

And it is a fact that when the Soldan of Babylon went against the city of Acre and took it, this Soldan of Aden sent to his assistance 30,000 horsemen and full 40,000 camels, to the great help of the Saracens and the grievous injury of the Christians. He did this a great deal more for the hate he bears the Christians than for any love he bears the Soldan of Babylon; for these two do hate one another heartily.⁴

Now we will have done with the Soldan of Aden, and I will tell you of a city which is subject to Aden, called Esher.

NOTE I.—This is from Pauthier's text, which is here superior to the G. T. The latter has: "They put the goods in small vessels, which proceed *on a river* about seven days." *Ram.* has, "in other smaller vessels, with which they make a voyage on a gulf of the sea for 20 days, more or less, as the weather may be. On reaching a certain port they load the goods on camels, and carry them a 30 days' journey by land to the River Nile, where they embark them in small vessels called *Zerms*, and in these descend the current to Cairo, and thence by an artificial cut, called *Calizene*, to Alexandria." The last looks as if it had been *edited*; Polo never uses the name *Cairo*. The canal, the predecessor of the *Mahmúdiyah*, is also called *Il Caligine* in the journey of Simon Sigoli (*Frescobaldi*, p. 168). Brunetto Latini, too, discoursing of the Nile, says:—

"Così serva su' filo,
Ed è chiamato Nilo.
D'un su' ramo si dice,
Ch' è chiamato *Calice*."

—*Tesoretto*, pp. 81-82.

Also in the *Sfera* of Dati:—

— "Chiamasi il *Caligine*
Egion e Nilo, e non si sa l'origine." P. 9.

The word is (Ar.) *Khaliġ*, applied in one of its senses specially to the canals drawn from the full Nile. The port on the Red Sea would be either *Suákin* or *Aidháb*; the 30 days' journey seems to point to the former. Polo's contemporary, Marino Sanudo, gives the following account of the transit, omitting *entirely* the Red Sea navigation, though his line correctly represented would apparently go by *Kosseir*: "The fourth haven is called *AHADEN*, and stands on a certain little island joining, as it were, to the main, in the land of the Saracens. The spices and other goods from India are landed there, loaded on camels, and so carried by a journey of nine days to a place on the River Nile, called *Chus* (*Kús*, the ancient *Cos* below *Luq̄sor*), where they are put into boats and conveyed in 15 days to Babylon. But in the month of October and thereabouts the river rises to such an extent that the spices, etc., continue to descend the stream from Babylon and enter a certain long canal, and so are conveyed over the 200 miles between Babylon and Alexandria." (Bk. I. pt. i. ch. i.)

Makrizi relates that up to A.H. 725 (1325), from time immemorial the Indian ships had discharged at Aden, but in that year the exactions of the Sultan induced a shipmaster to pass on into the Red Sea, and eventually the trade came to Jidda. (See *De Sacy, Chrest. Arabe*, II. 556.)

—Aden is mentioned (*A-dan*) in ch. cccxxxvi. of the Ming History as having sent