

by heart.¹ I had told the Sultan of India about him, and he had given him 3,000 dinars, and desired to keep him at Dehli. He refused to stay, however, for he was bent on going to China, and in that country he had acquired much reputation and a great deal of wealth. He told me that he had some fifty male slaves, and as many female: and indeed he gave me two of each, with many other presents. Some years later I met this man's brother in Negroland. What an enormous distance lay between those two!²

I stayed fifteen days at Kanjanfu, and then continued my journey. China is a beautiful country, but it afforded me no pleasure. On the contrary, my spirit was sorely troubled within me whilst I was there, to see how Paganism had the upper hand. I never could leave my quarters without witnessing many things of a sinful kind; and that distressed me so much that I generally kept within doors, and only went out when it was absolutely necessary. And during my whole stay in China I always felt in meeting Musulmans just as if I had fallen in with my own kith and kin. The jurist Ul Bushri carried his kindness towards me so far that he escorted me on my journey for four days until my arrival at BAIWAM KUTLÚ.³ This was a small city inhabited by Chi-

¹ The *Muwattah* (the name signifies, according to Defrémery, "Appropriated," but D'Herbelot translates it "Footstool") was a book on the traditions, held in great respect by the Mahomedans, who called it *Mubá-rak*, or Blessed. It was composed by the Imám Málik Bin Ans, one of the four chiefs of Orthodox sects. (*D'Herbelot*).

² This meeting in the heart of China of the two Moors from the adjoining towns of Tangier and Ceuta has a parallel in that famous, but I fear mythical story of the capture of the Grand Vizier on the Black Sea by Marshal Keith, then in the Russian service. The venerable Turk's look of recognition drew from the Marshal the same question that Ul Bushri addressed to Ibn Batuta, and the answer came forth in broad Fifeshire dialect—"Eh man! aye, I mind you weel, for my father was the bellman of Kirkaldy!"

³ The name looks Turkish rather than Chinese, and may be connected with that of *Baiam*, the great general and minister of Kublai. It is possible, however, that the Baiwam may represent *Poyang*, the old name of Yao-cheu, on the Poyang Lake, which I suppose had its name from this