

were created they [85b] would have nothing more to eat and then they would be obliged to die. And they say that when the worms should be dead the soul of that *dead* body would have great sin & great punishment thereby; and this is the reason why they say that they burn *all* the dead bodies of the idolaters. to avoid sin in everything, so that worms may not be gathered together & afterwards die with so great sin to them; and they say that the worms have souls. Now we have told you of the customs of these Braaman idolaters, and then we will depart from them and will return to tell you of a beautiful tale which we have forgotten, which I learned when on my way home I was in the isle of Seilan, of which I have spoken before, such as you will be able to understand it. In the mountain is found what I tell you is not to be left in silence, which will indeed seem to you a great thing.

HE TELLS AGAIN OF THE ISLE OF SEILAN. Seilan is a great & beautiful island just as I have told you in this book further back. Now it is true that there is a very great & high mountain in this island which some time was so steep in the rocks¹ and grottoes of it, that none can climb up there except in this way which I shall tell you. For they make them take many great and thick chains of iron & they hang on this mountain arranged in such a way that between these chains the men can climb up there by those chains up to the top of the mountain. Now I tell you that they say that on top of that mountain is the monument of Adam our first father. The Saracens indeed say this, that that sepulchre is of Adam, and the idolaters say that it is the monument of Sagamoni Burcan. And this Sagamoni was the first man for reverence to whose name idols were first found and made. For according to their usage and opinion this was, they say, the most holy and the best man who ever was among them, and he was the first man whom they held for a saint and to whose name they made idols. And he was a son as they say, this Sagamoni Burcan aforesaid, of a great king both rich and powerful. And this his son [85c] was of so good life that he did not ever wish to hear any worldly thing nor did he wish to be king. And when his father sees that his son did not wish to be king and that he did not wish to listen to any thing of the world, he has very great vexation at it. And that he might be able to recall him from such a purpose and will be promised him great things. And he sent for him & he offers him namely a very great offering, for he tells him that he would crown him king of the kingdom and that he should be lord of it at his pleasure. And again he was willing to leave the crown nor would he give any

¹ si degrotce les roches cf. si degrotte enuiron les roces (p. 396 above). FA: droite et si roiste FB: si droite et si desrube TA¹: si dirivinata TA²: sirruuinata LT: est tota diripita V: ano le sue grote che nesun . . . L: saxa taliter vndique sunt dirupta Z p. lxxxiv.