Rome, but not made of such large stones, but of burnt bricks, and it is round in the same manner; it has ninety or one hundred doors around it, and is arched, and has many of these doors. On entering the said temple you descend ten or twelve steps of marble, and here and there about the said entrance there stand men who sell jewels, and nothing else. And when you have descended the said steps you find the said temple all around, and everything, that is, the walls, covered with gold. And under the said arches there stand about 4,000 or 5,000 persons, men and women, which persons sell all kinds of odoriferous things; the greater part are powders for preserving human bodies, because pagans come there from all parts of the world. Truly, it would not be possible to describe the sweetness and the odours which are smelt within this temple. It appears like a spicery full of musk, and of other most delicious odours. On the 23rd of May the said pardon commences in the above-mentioned temple. The pardon is this: Within the said temple, and uncovered, and in the centre, there is a tower, the size of which is about five or six paces on every side, around which tower there is a cloth of black silk. And there is a door all of silver, of the height of a man, by which you enter into the said tower. On each side of the door there is a jar, which they say is full of balsam, and which is shown on the day of Pentecost. And they say that that balsam is part of the treasures of the Sultan. On each side of the said tower there is a large ring at the corner. On the 24th of May all the people begin, before day, to go seven times around the said tower, always touching and kissing each corner. And at about ten or twelve paces distant from the said tower there is another tower, like one of your chapels, with three or four doors. In the centre of the said tower there is a very beautiful well, which is seventy fathoms deep, and the water is brackish. At this well there stand six or eight men appointed to draw water for the people. And when the said people have gone seven times around the first tower, they go to this well, and place themselves with their backs towards the brink of the well, saying: "Bicimeli erachman erachin sinfora aladun," which means, "In the name of God, God pardon me my sins." And those who draw the water throw three bucketfuls over each person, from the crown of their heads to their feet, and all bathe, even though their dress be made of silk. And they say in this wise, that all their sins remain there after this washing. And they say that the first tower which they walked round was the first house that Abraham built. And all having thus bathed, they go by way of the valley to the said mountain of which we have before spoken, and remain there two days and one night. And when they are all at the foot of the said mountain, they make the sacrifice there.
are not telling the truth." I said to him: "Ograzneshi Anonymus lemona," that is, "By the head of Mahomet, I am a Moor." He answered: "Thile beithanum," that is, "Come to my house;" and I went with him. When I had arrived at his house, he spoke to me in Italian, and told me where I had come from, and that he knew that I was not a Moor, and he told me that he had been in Genoa and in Venice, and gave me proofs of it. When I heard this, I told him that I was a Roman, and that I had become a Maneluke at Cairo. When he heard this he was much pleased, and treated me with very great honour, and as it was my intention to proceed further, I began to say to him, if this was the city of Mecca which was so renowned through all the world, where were the jewels and spices, and where were all the various kinds of merchandise which it was reported were brought there. I asked him only that he might tell me why they had not arrived as usual, and in order not to ask him if the King of Portugal was the cause, he being Lord of the Mare Oceano [the Atlantic] and of the Persian and Arabian Gulfs. Then he began to tell me by degrees why the said articles had not come as they were accustomed to do. And when he told me that the King of Portugal was the cause, I pretended to be much grieved, and spoke great ill of the said king, merrily that he might not think that I was pleased that the Christians should make such a journey. When he saw that I displayed hostility to the Christians, he showed me yet greater honour, and told me everything point by point. And when I was well informed, I said to him: "O, friend, I beg you, Monshameri Ithabi, to tell me some mode or way by which I may escape from the caravan, because my intention is to go to find those beings who are hostile to the Christians; for I assure you that, if they knew what I am capable of, they would send to find me even to Mecca." He answered me: "By the faith of our prophet what can you do?" I answered him that I was the most skillful maker of large mortars in the world. Hearing this he said: "Mahomet be ever praised, who has sent us such a man to serve the Moors and God." So he concealed me in his house with his wife. And he begged me that I would induce our captain to drive out from Mecca fifteen camels laden with spices, and this he did in order not to pay thirty seraphim to the Sultan for the toll. I replied that if he would save me in this house, I would enable him to carry off a hundred camels if he had so many, for the Manelukes have this privilege. And when he heard this he was much pleased. Afterwards, he instructed me in the manner in which I should conduct myself, and directed me to a king who is in the parts of India Major, and who is called the King of Deccan [Yûnûs Adîl Shâh of Bijâpûr]. When the time comes we will speak of that king. The
produce one single thing, and there is a great scarcity of water, that is to say, of fresh water. The sea beats against the walls of the houses. All sorts of necessaries are found here, but they come from Cairo, from Arabia Felix, and from other places. In this city there are always a great number of sick people, and they say that this is in consequence of the bad air of the place. It contains about five hundred families. At the end of fourteen days I made an agreement with the master of a vessel which was going towards Persia, for in the said port there were about one hundred ships great and small. Three days afterwards we set sail, and began to navigate the Red Sea.

It will be understood that this sea is not red, but that the water is like that of any other sea. In this sea we sailed one day until the setting of the sun, because it is not possible to navigate it during the night time. And every day they proceed in this manner until they arrived at an island called Chamaram [Kamara]. After this island you can proceed in safety. The reason why it is not possible to sail during night is, that there are many islands and many rocks, and it is necessary that a man should always be stationed on the top of the mast of the ship in order to see the route, which cannot be done during the night-time, and therefore they can only navigate during the day.

CHAPTER III
CONCERNING ARABIA FELIX

HAVING discoursed of the places, cities, and customs of the people of Arabia Deserta, as far as it was permitted me to see them, it appears to me that it will be proper, with brevity and more happily, to enter upon Arabia Felix. At the end of six days we arrived at a city which is called Gezan [Jizän], which city has a very fine port; and we found there forty-five vessels belonging to different countries. This city is situated on the sea shore, and is subject to a Moorish lord, and is a district very fruitful and good, like Christian countries. Here there are very good grapes and peaches, quinces, pomegranates, very strong garlic, tolerable onions, excellent nuts, melons, roses, flowers, nectarines, figs, gourds, citrons, lemons, and sour oranges, so that it is a paradise. The inhabitants of this city go almost naked, and live after the manner of the Moors. There is here abundance of flesh, grain, barley, and white millet, which they call dura, and which makes good bread. We remained here three days in order to lay in provisions.
Departing from the said city Gezan, we went for five days always in sight of land, that is to say, the land was on our left hand; and seeing some habitations on the sea shore, we disembarked fourteen of our people to ask for some provisions in exchange for our money. They answered our request by beginning to throw stones at us with slings, and these were certain people who are called Baduin [Bedouin, al-Badawi]: they were in number more than one hundred, and we were only fourteen. We fought with them for about an hour, so that twenty-four of them remained dead on the field, and all the others took to flight; for they were naked, and had no other arms than these slings. We took all that we could, namely, fowls, calves, oxen, and other things fit to eat. In the course of two or three hours the disturbance began to increase, as did also the inhabitants of the said land, so that they were more than six hundred, and we were obliged to withdraw to our ship.

On that same day we took our course towards an island called Chamaran [Kamaran], which island appears to be ten or twelve miles in circumference, where there is a place containing about two hundred families, which is inhabited by Moors. In this said island there is sweet fresh water and flesh, and the best salt I ever saw is made there. It has a port towards the mainland, from which it is distant about eight miles. This island is subject to the Sultan of the Amanni [Yamani, Yemen], that is, the Sultan of Arabia Felix [I mam of Sana'a], and we remained there two days. We then steered towards the mouth of the Red Sea, and for two days you can navigate in safety night and day, but from the island to Zida [Jedda] you cannot navigate by night. And when we had arrived at the said mouth, it really appeared as though we were within a hemmed-in house; for that embouchure is about two or three miles wide, and on the right hand thereof there is land about ten paces high and uninhabited, so far as we could perceive from a distance. On the left hand of the said embouchure there is a very high mountain, and it is of stone; and in the middle of the said embouchure there is a certain little uninhabited island which is called Behmendo [Babelmandeb, Babolet-Mandab]. Those who wish to go to Zeilla take the route on the right hand, and those who want to go to Aden take that on the left hand; and this we did in order to go to Aden, and we always sailed in sight of land. From the said Behmendo we arrived at the city of Aden in a little less than two days and a half.

Aden is the strongest city that was ever seen on level ground. It has walls on two sides, and on the other sides there are very large mountains. On these mountains there are five castles, and the land is level, and contains about five thousand or six thousand families. The market is held at two o'clock in the night, on account of the intense heat in the city during the day. At a stone's cast from this city there is a mountain, upon which stands a castle, and at the foot of this mountain the ships cast anchor. This city is extremely beautiful, and the capital of Arabia Felix. It is the rendezvous for all the ships which come from Indi Major and Minor, from Ethiopia and from Persia. All the ships which are bound for Mecca put in here. As soon as a ship comes into port, the officers of the Sultan of the said city board it, and desire to know whence it comes, the nature of its cargo, and when it left its own country, and this information, they remove from the said ship the masts, sails, rudder, and anchors, and carry them all into the said city; and this they do in order that the said persons may not depart without paying the dues to the Sultan. The second day after my arrival in the said city I was taken and put in irons, and this occurred through one of my companions, who said to me: "Christian dog, son of a dog." Some Moors heard this speech, and through this I was taken with great violence to the palace of the Vice-Sultan, and they immediately consulted whether they should at once put me to death, because the Sultan was not in the city. They said that I was a spy of the Christians. But as the Sultan of this country never puts anyone to death, these people respected my life, and kept me sixty-five days with eighteen pounds' weight of iron on my feet. On the third day after we had been taken, there ran to the palace forty or sixty Moors, belonging to two or three ships which had been captured by the Portuguese, and who had escaped by swimming, and they said that we belonged to these Portuguese ships, and that we had come there as spies. For this fancy of theirs they ran to the palace in the greatest fury, with arms in their hands to slay us; but through the merciful intervention of God, those who guarded us fastened the door on the inner side. At this report the district rose in arms, and some desired that we should die and some not. At last the Vice-Sultan obtained that we should be spared. At the end of sixty-five days the Sultan sent for us, and we were both taken on a camel, still, however, with the said irons on our feet. We were eight days on the road, and were then presented to the Sultan at a city called Rhada [Radda al-'Arab]. At the time when we arrived at the city the Sultan was reviewing eighty thousand men, because he was about to go to war with another Sultan of a city called Sana [Sana'a], which is distant from Rhada three days' journey. This city lies partly on an acclivity and partly on the plain, and it is very beautiful and ancient, populous and rich. When we were presented before the Sultan he asked
me whence I came. I answered: "Ambeloton iastidi anseii aselem mens
Cypo aseii Medinabinhaba & Meeaa & hadugni bleded cul regel calem inte
sich iastih aseii abdebb Inte mnars sidi een musulimin." That is, the Sultan
said: "Whence are you and what do you purpose doing?" I answered:
"that I was a Roman, that I had become a Mameluke at Cairo, that I
had been to Medina, to Babz, where Mahomet is buried, and to Mecca,
and that then I had come to see his Highness; because through all Syria,
and at Mecca, and at Medina, it was said that he was a saint, and if he
was a saint, (as I believed), he must know that I was not a spy of the
Christians, and that I was a good Moor and his slave." Then said the
Sultan: "Leilla illata Mahometh resalate" [the Muslim Creed]. But
I could not pronounce the words at all, whether such were the will of
God, or through the fear which had seized me. The Sultan, seeing that
I could not pronounce these words, commanded that I should be thrown
into prison and kept with the greatest strictness by the men of eighteen
castles, that is, four for each castle. They remained four days, and then
were changed for four others from four other castles. And in this order
they guarded me for three months, with a loaf of millet in the morning
and one in the evening, although six of these loaves would not have
sufficed me for one day, and sometimes I should have been well pleased
if I could have had enough water.

Two days afterwards, the Sultan took the field, and marched to the
said city Sanu [Sanu's] with his army, in which there were three thousand
horses, sons of Christians, as black as Moors. They were of those
of Prester John, whom they purchased at the age of eight or nine years, and had
them trained to arms. These constituted his own guard, because they were
worth more than all the rest of the eighty thousand. The others were all
naked, with the exception of a piece of linen worn like a mantle. When
they enter into battle they use a kind of round shield, made of two pieces
of cow hide or ox hide fastened together. In the centre of the said round
shields there are four rods, which keep them straight. These shields are
painted, so that they appear to those who see them to be the handsomest
and best that could be made. They are about as large as the bottom of
a tub, and the handle consists of a piece of wood of a size that can be
grasped by the hand, fastened by two nails. They also carry in their hand
a dart and a short and broad sword, and wear a clotl vest of red or some
other colour stuffed with cotton, which protects them from the cold
and also from their enemies. They make use of this when they go out to
fight. They all also generally carry a sling for the purpose of throwing
stones wound round their heads, and under this sling they carry a piece
of wood, a span in length, which is called menuch [misrakh], with which
they clean their teeth, and generally from forty or fifty years downwards
they wear two horns made of their own hair, so that they look like young
kilds. The said Sultan also takes with his army five thousand camels laden
with tents, all of cotton, and also ropes of cotton.

Having seen this army depart, let us return to my prison. In the said
palace of the city there was one of the three wives of the Sultan, who
remained there with twelve or thirteen very beautiful damsels, whose
colour was more near to black than otherwise. This queen was very kind
to me. I and my companion and a Moor, being all three in prison here,
we arranged that one of us should pretend to be mad, in order the better
to assist one another. Finally, the lot fell upon me to be mad. Having
then taken this enterprise upon myself, it behoved me to do such things
as were natural to madmen. Truly, I never found myself so wearied or
so exhausted as during the first three days that I feigned madness. The
reason was that I had constantly behind me fifty or sixty little children,
who threw stones at me, and I threw stones at them. They cried out:
"lami tazion lami tawm"; that is to say: "Madman [mujane]." And I had
my shirt constantly full of stones, and acted like a madman. The queen
was always at her window with her damsels, and remained there from
morning till evening to see me and talk with me; and I, being mocked by
many men and merchants, taking off my shirt, went, quite naked as I
was, before the queen, who took the greatest delight in seeing me, and
would not let me leave her, and gave me good and sound food to eat, so
that I gained my point. She also said to me: "Give it to those beasts, for
if you kill them it will be their own fault." A sheep was passing through
the king's court, the tail of which weighed forty pounds. I seized it and
demanded of it if it was a Moor, or a Christian, or, in truth, a Jew; and
repeating these words to it and many others I said: "Prove yourself
a Moor and say: Leilla illata Mahometh resalate"; and he, standing like
a patient animal which could not speak, I took a stick and broke all its
four legs. The queen stood there laughing, and afterwards fed me for
three days on the flesh of it, than which I do not know that I ever ate
better. Three days afterwards I killed, in the same manner as I had killed
the sheep, an ass which was carrying water to the palace, because he
would not become a Moor. Acting in the same manner by a Jew, I cud-
gelled him to such an extent that I left him for dead. But one day, being
about to act in my usual manner, I came across one of those who had me
in custody, and who was more mad than I was, who said to me: "Christian
dog, son of a dog." I threw a good many stones at him, and he began to
turn towards me with all the children, and struck me with a stone in the breast which did me an ill service. I, not being able to follow him on account of the irons on my feet, took the way to my prison; but before I reached it he struck me with another stone in the side, which gave me much more pain than the first. I could easily have avoided both if I had chosen to do so, but I chose to receive them to give colour to my madness. And therefore I immediately entered my prison and blocked myself in with very large stones, and remained there two days and two nights without eating or drinking. The queen and the others feared that I might be dead, and caused the door to be broken open, and these dogs brought me some pieces of marble, saying: "Eat, this is sugar"; and some others gave me grapes filled with earth, and said that it was salt, and I eat the marble and the grapes and everything, all together. On that same day, some merchants belonging to the city brought two men who were esteemed amongst them as two hermits would be amongst us, and who dwelt in certain mountains. I was shown to them, and the merchants asked these men: "Whether did it appear to them that I was holy or mad?" One of them said: "It appears to me that he is holy"; the other said it appeared to him that I was mad. In this way they kept disputing for more than an hour, and, in order to get rid of them, raised my shirt and pissed over them both; whereupon they began to run away crying out: "Migenon migenon suiffi mafili," that is, "He is mad, he is mad, he is not holy." The queen was at her window with her maidens, and seeing this they all began to laugh, saying: "O achala o raza al Neby ade vagel maghe denia methanl"; that is, "By the good God, by the head of Mahomet, this is the most capital fellow in the world." The next morning I found asleep him who had given me the two blows with the stones. I seized him by the horns [tufts of hair], and putting my knees upon the pit of his stomach, gave him so many blows upon the face that he was covered with blood, and I left him for dead. The queen remained standing at her window, exclaiming: "Kill those beasts." The governor of that city, discovering through many circumstances that my companions treacherously wished to escape, and had made a hole in their prison and removed their irons, and that I had not done so, and as he knew that the queen took great pleasure in me, he would not do me any injury until he had spoken with her; who, after she had heard everything, considered me in her own mind to be rational, and sent for me, and had me placed in a lower chamber in the palace without any door, but still with the irons on my feet.

The first night ensuing, the queen came to visit me with five or six of her damsels, and began to examine me, and I began to give her to understand by degrees that I was not mad. She, being a clever woman, saw that I was not at all mad, and began to make much of me; ordered a good bed after their fashion to be given me, and sent me plenty of good food. The following day she had prepared for me a bath according to their custom, with many perfumes, and continued these caresses for twelve days. Afterwards, she began to come down to visit me every night at three or four o'clock, and always brought me good things to eat. Entering where I was, she called me "Eamus tali unt obihan," that is, "Lodovico, come here, are you hungry?" And I replied: "Et susila," that is, "Yes," for the hunger which was to come; and I rose on my feet and went to her in my shirt. And she said: "Leis leis canisi joch," that is, "Not in that manner, take off your shirt." I replied: "Faciite me mosaic genin de laith," which is, "O madam, I am not mad now." She answered me: "Violent one aeg in te kobudan te migenon inte nasuban te metalon," that is, "By God, I know well that thou never wast mad, on the contrary, that thou art the best witted man that ever was." In order to please her I took off my shirt, and held it before me for modesty's sake, and thus she kept me before her for two hours, contemplating me as though I had been a nymph, and uttering a lamentation to God in this manner: "Jalaa in te sis cal abis abint me tolesampa Ite stael cien asse; Jalaa Janaby iwisn assette: Vietel one aset ade vagel wabah Insala ade vagel Iwisn Insala ade bith mit lok," that is, "O God, thou hast created this man white like the sun, thou has created my husband black, my son also is black, and I am black. Would to God that this man was my husband. Would to God that I might have a son like this man." And saying these words she wept continually and sighed, passing her hands over me all the while, and promising me that, as soon as the Sultan returned, she would make him take off my irons. On the next night the queen came to me with two of her damsels and brought me some good food to eat, and said to me: "Tale houus," that is, "Come here, Lodovico"; "Ani isu endsh," I replied. "Leis seti une mocenh ich fe," that is, said the queen, "Lodovico, would you like that I should come and stay a little while with you?" I answered: "No; that it was quite enough that I was in chains, without her causing me to have my head cut off." Then said she: "Let caffeine darchh ovalaraee," that is, "Do not be afraid, for I will stake my own head for your safety." "In come in te magirsi one Gazella in stich; ella Tegea in stich alle Galzerana instich," that is, "If you do not wish me to come, shall Gazella, or Tegia, or Galzerana [women's names] come?" She only said this because she wished to come herself and remain with me in the place of one of these three. But I never consented, because I thought of this from the time when she began to show me so many kindnesses.
Considering also, that as soon as she had had her wish she would have given me gold and silver, horses and slaves, and whatever I had desired; and then she would have given me ten black slaves, who would have been a guard upon me, so that I should never have been able to escape from the country, for all Arabia Felix was informed of me, that is to say, at the passes. And if I had once ran away, I could not have escaped death, or chains for life. For this reason, therefore, I never would yield to her, and also because I did not wish to lose both my soul and body. I wept all night, recommending myself to God. Three days from that time the Sultan returned, and the queen immediately sent to inform me that if I would remain with her she would make me rich. I replied: "That if she would cause my chains to be taken off, and perform the promise made to God and Mahomet I would then do whatever her highness wished. She immediately had me taken before the Sultan, who asked me where I wished to go when he had taken off my chains. I answered him: "Jisidi habba mrigi una mrigi, merer mrigi wuellet mrigi, ochi mrigi ochi mrigi alla ad mrigi Induiesi xidi in te tati sami aroh aroh," that is, "O lord, I have no father, no mother, no wife. I have no children, I have neither brothers nor sisters, I have only God, and the Prophet, and you, O lord: will it please you to give me food, for I wish to be your slave all my life?" And I wept constantly. The queen was present all the time, and said to the Sultan: "Thou wilt have to render an account to God of this poor man, whom without any cause thou hast kept so long in chains. Beware of the anger of God." Said the Sultan: "Well, go where thou wilt, I give thee thy liberty." And immediately he had my chains taken off, and I knelt before him and kissed his feet, and then I kissed the queen's hand, who took me also by the hand saying: "Come with me, poor fellow, for I know that thou art dying of hunger." When I was in her chamber she kissed me more than a hundred times, and then she gave me many good things to eat. But I did not feel any inclination to eat, for I had seen the queen speak privately to the Sultan, and I thought that she had asked me of the Sultan for a slave. Wherefore I said to the queen: "I will not eat unless you promise to give me my liberty." She replied: "Saut mi Ianu inte maujoneati alla," that is, "Hold thy peace, madman, thou dost not know what God has ordained for thee." "Inuone inte milie inta amira," that is, "If thou wilt be good thou shalt be a lord." Now, I knew the kind of lordship she wished to confer upon me; but I answered her that she should let me get a little fatter, and get back my blood, for the great fear I was in filled my breast with other thoughts than those of love. She answered: "Vuita inte calem milie ane iticulion beit e dixege e aman e fijit e chefj".
The Itinerary of

Towards the south should believe with them in Mahomet with all his companions; while these will only believe in Mahomet and Ali, and say that the other captives are false. For this reason they kill each other like dogs. Let us return to the market, to which are brought many kinds of small spices, and a great quantity of stuffs, of wood, and of silk, and very excellent fruits, such as peaches, pomegranates, and quinces, figs, nuts, and good grapes. You must know that on each of these mountains there is a very strong fortress. Having beheld these things I departed thence and went to another city, which is distant from this two days' journey and is called Damet [Daret], and is an extremely strong city, situated on the top of a very great mountain, and is inhabited by Arabs, who are poor, because the country is very barren.

In order to follow out the desires after novel things already conceived in our minds we departed from that place, taking our way towards another city, distant two days' journey, which is called Almacara [al-Makrān], and is situated on the top of a mountain, the ascent to which is seven miles, and to which only two persons can go abreast on account of the narrowness of the path. The city is level on the top of the mountain, and is very beautiful and good. Food enough for the whole city is collected here, and for this reason it appears to me to be the strongest city in the world. There is no want of water there nor of any other necessary of life, and above all, there is a cistern there which would supply water for 100,000 persons. The Sultan keeps all his treasure in this city, because he derives his origin and descent from it. For this reason the Sultan always keeps one of his wives here. You must know that articles of every possible kind are brought here, and it has the best air of any place in the world. The inhabitants are more white than any other colour. In this city the Sultan keeps more gold than a hundred camels could carry, and I say this because I have seen it.

When I had rambled about the above-mentioned city, on parting thence I went to another place, distant from this one day's journey, which is called Reame [Yarm], and is for the most part inhabited by black people, who are very great merchants. This country is extremely fertile, excepting in firewood, and the city contains about two thousand families. On one side of this city there is a mountain, upon which stands a very strong castle. And here there is a kind of sheep, some of which I have seen, whose tails alone weigh forty-four pounds. They have no horns, and cannot walk on account of their size. Here also is found a kind of white grape, which has no seeds within, than which I never tasted better. Here also I found all kinds of fruit as I said above. The climate here is most perfect and singular. In this place I conversed with many persons who were more than one hundred and twenty-five years old, and were still very healthy. The people here go more naked than otherwise, but the men of good condition wear a shirt. The lower orders wear half a sheet croswise, after the fashion of prelates. Through the whole of this Arabia Felix the men wear horsas made of their own hair, and the women wear loose trowsers, after the fashion of nuns.

Then I departed and took to a city named Sana, which is distant from the said city Reame three days' journey. It is situated on the top of a very large mountain, and is extremely strong. The Sultan encamped before with 80,000 men for eight months in order to capture it, but could only gain it by capitulation. The walls of this city are of earth, of the height of ten brazas, and twenty brazas wide. Think, that eight horses can go abreast on the top of it. In this place many fruits grow the same as in our country, and there are many fountains. In this Sana there is a Sultan who has twelve sons, one of whom is called Mahomet. He is like a madman: he bites people and kills them, and then eats their flesh until his appetite is satisfied. He is four brazas high, well proportioned, and of a dark brown colour. In this city there are found some kinds of small spices which grow in the neighbourhood. This place contains about 4,000 hearths. The houses are very handsome and resemble ours. Within the city there are many vines and gardens as with us.

After seeing Sana I resumed my journey and went to another city called Tesa [Ta'iz], which is distant three days' journey from Sana aforesaid, and is situated in a mountain. This city is very beautiful, and abounds in all kinds of elegancies, and, above all, in a vast quantity of rose water, which is distilled here. It is reported of this city that it is extremely ancient; there is a temple there built like the Santa Maria Rotonda of Rome, and many other very ancient palaces. There are very great merchants here. These people dress like those above mentioned. They are olive coloured. departing thence I went to another city, distant from this three days' journey, which is called Zibit [Zaid]; a large and very excellent city, situated near the Red Sea, at half a day's journey. It is a place of very considerable extent by the Red Sea, and is supplied with an immense quantity of sugar, and has most excellent fruits; is situated on a plain between two mountains, and has no walls around it. A very great traffic is carried on here in spices of all kinds, which are brought from other countries. The dress and colour of these people is the same as of those before mentioned. Then I departed from this place and went to another city, distant one day's journey, called
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Damar [Dhamár], inhabited by Moors, who are very great merchants. The said city is very fertile, and the manner of living and customs of the inhabitants are the same as of those before mentioned.

All these above-mentioned cities are subject to the Sultan of the Amanni [Yemen], that is, the Sultan of Arabia Felix, who is called Shekhi Amir [Shekhi 'Amir]. Shekh is the same as saint, amir, lord, and the reason why they call him holy is this, that he never put any one to death excepting in war. You must know that in my time he had 15,000 or 16,000 men in chains, and to all he gave two quattrioni per man for their expenses daily, and thus he left them to die in prison when they deserved death. He also has 16,000 slaves whom he maintains, and they are all black.

Departing from this place I went to the above-mentioned city of Aden for five days. In the middle of the route I found a most terrible mountain, in which we saw more than 10,000 apes, amongst which were certain animals like lions [Iyaenas], which do great injury to man when in their power to do so. On their account it is not possible to pass by that route excepting in companies of at least one hundred persons. We passed in very great danger, and with no little hunting of the said animals. However, we killed a great number of them with bows and slings and dogs, so that we passed in safety. As soon as I had arrived in Aden, I placed myself in the mosque pretending to be ill, and remained there all day. In the evening I went to find the captain of the ship, so that he put me on board secretly.

CHAPTER IV
CONCERNING "ETHIOPIA"

Having determined to see other countries we put to sea according to our intention; but as fortune is accustomed to exercise her unstable will on the water, equally unstable, we were turned somewhat from our design; for, six days from that time we took the route to Persia, sailing for seven days, and then an accident occurred which made us run as far as Ethiopia [Somali coast], together with twenty-five ships laden with madder to dye clothes; for every year they lade as many as twenty-five ships in Aden with it. This madder grows in Arabia Felix. With extreme labour we entered into the port of a city named Zeila, and remained there five days, in order to see it and wait for favourable weather.

The beforenamed city of Zeila is a place of immense traffic, especially in gold and elephants' teeth. Here also are sold a very great number of slaves, which are those people of Prester John whom the Moors take in battle, and from this place they are carried into Persia, Arabia Felix, and to Mecca, Cairo, and into India. In this city people live extremely well, and justice is exceedingly administered. Much grain grows here and much animal food, oil in great quantity, made not from olives but from kerzatine [julljun, gingelly], honey and wax in great abundance. Here is found a kind of sheep, the tail of which weighs fifteen or sixteen pounds, and with the head and neck quite black, but the whole of the rest of the body white. There are also some other sheep, which have tails a brazzo long and twisted like vines, and they have the dewlap like that of a bull, which almost touches the ground. Also in this place I found a certain kind of cows, which had horns like a stag and were wild, which had been presented to the Sultan of the said city. I also saw here other cows, which had a single horn in the forehead, which horn is a jatine and a half in length, and turns more towards the back of the cow than forwards. The colour of these is red, that of the former is black. There is an abundance of provisions in this city, and there are many merchants here. The place has poor walls and a bad port, nevertheless it is situated on level ground and the mainland. The king of this Zeila is a Moor, and has many soldiers, both foot and horse. The people are warlike. Their dress consists of a shirt. They are olive-coloured. They go badly armed, and are all Malconnedians.

Con fronting Persia, as soon as the weather became favourable, we set sail and arrived at an island which is called Barbara [Berbera], the lord of which with all the inhabitants are Moors. This island is small but good and very well peopled, and contains many animals of every kind. The people are for the most part black, and their wealth consists more in animals than in other things. We remained here one day, and then set sail and took the route towards Persia.

CHAPTER V
CONCERNING PERSIA

When we had sailed about twelve days we arrived at a city [in India] which is called Diuchandizzumi, that is, "Diu, the port of the Turks," which city is situated a short distance from the mainland. When the tide rises it is an island, and when it falls you can pass over on foot. This city is subject to the Sultan of Combeia, and the captain of this Diuo is one named Menacheaz [Mālik 'Ayyāb]. We remained here two days.
There is an immense trade in this city. Four hundred Turkish merchants reside here constantly. This city is surrounded by walls and contains much artillery within it. They have certain vessels which are called thalas [at-taleh], atilips, which are [shore-boats] somewhat less than galleys. We departed thence and went to a city which is called Goa [Gògha, Gogo], distant from the above about three days' journey. This Goa is a district of large extent and great traffic, and is fat and wealthy. The inhabitants, however, are all Mahomedans. We quitted Goa and went to another district called Guilfar [Gulfar, Zulfar, Dhołar], which is most excellent and abounding in everything. There is a good seaport there, from which port setting sail with propitious winds we arrived at another port which is called Meschet [Maskat, Muscat].

Pursuing our journey, we departed from Meschet and went to the noble city of Ormus [Hormúz], which is extremely beautiful. It is an island, and is the chief, that is, as a maritime place, and for merchandise. It is distant from the mainland ten or twelve miles. In this said island there is not sufficient water or food, but all comes from the mainland. Near this island, at a distance of three days' journey, they fish up the largest pearls which are found in the world, and the manner of fishing for them is as you shall hear. There are certain fishers with some little boats, who throw out a large stone attached to a thick rope, one from the stern and one from the prow, in order that the said boats may remain firm; they throw down another rope, also with a stone, to the bottom. In the middle of the boat is one of these fishers, who hangs a couple of bags round his neck, and ties a large stone to his feet, and goes fifteen paces under water, and remains there as long as he is able, in order to find the oysters in which are pearls. As he finds them he puts them into the bags, and then leaves the stone which he had at his feet, and comes up by one of the said ropes. Sometimes, as many as three hundred vessels belonging to different countries are assembled at the said city, the Sultan of which is a Mahomedan.

At the time when I visited this country there happened that which shall hear. The Sultan of Ormus had eleven male children. The youngest was considered to be simple, that is, half a fool: the eldest was looked upon as a devil unchained. Also the said Sultan had brought up two slaves, the sons of Christians, that is, of those of Prester John, whom he had purchased when quite young, and he loved them like his own children. They were gallant cavaliers and lords of castles. One night, the eldest son of the Sultan put out the eyes of his father, mother, and all his brothers, excepting the half-witted one; then he carried them into the chamber of his father and mother, and put fire in the midst, and burnt the chamber with the bodies and all that was therein. Early in the morning what had taken place became known, and the city arose at the rumour, and he fortified himself in the palace, and proclaimed himself Sultan. The younger brother, who was considered a fool, did not, however, show himself to be such a fool as he was supposed to be; for, hearing what had taken place, he took refuge in a Moorish mosque, saying: "Villa occasum saithan uchatelaka ecalo caunu," that is, "O God, my brother is a devil; he has killed my father, my mother, and all my brothers, and after having killed them he has burnt them." At the expiration of fifteen days the city became tranquil. The Sultan sent for one of the slaves above mentioned and said to him: "Thale into Mahometth. The slave, who was named Mahometth, answered: "Ezgete izichiti," that is, "What dost thou say, lord?" Said the Sultan: "An ne Soltan," that is, "Am I Sultan?" Mahometth replied: "Hau vella siti into Soltan," that is, "Yes, by God, thou art Sultan." Then the Sultan took him by the hand and made much of him, and said to him: "Vau chate taloti ameiasti arba ochan sechala," that is, "Go and kill thy companion, and I will give thee five castles." Mahometth replied: "Izetet anan talat menou men sahi theilotei sawa vella siti eanawen," that is, "O Lord, I have eaten with my companion thirty years and acted with him, I cannot bring my mind to do such a thing." Then said the Sultan: "Well, let it alone." Four days afterwards, the said Sultan sent for the other slave, who was named Caim, and made the same speech to him that he had made to his companion, that is, that he should go and kill. "Bizemei." Caim said at once, "erekmen erachik Insidi," that is, "So be it, lord, in the name of God"; and then he armed himself secretly and went immediately to find Mahometth his companion. When Mahometth saw him, he looked him fixedly in the face, and said to him: "O traitor, thou canst not deny it, for I detect thee by thy countenance; but look now, for I will slay thee sooner than that thou slay me." Caim, who saw himself discovered and known, drew forth his dagger, and threw it at the feet of Mahometth, and falling on his knees before him said: "O my lord, pardon me although I deserve death, and if it seem good to thee take these arms and kill me, for I came to kill thee." Mahometth replied: "It may be well said that thou art a traitor, having been with me, and acted with me, and eaten together with me for thirty years, and then at last to wish to put me to death in so vile a manner. Thou poor creature, dost thou not see that this man is a devil. Rise, however, for I pardon thee. But in order that thou mayest understand, know that this man urged me, three days ago, to kill thee, but I would not in any way consent. Now, leave all to God, but go and do as I shall tell thee. Go to the Sultan, and tell him..."
that thou hast slain me," Caim replied: "I am content," and immediately went to the Sultan. When the Sultan saw him he said to him: "Well, hast thou slain thy friend?" Caim answered: "Yes, sir, by God." Said the Sultan: "Come here," and he went close to the Sultan, who seized him by the breast and killed him by blows of his dagger. Three days afterwards Mahomet armed himself secretly and went to the Sultan's chamber, who, when he saw him, was disturbed and exclaimed: "O dog, son of a dog, art thou still alive?" Said Mahomet: "I am alive, in spite of thee, and I will kill thee, for thou art worse than a dog or a devil!"; and in this way, with their arms in their hands, they fought awhile. At length Mahomet killed the Sultan, and then fortified himself in the palace. And because he was so much beloved in the city, the people all ran to the palace crying out: "Long live Mahomet the Sultan!" and he continued Sultan about twenty days. When these twenty days were passed, he sent for all the lords and merchants of the city, and spoke to them in this wise: "That that which he had done he had been obliged to do; that he well knew that he had no right to the supreme power, and he entreated all the people that they would allow him to make king that son who was considered crazy"; and thus he was made king. It is true, however, that Mahomet governs everything. All the city said: "Surely this man must be the friend of God." Wherefore he was made governor of the city and of the Sultan, the Sultan being of the condition above mentioned. You must know that there are generally in this city four hundred foreign merchants, who traffic in silks, pearls, jewels, and spices. The common food of this city consists more of rice than of bread, because corn does not grow in this place.

Having heard this lamentable event, and seen the customs of the above-named city and island of Ormus, departing thence I passed into Persia, and travelling for twelve days I found a city called Erí [Herát-i-Khárá], and the country is called Corazani [Khurásán], which would be the same as to say "The Romagna." The King of Corazani dwells in this city, where there is great plenty, and an abundance of stuffs, and especially of silk, so that in one day you can purchase here three thousand or four thousand camel loads of silk. The district is most abundant in articles of food, and there is also a great market for rhubarb. I have seen it purchased at six pounds for the ducat, according to our use, that is, twelve ounces to the pound. This city contains about 6,000 or 7,000 hearths. The inhabitants are all Mahommedans. I quitted this place and travelled twenty days on the mainland, finding cities and castles very well peopled.