

this reason that the cities of the Chinese are so extensive. The Mahomedans have a city by themselves.

The day after my arrival at Zaitun I saw there the nobleman who had been in India as ambassador with the presents for the Sultan, who had set out (from Dehli) in company with me, and whose junk had been wrecked. He saluted me, and gave information about me to the chief of the council, who in consequence assigned me quarters in a fine house. I then had visits from the Kazi of the Mahomedans, Tájuddín of Ardebil, a virtuous and generous person; from the Shaikh of Islam, Kamáluddín Abdallah of Ispahan, a very pious man; and from the chief merchants of the place. Among these I will mention only Sharífuddín of Tabriz, one of the merchants to whom I ran in debt from my first arrival in India, and the one of my creditors who acted most like a gentleman; he knew the whole Koran by heart, and was a great reader. As these merchants are settled there in a land of unbelievers, of course they are greatly delighted when they see a Musulman come to visit them, and when they can say, "Ah, here comes one from the lands of Islam!" and they give him alms of all that they have, according to the law, so that the traveller becomes quite rich like one of themselves. Among the eminent shaikhs at Zaitun was Burhanuddin of Kazerún, who had a hermitage outside of the town. It was to him that the merchants used to pay their offerings for the Shaikh Abu Ishak of Kazerun.¹

When the chief of the council had learned all particulars about me, he wrote to the Kán, i.e. the Emperor, to inform him that I had arrived from the King of India. And I begged the chief that whilst we were awaiting the answer he would send some one to conduct me to Sin-ul-Sin, which these people call Sin-Kalán, which is also under the Kán, as I was desirous to visit that part of the country. He con-

¹ Kazerún, once a considerable place, now in decay, lies in a valley on the road from Bushire to Shiraz.