

Cambridge University Press

978-1-108-04197-3 - The Travels of Ibn Batūta: With Notes, Illustrative of the History, Geography, Botany, Antiquities, Etc. Occurring Throughout the Work

Edited by Samuel Lee

Excerpt

[More information](#)

THE  
**T R A V E L S**  
 OF  
**I B N B A T U T A.**

---

CHAPTER I.

*Tanjiers—Tilimsān—Milyāna—Algiers—Bijāya—Kosantīna—Būna—Tūnis—Sūsa—Sajākus—  
 Kābis—Tripoli—Moslāta, &c.*

IN THE NAME OF THE COMPASSIONATE AND MERCIFUL GOD.

PRAISE be ascribed to God the lord of worlds; and the blessing of God be upon our Lord Mohammed, and upon all his posterity and companions. But to proceed: The poor, and needy of the forgiveness of his bountiful lord, Mohammed Ibn Fat,h Allah El Bailūnī states, that the following is what he extracted from the epitome of the Kātib Mohammed Ibn Jazzī El Kelbī (upon whom be the mercy of God), from the travels of the theologian “Abu Abd Allah Mohammed Ibn Abd Allah El Lawātī\* of Tanjiers known by the surname of Ibn Batūta:† and, that he did not extract any

---

“ أبو عبد الله محمد بن عبد الله اللواتي الطنجي المعروف بابن بطوطه .

---

\* El Lawātī. We have in the geographical work entitled *كتاب مرصد الاطلاع على اسماء الامكنة* &c. the following account of two places, to one of which this patronymic is undoubtedly to be referred. *لواته بالفصح والناء مشناة ناحية بالاندلس من قريش والواته قبيلة من البربر*. Lawāta is a district of Karīsh in Spain. It is also the name of a tribe of the Berbers. According to the same work *جزة* Jazza is a place in Khorāsān *موضع بالخراسان*, to which the patronymic Jazzī is probably to be referred.

† Mr. Burckhardt writes this name Ibn Batouta, adopting the French pronunciation of *ou* I suppose. I have thought it more conformable with our orthography and pronunciation to write

Cambridge University Press

978-1-108-04197-3 - The Travels of Ibn Batūta: With Notes, Illustrative of the History, Geography, Botany, Antiquities, Etc. Occurring Throughout the Work

Edited by Samuel Lee

Excerpt

[More information](#)

thing except what was strange and unknown, or, known by report, but not believed on account of its rarity, and the frequent carelessness of historians in delivering down what has been reported, but what he himself considered as true, in consequence of the fidelity of the Traveller, and because he had written what he believed to be credible from histories of various nations and countries; and, because that which has been reported by faithful witnesses, generally receives credit and excites inquiry. Some of his statements, indeed, are opposed to the statements of others; as, for instance, his accounts of what he saw of the aromatic roots of Hindustan, which differ from those given by the physicians: and yet his accounts are probably the true ones.

The Sheikh Ibn Batūta, the author of these travels, left his native city, <sup>o</sup>Tanjiers,\* for the purpose of performing the pilgrimage in the 725th year

طنجة<sup>o</sup>.

Batūta. "There are two abridgments of these travels," says Mr. Burckhardt, "one by Ibn Djezy el Kelby (ابن جزى الكلبى), the other by Ibn Fathallah el Beylouny (ابن فتح الله البيلوني); the latter I possess." He tells us in the same page that he possessed two copies of this abridgment; but the fact is, there are three among his books bequeathed to the University of Cambridge, all of which present the same text: the few variations found have evidently originated in the mistakes of the transcribers. Mr. Burckhardt writes *Djezy*, giving *Dj* for the Arabic ج. I have adopted Pococke's method of giving our *j* for this letter, with which it exactly corresponds. In this word جزى some of the MSS. have جزي doubling the *j*; *z*, which I have no doubt is the true orthography. From the extracts printed in Germany by Professor Kosegarten and Mr. Apetz, it is quite certain that Mr. Seetzen's copy, which they probably used, is nothing more than an abridgment of the great work of Ibn Batūta; and although it presents some varieties with our copies, it is most likely a copy of the same abridgment. I may remark here, once for all, that, as the proper names of places are extremely erroneous in Mr. Burckhardt's abstract (*Travels in Nubia*, Appendix III), I shall not in future notice them, but shall give such words in this work as correctly as I can from the documents in my hands.

\* The Arabian geographers divide Northern Africa into three parts, as given by Abulfeda in the following extract بلاد المغرب ثلاث قطع الغريب منها يعرف بالمغرب الاقصى وهو من ساحل البحر المحيط الي تلمسان غربا وشرقا ومن سبته الي مراكش ثم الي سجلماسة وما في سمتها شمالا وجنوبا والقطعة الثانية تعرف بالمغرب الاوسط وهي من شرق وهران عن تلمسان مسيرة يوم وشرقيها الي اخر حدود مملكة بجاية من الشرق والقطعة الثالثة الشرقية افريقية ويمتد الي برقة الي حدود ديار مصر. The regions of the west consist of three divisions, the most western of which is

of the Hejira (A.D. 1324-5). I shall mention here only the names of some of the districts through which he passed, although this may contribute but little towards impressing the reader with the greatness of his courage, his religious confidence, or his indefatigable perseverance, in overcoming the difficulties of passing deserts and of crossing mountains.

The first city, therefore, at which he arrived, was °Tilimsān\*; the next °Mil-yāna; the next °El Jazāer (Algiers): the next °Bijāya; the next °Kosantīna†

° تلمسان . ° ملىانه . ° الجزائر . ° بجاية . ° قسنطينه .

known by “the Extreme West.” This part extends from the shores of the ocean to Tilimsān, considered in an eastward or westward direction: and again, from Subta to Morocco and thence to Sijilmāsa with the parts adjacent, considered from north to south. The second division is known by “the Middle West,” and it extends from the east of Wahrān, which is one day’s journey from Tilimsān eastward, to the boundaries of the kingdom of Bijāya. The third and eastern division is termed Africa, and this extends from Barca to the boundaries of Egypt. Abulfeda places Algiers in Bijāya, and states the longitude and latitude to be respectively 20° 58’, 33° 30’, reckoning the longitude eastward from the جزائر خالادات *perpetual islands, i. e.* from Ferro, the most westward of the Canary Islands 17° 52’ west of Greenwich. The قسنطينه *Kosantīna* of our traveller is by him written قسطينه *Kosatīna*, but the ن has probably been omitted by the copyist. He makes the longitude and latitude, according to the Atwāl, 28° 30’, 31° 30’; Ibn Saīd 24° 40’, 33° 22’ respectively.

\* In the مراد الاطلاع we have تلمسان يقول بعضهم ومهملة والسمن وسكون الميم والسمن ومهملة وبعضهم يقول تلمسان we have بالنون عوض اللام بالمغرب مدينتان متجاورتان مسورتان بينهما رمية حجر احدهما قديمة والاخرى حديثة &c. *i. e.* Tilimsān: some pronounce it Tinimsān with an *n* instead of the *l*: they are two walled and neighbouring cities in the west, between which there is the distance of a stone’s throw: the one is ancient, the other modern.—The word is probably a dual. I notice this, because I find M. de Sacy writing it *Telmisan*.

† We have قسنطينيه *Kosantīnīya*, in the مراد الاطلاع, with this account of the place, مدينه وقلعة يقال لها قسنطينيه الهواء وهي قلعة كبيرة عالية جدا لا يصلها الطير الا بجهد من حدود افرقية *i. e.* “A city and tower, the latter of which is termed *Kosantīna el Hawā*. It is an extremely large and high tower, so that the birds cannot get to it without considerable effort. It is situated in the boundaries of Africa which limit the western parts, upon three large rivers navigated by ships.” This place is also styled by El Harawi, in his book of pilgrimages, قسنطينيه الهوى *Costantina El Hawa*, in which he says was a most wonderful bridge having only one arch, and that with a span of 150 paces: the only building like it was another in Khūzistān. مدينه قسنطينيه بها القنطرة من عمارات الا ان القنطرة

the next <sup>h</sup>Būna; the next <sup>i</sup>Tūnis\*; the next <sup>k</sup>Sawsa; the next <sup>i</sup>Safākus.

<sup>h</sup>بونه . <sup>i</sup>تونس . <sup>k</sup>سوسة . <sup>i</sup>بفائقس .

التي علي باب ارجان مما يلي خوزستان التي تنسب الي الديلمي طبيب الحجاج ليس في بلاد  
In this place is a bridge, to which there is no equal in the countries of Islamism for its wonderful construction : it consists  
of one arch of 150 paces in extent between two piers, if we except that at the gates of Arjān  
upon the borders of Khūzistān, which is referred to El Dailamī the physician of El Hejāj.

Of this other wonderful bridge we find some account in the work of Mr. Ulenbroek, taken from  
Ibn Haukal (p. 44), as follows : *وأما انهار فارس فذاب مياه طيبة تخرج من حدود اصبهان وجبالها  
فتظهر بناحية السردن بعد ممرها بنواحي البرج وانصابها في نهر مسن وهو النهر الخارج من نواحي  
اصبهان الي نواحي السردن ومجموعها عند قرية تدعي مسن ولا يزال ما يفضل عن حاجتهم جاريا  
الي باب الرجان تحت قنطرة ثكان وهي قنطرة بين فارس وخوزستان قليلة النظير وهي عندي اجل  
which من قنطرة قرطبة من عمل بعض ثنا فارس فتسقي رستاق وشهر ثم يقع في البحر عند حد شينيز  
he thus translates : “ ad fluvios Persidis quod attinet, habet bonas aquas orientes in confiniis  
Isphahanæ ejusque montibus, et apparentes in regione Al Sardan postquam transierunt tractum  
Al Bordj. Sese exonerant in fluvium Masen, qui itidem e tractu Isphahanæ versus illum Sardani  
procedit. Conjunguntur prope vicum Masen dictum; neque desinit aqua fluere uberius quam  
incolarum necessitates postulant, usque ad postam al Radjan sub ponte Tsakan; qui pons inter  
Persidem et Khouzistanum exstans paucos sibi pares habet, ita ut, me quidem judic, opere  
præstantior sit ponte Condubæ et ex laudatissimis Persiæ rebus. Rigat pagum et urbem, deinde  
incidit in mare prope confinia Schiniz.” It may be remarked here, that the place termed ارجان  
by El Harawī, is given by Mr. Ulenbroek رجان. The former, however, is the reading given in  
the Calcutta edition of the Kāmoos, thus الأرجان د بفارس, i. e. El Arjān, a district in Fārs  
Abulfeda gives ارجان, but says that it is also written أرغان with غ. Instead of شينيز too,  
Abulfeda gives سينيز. (See also pp. 31, 88 in Mr. Ulenbroek's Translations)*

\* In Abulfeda, *توس مدينة كبيرة محدثة بافريقية علي ساحل البحر عمرت من انقاص  
قرطاجنه وهي علي ميلين منها وكان اسم تونس ترسيس قيل يحيط بسورها احد وعشرون الف ذراع  
وهي الان قصبة بلاد افريقية وشريهم من ابار ومصانع يجتمع فيها ماء المطر والمينا في شرقها  
Tūnis is a large modern city in Africa, situated upon the sea-shore. It was built from the ruins of  
Carthage which is two miles from it. It has been called Tarsīs also. Its walls are said to enclose  
twenty-one thousand cubits. It is now a village of Africa. They drink from wells and canals  
supplied by rain water. The port is towards its eastern part. Upon the authority of the geogra-  
phical work entitled the Moshtarik (المشترك) Carthage, says Abulfeda, *بلدة من اعمال افريقية,  
قرب تونس خراب وبها اثار قديمة قال وقرطاجنه ايضا مدينة بالاندلس من اعمال تدمير غمرها  
البحر فبادت. It is a town in the districts of Africa near Tūnis, but now in ruins: there are in  
it many marks of ancient splendour. He also says, that this is the name of a city in Spain in  
the district of Tadmīr, which was overflowed by the sea and destroyed.**

Ibn Jazzi El Kelbi states, that on this place the following verses were written by <sup>m</sup>Ibn Habīb El Tenūkhī.\*

May showers enrich thy happy soil,  
Fair land, where fanes and towers arise :  
On thee let sainted pilgrims pour  
The richest blessings of the skies.  
The wave that round thy bosom plays,  
Conscious of its endeared retreat,  
When the rude tempest rocks thy domes,  
In sighs resigns its happy seat.  
Yet urged another glance to steal  
Of thy loved form so good so fair,  
Flies to avoid the painful view  
Of rival lovers basking thence. † ere?

And, on the other hand, <sup>n</sup>Abu Abd Allah Mohammed Ibn Abī Temīm † has said :

<sup>m</sup>ابن حبيب التنوخي . <sup>n</sup>ابو عبد الله محمد بن ابي تميم .

\* As the Arabic text of this work is not likely soon to be printed, I shall occasionally give, in notes, such portions as I may think necessary, either for the purpose of promoting farther inquiry, or to present the reader with such specimens of Arabian poetry as may occur. The original lines of the above verses are as follows :

سقى لارض سفاقس ذات المصانع والمصلا  
بلد تكاد تقول حين تزورة اهلا وسهلا  
وكانه والبحر يحسر تارة عنه ويملاء  
صت يريد زيارة فـ اذا رأي الرقباء ولي

This verse is a species of that termed البسيط or *expanded*. See Clarke's Arabic Prosody, p. 51. The measure will be found at page 60, as follows, مستفعلن فاعلن فعولن, with its varieties. Tenūkh is the name of a tribe in Bahrein, from which this poet probably took his origin. I have not been able to find any particulars respecting him.

† The following are the original lines :

قد عين البحر قبحا في جوانبها فكلمنا ان يدنوا لها هربا

The verse is of the species termed البسيط, *expanded*, and may be measured by مستفعلن فاعلن, with its varieties. See Clarke's Prosody, p. 52.

The author is probably محمد بن ابي علي التميمي المازري الفقيه المالكي المحدث given at n. 628 of Tydeman's *Conspectus operis Ibn Chalicani*. Lugd. Batav. 1809.

See the swelling angry tide,  
Rage and beat against her side:  
But, only ask a moment's stay,—  
It hisses, foams, and rolls away.

The next city was that of °Kābis; the next °Tarābulus (Tripoli). Ibn Batūta has stated, that he then passed on to °Meslāta and °Mesurāta, and Kasūra Surt (or Palaces of Surt). We then passed, says he, the 'low grounds\* (which may also mean the *Forest*), and proceeded to the palace of °Barsīs the devotee, to the °Kubbat El Islām, and to the city of °Alexandria, where we saw one of its most learned men, the judge °Fakhr Oddin El Riki, whose grandfather is said to have been an inhabitant of °Rīka. This man was exceedingly assiduous in acquiring learning: he travelled to °Hejāz, and thence to Alexandria, where he arrived in the evening of the day. He was rather poor, and would not enter the city until he had witnessed some favour-

° قابس . ° طَرَابُلُسُ . ° مسلاته . ° مسراته . ° قصور سرت . ° الغابة . ° قصر برصيص  
° قبة الاسلام . ° الاسكندرية . ° فخر الدين الريقي . ° ريقة . ° الحجاز .

\* In the *مرصد الاطلاع* we have, قابس مدينة بين اطرابلس وسفاقس ثم المهديّة علي ساحل بحر المغرب من اعمال افريقية وبها مرفا السفن من كل مكان بينها وبين البحر ثلاثة اميال. Kābis is a city situated between Tripoli and Safākus near El Mehdiyat, upon the shore of the western sea. In it is a station for ships from all parts: it is three miles distant from the sea.—El Harawī writes this name اطرابلس as above; and, in mentioning this place, stops to give an account of Etna as it was in his day, *i. e.* early in the thirteenth century. He says *وجزيرة اسقليه جبل النار مطل علي البحر شاهق في الهوي يري في النهار الدخان طالع منه وفي الليل النار وحدثني رجل من علماء البلاد انه راي حيوانا علي شكل السمان رصاصي اللون يطير من وسط هذه النار ويعود اليها وقال هو السمندل وانا فما رايت الا حجارة سودا مثقبة مثل حجر الرجل الحمام يقع من هذا الجبل الي ناحية البحر وقيل بفرغانه جبل مثله يحرق الحجارة ويباع رمادها ثلث اواقي بدرهم يبيصون به الشياح. "In the island of Sicily is there a fiery mountain, which hangs over the sea. It is very high in the air, and during the daytime smoke is seen arising out of it, and in the night fire. One of the learned men of the country told me, that he saw an animal like a quail of a leaden colour fly out of the middle of this fire and again return to it. This he said was a *samandal* (salamandar). For my part, I saw nothing but black perforated stones, like the stone of the *pes columbinus*, falling from this mountain on the part near the sea. They say, that there is a similar mountain in Fargāna which burns stones, the ashes of which are sold three ounces for the dirhem, and with this they whiten their clothes." From this it should seem, that *salamandar* is a corruption of *samandal*, an Arabic compound signifying *quail-like*.*

able omen. He sat, accordingly, near the gate, until all the persons had gone in, and it was nearly time for closing the gate. The keeper of the gate was irritated at his delay, and said to him ironically, enter Mr. Judge. He replied, yes, judge! if that be God's will. After this he entered one of the colleges, and attended to reading, following the example of others who had attained to eminence, until his name and reputation for modesty and religion reached the ears of the king of Egypt. About this time the judge of Alexandria died. The number of learned men in Alexandria who expected this appointment was large: but of these, the sheikh was one who entertained no expectations of it. The Sultan, however, sent it to him; and he was admitted to the office, which he filled with great integrity and moderation; and hence obtained great fame.

---

## CHAPTER II.

*Alexandria—Tarūja—Damanhūr—Fawwah—Fāriskūr—Ashmūn El Rommān—Samanūd—Cairo.*

ONE of the greatest saints in Alexandria, at this time, was the learned and pious Imām, Borhān<sup>a</sup> Oddīn El Aaraj, a man who had the power of working miracles.\* I one day went in to him, when he said, I perceive that you are fond of travelling into various countries. I said yes; although I had at that time no intention of travelling into very distant parts. He replied, you must visit my brother<sup>b</sup> Farīd Oddīn in India, and my brother Rokn Oddīn Ibn Zakaryā in Sindia, and also my brother Borhān Oddīn in China: and, when you see them, present my compliments to them. I was astonished at what he said, and determined with myself to visit those countries: nor did I give up my purpose till I had met all the three mentioned by him, and presented his compliments to them.

---

<sup>a</sup> برهان الدين الاعرج .      <sup>b</sup> فريد الدين .      <sup>c</sup> ركن الدين بن زكريا .

---

\* It is generally believed among the Mohammedans, that every saint has it in his power to perform miracles without laying claim to the office of a prophet. This kind of miracle they term *karāmet* (كرامة), *benevolent action*. See my *Controversial Tracts on Christianity and Mohammedanism*, p. 2, 352, &c.

Another singular man was the <sup>d</sup> Sheikh Yākūt, the Abyssinian, disciple of the Sheikh <sup>e</sup> Abu Abbās El Mursī. This Abu Abbās was the disciple of the servant of God, <sup>f</sup> Abu El Hasan El Shādālī, &c. author of the <sup>g</sup> Hizb El Bahr, † famous for his piety and miracles. I was told by the Sheikh Yākūt, from his preceptor Abu El Abbās El Mursī, that the Sheikh Abu El Hasan El Shādhalī performed the pilgrimage annually, making his way through Upper Egypt, and passing over to Mecca, in the month of Rejeb, and so remaining there till the conclusion of the pilgrimage: that he visited the holy tomb, and returned by the <sup>h</sup> great passage to his city. On one of these occasions, and which happened to be the last, he said to his servant, Get together an axe, a casket, and some spice, and whatever is necessary for the interment of a dead body. The servant replied: and why, Sir, should I do this? He rejoined, you shall see <sup>i</sup> Homaitara. Now Homaitara is situated in Upper Egypt; it is a stage in the great desert of <sup>k</sup> Aidhāb, in which there is a well of very pernicious and poisonous water. When he had got to Homaitara the Sheikh bathed himself, and had performed two of

---

<sup>d</sup> الشيخ ياقوت الحميشي .    <sup>e</sup> ابو عباس المرسي .    <sup>f</sup> ولي الله ابي الحسن الشاذلي .  
<sup>g</sup> حزب البحر .    <sup>h</sup> الدرب الكبير .    <sup>i</sup> حميتري    <sup>k</sup> عيذاب .

---

\* The title of Wali (ولي) seems to be applied to none but such as have attained to the very last degree of mystic excellence. Jāmi tells us in the first chapter of the *نفحات الانس*, that the appropriation of this title belongs to those only, who have arrived at the last stage of mysticism, and may be said to be annihilated in the divine essence. ولايت خاص مخصوص است بواصلان از ارباب سلوك وهي عبارة عن فناء العبد في الحق وبقائه به فالولي هو الغاي فيه والباقي وبعده &c. where also several other definitions, all tending to the same point, are adduced. In the chapter *ولايت* given a little farther on, we have the different degrees of these worthies pointed out.

In the first volume of M. de Sacy's *Chrestomathie Arabe* (2d edit. p. 481), we have an account of the death of this Sheikh, taken from the *Jahān Namā*, a little different from this: and, what is the most curious part of it, the discovery of coffee is attributed to a communication made by him after his death to one of his disciples. Works by this Sheikh are to be found in the libraries of both Cambridge and Oxford: but they appear to be of no great use.

† In a bibliographical work entitled *الشرح والمآثور* preserved in Mr. Burckhardt's collection, we have, under the word, حزب البحر للشيخ ابي الحسن ... حزب البحر للشيخ ابي الحسن: *the Hizb El Bahr by the Sheikh Abu'l Hasan El Shādhalī El Jemenī*.

‡ On this place see the "Index Geographicus in vitam Saladini" by Schultens under the word AIDABUM, and Burckhardt's *Travels in Nubia*, Appendix III. p. 519.



the prostrations of his prayers, when he died : he was then buried there. Ibn Batūta states that he visited the tomb, and saw upon it an inscription tracing his pedigree up to Hosain the son of Ali.

I heard, continues the Traveller, in Alexandria, by the 'Sheikh El Sālih El Aābid \* El Munfik, of the character of Abu Abd Allah El Murshidī, and that he was one of the great interpreting saints† secluded in the Minyat of Ibn Murshed : and that he had there a cell, but was without either servant or companion. Here he was daily visited by emirs, viziers, and crowds of other people, whose principal object it was to eat with him. He accordingly gave them food, such as they severally wished to have, of victuals, fruit, or sweetmeats : a circumstance which has seldom taken place in any days but his. To him also do the learned come for patents of office, or dismissal. These were his constant and well-known practices. The Sultan of Egypt too, El Malik El Nāsir, often visited him in his cell.

I then left Alexandria (says the Traveller) with the intention of visiting this Sheikh (may God bless him), and got to the village of <sup>m</sup>Tarūja, then to the city of <sup>n</sup>Damanhūr the metropolis of the Delta ; then to <sup>o</sup>Fawwah not far from which is the cell of the Sheikh Abu Abd Allah El Murshidī. I went to it and entered, when the Sheikh arose and embraced me. He then brought out victuals and ate with me. After this I slept upon the roof of

---

' الشيخ الصالح العابد المنفق .    <sup>m</sup> تروحه .    <sup>n</sup> دمنهور .    <sup>o</sup> فوه

---

\* This word designates an order of the religious, whose business, according to Jāmi in the *نفحات الانس*, is to attend constantly on the service of God, particularly on works of supererogation with a view to their final reward, while a complete Sūfī follows truth, purely from the love of it; his words are: اما عبادان طایفه اند که پیوسته بوظایف عبادات و فنون نوافل مواظبت و ملازمت نمایند از برای نیل ثواب اخروی و این وصف در صوفی موجود بود ولیکن معترا و مبتدا از شوایب علل و اغراض چه ایشان حقرا برای حق پرستند نه برای ثواب اخروی

† <sup>o</sup>اولیا المکاشفین These seem to be nothing more than perpetuators of the ancient practices of divining mentioned so often in the Hebrew Bible. The influence these impostors still possess in the East is very great, as may be collected from the text in this place. It may not be uninteresting to the student of the Hebrew to find, that we have here the very word which is used to designate these pretenders in the Bible, namely, <sup>o</sup>מְבַיֵּא or <sup>o</sup>مکاشف *discoverer, revealer*. A curious note on the methods employed by diviners of this sort will be found extracted from Ibn Khaldūn, in the second volume of M. de Sacy's *Chrestomathie Arabe*, pp. 298-301. See also my *Controversial Tracts on Christianity and Mohammedanism*, p. 212.

his cell, and saw in a dream the same night, myself placed on the wings of a great bird, which fled away with me towards the temple at Mecca. He then verged towards Yemen; then towards the east: he then took his course to the south. After this he went far away into the east, and alighted with me safely in the regions of darkness (or arctic regions), where he left me.

I was astonished at this vision, and said to myself, no doubt the Sheikh will interpret it for me, for he is said to do things of this sort. When the morning had arrived, and I was about to perform my devotions, the Sheikh made me officiate; after this, his usual visitors, consisting of emirs, viziers, and others, made their calls upon him, and took their leave, after each had received a small cake from him.

When the prayer at noon was over he called me, I then told him my dream, and he interpreted it for me. He said, you will perform the pilgrimage, and visit the tomb of the Prophet; you will then traverse the countries of Yemen, 'Irak, 'Turkey, and 'India, and will remain in these some time. In India you will meet with my brother 'Dilshād, who will save you from a calamity, into which you will happen to fall. He then provided me with some dried cakes and some dirhems, and I bade him farewell. Since I left him, I experienced nothing but good fortune in my travels; but never met with a person like him, except my Lord 'El Walī Mohammed El Mowwalla, in India.

I next came to the city of 'El Nahrāriat, then to 'El Mohalla El Kobra (or the great station), from this I went to 'El Barlas, then to 'Damietta, in which is the cell of the Sheikh 'Jamāl Oddīn El Sāwī, leader of the sect called 'Karenders.\* These are they who shave their chins and eyebrows.

---

عراق .<sup>٢</sup> أرض الترتك .<sup>٣</sup> بلاد الهند .<sup>٤</sup> دلشاد .<sup>٥</sup> الولي سيدي محمد المولّه .<sup>٦</sup> النحرارية .  
المحله الكبرى .<sup>٧</sup> البرلس .<sup>٨</sup> دميّط .<sup>٩</sup> جمال الدين الساوي .<sup>١٠</sup> القرندرية .

---

\* This, it should seem, is a sect of Sūfis, who pay little regard to any thing, but persuading themselves that they stand well with the Almighty, as may be seen in an interesting note from Makrizi by M. De Sacy (Chrest. Arab., tom. i. p. 263, edit. 2). In one instance, however, the learned Frenchman has mistaken his author, which it is important to rectify. After stating that they fast and pray but little, Makrizi proceeds, *المباحة* which I translate thus: "they care nothing about the enjoyment of lawful pleasures:" but which stands thus in M. de Sacy: "ils ne font point de difficulté d'user des plaisirs licites:" by which I suppose he means, they make no scruple in indulging in lawful pleasures. In the extract from