance of about twenty miles, and towards this the wind was carrying us. The sailors wondered at this, because we were far from land; and because no mountain had been observed in that part of the sea. It was certain that, if the wind should force us to it, we should be lost. We then betook ourselves to repentance and prayer to Almighty God, with all our hearts; and, in addition to this, the merchants made many vows. The wind then

"ملوك. "ماورا النهر. "قاجنפור.