

Mahomedans called Cambalu was Peking, which indeed Benedict before leaving India had known, from the letters of our members in China, to be the view taken by them.

As he was departing, the prince granted him letters for his protection, and when a question arose under what name he wished to be described and whether he would have himself designated as a Christian? Certainly, said he, "for having travelled thus far bearing the name of Jesus, I would surely bear it unto the end." It so chanced that this was heard by one of the Mahomedan priests, a venerable old man, who snatching off his cap flung it on the ground and exclaimed, "In verity and truth this man is staunch to his religion, for lo here in presence of thee a prince of another faith, and of all the rest of us, he has no hesitation in confessing his Jesus! 'tis very different with our people, for they are said to change their religion with their residence." And so turning to our traveller, he treated him with extraordinary courtesy. Thus even in the dark virtue is lustrous, and even from hostility and ill-will it extorts respect!

He set off at last with his comrade and a few others, and in twenty days came to PUCIAN, a town of the same kingdom, where they were received by the chief of the place with the greatest kindness, and supplied with the necessary provisions from his house. Hence they went on to a fortified town called TURPHAN, and there they halted a month.<sup>1</sup> Next they proceeded to ARAMUTH,<sup>2</sup> and thence to CAMUL,<sup>3</sup> another

<sup>1</sup> *Pijan* (*Pucian* of the text) and Turfan appear in some way to have been transposed, for both Izzet Ullah and the Chinese routes agree with the maps in making *Pijan* lie considerably to the east of Turfan. According to the tables of the Chinese survey, the former lies in lat. 42° 52', long. 90° 28'; the latter in lat. 43° 4', long. 89° 18' (*Russ. in Cent. Asia*, p. 521).

When Shah Rukh's ambassadors passed this way in 1419, most of the people of Turfan were still idolators; there was a huge temple in the town, with a figure of Sakya Muni on the platform.

<sup>2</sup> *Aramuth*, according to Petis de la Croix, is Kara Khoja (see *supra*, p. 275), but I suspect he is speaking without authority, as he often does. Thus, when speaking of the forerunners of Timur's invasion of India,