

certain verse of the Koran 33,000 times in the day! The surveillance being apparently relaxed, he withdrew altogether from the public eye, gave all that he possessed to darveshes and the poor (he says nothing about his creditors), and devoted himself to an ascetic life under the tutelage of a certain holy shaikh in the neighbourhood of Dehli, called Kamal-uddin Abdallah of the Cave, with whom he abode for five months. The king, who was then in Sind,¹ hearing of Ibn Batuta's reform, sent for him to camp. He appeared before the Lord of the World (as Mahomed was called) in his hermit's dress, and was well received. Nevertheless, he evidently did not yet consider his head at all safe, for he redoubled his ascetic observances. After forty days, however, the king summoned him again, and announced his intention of sending him on an embassy to China. According to Ibn Batuta's dates this appears to have been in the spring of 1342.

The object of the proposed embassy was to reciprocate one which had arrived at court from the Emperor of China. The envoys had been the bearers of a present to Sultan Mahomed, which consisted of 100 slaves of both sexes, 500 pieces of *cam-mucca*,² of which 100 were of the fabric of Zayton and 100 of that of Kingsse, five maunds of musk, five robes broidered with pearls, five quivers of cloth of gold, and five swords. And the professed object of the mission was to get leave to rebuild an idol temple (Buddhist, doubtless) on the borders of the mountain of KARACHIL, at a place called SAMHAL, whither the Chinese used to go on pilgrimage, and which had been destroyed by the Sultan's troops.³ Mahomed's reply was that it was not admissible

¹ This must have been on the occasion of the revolt of Shahú the Afghan at Multan, who murdered the viceroy of the province and tried to set himself up as king. Though Defrémery's chronological table does not mention that Sultan Mahomed himself marched to the scene of action, and Ibn Batuta only says that "the Sultan made preparations for an expedition against him," as the revolt is placed in this very year 1342, it is probable that he had advanced towards Multan (iii, pp. xxi and 362), which according to the view of Ibn Batuta was a city of Sind.

² See note, p. 293, *supra*.

³ It is interesting to find this indication that perhaps the pilgrimages of the Chinese Buddhists to the ancient Indian holy places were still kept up, but it may have been only the Tibetan subjects of the Great Khan