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saying so, the old woman presented her cheek; but all in vain. She then parted with him. Adieu, covetous Simoustapha!

Namouna hastened to the palace, and repeated the conversation, word for word, even to the pleasantry with which it ended. What! seriously, my dear Namouna, said Ilsetilsone, did you want a kiss from him? Could you be so amorous at your age?

I do not say so, replied Namouna; but, under my wrinkles, my heart is as young as if I were only twenty years of age; and, if I should live to an hundred, I would never be the enemy of such a man as Simoustapha. My pretensions go but a little way. I am content with a trifle; but it gives me pleasure. If I renounced love altogether, I should become too bad. But go to sleep; sleep soundly: to-morrow is your day. The next morning, as soon as prayers were over, Ilsetilsone and sixty beautiful slaves entered the city. The princess, conducted by her governess, went straight for the baths which were nearest her lover's house: she went in, and said to her principal eunuch, I will be served by the slaves of this house: I wish all mine to amuse themselves, and to enjoy their liberty. Let them therefore rove through the whole of Bagdad. The eunuch obeyed. She entered the bath, stopped a little, and then proceeded to her object, escorted by love and Namouna. Simoustapha waited with impatience in a remote part of his garden, under a rural grotto, where was a fountain in which he usually cooled his liquors. He prepared breakfast, and every now and then sung verses, in which he endeavoured to paint both the ardour of his passion, and the happiness which he was about to enjoy. Of all his household he had kept only an expert young slave, a mute, who was perfectly handsome. All on a sudden a noise in the grotto strikes his ear; he rises, and runs forward. It was the object of his desires, his dreams, and his songs. Ilsetilsone had arrived a few moments before. She had approached the grotto without being perceived, and had listened with the most extreme pleasure to the verses of her lover. The subject of them affected her; and the sweetness of his voice conveyed a double charm. Not wishing him to know that she had been listening, she had shifted a little from the spot, and made the noise which he heard, to announce her arrival.

Theirs was no common passion, sprung from a sudden coincidence of sentiments, or mutual admiration: it was a stroke of sympathy; it was still more, if their destiny was interwoven, as they both had reason to believe. They stood still, and gazed at one another with a curiosity mixed with the most lively joy and mutual admiration. In order to embrace, their arms are extended at once; and in the first embrace they were carried away. Luckily the grotto was covered with moss; and the prudent Namouna had provided against all accidents. They found it necessary to quit a place inconvenient for an interview of so interesting a nature. Simoustapha conducted his mistress under a green arbour, which the rays of the sun could not penetrate. Here she found a commodious sofa, and a repast, consisting of the most exquisite dainties. Besides, this pot united every thing that could refresh or amuse the princess. Here a deep bason received water clearer than crystal, from the mouth and nostrils of different animals, which diffused the most delicious freshness throughout the arbour.

Ilsetilsone and Simoustapha sat down to table close together; Namouna and the mute served them. They ate little, and spoke still less; the language of the eyes was sufficient, and expressed the strength of their feelings. At last the princess broke the expressive silence, and cried out, with an angelic voice, Oh! Simoustapha, I love you, and I find that it will be impossible for me ever to love another. I know not how the frightful distance which fortune appears to have put between us shall be got over. If the foregoing of my own high pretensions could effect it, it should be done immediately. My soul can lose nothing by uniting with yours, whose nobleness equals its rank. You put that fortune to the blush which appears willing to disgrace you; and I would glory if, by raising you, I could have it my power to expose her injustice. I am too much elevated, madam, replied Simoustapha, by the compliment you pay me. It hath constituted my fortune and my glory, as well as my happiness. You love me: my ambition is gratified; and were I in possession of a crown, I could reap no other satisfaction from it, than that of falling a crowned slave at your feet.

Let us swear, said the princess, to live only for each other, in spite of fortune, and to guard against whatever engagements may be the obstacles to our union. Here, at your knees, I swear by the name of the Great Prophet, cried Simoustapha. The beautiful princess raised him up; the tenderest kisses sealed their oaths, and their tears flowed afresh.

Namouna, insensible of the value of these precious tears, was impatient to put a stop to them. What! said she, are you going to pass the time in weeping, instead of rejoicing? How I hate languishing lovers! Drink, eat, and banish sorrow. At the same time she served them with different sorts of food, and made them drink, one after the other, from the same cup. Have you no musical instru-

[illegible] to Simoustapha. Send for [illegible] see us; and when you shall have done with weeping, I will teach you how to amuse yourselves. The mute, upon a signal from his master, ran and brought different musical instruments. Namouna took up one of them, and began with a sprightly tone; but Ilsetilsone, with a tender and seducing voice, repeated some charming verses, which rendered the harmonious sounds of the instruments, which she gracefully played upon, still more affecting. Simoustapha answered her immediately, and discovered as much genius and judgment in the composition of the words, as skill in the music. Each endeavoured who should best express the tender and affecting sentiments of their hearts.

For the instant Namouna was content, as they seemed to be amused; but she put a stop to their pleasures, by warning them they must part, that they might give no suspicion to the eunuchs, and the females who composed the retinue of the princess. It was not without pain that these two happy lovers yielded to their circumstances. They sealed their adieus with tender embraces and new tears. In the name of Mahomet! said the impatient Namouna, have done, and let us depart quickly. The lovers parted. The princess was careful to compose her countenance, that they might not discover the passions by which she had been agitated; and she presently joined her slaves, in order to return to the palace, supported by the hope of soon seeing her dear Simoustapha again. The caliph was waiting with impatience for the return of his daughter. As soon as the principal eunuch had announced her, he ran to her with the utmost affection, to enquire how she relished the bath and her walk.

Ilsetilsone expressed herself pleased with the variety of objects which she had seen in the shops; and the caliph finding her eyes more animated than usual, as well as her complexion more vivid, congratulated himself upon having allowed her to amuse herself in the streets of Bagdad. The princess Zobeide, on seeing her daughter, was equally happy in finding that melancholy removed, which was likely to have been attended with dangerous consequences. At length, it was agreed upon that Ilsetilsone, after resting two days, should return to Bagdad in search of new amusements for the restoration of her health; and the criers were ordered to announce the intention of the caliph. Ah! what a long two days! said the princess. Can you conceive my situation, my dear Namouna, during this cruel absence; and how I shall be able to live so long without Simoustapha?

If these two days were mine, said Namouna, they should roll on quicker than yours are likely to do.—Ah! how would you fill them up?—I would sleep the best half, and spend the rest in eating, drinking, and enjoying myself, and in dreaming on the pleasures of soon seeing my beautiful Simoustapha again: Besides, I should not give myself so much pain about seeing my lover, if, like you, we were to weep all the time like children, or pay one another as serious compliments as those that are used on the instalment of a mufti. I have not always been old: I have been in love, tho' it was never known; but I managed matters otherwise. It is generally believed that we who are cheerful never think, because we laugh much, and often laugh at what others think. But had I been engaged in an adventure like yours, I should have acted differently —You, Namouna, are not the daughter of a caliph. The glory of my father, his rank, and his sensibility, combat my feelings; and my lover, who, in my eyes, is worthy of the lot of a king, is surely nothing else than ——No more of that, said Namouna, smartly; he is nothing but a cook; but, surely, there is nothing more amiable on earth. There is happiness in every condition. I despise greatness, when attended with uneasiness; and I could be happier with this beautiful cook, than with all the kings of the east.—You are in love, Namouna, replied Ilsetilsone. —One of us, said the old governess, must make the other merry, otherwise this palace would become a scene of sorrow. Take care of yourself, and don't appear like a living mummy next time you walk in Bagdad.

The cheerfulness of the governess diverted the princess, and quieted her impatience. Simoustapha, on the other hand, busied himself in preparing something new, in order the more agreeably to surprise his mistress. Services on gold and precious vases were to succeed those of silver and china; the house was filled with perfumes; every thing in it announced elegance and splendour; all the slaves were in motion; and still more would have been done, should it not have excited too general a curiosity. At last the two days elapsed;—the hour arrived. Ilsetilsone proceeded from the bath, arrayed in all her charms, and added to their lustre that of the most splendid and exquisite dress. Thus adorned, she again entered the streets of Bagdad, attended by all her slaves. On her way to the shop of her lover, she went into all that she met with. Her retinue, dispersed among the different warehouses, were eager to view and to examine every thing; and, when she imagined their attention sufficiently engaged, she immediately, along with Namouna, entered Simoustapha's house,

where nobody remained but the mute and [illegible]. Early in the morning, he had warned people that it would be prudent for them, before the caliph's daughter should traverse the streets of Bagdad, to go and dine on the other side of the rivers Jalla and the Ilphara, and take with them whatever they should want. This order, accompanied with a few pieces of gold, was very agreeable to them.

Ilsetilsone passed from the shop into the garden: the mute made a sign, and, in a moment, the two lovers were in each other's arms. Whilst fruits and different sorts of provisions were served up, her curiosity determined her to examine the different beauties of the garden, and the order of the house, to which taste and elegance appeared to have contributed more than riches. But when the princess entered the inner apartments, every thing she saw occasioned a new surprise; every thing there displayed the most uncommon luxury and profusion of expence. You are about, my princess, said Simoustapha to her, to enter a room which nobody hath seen before, and where I never presume to set my foot. It was designed but for one person, and I durst not flatter myself she would ever embellish it with her presence. These words excited in Ilsetilsone an extraordinary emotion. She was quite surprised to find so much riches in the house of Simoustapha: But she now went to see an apartment still more superb, prepared for only one person; and every thing told her that she was that favoured one.

The door of the apartment opened: the saloon which appeared was more richly decorated than any in Bagdad, and was fit for the reception of the greatest sovereign. They next pass into another more magnificent room, embellished with sofas and cushions of brocade of gold. The princess could not help expressing the greatest astonishment. Namouna gazed in wonder: every thing she sees is the object of her surprise, and the cause of her silence. She durst touch nothing, but stood speechless, amid so much riches. For whom, said the princess, is this apartment designed? For no other, replied the amorous youth, but the most beautiful and charming of princesses. Ah! exclaimed she, Heaven and Mahomet grant that she may ever enjoy it! In saying this she fell into a swoon; but, on being carried to a sofa, she soon recovered. Who has placed me here? said she. I, said her lover. It was he, replied Namouna. Every thing here has been designed for you: [illegible] like a sultaness. Will you then stay [illegible] with me, Simoustapha? replied the princess. He who has devoted his whole life to you cannot rob you of one moment of it. What finely turned compliments? said Namouna, [illegible] of [illegible] The sum [illegible] go [illegible]

The lovers were alone; passion [illegible] ed them, but duty constrained them; the most delicate speeches were mingled with the tenderest caresses, and promises of mutual affection. The desire of binding the knot of their eternal felicity; the idea of difficulties which seemed to exclude all hope; tears extorted by fear, and sweetened by hope—such was the picture they exhibited. My dear Simoustapha! said the tender Ilsetilsone, you appear to possess many treasures, and you seem fitted to use them in the noblest manner: what then can have obliged you to descend to the condition you now hold? Oh! my princess, I have been reduced to it by an irresistible power, to which I have devoted my life; and I yet swear in your presence the most scrupulous and blind obedience: Let us not now think upon the past; let us consider the future. I cannot live but in the hope of possessing you. And I, my dear Simoustapha, in the assurance of seeing you;—but how shall we accomplish it? That does not belong to you, my dear princess, replied Simoustapha. Assured of your heart, it is my part to preserve its peace with its possession: I will triumph over every opposition; and death alone shall ever disunite us.

At the same instant the key was heard turning; it was Namouna; she entered rejoicing. Let us go, my dears, said she; the collation is ready: the hours pass quickly; we should employ those few well that remain. In saying this, she cast a glance upon the two lovers: Simoustapha, seated by his mistress, was kissing her hand, and bathing it in his tears. Still, said she, spending your time in crying? You are incorrigible, I see. Come, good Celadon! You have drowned your reason in tears, you will find it again in the entertainment which is prepared for you.

The lovers entered the apartments: expression of sentiment glowed in their eyes, and their lips were its interpreters; their looks were mingled with caresses, anticipating cares, delicate attentions;—all bore the character of the tenderest love, and the strongest passion. Very well! said Namouna; ecstacy and admiration have succeeded to tears. But we must go.—A few more sighs still! Let him but contemplate your charms, and when he thinks he has said all, there will remain much to say. The beautiful Ilsetilsone smiled on her governess; and the lovers rose to seek a place of solitude in the artificial retreats of the garden. Dear Simoustapha, said she, the hour of our parting is at hand: I am yours for life; assure me by a fresh oath that you will always be mine. I swear, said Simoustapha, by Heaven and the Divine Prophet! Accept this ring, which is the seal of my pro-

name! That diamond shall sooner melt than my heart change the object of its affection. The lustre and extreme beauty of the diamond excited afresh the admiration and curiosity of the princess. You shall not leave me, said she to her lover, till you have satisfied me with regard to your condition? Mine, for the future, is connected with it. Your riches astonish me more and more. The nobleness of your carriage, the graces, the talents, the effects of a superior education, all strike me with surprise, and discover even a particular exertion of Providence in your favour. Young still, alone, and surrounded with slaves in the very midst of dissipation, under what shield do you walk, and by what fantastic caprice are you reduced to personate a character so unsuitable to you? Dispel my doubts, if possible, and crown my felicity by the declaration which I require of you.

I am alone, it is true, replied Simoustapha; no person here superintends my conduct; but I once had a master who instructed me in all the arts and sciences: I learned under him both to understand and to think: That respectable philosopher inspired me with the principles of those virtues which I shall ever cultivate. Let not your tenderness be alarmed with regard to my resources or my conduct. I am a stranger in Bagdad. I have, however, relations, but do not ask me the cause of my leaving them, nor the discovery of my real condition: My secrets shall soon be declared to you; I shall have nothing to conceal from her whom I regard more than my life, and to whom a sacred tie shall soon unite me for ever. Ah! when shall that happy day come? said the princess, with a tender uneasiness. The means are in my power, replied Simoustapha; the use of them requires great prudence; the consequences may be dangerous. Ah! my dear Simoustapha, to me let all the danger belong.—As she pronounced these words, Namouna entered. Let us go, madam, said she to her; it is time to join your company again. Here is a private gate, of which the mute has given me the key; let us retire by it, and, on making a circuit, we shall appear to be coming from such a distance, that it will be impossible to guess where we have spent our time. The lovers were forced to comply.

The princess soon joined some of her company. What are you doing here? said Namouna angrily. Separated from those who ought to take care of you, what if any mischief had befallen you! You were right, madam, to be afraid lest youth should expose itself. The young slaves crowd around their mistress, and the princess approached the body of her train, while none of them durst separate themselves from her.

Haroun and Zobeide waited with impatience the return of their daughter. As soon as the caliph was apprized of her coming to the palace, he repaired to the apartment of the princess, to wait for her there, and to learn in person the pleasure she had derived from the amusements he had prepared for her. She at length appeared; and the caliph could scarcely express his satisfaction on account of the change of which he had been the occasion. He embraced his daughter with transport: every thing concurred to increase his satisfaction: Ilsetilsone, supported by love and hope, assumed new existence; and that happy father charged himself with carrying such agreeable intelligence to Zobeide.

I did not expect, said the princess to Namouna, so much attention from the caliph; his tenderness affects me. Ah! if he knew the object of my passion!—Away with your lamentation, if you please, said the old lady; live for the gallant Simoustapha, and let me manage the rest. Think upon him; you shall hear news of him, and he of you, but no more weeping.

I shall do what you would have me, said Ilsetilsone, if I have hope only to see my lover soon, and if you speak of him to me for ever: these sweet tears, whose value you are so little acquainted with, will dry up when I shall be assured of his constancy. Ah! if he were unfaithful, I should cease to live. Too ingenious in finding out means of tormenting herself, the princess knew not the heart of her lover. Simoustapha was no sooner alone than he sought the means of securing the object of his affections. He flew to his cabinet, which contained the inestimable gifts of the sage to whose instructions he owed his education,—books of science, recipes for useful compositions, and, among other things, a mysterious box, formed of a single precious stone. That box was not to be opened but on the most important occasions, and when it should be impossible for him otherwise to obtain success in a matter that concerned his happiness.

Simoustapha took the box, which was covered with paper, and inscribed with the following instructions of his wise preceptor:—My dear child, beware of mistake in the choice of the object which is to form your happiness; examine it in all its circumstances; distrust appearances. If it shall ever happen, however, that you enter into engagements which will involve you in misfortune to forfeit, and if otherwise your conscience do not reproach you with respect to the means which you would employ in order to obtain the object of your wishes, then apply to my box; put it on your table, perform your oblations, bow before it respectfully, and say to it, Dear box!

my only hope, grant me your protection, in the name of the friend who gave you to me, and assist me in my distress:—I conjure you *in the name of your mistress.* The box will open. Summon up all your firmness, that you may not shrink at the sight of the frightful object which will appear before you; and, whatever it be, command it. You will learn from it what it can do in your service. But, my dear child! the step is not without danger; the slightest indiscretion may draw upon you the greatest misfortunes. Terrible trials ensue; and if you sink under them, the gift of my friendship will prove fatal to you.

O, my dear Benelab! said Simoustapha, after having read the writing attentively, your pupil feels all the value of the kindness you indulged him with, in leaving him this precious treasure, and your sage instructions. When the fire of love had inflamed my soul, and when, at the hazard of my life, I wished to surmount every obstacle, you came to my relief.

O, my worthy master! I owe to you the happiness of my life: You have recovered me the object of my flame; and, without your generous cares, inaccessible walls would have separated me from her;—still I would have transgressed the law of the prophet, in overleaping them, and would have lost the object of my love, without the hope of our hearts being ever united. Hitherto, my dear Benelab! your spirit has influenced my conduct. your counsels have been my law;—assist your friend, and favour me in a dangerous attempt, which I am now about to make. I am to be exposed to dreadful trials; but O, my sage friend! he who, enamoured of the most beautiful of Nature's works, was able to command himself, and to respect while he loved, is worthy of confidence. His wisdom and his success were your work, and you will gloriously finish what you have happily begun.

After this invocation, Simoustapha rose with courage, took up the box, tore off the little seal, and articulated distinctly the words of the charm, of which he had the form. On a sudden, the lamps were extinguished. A noise like distant thunder, the harbinger of storms, was now heard. The box opened of its own accord. Nothing appeared to come out of it; but a black vapour rose in the cabinet, and filled, by degrees, the space between the floor and the ceiling. Presently the vapour was dissipated: A shapeless mass unfolded itself; and the eye was terrified at the sight of an object hideous and frightful. As the phantom was assuming a form, the courage of Simoustapha resumed its empire. Who are you? said he: Who sent you hither? My mistress, answered the horrible figure. I must obey the commands of Benelab, and the man whom she protects. Who is her name. I may not replied Simoustapha: I permission, returned then, to her, said Si the pupil of the sage treading in the steps of meriting, by his conduct, the high protection with which he has honoured him; and desires to know the name of the power which interposes in his favour, that he may render it the homage which is due. The genie disappeared, and returned like a flash of lightning. Your demand is graciously accepted, said he: you are the only pupil of Benelab, and he regards you as another self. My mistress is the queen of the genii: she is named Setelpedour'-Ginatille, which signifies, the Star of the Seven Seas. She has sent me hither, with power to execute all your commands. As my form may appear forbidding to you, I have orders from her to assume that shape which shall please you most. Assume, said Simoustapha, the shape of Jemal, the first slave who was engaged in my service, and whom I have had the misfortune to lose. I will obey you cheerfully, said the genie. He now retired to the bottom of the cabinet, and dissolved again into vapours, and formed a cloud, from which a young man, of an agreeable figure, was seen to issue. What wish you now? said the newly-transformed genie. I wish you were more devoted to me than ever Jemal was.—I am so: Whenever you have occasion for my services, you have only to touch the box, and call me; I wait your commands.—I love the charming Ilsetilsone, the caliph's daughter. She returns my affection: but may I be united to her without the consent of our relations, and under the sovereign auspices of the queen of the genii? Go, Jemal; and remember my happiness depends upon the answer you bring. He said, and the genie disappeared.

Go back, ; tell her that is ambitious of master, and of

Simoustapha then recalled to his memory the sage lessons he had received from Benelab. In the situation to which your love may have reduced you, had Benelab said to him, the assistance of the genii may perhaps be necessary, but do not therefore neglect to contribute yourself to your own happiness: supernatural aid will be unavailing, if you neglect to co-operate with it by all the means which you can employ. I leave you riches, which will more than supply your wants. Simoustapha possessed in reality the most precious productions of Arabia; but there were wanting women to serve the princess; and he had not the means of finding in Bagdad such as had no eyes, tongue, nor ears; who could obey in the twinkling of an eye, who could be always active in the night, and invisible during

, without the mysterious aid of the activity of Jemal, and the protection fairy.

this embarrassment Jemal arrived, and gave an account of his mission. Our sovereign, said he, recognises in your conduct the effects of the salutary principles of the wise Benelab: she has considered your plan; and you will have it in your power to marry the princess Ilsetilsone to-morrow evening, by calling the stars to witness your union. I have orders to repair to the palace of the caliph at the close of the day, to lull the watch asleep, to carry off the princess, and to convey her hither. First of all, said Simoustapha, present yourself to my slaves, under the name of Jemal, whose loss they have often heard me regret: You will take along with you four of the youngest, the only slaves who recollect Jemal: They will caress you much, and receive you kindly. You will find, too, upon the table, written instructions respecting what you have to do in order to furnish the grand apartment. Here is the key of the cupboard where my effects are contained, and of which I give you the charge. My four little slaves will perform your orders; but, in order to fulfil mine, will you be able to provide me with females proper for the service of the princess? Do you want a hundred, replied the genie, of the most beautiful who surround the throne of Setelpedour'-Ginatille? Your orders shall be their laws. I am confounded with her goodness, said Simoustapha: six are sufficient. —You shall have them, said the genie. The new Jemal was recognized by the slaves of the house: The four youngest loaded him with caresses: They were of opinion that this favourite domestic should be restored to his former privileges, and should forthwith be intrusted with the orders of his master. He informed them that Simoustapha would soon occupy the great apartment, and that he and his four little slaves were about to make every preparation for that purpose.

Next morning Simoustapha got up before sun-rise, and set to work: All the dishes he was to furnish for this festival were to be prepared with his own hand. He was the more difficult to please with respect to the relish, in order that he might gratify the person whom of all others he wished most to please.

Notwithstanding this, the hours rolled on; the day-star ended his course. Simoustapha entered the bath. Soon after, he set off the graces of his person by the lustre of a splendid and elegant dress. Art and nature conspired to embellish this master-piece of their work; desire and love sparkled in his looks: Every thing contributed to the approaching happiness of his affectionate mistress.

Already had the evening shades fallen upon Bagdad, when Simoustapha caused his apartment to be illuminated, and a magnificent entertainment to be prepared. The four slaves retired to execute the orders of Jemal: he himself appeared to follow them; but the genie having other things to do, flew to the palace of Haroun. Ilsetilsone slept ill, as she had heard nothing of Simoustapha. Namouna had lost her temper, and began to scold. The slaves and eunuchs had proposed to themselves a joyful night; but, all on a sudden, they became quite languid; the words die away upon their lips; their feet stagger, and become unable to support them; the sofas sink down with the weight of their bodies: The eunuchs upon watch feel the same drowsiness; and the enchantment of the fairy diffuses a soporiferous charm throughout the whole palace. When all were asleep, the servant of Setelpedour, according to the orders of Simoustapha, lifted up the princess, and carried her, without the least noise, into the room that had been prepared for her reception.

The glimmering of the lamps, upon which an extraordinary wind blew violently, announced the arrival of the genie: the princess was placed upon the nuptial couch; and Jemal appearing, said to Simoustapha, Master, are your orders executed? Do you want nothing more with your slave?—Where are the females who are to serve the princess?—Every thing is ready, answered the genie; and if your highness will condescend to pass into the neighbouring apartment, they will soon appear. Simoustapha complied. In an instant, a ball of fire darted forth its shining rays; his eyes were dazzled with it: In a little the lustre diminished, and left in its room six young women equally distinguished by their beauty and dress. In their hands they each carried a musical instrument. They bowed down before Simoustapha. He ordered Jemal to employ these new slaves in making the necessary preparations for the princess, and then entered into the room where she was sleeping, and shut the door.

He approached the object of his whole desire. Oh, how worthy she appeared of the sacrifices he had made to obtain her! He was so inflamed with love, that he wished to awake the object of it; but the tranquillity and delight which appeared in her countenance prevented him from interrupting her sweet repose. Alas! said Simoustapha, I shall never, perhaps, have it in my power to make her so happy as she may be in this dream; yet he could not resist the impulse of the moment: he risked a kiss upon her rosy lips; the magic of love destroyed the charm of the genie, and Ilsetilsone opened her beautiful eyes. Ha! what a transporting dream,

cried she. It is not a dream, said the amorous Simoustapha: you are at the house of him who shall presently be your husband by the most sacred ties. My husband! replied Ilsetilsone, surprised at the enchantment; by what extraordinary favour? Be not surprised, queen of my soul! A decree of heaven hath designed us for one another. A power which you are ignorant of, and of which I know but little, hath this day reunited us, and it shall be for life. But, before you enter into these solemn vows, learn the real condition of Simoustapha, and view the heir of the great Hilmar, sovereign of the Indies.

At these words Simoustapha took off his turban, and showed a ribband set with pearls and precious stones, surpassed by a diamond whose lustre dazzled the eyes: and upon the diamond were engraven these words: "Given by the caliph Haroun Alraschid to his dear Simoustapha, son of his brother Hilmar, great king of the Indies." What a discovery for the affection ate Ilsetilsone! If her passion could be increased, it was now, by the glory she felt in her choice. Honour and ambition consummated a happiness which seemed at first to depend upon love alone.

Simoustapha, on the other hand, enjoyed the pleasure of having it in his power to remove an error which his disguise seemed to confirm. But why, said she then, did you humble yourself to your present profession? It was love alone, said the prince, that was my inducement. Now, added he, it only remains to call the celestial beings to witness our union, till our parents shall confirm it by their consent. May you, Mahomet, may the Constellations, and may the Star of the Seven Seas, (crossing his arms on his breast,) be the guardians of our oaths! May your divine protection depart from us, if we ever break the sacred engagements we have this day come under! On a sudden, the heavens answered the invocation, by the voice of thunder; an invisible arm shed darkness in the apartment; the stars withdrew their lustre, and our lovers were alone.

Silence and darkness had reigned for a considerable while, when at length Ilsetilsone, curious to know still more of the story of her lover, asked him, more particularly, what motives had induced him to conceal his illustrious birth? For as their parents were allied, both by friendship and political interest, these circumstances, taken together, might have contributed to such an advantageous alliance. There is not, said Simoustapha, so great a disparity of rank between us as you imagine: Perhaps the caliph, among all the sovereign princes to whom he hath refused your hand, has not numbered one with whom an alliance would have been as suitable, in every respect, as with our family, and as well the bonds of an ancient and steady friendship. Our family was born in the errors of idolatry; but, thanks to the zealous attentions of Haroun, the viceroy of God, and the right arm of his great prophet upon earth, we have been brought to the knowledge of the truth, by studying and understanding the divine Alcoran. This sage Commander of the Faithful hath always watched over us like an indulgent parent. My father and mother were always mentioning his kind attentions to us, and their attachment to him. He has a lovely daughter, said they: Ah! if he would grant us for our daughter-in-law the charming Ilsetilsone! but other monarchs have sought her in vain; and he loves her too dearly, ever to consent to her forming any connection that will take her from him.

These conversations made an impression upon my heart; my whole thoughts centered in you. My father had brought to his court a Persian philosopher named Benelab, who was to take the charge of my education, and to instil into my heart the principles of virtue. At the same time, he was to adorn my mind with the knowledge with which he was endowed himself. Benelab was frequently absent, in quest of discoveries relating to those important studies in which he was engaged. He had gone in search of plants upon the mountains of Armenia. My parents were always celebrating your charms and talents, and expressing their regret at the impossibility which they foresaw in forming so proper an alliance. In the mean time, they thought of seeking another bride for me. I retired to my apartment, mightily perplexed; but scarcely had I gone to bed, when, in the middle of a profound sleep, you appeared to me in a dream, precisely the same, in all respects, as the first time I saw you. I awoke, but not before I had heard a strange voice pronounce your name distinctly. Judge, my dear Ilsetilsone, from the degrading situation in which I have since voluntarily placed myself, the impression that your image made upon me. Not daring to confess my passion, I gave myself entirely up to it. My health wasted; medicine was administered to me in vain; and I was about to fall a victim to my disease. Benelab in the meantime having returned from Armenia, examined me, and, after having considered the nature of my complaint, approached me. Dear prince, whispered he in my ear, I know your disorder perfectly;—Ilsetilsone is the cause of it. At these words a sudden blush covered my cheeks. Be of good heart, said my tutor to me; your disease is not desperate: take courage; you are made for one another. Allow me to instruct you: I shall put you upon a method of seeing her,

and obtaining her hand. Hope having reanimated my vigour, I assumed, as it were, a new life. Benelab proposed a sea voyage, as necessary for my recovery, and caused a vessel to be fitted out, of which he himself was to be the pilot. In order to comfort my parents during my absence, Benelab, showing them a rose-bush, almost entirely dried up, took a shovel, collected sand and earth, and mixed them; he then put them to the root of the bush, and poured upon the earth some drops of a certain elixir which he had in his pocket. This plant will presently revive, said he to them: the more it shall be loaded with leaves and flowers, the more are ye to confide in the recovery and safety of your son. The angel of death would strike him here, but elsewhere he shall recover. Confide in Benelab.—The rose-bush resumed its verdure. Benelab being my governor, might take from my father's treasures whatever he judged necessary for me; to this he joined treasures of his own, some parts of which you have already admired. We embarked, landed on the coasts of the caliph your father, and resided for some time at Balsora.

Benelab, the moment we landed, sent all our Indian slaves back with the vessel which had brought us thither. We settled at Balsora, and deliberated how I might live at Bagdad without being known, and what profession I should follow, in order that I might see you, and become acquainted with you, without exposing my rank and condition. That of a cook appeared the most proper to Benelab. We purchased expert cooks at Balsora; and he was sure, by means of his elixirs, to give such a relish to whatever we prepared, that we might promise ourselves a sale, and a preference corresponding to our wishes. We must do justice to the schemes of the cook soon made greater noise in Bagdad and at court than any other personage, how illustrious soever. I saw our reputation increase every day; and, after having worked for the principal people of the state, I flattered myself that I should be employed by Haroun and you, when I had the misfortune to lose my wise governor. Hope would have fled with him, had not Namouna, who imagined I did not know her, come to me herself, and thus has been the happy means of bringing us together.

During this narrative of Simoustapha, Ilsetilsone listened with the fondest attention. At last, said she, our union is nothing but the work of love, and the decree of the holy prophet! Ah! how sweet it is to be subject to the laws of destiny, when so beneficent! But explain to me how, since I fell asleep in my father's palace, I find myself here in your arms? How lively soever the sensations are which I feel, I can scarcely consider them as more than the effects of a vision,—this appears to me so extraordinary. Simoustapha now explained to the princess the use he had made of the box of Benelab, and expatiated upon the aid which he expected from it afterwards.

Night had finished the half of her career, when, upon a signal agreed upon between the Indian prince and the genie, the latter lighted all the lamps, in the twinkling of an eye. At the same time, the door which led to the saloon opened, and a concert, formed by the union of the most melodious voices, was heard. What new prodigy is this? said the princess. It is your slaves celebrating my happiness, said Simoustapha.—Can my slaves be here? Do they know of our union?—Those who are here are not known to you, and could not betray you.

Ilsetilsone rose, and found near her a splendid dress. Simoustapha conducted her into the hall, where a sumptuous collation awaited them. The six slaves prostrated themselves before the princess, and were eager to serve her. She had lost her appetite since her last walk in Bagdad; but as every thing here was prepared by the hands of her lover, she was not averse to honour the feast. Music and dancing added their charms to the festival, and the slaves exerted themselves to please the happy pair. The princess had need of repose. Simoustapha conducted her back into the apartment she had left, when the door shut, and the lamps were extinguished anew.

They were yet both asleep, when the genie, warned of the return of the morning by the crowing of the cock, lifted up the princess, and transported her to the palace of the caliph. After he had restored her to her former situation, he removed the charm which held every body asleep; each of them shifted their position, and went to end their slumbers in a more convenient posture. Already had the sun finished a part of his course, and Ilsetilsone was still in her slumbers. Thrice had the old governess drawn the curtains. I dare not interrupt her repose, said she, with a low voice: Sleep on, beautiful angel!

At length, the two stars which regulated the life of the Indian prince shone forth with all their lustre. Namouna approached. How beautiful you look to-day, my charming princess! Have you slept on a bed of roses, that you awake more beauteous than Aurora?—It is because I have had an agreeable dream.—Have you seen Simoustapha?—Yes, Namouna, I have seen him, and much to my joy.—Was he as grave as usual?—Not at all—So much the better for you, my princess. Will you dine then with a good appetite to-day? I am going to procure a dish from Simoustapha.

lady ran to Simoustapha's. I am not so happy, said she to herself, as to have such a dream; 'tis a fine thing to be young!—Quick, quick, said she, when she arrived; your princess has slept the whole night: she has thought on you: she has recovered her appetite: give me something for her.

Simoustapha saw that Namouna knew nothing of what had happened. Take these dishes, good Namouna: tell your charming mistress that she has no need to eat much this morning; she will sup the better for it at night. The old lady wished to enter into conversation with him, but Simoustapha politely excused himself, and dismissed her.

Things were in this situation, when a cloud translated Jemal into the azure plains, where he was to give an account of what had been done the night preceding. As soon as Setelpedour'-Ginatille saw him, Speak, Kaussack! said she: Hast thou executed my orders in favour of the pupil of Benelab? Great queen! replied Kaussack, I have done what I could. Do you remember, answered the fairy, why you were shut up in the box, the frightful figure with which you were invested and wherefore you were so justly chastised? Act faithfully for the future, and speak the truth. Are the young princes married? What think you of their union?—The marriage is over. Nothing can equal the virtue and the beauty of this happy couple; and it would be impossible to find their match, even in the whole empire of Ginnistan. As Ilsetilsone eclipses all the stars of heaven in brightness, Simoustapha may be compared to the sun: But what particularly distinguishes them, are the qualities of their heart and understanding, which they unite in a most eminent degree. Thou knowest then what is good, Kaussack, replied the queen; learn therefore to love and to imitate it. I recommend this pair to thee; serve them faithfully. I would see them this night; bring them to me therefore as soon as they shall be asleep; and, after I shall have proved thy conduct, I will permit thee to appear for the future under the form and name of Jemal, which thou hast received from the pupil of Benelab.

The genie went away well satisfied. Setelpedour felt uneasy. What, said she, are innocence and love unknown in my dominions; and are they only to be found upon the earth? I will not believe it!——How I desire to see this mortal, so beautiful, so virtuous, and so sensible!—How happy is Ilsetilsone in having captivated a soul like his! Thus spoke the queen of the genii: She had till now kept her liberty; but the very thought of this lovely mortal endangered it. She is going, however, to run the risk, when Jemal shall have executed the orders he has received. Ilsetilsone understood, by what fell from Namouna, that she was to have an interview with her lover that night. Night approached, more desired than the most beautiful day: The charming princess sought repose, in order to enjoy a hope in which she had no fear of disappointment. Soon the soporiferous vapour spread around her. She hailed its symptoms, and desired its effect:—The palace is thrown into a deep sleep afresh. Jemal had appeared, and had already carried off the princess to her spouse, where every thing was ready for her reception. The dishes were prepared, the concert was begun, the apartment was most magnificently embellished. But what can the refinements of luxury add to the pleasures that spring from mutual love? They who would have died of love, without the hope of being united, needed no foreign aid to improve their happiness, when now so happily joined.

The hour of repose came. Simoustapha tenderly invited the princess to give herself up to him; and the young slaves put every thing in order for that purpose. A great many persons believe that all the nights of a pair whom love alone has united will be spent in the same manner. What followed, however, proved the contrary. Hardly were Simoustapha and the princess laid down, when the geme threw them into a profound sleep, and transported them into the palace of his queen. Setelpedour waited for them with impatience, and caused them both to be set down upon the most magnificent sofas. Her first attention was paid to Ilsetilsone; for she wished to see if her beauty came fully up to the encomiums she had heard lavished upon it: She found, however, that it much exceeded the praises of Jemal. But when she came next to view Simoustapha, she was persuaded that nothing upon earth was either to be compared to him, or worthy of him. By believing that she had given herself up to the sentiment of admiration only, and by concealing the emotions by which she was agitated, that the genii of her court might not discover her sensibility, she had deceived even herself. Oh! most beautiful of mortals! exclaimed she, how happy I am that I exerted my power in your behalf! She now took two kisses of Ilsetilsone, that she might have an apology for imprinting the most tender upon the lips of Simoustapha.

The queen of the genii thus experienced what happens to beings such as herself, when they approach too near the dangerous ball of this earth. Setelpedour fell a prey to the ravages of her own element; but the effect had not yet dissipated the kind sentiments she had conceived in favour of a rival, the consummation of whose happiness she was soon to repent. She bound a splendid necklace

neck, and put a ring upon her whose diamond sparkled like a carbuncle, and to enhance the value of this of the happy pair were engraved in the inside of the ring. She next twines a chain of diamonds in the tresses of the prince, and puts upon his finger a ring still more beautiful than that she had bestowed on the princess; and she caused two dresses to be brought for each, embroidered with rubies, sapphires, and emeralds, distributed with such art, as to imitate an exquisite variety of flowers. When she had thus distinguished her magnificence and kindness, she is eager to obtain her compensation from the lips of the beautiful Simoustapha. Having thus gratified her curiosity, and part of her desires, she recalled the genie. Jemal, said she, transport the married pair upon this sofa to the apartment from which you took them, and take care that the one they have hitherto occupied be removed elsewhere: you must place these dresses before them, and observe them till they awake, that you may give me an account of what passes. The genie obeyed; the lovely couple are at Bagdad, in the apartment of the prince of the Indies: The brightness of the lamps is redoubled, and the influence of the magic sleep is broken off. Simoustapha and Ilsetilsone open their eyes, and, dazzled with the lustre of their dress, both are struck with the magnificence of every thing around them.

Simoustapha takes up the box, and the genie appears at his order. Jemal, speak, I command you! Whence is this abundance of riches? From the hand that hath favoured your union, replied the genie. To-morrow, added the prince, you must carry her the tokens of our gratitude. If two hearts, entirely devoted to the will of the queen, can add to her happiness, you must present the homage of [illegible] her. Jemal disappeared. The [illegible] beside their splendour. Ease is ne[illegible]ccessful love. Simoustapha saw [illegible] this generosity of the queen of the genii, but a disposition to prevail upon the caliph to approve of their union. At length, both too happily occupied to think of their riches, the remainder of the night rolled on in the raptures of love. When the last hour was come, Ilsetilsone signified to her lover the happiness she would feel in seeing him dressed in the robes bestowed by his benefactress. I will obey, treasure of my life! answered the prince; my whole care is to please you; but let nothing here conceal from my eyes the charms whose power transports and

es me. Simoustapha was [illegible] dorned with his superb dress, and is highly pleased with it. Mine, said she, is useless to me at present; for were I to display this pomp in my father's palace, I should excite a curiosity which it would be impossible for me to gratify. As she had finished these words, sleep overcame her. Simoustapha felt the same sensation; he had only time to throw himself upon a sofa, without putting off his dress. The princess was already asleep, and the genie transported her to the palace of the caliph.

Having performed this duty, Jemal flew to Setelpedour, and gave her an account of the manner in which her presents had been received, and of the grateful acknowledgements of Simoustapha. He said even more than the queen wished to hear. Setelpedour was no longer herself: from the moment she was captivated with Simoustapha, she fell a victim to passions whose violence she had never known before. Jealousy began to wring her heart: she was astonished at her situation. She who, till now, had been engaged in governing the passions of others; she who had never felt their influence, and who had been always insensible to the charms of the genii of the empire of Ginnistan,—I condescend, said she, to love a man!—But Simoustapha is the pupil of Benelab; he is himself the model of virtue and wisdom. What one of my equals could have thought it below her to win the affections of the great Solomon? Our queen went to visit him from the most remote regions of the north. * Whilst Setelpedour spoke thus, the genie waited her commands. Return to your master, said she, and, visible or invisible, be always at his command. If you perceive in him the least desire of becoming known to me, and of doing me homage, encourage it, and bring him to me immediately. My frontiers are guarded by beings more disgusting than you were formerly. But I shall order these frightful beings to be removed, and their stations to be filled up with such as shall not appear terrifying to him. The genie having bowed to his queen, returned to the apartment of Simoustapha, and found him still upon the sofa, where the effects of the magic sleep had detained him. He awaked him, and making his appearance, required him to make choice of a more agreeable situation for repose.

The prince opened his eyes:—Ilsetilsone had disappeared,—but he saw around him the magnificent presents with which he had been honoured, and without which he would have

* It was a prevalent opinion in the east, that the queen of Sheba was a female genie, and queen of the fairies.

the whole to have been a dream. ng these, however, he is animated a gratitude resulting from such great benefits. He burns with impatience to do respectful homage to the exalted being whose goodness and power he admires. He touched the box, and the genie stood ready to wait his orders. Jemal, said he, if my request is not impertinent, I command thee to conduct me to the feet of my benefactress, the queen of the genii. I will obey, answered the genie, the master of the enchanted box, and the favourite of the brilliant Star of the Seven Seas, which encompass the earth. Simoustapha, after the bath, arrayed himself with the riches he had received from the generous fairy, and gave himself up to the guidance of the genie.

Ginnistan is a very remote empire; it surrounds us, however, on every side. It consists of space which cannot be compared with the small orb that we inhabit. In a few minutes the Indian prince is over it, and is placed at the entrance to the palace of Setelpedour. The queen appeared to him, and although he was struck with her beauty, he did not lose sight of decorum, but wished to have kneeled upon the earth. She, however, raised him hastily, took him by the hand, and conducted him to her palace, having first made him walk through the gardens, where wonders of every sort surprised and enchanted him. Simoustapha, affected at the sight of so many enjoyments united, felt a sensation highly pleasing to Setelpedour. Men! says she within herself, ah! most admirable of mortals! may the beauties thou meetest with here make thee forget those thou hast left upon the earth! At length the queen and her guest, who as yet had scarcely spoken, came to the bason ornamented with three hundred and sixty-six figures of animals, each of them the emblem of one of the days of the year. Jasper and porphyry were the materials made use of in constructing them; and they always spouted out liquors of the most agreeable kind. The table for dinner was furnished in this place, under a canopy of roses and jessamines. Sofas, covered with green turf, presented commodious seats: The violet and lily served for carpets. Amid such a profusion of beauties, how sumptuous must be the repast. Invisible beings brought and removed the courses. Nothing was seen but the beautiful hands of Setelpedour, which were as ready to anticipate the wishes of her guest as her eyes to perceive them. The Indian prince was lost in astonishment, when a more animated picture is presented to his view. An amphitheatre, which was opposite to him, is peopled in the twinkling of an eye. Six hundred genii of each [illegible] upon green turf, begin a concert [illegible] their queen, and fitted to ravish mortal ears. Simoustapha is struck with admiration.

You see, said Setelpedour to him, the pleasures we enjoy here. If you find any charms in this place, ah! my dear Simoustapha, the heart which offers them shall always study to vary them. Saying this, the queen left the table, and proceeded towards her palace. Every thing there was of a variegated gold and azure colour. She made Simoustapha sit down on a sofa, and having placed herself beside him, spoke to this purpose:—Dear prince, reserve is not for me: I love you: I have your happiness at heart, and mine is interwoven with it. You were the favourite and pupil of the wise Benelah: he drew my eyes on your destiny. From your earliest infancy I have, without appearing, been the instrument of your happiness. To me you owe Ilsetilsone: I was delighted at your union with her, and I feel no jealousy on her account; but since I have known you more particularly, I have conceived the tenderest affection for you. Your virtues, and the charms of your person, have made the queen of the genii the humble slave of love. Oh! adorable queen, said Simoustapha, I have not the vanity to pretend to so glorious a conquest. Permit me to adore you and serve you my whole life. To you I owe the happiness of being united to the daughter of the caliph; but were the love that I have conceived for her, under your auspices, to permit me to offer you my heart, I am a mussulman by the grace of God and the holy prophet, and the beneficent care of the virtuous Commander of the Faithful: My happiness must therefore consist in obeying the law.

You exaggerate, my dear Simoustapha, replied the queen, both my pretensions towards you, and the rigour of the law. I would not banish Ilsetilsone from your thoughts: love her always: she shall be the object of my kindness, as well as of your love. Mahomet has permitted more than one wife. I did not examine, said Simoustapha, the conduct of the prophet; but when Ilsetilsone was given entirely to me, we came under sacred and inviolable obligations. They will be no less so, replied the queen: Ilsetilsone can neither be your enemy nor mine. Besides, in permitting me to love you, how can you charge me with ingratitude? In a word, dear prince, you have my heart, and can you refuse me part of yours, if it is not already wounded? Consider that, powerful as I am, I shall never exert my power but for your advantage, and that she who implores you is the sovereign mistress of your destiny. Oh! my queen, said Simoustapha, conceive the distress of your slave, who finds it equally impossible to consent to or refuse your demand. Enough, dear prince, replied Setelpedour; your own

safety must now occupy your thoughts. I have furnished you with the proper means, for which you may afterwards find use. But I must tell you, that the box of Benelab exposes you to the greatest danger. It belonged formerly to Mamouk, an Egyptian magician, who made an ill use of it, by giving himself up to crimes. My justice therefore deprived him of it. I abandoned this wretch to the rigour of his destiny. I chastised Kaussak, at present Jemal, your slave, who, by his base compliances, contributed to ruin a corrupted master. I believe, however, that this slave of my laws will never forget himself in your service. Mamouk is still alive, and has initiated in his art a son no less dangerous than himself. All Ginnistan curses him; but the wicked always find some on their side. Mamouk is yet powerful, and is continually endeavouring to recover the box which was given to Benelab. Take care, then, that neither an Egyptian nor any thing from Egypt, enter your house.

Simoustapha could not find words to express his gratitude. He longed, however, to depart, as it was time for him to go home and receive his spouse. He endeavoured to represent to the queen the necessity of his departure, by regretting the joys he should be forced to forego. My kindness, replied Setelpedour, flows from inclination, and costs me nothing. The riches which are here will lose their value when you are gone. Would you render them precious to me, come, together with Ilsetilsone, and enjoy them; and, from that moment, every thing here shall be truly dear in my sight: Come, and command in these palaces, and I shall be the better obeyed by all the genii who surround me. Ah! madam, replied Simoustapha, though you love me, make me not forget my duty: I must remember that I am the son of the king of the Indies, dearly beloved by my parents, and accountable to their subjects for the presumptive heir of the crown. Adieu! dear Simoustapha, said the queen, embracing him; adieu! prince, model of sovereigns, light of the world, and genius of every virtue! The genie re-conducted Simoustapha to his house, who, though his heart glowed with gratitude towards Setelpedour, his affections still centered in Ilsetilsone. He began to prepare for her reception. The most exquisite fruits were placed upon the table, and the pots filled with new perfumes. The princess arrived in the magnificent dress which she had received from Setelpedour: Simoustapha had retained his. The music played, the repast began, and, amid these enjoyments, they think of nothing but happiness.

In the mean while Simoustapha relates the journey he had made to the palace of the fairy, describes the beauties he had seen there, and the kindness with which he had been loaded. He omits no circumstance; but his relation occasioned neither suspicion nor jealousy. While the princess saw all hearts thus devoted to her lover, she considered it as a tribute which every being owed to him. When Simoustapha spoke of the precautions which he had engaged to take against Mamouk the Egyptian, the ancient possessor of the box, she wished that the prince would send back to the queen so dangerous a present: But without its assistance he must have renounced the pleasure of seeing her, and it might yet be impossible to induce the caliph to ratify their union.

All considerations of terror gave way to such powerful motives. At least, said she, take care to defend yourself from the approach of these perfidious strangers: Shut your gates and windows, even against the winds which may blow from Egypt. Whilst she was thus endeavouring to secure their repose, a cloud gathered in Ginnistan, which was soon to disturb it. As soon as the genie, the slave of the box, had transported the princess from the palace to the house of Simoustapha, and from thence to that of the caliph, and when the Indian prince had no farther orders to give him, he returned to his mistress, and gave her an account of what he had witnessed. Never, said he, was a conjugal union so affecting! Never were two hearts so well fitted for mutual love! Never did two beings unite virtue and beauty in such an eminent degree! Never——Stop, wretch, said the queen, already are thy passions inflamed! Dost thou remember what thou didst when thou wast Kaussak, in the service of the cursed Egyptian? My finger engraved thy crime on thy guilty forehead. I will treat thee worse to-day, if thou prevaricatest: I will distort the features of thy face; I will lengthen thy ears, and turn thy feet with the heels foremost. Oh! my sovereign, said the genie, your anger gives me more uneasiness than your threats terrify me. The beauty and virtue of Ilsetilsone commanded my respect only: Ah! how she deserves the love of Simoustapha! He is too fond of her, replied Setelpedour, and that has made him forget both his duty and interest. The only son of the king of the Indies lets not his father know his adventures: And were it not the rose-bush which was renewed by Benelab, and of which I constantly restore the verdure, his parents would be plunged in sorrow. Jemal, thy young master must be freed from this dangerous charm. Place thyself, without being seen, betwixt them, and diffuse an infectious odour round Ilsetilsone,——and—— Great queen, I will obey, said the genie, de-

parting. Stop, wretch, said Setelpedour; thou art always too ready for mischief. Stay! said she, after having recollected herself a moment; be more ready to do good than ill, if thou dost not wish to become a monster again. I order thee how to take care that nothing but what is happy take place between the new-married couple.

Jemal retired: he could not comprehend what was passing in his sovereign's breast, and he believed that she wanted but to try him. Setelpedour was still the victim of her passion. She imagined she might make some sacrifices to attain her wishes; and that she might be authorised to go on with this scheme, she instantly called Asmonchar, her visier, and having made him sit down at her side, she addressed him thus:—Visier, no object having ever made an impression on my heart, till now I have been independent of the influence of love: but I am so no more. A mortal superior to all others is become master of my heart: it is Simoustapha, son of the great monarch of the Indies. I know that the pride of the genii, my vassals, disdains man, and makes a joke of love. They have forgotten that they bowed the knee before the great Mahomet, who conquered my father, the powerful and immortal Kokopilesobe,* and stripped him of his glory. Our sphere is limited: Of all created beings, man alone can extend his. The virtues of Simoustapha will raise him to the greatest eminence, and I wish to make him the partner of my power and hopes. If you have, as I believe, my prosperity and honour at heart, I expect an advice from you worthy of your prudence and affection.

While the queen was speaking, Asmonchar, with downcast eyes, appeared to be in a deep reverie. At length, however, he broke silence. Great queen! said he to her, your measures are always directed by your wisdom, and can only spring from a noble ambition: here, at the same time, I see two difficulties. You have generously effected the match betwixt the Indian prince and the daughter of the caliph; you have rendered it strong and indissoluble against yourself, by the rings that you have made them put on. Your desires, therefore, must depend on their mutual consent. We have laws digested by our sages, of which they themselves keep the records; they will decide, much better than I can, how far they can favour your views. It will also be more agreeable to enter into the connection which you propose with the approbation of all your subjects, than with the advice of your minister alone, who is entirely devoted to your pleasure. I am therefore of opinion, that it may be proper to signify your intention to your divan, whom I shall assemble immediately.

Setelpedour, full of her scheme, and of the means of promoting it, saw not into the designs of Asmonchar. The visier, full of hypocrisy, had no sooner received orders to call the assembly, than he went to Bahlisboull,† the oldest and most wicked spirit in Gimustan. Rage gave force and speed to his wings. He detested Bahlisboull; but he wished, above all things, to oppose to his sovereign a being who would be the most likely to divert her from a purpose which was more odious to this genie than to all others; for he was the declared and malignant enemy to the human race: He could not hear the name of Mahomet without flying into the most violent rage; and their queen wished to marry a mussulman. He knew that, by a treaty which was made between Kokopilesobe and Mahomet, the prophet had reserved all the progeny which should spring from marriages between the inhabitants of the earth and those of Gimistan.

Old Bahlisboull saw his grand-son approach him with a sort of astonishment. He was soon informed of the design of the queen. I see, said he to Asmonchar, you are afraid of losing your own interest with her. The queen is not the only genie who hath condescended to an unequal match: She is the daughter of the great Kokopilesobe; and, in spite of us, she may claim great privileges. With respect to the laws, you know me to be their depository; and since I signed the treaty which was entered into with Mahomet, you need neither think to elude nor infringe it. Assemble the divan; that is your duty. Asmonchar returned. Bahlisboull, full of mischief and ambition, now thinks of dethroning the queen, of ruining the visier, and of raising himself upon the ruins of the whole. The divan assembles; Setelpedour comes and takes her place; all the genii bow before her; and when she gives the signal, each rises and takes his seat. They are ignorant of the motive of so solemn an assembly, and Asmonchar is ordered to lay the purpose of their meeting before them.

The visier looked round him, and perceived a place empty. It was that which his grandfather Bahlisboull should have filled. He then hesitated to break silence; for he was afraid that the queen's proposal might be carried by the majority of voices; for a great part of those who were to vote were of her

* The Arabian name of Lucifer.

† The same with Beelzebub.

and, of consequence, hostile to
that might tend to bridle their li-
d restrain their weakness. The rest
of spirits who would be proud that
it in their power to serve the queen.
the minister saw himself on the eve of
being submitted to the laws of a man and a

He cursed Mahomet in the bot-
tom of his soul, and felt all his strength for-
sake him at once. Setelpedour urged him to
speak, and he was beginning to stammer out
something, when, on a sudden, Bahlisboull ar-
rived, borne by his ministers, who conducted
him to the foot of the throne. Pardon, oh
my sovereign! said this dangerous politician,
my unwilling delay. Time hath impaired my
vigour; age hath destroyed my wings:—I was
grievously wounded by Michael in our first
great combat; and, in a body like mine, en-
tirely weakened by age, the wounds are al-
ways fresh. Setelpedour readily received the
excuse of the old genie, and ordered him to
take his place. Asmonchar, encouraged by
the presence of his grandfather, begins, and
lays before them the subject upon which the
queen wished to consult the divan. The pre-
sence of Bahlisboull had great influence on
the assembly: they knew his inveterate hatred
against the human race; they dreaded his
wiles, his power, and cruelty; and he was
known to be the author of the regulation
which imposed this restraint.

Setelpedour addressed herself to the danger-
ous sage. You, Bahlisboull, who have seen the
three * reigns, tell me if there has not been ex-
amples of a transaction like that which I wish
to form to-day? Great queen! I could quote
laws which would convince you all: I could
even give myself as an example. I have exis-
ted since the time of the sublime genie your
her; and when we were thrown
from heaven, I fought his battles.
deered me as the eldest of his chil-
dren. Need I recal to the remembrance of
our illustrious chief the times of our ancient
glory, and the dreadful blow that precipitated
us, when we thought ourselves sure of enjoy-
ing it? Tranquil and sovereign in our inac-
cessible abodes, they wished us to bow the
knee to Mahomet. This daring innovator,
whom we have seen sneak and reign by turns,
seemed to be predestinated to the sceptre of
the world; but in becoming his disciples we
lost our empire. This submission appeared
to us mean and intolerable. We ceased to
respect as a beneficent being one who de-
graded us by an unjust law; and animated by
just resentment, we took arms. The great
Kokopilesobe and myself maintained an equal
combat for some time against Michael and
Gibroin. But at length our enemies led
by Mahomet, fell upon us with fury. We
were conquered, robbed, driven from our pos-
sessions; and it was with much ado that we
saved our gilded wings, without which we
should have been dashed to pieces in our fall.
Invited to reign every where, we preferred
this earth, and formed an alliance with the
children of men, to people it in concert with
them. Mahomet persecuted our new race,
and destroyed it by a deluge. Inexhaustible
in our resources, we saw an immense crowd
of people flourish anew; these we subjected
to our laws. The earth was covered with
our altars; she found it difficult to rear a suf-
ficient number of victims for the sacrifices
which were offered to us; and even human
blood was not spared. Provoked at our suc-
cess, Mahomet became man; and, in order
to put a stop to our career, he declared a war
against us, more cruel than the former. He
demolished our temples, overturned our ima-
ges, and annihilated our gods and our tro-
phies. In short, we were under the necessi-
ty of engaging him once more.

We were still unfortunate. At last, how-
ever, we obtained a truce. Stripped of his
honours, the formidable Kokopilesobe retreat-
ed into the most remote regions of the south.
The throne which you occupy remained sub-
ject to his power; but, by an article of the
treaty that I was forced to subscribe, and of
which I deposit a copy at the feet of your
highness, it was agreed that all children of a
genie should embrace the worship of the pro-
phet, and live under his dominion. It is your
part, therefore, great queen! to determine
whether your descendants, called to indepen-
dence and glory, must be reduced to a state
of disgraceful slavery, despising the miseries
of the martyr of our faith, even the mighty
Kokopilesobe.

Genie! answered the queen, *I was not ig-*
norant of the terms of the treaty you speak
of; but you have concealed from me the in-
fractions that have been made upon it more
than once. With respect to the inconveni-
ence that may result from what I have pro-
posed, my prudence shall protect my poster-
ity: and tell me, you who are acquainted with
the tenour of our charters, if there be any case
more sacred and more decided against my
views, than that which you have taken notice
of.

Sage sovereign! replied the genie, dis-
pense with my producing it to you: It would

* This relates to the reign of Lucifer, before he was thrown down to the earth; to his reign until Mahomet discouraged idolatry; and to the reign of Setelpedour.

be an obstacle in your way. Ignorance of the law may serve for an excuse to the person who violates it.—I must interrupt you, said Setelpedour:—Ignorance is disgrace to one of the genii. I wish the laws to be known, for it is my duty to observe them; and I command you to produce that to which you allude.

A genie can only marry a virgin, said Bahlisboull; and a married man cannot become your husband, unless you forfeit all your privileges and your power.

Upon this declaration the queen cursed within herself both the law and its interpreter, and easily penetrated the malicious designs of Bahlisboull and Asmonchar. But opposing artifice to artifice, she continued thus:—

You have, sage genie! pronounced a sentence which would blast all my hopes for ever, did I not know how far your profound wisdom and experience, which are coeval with the world itself, exalt you above all spirits: and as you have so often escaped the chains with which you have been threatened, there is none of our laws which you cannot elude. I hope, therefore, that your zeal and attachment towards me will induce you to employ your sagacity in this matter. Cannot we, who are legislators, set aside this law; or can we find no method of transgressing it, without appearing to violate it? Be assured that the motive which hath made me assemble this divan would make me do much to obtain my wishes.

Bahlisboull triumphed inwardly at the queen's distress, and her passion for Sunoustapha. He supposed her to be as much blinded by love as he himself was by wickedness and ambition; and he hoped that, by his perfidious counsels, he would make her lose both the empire of Ginnistan and the affection of her people. Queen! replied the dangerous hypocrite, the confidence which you have honoured me with ought to ensure your glory and success. No engagements can bind those who, like you, have the right of making them. These laws which you complain of were composed by Kokopilesobe, during his reign here, and in consequence of circumstances which rendered them necessary. But if he were now sovereign of Ginnistan, he would conduct himself in a very different manner; and, notwithstanding your power has been derived from him, the order of things which is established here depends only on your wisdom and pleasure. You have not yet attained the summit of that eminence for which you were destined. You are the Star of the Seven Seas which encircle the earth, and you would have already, had it not been for the ambition of your predecessor, been the Beneficent Morning Star. The destinies had, no doubt, marked out the defeat of the great Kokopilesobe; but his undertaking was hostile to the empire of the genii. While you respect his personal courage, you ought to curse the fatal excesses to which he was carried, and acknowledge the wisdom of the laws of Mahomet. You, who are sovereign mistress of your desires, may surely pass a law which may confirm you in their enjoyment. The proposal of Bahlisboull astonished the spirits who did not comprehend its motive; and Setelpedour affected to place the greatest confidence in the counsels of the old genie. You prove, more and more, said she to him, how much a mind instructed by adversity is superior to that which knows nothing but prosperity! Yes, you have convinced me I have no scruple in cursing whatever occasioned the misfortune of my predecessor; and I am too much attached to the human race, not to acknowledge Mahomet to be superior to any common being; but I demand of you a copy of the oath I am to take.

You must repeat, with a firm and distinct voice, answered the genie, impatient to accomplish his purpose, Cursed be thou Kokopilesobe! thyself! thy ambition! and thy schemes! You must forthwith renounce your religion, in order to embrace that of Mahomet, by repeating this profession of faith:—Achad, en, la, illa, cala, bella, Mohamad, Rasoul, Alla. When the queen appeared ready to comply, Bahlisboull cast an expressive look upon the visier Asmonchar. This signal was immediately intrepreted by the divan, who with impatience waited the event. Setelpedour at length spoke thus. You have informed me of matters, said she to the old genie, and spoken words which I never heard before. You must therefore write, with your own hand, a copy of the oath that I am to take. My hand trembles too much, said Bahlisboull. You may take time, replied the queen; and, after I shall have signed it, I wish that you and the visier would carry it to Mahomet. I can neither write nor walk, answered the genie. I must then repeat, as well as I can, what I recollect of it, adding, at the same time, the sentiments of my heart. She then rose, and pronounced these words:—

Be thou cursed for ever, infamous Bahlisboull! who, by thy abominable flatteries, didst poison the heart of my grandfather, and didst cause him to rebel against all authority. Curse upon thee! principle of discord, who continually hast the love of order upon thy lips, but corruption in thy heart! Curse upon thyself and all thy race for ever! thou infernal source of those evils which desolate the universe! Curse upon thee and thy grandson Asmonchar! who, in pretending to show me

the good road, have digged for me a frightful pit! I order that they be instantly stripped of their wings, and thrown headlong to the earth! Go, wallow among filth and mire! This is my sentence. Upon hearing this, which they did not expect, the murmuring spirits recognised their queen. Her firmness commands ice of the most wicked. Their shines forth in the ancient glory had forfeited. Her orders are instantly executed: she dismisses the genii, and the divan breaks up. Although Setelpedour was now sufficiently aware of the dangers to which her love had exposed her, yet she still felt its darts. If thou hadst been witness, my dear Simoustapha, said she to herself, of all that I have braved for thee, what wouldst thou not sacrifice on my account? But what do I say? I admire that rigid virtue which prompts thee to a refusal at which my self-love cannot take offence. Thou wouldst have loved me hadst thou seen me first; and if, by complying with the wishes of my dear Benelab, in promoting a scheme in which I knew he was interested, I had not presented in a vision the amiable Ilsetilsone, thou wouldst this day have been my slave, and I should have been certain of a fidelity which nothing could move. I neither wish to disturb thy happiness nor that of thy spouse; but thou must love me; thou must be the same to me as to her: we must no longer be tied down to the laws of matrimony: love and gratitude shall prescribe to us other duties.

Thus did the grand-daughter of the guilty, but brave Kokopilesobe impose upon herself. She possessed the elevated genius of her grandfather, but she considered not that it was not human blood that flowed in her veins. She had nothing in perfection but courage and beauty. Her heart, however, was pure. She had become the transgressor of a law which Babilsboull had vaguely explained to her; and time was to make her feel the effects of her transgression. Eager to see Simoustapha again, she had not patience to wait for him in her palace; for this would have been denying herself a pleasure which she could immediately procure, by transporting herself to Bagdad. She therefore calls the slave of the box. This night, said she, you will carry Ilsetilsone to her husband's apartment, and let me know as soon as she is there. I wish by my presence to increase their happiness. Jemal executes the orders of the fairy with his usual precaution: Setelpedour soon learns that the princess is with her lover; she instantly sets out for Bagdad, preceded by Jemal, who went to announce to the happy couple the arrival of the queen of the fairies.

They would have been more embarrassed, had not the queen, when she arrived, inspired them with confidence, by reiterated marks of affection. She embraced them both, and seated herself at table between them. I run no risk, said she, in coming to sup with a mortal, the pupil of my much-loved Benelab. I have contributed, my dear princess, to procure you the best of husbands. Permit me at least to partake of your felicity. While I wish you to perceive the value of so rare a blessing, I will continue to protect you, both by my counsels and power. Be not alarmed, therefore, Simoustapha, at the excess of my affection for you: it is innocent, and shall never occasion you either distress or remorse, if you return my love. Will you pardon him for it, my dear Ilsetilsone? said she, embracing her. If my husband, replied the young and ingenuous princess, did not love you, I should have reason to doubt his affection for myself. I have given him my heart; he has therefore two to offer you for the goodness with which you load us. Your virtues and charms have made too lively an impression upon me to resist them. You transcend what I expected, replied the queen, charming princess! I feel a satisfaction which nothing can augment but the same acknowledgment from Simoustapha. Great queen! I can only express the sentiments with which I am animated by devoting myself to your pleasure. Setelpedour, content with these assurances of their affection, testified her gratitude during the whole of the repast. They now gave themselves wholly up to the present pleasures—music, dancing, perfumes, liquors; nothing was spared. But, what is seldom the case, they spoke sensibly when all was over. Dear prince, said the queen, upon the consent of the caliph, which I shall soon obtain, your felicity appears to be complete. However, without the greatest precaution on your part, and the greatest care on mine, it may be blasted in a moment. The enchanted box which Benelab sent you is coveted by Mamouk, the cursed magician who formerly possessed it. It is impossible for you always to carry this treasure; but you possess a ring from me which you must never part with, for it will warn you of the dangers to which you will be exposed, and at the same time it will afford you assistance. That of the princess will not show its properties unless you are threatened with death, or where its aid cannot be dispensed with. Remember always to shut your gate and windows against every thing that may come from Egypt. After saying this she leaves the pair at liberty, embraces them, and disappears.

The night passed as the preceding; the days succeeded without any thing remarkable. Jemal, attentive to his duty, was ever ready to

fulfil the orders with which he was entrusted. The princess was every day transported to her lover, and every morning restored to the caliph. Every third day Sinoustapha was carried up to Giunistan, to do homage to the Star of the Seven Seas. But while his heart was occupied in such agreeable enjoyments, that of the Egyptian Mamouk, breathed nothing but vengeance against the possessor of the wonderful box, which he was impatient to recover.

The hateful magician had seen the star of Benelab grow dim; he followed it; it appeared no more; it was a presage of death. This wretch, who dreaded the power of the Persian philosopher, thought he might now with impunity recover a treasure of which the queen of the genii had robbed him. He must first, however, find out into what hands the box had fallen. He accordingly availed himself of the first equinox, the only time favourable to the works of those who act in concert with spirits. With his wand he made a square, which he afterwards divided by two triangles: He calculated these different spaces, which, by furnishing him with the number nine, afforded him as many rooms to study in, and to follow out the chain of events which he sought. He penetrated with a magic lamp into each of these dark rooms. This baneful light showed him all the adventures of the sage Persian and the Indian prince, from the moment they embarked till their arrival in Bagdad. He saw Benelab die, and recognised the magic box in the hands of Sinoustapha. Naraes, Mamouk's son, as great a miscreant as his father, assisted. Both examined the mark of the box: it appeared to be armed with steel points, and a circle of fire was formed around it. The necromancers were not in the least afraid; the value of the treasure they were in quest of blinded them. The father dug a ditch in his garden, at the bottom of an hillock, from which a fountain immediately issued forth, which he pointed out to his son, saying, See here the faithful image of the events which await me. As long as this spring shall be clear, thou shalt be at ease on my account: If thou see it grow muddy, send me aid: If it be tinged with blood, conclude that I am dead. There then remains nothing but to revenge my death. Thou must try to recover our precious treasure, by attempting to find out the snares that may have been laid for me, and take care to guard against those which shall be prepared for thyself.

Mamouk presently left his son, and, in order to conceal his motions, transformed himself into a cat. Already he had descended from Upper Egypt towards Arabia: The star which shone on Bagdad directed him thither. When Aurora had announced the return of the sun upon that part of the globe, he stopped amid the delicious gardens, continually fertilised by the Ifara and the Aggiala, which from different directions, wash the town of Bagdad. Here he chose an asylum among the trees, whose thick foliage was best adapted for concealing the appearance he had assumed. He knew that he could not procure admittance into the house of [illegible]; it was guarded by the genie of the box, under any form whatever. Waiting, however, till the sun had darted forth his rays, he meditated by what means he might seduce a person to serve his purpose. At that instant he chanced to see a man whom he thought fit for his purpose.

A poor gardener, named Abairus, worked in the garden where the magician had stopped. Bent under the weight of his labour, fatigue and heat forced from him some sighs. Mamouk thought that a man thus miserable would grasp at any offer to alleviate his sufferings and poverty. The gardener subsisted upon some bits of bread and the fruit which he could pick up among the grass. With these he filled a little basket for his wife and children; and when night came he returned to town with his scanty stock of provisions. Surely, said Mamouk, if this poor wretch has any place at all to lodge in, I will prevail upon him to share it with me; and I shall be awkward indeed, if I do not make him the instrument of my schemes. At these words he reassumed his natural form: he advanced to join him. Good evening, Abairus, said he, accosting him: it is not without trouble you procure the fruits you carry to your family. Ha! who are you, my good sir, said the gardener, surprised to hear himself named, who speak to a poor man like me? I am a man, replied Mamouk, who know you as well as you do yourself: I could name every tree in your garden, and those too which you take most care of. I love the poor; and when I am on a journey I always lodge with them, persuaded that I shall want for nothing; for I cause every thing be brought to me; and I think nothing too good for myself, provided I can promise myself the happiness of sharing it with them. Alas! said Abairus, it would be too much happiness to flatter myself with receiving such a guest as you; but we have no bed for you. Here are ten pieces of gold, replied the magician, with which you may purchase what is necessary. I can conceive no greater enjoyment than that of doing good to the worthy, when in necessity. This is a secret mode of being happy, which I am not afraid of losing. Luxury and opulence harden the hearts of the rich; and whilst the poor man eats his

l with the sweat of his brow, what a num-
of people in Bagdad whet their appetite
the choice and delicious ragouts of Si-
apha? Do you know this man? Know
! is there one poor man in Bagdad who
k know this generous and compassion-
n? We live at no great distance from him,
often, by my master's orders, and sell
beautiful fruits of our garden,
s gives me something to myself.

During this conversation they arrived at the town, and Abairus conducted his guest to his mean dwelling. Wife, said he, as he entered, I bring thee this good gentleman, and you need not ask with what we are to entertain him: here is my hand full of gold, and I am going to buy a sofa.

Mamouk entered a room whose whole furniture consisted of but two wooden chairs and a table: the wife and children were almost naked: misery was painted all around him; and if he would have any thing fitting, he must increase his generosity. Abairus, said he, I love to do good: Here are ten pieces more of gold, to get whatever is wanting. Consult your own convenience and my comfort for the future. The poor gardener thought that he was dreaming when he saw so much gold: Having thanked Providence and the great prophet, he goes out to make his purchases.

The good woman began to put her house in order. Leave me to do it, said Mamouk: this trouble is on my account, and I wish to assist you. In the mean time, go purchase clothes for yourself, your husband, and your children; take these twenty sequins to lay out for this purpose: their lustre will not dazzle the eye; and you must take care that you tell no person from whom you received them: If it should become known, I must instantly leave your house. The good which I do loses all value in my eyes, unless done in secret. When your husband returns we will think of provisions. The wife of Abairus went out, and for the first time resolved to keep a secret in which her own interest was concerned. She had so often blushed for her poverty, that she now found little difficulty in concealing the means by which her present wealth had come into her hands. Both the husband and the wife soon returned. The gardener was not a little surprised to find his house so much improved in appearance, and his family so much better dressed. The author of these happy changes sat down at table with them, and seemed to enter fully into the satisfaction which his beneficence had produced; but he enjoyed only the success of the stratagem by which he blinded these simple honest creatures, and to them appeared a beneficent being.

The hour for rest now arrived. Abairus and his wife went to taste its sweets, while the Egyptian busied himself in contriving how he might ravish the treasure from the Indian prince who was its present possessor. He knew, from having seen him in the ninth chamber, which he had marked out by the rules of his cabbala, that Simoustapha had for some nights past enjoyed the favours of love in the arms of his lovely bride. How favourable a season this to surprise him! if the genie of the box did not watch over the happy pair, or if the vigilance of the queen of the genies was not exerted to guard them equally from all dangers, natural or miraculous. The magician, in his impatience to begin his enterprise, could not rest in the house: he took the shape of an owl, and flew round the house of Simoustapha. All access to it was, however, barred against him, and in whatever form he approached, inevitable death seemed to meet him. He was seized with terror, and returned to the house of Abairus. Mamouk's sole concern was to gain the gardener's confidence, to such a degree, that he might be induced to co-operate readily in his insidious views. He therefore resumed the human form. Next day he accompanied Abairus to his garden, talked to him of his art, taught him some secrets, shared his frugal meal, and quenched his thirst from the same spring with him. You have a variety of fine fruits here, said he to the gardener; but if the garden were your own, I should make it produce fruits of such a singular quality, that no others would be eaten at the caliph's table. Alas! said the gardener, I have only two trees in the world, an apple tree and a pear tree, both from India. I planted them in a small spot adjoining to my house, but the soil does not seem to suit them: their fruits never ripen. Be discreet and prudent, replied Mamouk, and I will make your fortune. You and I will work together. Provided that you conceal the matter from your wife and children, the two trees shall produce finer fruits than they would have borne if they had remained in India, and in the most favourable situation. But the least act of indiscretion on your part may cause all that we can do to be fruitless. We must observe the strictest silence as to the operation which we are to perform together. In a few days you shall gather fruit from your pear-tree, the beauty of which will surprise you. Abairus and Mamouk returned to the house. A comfortable meal was ready for them, provided by the care of the magician, who added every thing else that was likely to gain him the good will of his entertainers.

The Egyptian rose next morning a few

minutes before day-break, and went to look for the two trees which the gardener had mentioned to him. He had only to open a door fronting a small terrace not twenty feet square. The two plants were decaying, being hid in that situation from the fostering heat of the sun. The pear tree was, however, in flower. Abairus, when he arose, perceived the door open, saw the magician, and went up to him. These are my poor trees, said he: they are, you see, overgrown with moss. I arose so early, replied Mamouk, in order to come hither and clear them of it: But then the inner bark, you see, is beautiful and green. Shut the door, and let us finish our work while the rest are asleep: I shall shew you a fine sight in a short time. However, as your own fortune is concerned, I must first make sure of your discretion. Bind yourself to me by a solemn oath; swear by the Koran, and upon my sabre, repeating this form of words after me:—What Mamouk is about to do is for the benefit of Abairus; Abairus will therefore obey whatever Mamouk commands. The simple gardener entered without hesitation into an agreement of which all the advantages seemed to be on his own side. Mamouk bade him bring a peg, three pieces of cord, and two spades. These were brought. Take this cord, said Mamouk, tie one end of it about the tree, and knot the other to the peg. Trace as exact a circle as you can within three feet of the tree; then bind the tree; and we will set ourselves to dig within the circle, till we have brought moisture to nourish the roots. To succeed, we must work methodically; and I scruple not to tell you that this is a geometrical operation. The small space round the tree was soon turned over with the spades. Is there ever a flower on your tree? said Mamouk. Luckily there is, said the credulous gardener. Nothing can be luckier for us indeed, said the magician. Go up to the flower; flatter it. Every thing in nature is animated and sensible, although it does not appear to be so. Say to it, My good little flower, you must produce me a pear larger than any that grows in India; so large, that a man may hide himself in it. Abairus laughed with great simplicity as he pronounced these words. The cup, said he to Mamouk, will, in this case, be as large as the dome of a minaret. Take you no concern about that, said Mamouk: let us only have the pear.

This operation ended, our gardeners shut the door, of which Mamouk retained the key, and proceeded together to the garden in which Abairus was to work for the day. The Egyptian assisted him in his labour, and adopted his manner of living, and mode of speaking. Any third person who should have heard them would have thought them a couple of simpletons. The pear tree, and the hopes of its fruit, seemed to be forgotten. Abairus thought the whole matter nothing but children's play, and had joined in it only in complaisance to a man to whom he was so much obliged for his liberal presents and kind attention. Eight days passed without Mamouk's expressing the smallest curiosity to see the effect ration on the pear tree. At la ninth day, as Abairus was going out to his daily labour, the Egyptian, as he went along with him, said, Have you no curiosity to see what is become of our fruit? I should be glad to see, said Abairus, if it could afford you any amusement; but I fear we have lost our labour, in digging at the root of a tree thrice accursed. I have before wrought there, in a different manner indeed, but all in vain. I did not think of addressing any soft words to it.—Let us go in and see its appearance. The good gardener having been accustomed to daily labour, and to the gradual and uniform products of nature, did not expect to find so extraordinary a change upon a branch on which only one withering flower remained. How great was his astonishment, when he saw a prodigious pear hanging upon it, four times as large as the finest fruit he had ever seen a pear tree bear. I should never have thought it, said he, in surprise. To whom shall I sell this pear? If I carry it to the palace, the caliph's officers will take it from me for a few sequins, and keep it to themselves; but if I shew it to Simoustapha, he is a man who will refuse no price. You are right, said Mamouk: he is the man who will pay you best. Reflect, my dear Abairus, that your tree will hereafter flourish like a rose-bush in May; and none but Simoustapha can pay you for the fruits. Come, put your pear upon a plate, cover it with a napkin, watch the moment when Simoustapha comes out before his shop, and go up to him in your ordinary way. He will be curious to see your fruit: Show him this: He will desire to purchase it, and will give you any price, however exorbitant. But I told you that I was to go into the pear: I mean to do so still: these are our conditions. Ah! to be sure! I have no objection, said Abairus, laughing. Make yourself small enough: you will be a very pretty kernel. Would you have me become a kernel? Yes, if possible. Command me then. Well, I command you! Open the way to me then, by breaking the end of the pear. Abairus, being in a gay humour, was willing to follow out the joke, and slightly touched the end of the pear, without intending to break it away, but was very much vexed to find it easily yield to his hand. The fruit is nothing the worse for this, said Ma-

mouk. Had not this happened, I must have stopped at the door. Place it as before. Go, get a plate; seek out your merchant; the pear will not seem for this the less curious to him; it has lost nothing of its size or relish: next week we shall have others, which we can manage more cautiously. The gardener went for a plate, but when he returned, Mamouk was gone. He supposed that he was gone to the pear tree; and not needing his assistance at the sale of his fruit, he went without concern to the house of Simoustapha.

Mamouk had completely abused the simplicity of Abairus. The impostor having been divested of half his power, and reduced to a passive condition by a higher influence, had been obliged to transform the ignorant gardener into a magician, without the poor man's suspecting any thing of the matter. He had associated him with himself, and had artfully made the other command what was for his own interest to be done. Such are the dangers to which ignorance exposes us! Scarcely had Abairus turned his back to go for a plate, when the Egyptian, faithfully obedient to the command which he had prevailed upon the gardener to give him, contracted the bulk of his body, and entered into the pear, to assume in it the form of a kernel. If the pear should be cut without the knife harming the kernel, and especially if the delicious taste of the fruit should be eagerly relished, the accursed Mamouk was certain of recovering his loss, and consummating his vengeance. Every thing had hitherto proved favourable to the [illegible]ian's plot. Simoustapha was at his door when Abairus passed, and asked to see the pear. The gardener said that he was going to present it himself to the caliph, from whom he should have two hundred sequins for it. Go no farther for your money, said Simoustapha: give it to me; here are two hundred sequins, and fifty more for the pleasure you do me in giving me the preference. Abairus, transported at his good fortune, neglected the plate and the napkin, in his eagerness to embrace him to whom he was indebted for so much money. He returned hastily home, but no Mamouk was there. Supposing that he might be in the garden without the city, he next ran thither; but still his benefactor was not to be found. He looked for him every where, and called upon him in vain, while the rivers and groves re echoed the name of Mamouk.

While the gardener was employed in this fruitless search, Simoustapha was impatiently awaiting the hour of the lovely Ilsetilsone's [illegible] he might present her with the [illegible] he had ever seen. Night came [illegible] the genie did his duty. The charming [illegible] arrayed themselves in the presents of their amiable benefactress. The robes, the rings, the necklace, the strings of diamonds to be interlaced with the hair,—nothing of all these was forgotten. The mute eunuch brought in and presented the fruit which the Indian prince so highly valued. Ilsetilsone admired it: its smell was exquisitely delicious. A slight noise was heard when they cut the pear, and a kernel dropped out, and fell to the ground. The fatal pieces had just touched the lips of the lovers, when Simoustapha uttered a loud cry, his ring having pressed his finger so as to occasion an acute pain. Ilsetilsone dropped the bit of the pear from her hand. The prince attempted to pull off the ring; and as he unavoidably rubbed it with his hand in making this attempt, the genie who was slave to the ring instantly stood before him. He was affrighted at his huge and monstrous figure, and the princess swooned away. Who art thou? and what wouldst thou have with me? said Simoustapha to the apparition. I am the slave of the ring which you received from my sovereign mistress, replied the genie: I come to warn you that you are at this instant in the utmost danger. Your enemy is in the house: that fruit is poisoned: I fly to preserve the box: as soon as it is secure I will return. Simoustapha and his slave gave assistance to the princess. Jemal, in the mean time, who was confined in the magic box, repulsed his old master in the best manner he could, being greatly afraid of falling again under his power. Mamouk applied an enchanted ring to the lock of the bureau in which the box was laid; the lock burst open, and that moment the guardian genie substituted a new bolt. This contest had been six times repeated, and Jemal was at last unwillingly preparing to yield, when the genie of the ring arrived. Infamous wretch, said he to Mamouk, thou shalt die by my hand. At the same time he sucked up all the air in the apartment, and lifted his arm to strike the Egyptian, who fell breathless to the ground. He was immediately fettered; his magic ring and book of enchantments were taken from him, and he was left on the floor half dead, and destitute of all power to do harm. After this victory the genie of the ring went to inform Simoustapha of the danger to which he had been exposed from the artifices of Mamouk. Come, said he, see your fallen enemy, and dispose of his fate, not as the natural goodness of your own heart would dictate, but as the incorrigible depravity of his heart deserves. Simoustapha followed the genie into the apartment, but Mamouk was gone. Detestable magician, inexhaustible in mischievous resources, said the genie, by what power hast thou been carried hence? But thou art in fet-

ters, and canst not have escaped to any distance. He then advised Simoustapha to take the box, and to call Jemal to assist them in their search after the villain that had escaped. The two genies found him in the garden, where he had begun to work off his fetters. At sight of his enemies he flung himself into the canal: two mounds were instantly raised to confine him: He sprung up like a water-spout into the air, but was compelled to fall back again, into a bason which they formed to receive him: He then tried to steal away in a flame; but a thick vapour gathered round, and confined him. Amidst these contests with arms so powerful as the elements of nature, the canal seemed to be suddenly filled with burning quick-lime, the vicinity of which was formidable. The genie of the ring threw into it the two halves of the pear: in a moment they were melted down. The genie then addressed Simoustapha, and said: Prince, pronounce the doom of this wretch: we are ready to execute your sentence. Say to him, Infamous magician, I enclose thee in thine own works, and with thy own works, that thou mayest be punished by thine own works.

Simoustapha pronounced after the genie. The magician was suddenly transformed into a mass of marble, of the figure of an owl, and resembling those horrible statues which were to be seen among the idolaters before the coming of the great prophet. The genie bore this ugly figure from the garden. Simoustapha returned to his wife, who, although somewhat recovered from her first terror, was still not without alarm, till she saw him safe beside her. They went together into the closet where the box lay. Simoustapha touched the box, and Jemal appeared. My lord, what is your pleasure with your slave? said the genie. I wish you to relate to me the particulars of the event which has just happened. The genie sat down upon the box, and obeyed Simoustapha's orders. He related the magical labours of Mamouk, his journey from Egypt, his arrival in Bagdad, his deceiving the gardener, his lodging in his house, his transformation of himself into various shapes, the enchantment of the pear tree, and the manner in which he introduced himself into Simoustapha's house, lurking in a seed of the pear which the prince himself brought in, out of which he afterwards made his escape, when the pear was cut. The genie farther described his own combat within the box, which he maintained by the successive substitution of a new lock to that which was destroyed by the Egyptian's magic ring. From this box, just as his efforts to defend it were almost entirely overcome, he had seen the genie of the ring approaching to his assistance. He then related how the enchanter had been laid breathless on the ground, fettered, and divested of his magic; and how, at the moment when the genie of the ring went out of the closet, spirits sent from Upper Egypt to the aid of Mamouk, by his son Naraes, had suddenly carried him off, and had put him in a condition to maintain the last combat, in which he had finally fallen. This relation having taken up part of the night, the lovers had hardly been left alone, to congratulate one another on their escape from so many [illegible] such dangerous attacks, and projects well concerted, when Ilsetilsone was obliged to entrust herself to the care of the faithful Jemal, and return to the caliph's palace in her usual manner.

Simoustapha went to the bath, in order to restore that quiet which such perturbation had disturbed. He afterwards made ready to set out for Ginnistan. He had recourse to the box, invoked the genie of it, set out, and arrived in the presence of the queen of the genii, to whom his dangers had rendered him dearer.

She advanced to meet him, and testified, by the tenderest caresses, the warm part she had taken in his misfortune. She spared the young prince the relation of his adventure, of which she already knew every particular; but she availed herself of his danger, in order to induce him to watch with care the ring and the box. She puts him on his guard against the attacks of the son of Mamouk, as dangerous as his father. In vain, said she to him, shall I have my eyes always upon you, and surround you by the powers which are subject to me, if you do not endeavour to secure yourself against the snares of men. My assistance displays itself only by supernatural means. Take care of yourself; put yourself in a condition that you may turn your virtues and wisdom to your advantage, after the example of your master Benelab. Let us here finish the salutary counsels of the queen, and the warm gratitude of Simoustapha. He took his leave of her; the genie conducted him back to Bagdad, where political movements began to pave the way for more interesting events. The caliph having learned that the city of Damascus was besieged by two hundred thousand infidels, caused an order to be issued to all mussulmen to take arms, and follow him, to give relief to this important place. Upon this Simoustapha feels the sentiments natural to great souls: he is inflamed with zeal and courage for the mussulmin faith. The love of glory, and the desire of appearing worthy of his mistress, makes him pant to share the laurels, and to follow the footsteps of the Commander of the Faithful. He therefore calls Jemal. You have just now heard, said he to the genie, the proclamation of the em-

liph. I wish to second his views. Make them bring me a horse immediately, and armour suitable to my rank and birth.

The genie cleaves the air, and informs Setelpedour of the intention of the young prince; the queen applauds his purpose, and wishes to put the hero in a condition of attaining the greatness for which he is destined. She also [illegible] for him one of the most beautiful [illegible] the three Arabias.

[illegible]issaries make their choice at Sardia, an [illegible]abited district, three days journey from Damascus, where the best horses are to be met with. They discovered one to which no other could be compared. He was of the breed of Gilpha, on which the great prophet had rode, when, after having erected his victorious standard on the towers of Medina, he over-ran Palestine and the two Syrias, and made all Asia bend under the strokes of his glorious scymitar, and the wise laws of the divine Koran. The nativity of the horse destined for Simoustapha, cast, at the moment of his birth, by the wisest astrologers, presaged that he was to serve under the greatest prince in the world, and establish the happiness and duration of two powerful empires. The dispositions of this animal completely justified the decrees of his destiny. Tractable, active, spirited, capable of any fatigue, he was never the slave of his appetites: he endured thirst and hunger without the least alteration on his vigorous constitution: he could live without sleep, and feed on air. He added to these excellent qualities those of the readiest obedience, the most acute understanding, and a firm attachment to his master. How many men were inferior to him?

Setelpedour wished to see the horse destined for her favourite: the steed neighed for joy that he was going to make his appearance before the queen of the genii, and contribute to the glory of the hero whom she protected. He was carried to Ginnistan, where he excited the admiration of Setelpedour. A harness, worthy of his beauty, but without any extraordinary show, was immediately provided for him: he was loaded with complete armour for the prince. The cuirass and the other necessary pieces were steel plates of Damascus; the scymitar of a temper which nothing could resist; and all his arms were of a sable hue. Simoustapha was waiting with impatience upon the terrace of his house for the return of Jemal, when he brought into the court the haughty steed.

At the sight of so beautiful an animal, the young prince feels himself penetrated with gratitude, and filled with new ardour: he burns to signalize his courage; but love still throws obstacles in his way. When the genie, favoured by the shades of night, had carried Ilsetilsone from the palace of the caliph to join her husband, and when the beautiful princess was informed of the designs of her lover, she lost the use of her senses: she recovered only to abandon herself to more cruel despair; and the night was spent in tears. Although the caliph had departed, Simoustapha, sacrificing his glory to the tender concerns of love, left his steed to champ the bit with impatience: he made the air re-echo with his neighing, and Jemal could hardly restrain him: he appeared to demand to be saddled and bridled; and his feet seemed to strike the hours which ought to have warned Simoustapha of his departure. More than one day elapsed before Simoustapha could tear himself from the arms of Ilsetilsone, whose alarms he dreaded. Setelpedour saw his distress, blushed for his weakness, and, anxious for his glory, hastened to him.

You fail in your duty, said she; you forfeit your glory and the safety of the state in which you live; you languish under a shameful weakness: Depart instantly; if you hesitate a moment, I abandon you. My slave is ready to conduct you to Damascus: I shall take care of your wife. Upon hearing this, Simoustapha became ashamed of his weakness, and blushed deeply: he fell at the knees of the fairy, and implored her pardon and protection.

He now mounted his steed, which, quick as lightning, transported him to Damascus: he is protected by the genii, the slaves of the fairy. Having reached an eminence, he obtained a view of the city: the infidels were assaulting it: the army of the caliph had come to close quarters with the enemy, and were labouring under a manifest disadvantage: the two wings were broken, and had given way. The standard of Mahomet pointed out the place where Haroun Alraschid fought in person: He was in the middle of his army; the infidels pressed his battalions; and, having almost reached himself, this illustrious sovereign was ready to fall a victim to their fury.

Swifter than lightning Simoustapha is in the midst of the carnage: every stroke of his scymitar carries death along with it; every step of his horse tramples the infidels to the earth. In a moment he delivers his sovereign from the dangers that threatened him: His thundering voice strikes terror into the enemy, but re-animates the drooping spirits of the mussulmen: They are all rallied under the standard of the sacred prophet, which Simoustapha had seized; and he waves it in the middle of the battalion which he had just formed. At this signal the souls of the warriors were inspired with fresh confidence; the combat was renewed with more vigour; but death shifts its ground; it seizes upon that of the fidels, and spreads havoc around. The ar-

dour of Simoustapha's steed carries him through all the ranks in an instant. He takes the command into his own hand: every one obeyed. The commanders and the soldiers took him to be an angel from heaven sent to their relief. He made part pursue the runaways, whilst he, with the rest of the army, advanced under the walls of Damascus.

The ladders which had been prepared for the assault were destroyed, the assailants were tumbled headlong from the walls, and the gates of the city were thrown open to its deliverer. Simoustapha marched in triumph at the head of the conquerors: the crowd, as he passed, fell down to embrace his knees; and the preserver of Damascus received the homage of a people in whose behalf he had displayed so much valour. They advanced towards the principal mosque, to thank Heaven and Mahomet for such a signal deliverance. Haroun never lost sight of the object of his gratitude; but Simoustapha, having pulled down his visor, kept himself near the caliph. When they arrived at the gate of the mosque he alighted, and approached in a most respectful manner, to do homage to his sovereign, by assisting him to dismount. Haroun politely accepted the assistance of the young warrior; but he was distressed to see the hand which was presented to him covered with blood.

Valiant hero, said he to him, you are wounded. Great Commander of the Faithful, answered the Indian prince, the wound is by no means dangerous, for I feel no inconvenience from it. Noble warrior, the heat of the action and your intrepid courage have made you forget it; but we shall not enter the mosque until your wound is dressed. Your goodness affects me much, exclaimed Simoustapha: The duties in which you are going to be engaged ought to precede those which concern only the meanest, but most devoted of your subjects. The caliph was charmed with this token of submission. Brave mussulman, said he, taking a handkerchief, upon which his name was written in letters of gold, from his girdle, at least keep your hand from the air, by wrapping it up in this handkerchief, till we may have it in our power to give you other relief. Simoustapha obeyed. They entered the mosque, which immediately re-echoed with the songs and thanksgivings of the people.

After this the caliph proceeded to the palace that had been designed for him during his stay at Damascus. Several officers, who had had the courage to keep aloof during the combat, became now jealous of their places, that they might accompany him in his triumph. Simoustapha, regardless of such frivolous preferments, left them without being noticed, mounted his horse, and disappeared on a sudden. He had sacrificed to [illegible] that was demanded: it was now time [illegible] viate the distress of his mistress. His [illegible] gent steed appeared to partake of his [illegible] tience: he scarcely touched the road as [illegible] scoured over it; and Simoustapha soon found himself before the much-longed-for towers of Bagdad.

During his absence the [illegible] of the genii would not suffer [illegible] bandon herself to distress. The [illegible] therefore, that the prince departed, she ordered the genie to convey to her the caliph's daughter. What must have been her astonishment when she awoke, to find herself in the arms of the queen, instead of those of Simoustapha? Do not be disconcerted, said Setelpedour to her, embracing her tenderly; your husband must attend his duty under the colours of the caliph. Your happiness depends, more than you imagine, upon the service which he has it in his power to do him: it is not a fruitless glory which he aspires at. I shall watch over his safety as well as I can; and I would fight by his side were I allowed; but I am subject to a severe law. It is my misfortune that the merit of Simoustapha hath inspired me with love, and that my partiality towards him hath made the malevolent spirits of my empire rebel. I have already punished them; and I am determined to put them all to defiance, as we have still more dangers to encounter. Be of good cheer, amiable princess: assist me in procuring happiness to him whom we both love more than life itself, by not multiplying the causes of his disquiet. Reproach him not for a separation, which his glory and your common interest rendered necessary. You shall see him again in a short time. Trust yourself to the [illegible] and the care of the queen of the genii. Iletif was comforted, and immediately carried to the palace of her father.

Whilst the Commander of the Faithful was repairing in procession to the palace destined for him at Damascus, he looked around, to discover the hero to whom he owed his own safety, that of his army, the relief of Damascus, and a complete victory: He perceived him not: He ordered him to be sought for every where; but inquiries were fruitless. He caused his heralds at arms to proclaim it both within and without the city, but without success. The warrior had disappeared with his steed; and as he had not raised the visor of his helmet, he remained entirely unknown.

The people persisted in believing that Heaven had sent an angel to their aid: but it was the blood of a human being that Haroun had seen flow, and it had stained the handkerchief which he had given to him. The Commander of the Faithful, astonished and mor-

intentions towards
thus frustrated, after assuring
that such of the infidels as had esca-
had betaken themselves to their vessels,
set sail, and provided for the future secu-
of Damascus, set out for Bagdad, at the
twelve thousand gentlemen on horse-
ng previously disbanded his army.
pha had by this time enjoyed the
embracing his fond wife, and
eir benefactress. To the one he
his nights, to the other his days,
and no mortal could be more happy. He had communicated to Ilsetilsone all the particulars of his expedition. They were the more interesting to this amiable princess, for their having contributed to the glory of the caliph. She took up the handkerchief which had been wrapped about the hand of her lover, and alternately watered with her tears the letters of her father's name, embroidered upon it, and the stains made by the blood which had been shed in his defence. I will keep this handkerchief, said she: it will be a memorial to me of the moment when the respected object of my filial affection was saved by the dear idol of my heart. In the mean time the caliph arrived at Bagdad, amidst the acclamations of his people. Triumphal arches were raised to perpetuate his glory. His toils were rewarded by the ardent loyalty of his subjects, and the affectionate tenderness of his family. Zobeide and her daughter expressed their transports by warm caresses. But the caliph, weary of the honours which were shown him, and even of the tenderness of the dearest objects of his affection, was anxious only for the unknown warrior, whose modesty had escaped from his intended demonstrations of gratitude. He has received nothing from me, said the monarch, except a handkerchief to cover his wound: it was the only mark of my favour he would accept: but I promise ten thousand sequins to whoever shall bring me certain information of his name, his condition, and his abode. I am anxious to reward him who saved the standard of the holy prophet from the hands of the infidels, who delivered my people, and to whom I owe the preservation of my life and crown. It is in vain for him to retire from the honours which he has so nobly earned. I will institute a festival in honour of him. All Damascus, who witnessed the prodigies of valour which he performed, will crowd hither upon the occasion. I cannot cause any picture, or description of his features to be prepared, for he did not even lift the visor of his helmet; but I remember his armour and his fiery steed, and these I will have painted. Every good mussulman in my empire must be eager to attend the festival of the hero of the sable armour; and he cannot remain long unknown to those who witness this martial solemnity.

Ilsetilsone enjoyed the praises of her lover, and the passionate ardour of the caliph's gratitude. How often was she tempted to say to him,—I know the hero of the sable arms: the conqueror of the infidels has conquered me too. The orders of Haroun were carried into execution. The festival intended to celebrate the deliverance of Damascus lasted thirty days, on the two last of which was exhibited a bloodless representation of the exploits of the knight of the sable armour. This festival brought about the accomplishment of the caliph's wishes, but by means totally unconnected with those which that prince had in his view. On the last day of the festival, while Zobeide and her daughter sat on a balcony, the young princess was struck with a *coup-de soleil*, and, uttering a scream, fell down upon her mother's bosom. Zobeide, while she was giving assistance to her daughter, perceived, by some unequivocal symptoms, that she was with child. Alarmed at so unexpected a discovery, she ran immediately to communicate the important secret to the caliph. It was not her conjecture, but a convincing certainty, that she had to acquaint him with. The parents went together to Ilsetilsone's apartment, in order to draw from her a confession, in which their glory and happiness were so deeply interested. For these several months, said the princess, I have been every night conveyed unconsciously through the air, into a chamber magnificently furnished, where I found myself in the arms of a young man whom I knew not, but who, I must confess, has inspired me with an ardent passion. At this relation the caliph readily conceived that his daughter had been seduced by some miraculous enchantment, and did not think proper to reproach her for a fault, the circumstances of which rendered it sufficiently excusable. Madam, said he to Zobeide, it would appear that some genie has become enamoured of our daughter. Were we to oppose his wishes, we should only provoke his resentment. Let us recommend both her and ourselves to the protection of the holy prophet. So saying, he embraced his daughter as usual, and left her to take the repose which she seemed to need. Zobeide followed the prudent example of her husband. Ilsetilsone secretly resolved to give her lover notice of what had happened, and to request that he should bring the handkerchief, and make himself known as the knight of the sable armour. It would be proper, she thought, for him to make his appearance on his gallant steed, and completely armed.

The caliph assembled his privy council, consisting of Giafar and Mesrour. Giafar was astonished at the story of the princess's preg-

fancy. Mesrour was less so, having for some time observed that it was impossible to awake the guards who were set to keep watch near the princess's apartments. How shall we contrive, said the caliph, to discover the enchanter who has seduced my daughter? She is every night conveyed away through the air. There occurs to me an expedient, replied Mesrour, which we may try. I have a phosphoric substance, which I received from an astrologer: It is an oil extracted from an animal called basilisk. When in motion in the air, it becomes luminous, but does not burn. I will pour some drops of it upon the princess's bed-clothes: it becomes instantly dry, and diffuses no smell. When these are raised aloft in the air, they will bespangle it with streams of glittering stars, which may guide the persons appointed to observe them to the house of the ravisher. The caliph liked the idea; and Mesrour went instantly to put it in execution. Giafar, on his part, gave notice to the lieutenant of the police, that he should cause the motion to be followed whithersoever it should lead, and the house at which it stopped to be instantly invested. Five hundred men were immediately posted to run after this new constellation, which was to appear at night: But only the caliph and his two ministers knew the secret purpose for which it was intended.

Night came on. Jemal, having lately paid little attention to what was going on upon earth, was unacquainted with the project which had been concerted in the imperial palace. He obeyed Simoustapha's orders as usual, and went to bring the princess. Hardly was she raised above the palace, when the phosphorus shone with all its lustre. The guards observed and followed it. The genie had good eyes, but he could not have them every where. He bore his lovely burden to the apartment of the Indian prince, which was illuminated by a hundred lamps. Not a spark of the phosphorus was then to be seen. but scarcely had they arrived, when the guards, pouring out from all the adjoining streets, invested the house of Simoustapha. The young prince heard the noise, rubbed the ring, and called upon the box. The two genies appeared. They were ordered to observe what was going on, and, in the first place, to secure the house against the disturbance with which it was threatened. They accordingly walled up the doors and windows in an instant. The judge of the police awaked the neighbours, to direct them to Simoustapha's door. Those good people rubbed their eyes, but could see no door. More lights were brought, but even these did not serve to discover it. The judge went and came, till he was at last perfectly impatient. Giafar and Mesrour in the mean time arrived. The latter, since his of the secret of the phosphorus, flatter himself that he possessed powers of penetration. Since the not be found, he directed them to ladders upon the roof of the house. The dwelling was soon completely in battering rams and other military wanting to form a regular sie ders were set up, the top of rose several feet above the was intended to reach. The der made the whole crowd w up; but their numbers and their haste retarded them. The ladders also sunk into the earth as fast as they mounted. Have done with struggling, said the judge. are you afraid to mount? We are mounting as speedily as possible, said some of them; and they were, in fact, sweating with exertion and fatigue, but never rose an inch higher from the ground. The judge, becoming extremely impatient, alighted from his horse, and called powerfully upon them to mount faster. In the name of Mahomet, said they, mount yourself: these ladders are certainly bewitched. The judge having entirely lost patience, began to climb the ladder in his gown, and, that he might make the better speed, moved his feet over two steps at once. But as the ladder sunk in the ground as fast as he climbed up, he soon lost his balance, and fell down, entangled in his gown. This unexpected fall excited general laughter The night passed in a repetition of the vain efforts of this ludicrous assault, in which no progress was made, although the assailants flattered themselves every moment with the hope of accomplishing their purpose. All the streets of Bagdad were in confusion; and as the circumstances of the affair were not fully known, the people fancied this a continuation of the festival of the knight of the sable armour; and supposed that the attempt made to scale the house of Simoustapha was intended as a burlesque representation of the siege of Damascus.

Haroun was in the mean time in eager expectation of his victim, and had resolved to gratify his vengeance without allowing the wretch time to speak. His ferocious impatience may be easily imagined. The noise and rumours which this incident gave rise to occasioned various reports to reach him, every one more ridiculous than another. His anxiety was equal to his desire of vengeance. Within Simoustapha's house, on the contrary, every thing was so quiet, that you might have heard a feather fall. No sooner had the genies discovered Mesrour's stratagem for detecting the place to which the princess was carried, than they, after taking proper mea-

secure the house against the first sur-
ed Ilsetilsone back to the caliph's
a thick mist, which intercepted
t of the phosphorus. They left the
over the palace. The minds of
stupified by its influence, and
himself was deprived of his
The Indian prince consulted
the box and the ring, concerning
which he should employ for his
day, and then retired quietly to
the immediate protection of the
Seven Seas. When day appeared,
went out upon the terrace-roof
of his house, to enjoy the first rays of the sun. He distinguished Giafar and Mesrour among the crowd, called upon them, and addressed himself to the latter. Sublime minister, said he, why have you invested the house of a faithful mussulman, who is disposed to pay all due obedience to the pleasure of the Com-
of the Faithful? I desire you to in-
m, that since he wishes to become
of my person, if he pleases to remove
crowd who have beset my house, I shall
diately surrender myself into his hands.
ur returned to the palace, and advised
caliph to accept an offer which would enable him to rid himself of the sor-
Orders were given to the judge of the police to retire instantly with all his people, and the ladders were thrown down before the walls When the siege was thus raised, Simoustapha went out by one of the doors, which readily opened, and proceeded without fear to the caliph's palace. Haroun was surprised at the magician's audacity: he would not see him, but ordered him to be beheaded in the outer court of the palace, in the presence of all the people who were there assembled. The guard seized the Indian prince. He held out his hands to the irons with which they prepared to load him. The executioner laid hold on him, and pulled off his turban, before binding the fatal bandage upon his eyes; but he then observed the caliph's handkerchief within the turban. Giafar and Mesrour immediately knew it; and the people, to whom such another had been exhibited in the late festival, exclaimed, The handkerchief of the knight of the sable armour! A still more remarkable object drew the attention of the grand visier. Simoustapha wore on his head the band, ornamented with jewels and with a diamond, which he had formerly received from the caliph. Giafar read aloud these words, which were inscribed upon the band: —Given by Caliph Haroun Alraschid to his nephew Simoustapha, son to the great sovereign of India. A confused noise arose from every quarter. It is the son of the king of the Indies! It is the prince Simoustapha! was universally exclaimed.

In the mean time Mesrour had carried the handkerchief to the caliph. Who has given you that handkerchief? says the sovereign, eagerly. It was on the head of the man whom you have condemned. Are my orders executed? 'No, sire; I come to receive them. Fly, Mesrour; preserve the life of the generous warrior who saved mine, and instantly conduct him to my presence.

Giafar had anticipated his orders: the surprise and the cries of the people had induced him to bring Simoustapha into the presence of the caliph. The prince arrived at the foot of the throne; and the first object which struck the Commander of the Faithful was the diamond which had formerly been sent to the great king of the Indies. What, said he to Simoustapha, are you the son of my brother the king of the Indies? You see it is so, most glorious caliph. And are you the warrior to whom I owe my honour and my life. Behold the wound I received before Damascus, and which was the occasion of your bestowing upon me such tokens of friendship. And are you also the lover of my daughter Ilsetilsone? You see before you her slave and yours. May a thousand thanks be rendered to the great prophet! exclaimed the caliph. Is it you then, Simoustapha, whom I have cherished from your infancy, and to whom I had destined the hand of my daughter? You could have had no rival but the knight of the sable arms, and you are that same knight, whose services I never thought that I could have sufficiently rewarded with the hand of Ilsetilsone, and the richest crown of the east. I hold in my arms the object of my gratitude and that of my love. Ah! conceal yourself from me u
ous appearance of a pastry-c
Commander of the Faithful, replied Simoustapha, the divine charms of Ilsetilsone early made a lively impression on my soul. Scarcely was she animated with the first breath of life, when I felt myself inflamed with love, and the desire of possessing her bore absolute sway in my heart. A sage Persian, of whom I was the pupil, pointed out to me the road to happiness: He proposed that I should go to Bagdad, and there breathe the only air which could restore my health, which declined every day. As my father put the utmost confidence in him, he easily obtained his consent, by concealing from him the true motive of an absence upon which my repose and felicity depended. Thanks to his contrivance, the son of the great king of the Indies fixed himself in a situation to which he owed the pleasure of seeing and being seen by her whom

he adored, and of being loved for himself alone!

Death soon deprived me of my wise governor, but it could not rob me of the secrets with which he had intrusted me. Young and inexperienced, I fell a victim to that love which had long possessed me. If this offend you, and wound the too sensible heart of a father, my head is at your feet; punish me alone; but I implore your paternal affection for the innocent princess, whose whole fault consists in her love for Simoustapha.

The caliph, moved with such an affecting acknowledgment, tenderly lifted up the young prince, and having embraced him afresh, Come, my dear son, said he to him, let us dissipate the grief you have occasioned; let your presence dispel the clouds which have raised unfounded suspicions in the heart of the most affectionate of mothers. Zobeide was alone with her daughter, and was demanding from her an explanation of the conduct of the old governess, at the very moment when the Indian prince entered, to diffuse joy and delight. Simoustapha, with the royal fillet on his head, was introduced to the wife of the caliph and her daughter. Receive from the hands of the great prophet and from mine, said the sovereign, you a son-in-law, and you a husband. This is Simoustapha, the son of the great king of the Indies, the most ancient, the most powerful, and the most faithful of my allies Then addressing himself to his attendants,—Call the cadi and the mufti instantly: open the mosques: let all my people celebrate this joyful festival: let the poor receive my alms: let all Bagdad participate of the joy of its sovereign; and let this triumph be diffused into the most remote quarters of my empire. Behold my deliverer! my son-in-law, and the protector of the standard of religion! The duty of gratitude is the first of laws.

Ilsetilsone and her husband were lodged in the most beautiful apartment of the palace: he shared in the labours and the amusements of the caliph, sat at his right hand in the divan, and nothing was done without his advice. An unlimited confidence established between them the most perfect intimacy. The caliph did not fail to inform himself of the extraordinary means used by his son-in-law for the success of his wishes. Simoustapha owned the supernatural protection he enjoyed, and informed him of the queen of the genii, of the powers that belonged to the box and the ring; but he concealed the complaisance of Namouna, and the part she had acted in the intrigue. It is easy to perceive the reasons for this conduct. Haroun, already familiarised to marvellous adventures, easily believed Simoustapha. He did not blame him for availing himself of magic, the study of which he had encouraged in his [illegible] found fault with him, however, [illegible] glected to inform the king of the In[illegible] fortune of his only son. His inqui[illegible] plied the prince, must be very much [illegible] ted by looking upon the rose-bush [illegible] tutor Benelab left in the garden [illegible] lace: it gives a daily account of [illegible] tures, fortunate or not; and, since [illegible] the good fortune to be loaded with [illegible] of the greatest sovereign upon earth [illegible] must this day show him that I have a [illegible] summit of prosperity. Simoustapha [illegible] very justly in this respect. The king [illegible] queen of the Indies visited the rose-bush every day, but it only cast off the flowers with which it was loaded, to give way to more beautiful ones; and thus they consoled themselves during the absence of their son, convinced that nothing bad had befallen him. This day they were very agreeably surprised: they saw a blossom of a new spring [illegible] already blown, which expanded fresh and brilliant. This phenomenon [illegible] ed to them quite extraordinary; but it [illegible] have been necessary for them to have been at Bagdad, in order to have found out its meaning. Ilsetilsone had just given birth to a young prince: Simoustapha, Haroun, and Zobeide were full of joy: all the faithful mussulmen celebrated with festivals this happy event; and the caliph named the child Haroun Ben-Alraschid. The queen of the genii presided at his birth, and poured upon the son of Simoustapha a liberal measure of those endowments which her art enabled her to bestow, while the Commander of the Faithful and his son-in-law implored more essential blessings in the great mosque of Bagdad.

Every thing seemed to promise to the caliph's family an uninterrupted course of prosperity; but a storm was in the mean time rising in Egypt, to disturb their serenity. Naraca, son to the magician Mamouk, having from time to time observed the fountain which was to give him indications of the success of his father's enterprise, at length saw the water become turbid: he sent two spirits to his father's aid; but the water was soon after [illegible] ged with blood. he then perceived that his assistance had been ineffectual, and that his father was dead; and schemes of vengeance filled his breast. In the last chamber of his magic circle he traced the whole train of Mamouk's adventures against Simoustapha. He accordingly furnished himself with all that seemed necessary to his success, and set out for Bagdad It was not now into the house of a private person that [illegible] sary, but into the caliph's palace. Naraca indeed a great advantage over his father. was in the full vigour of his strength;

to have recourse to so many artipurpose of associating another enterprise; the first that should way might do all that he wanted. er undergoing a great deal of faand often turning out of his road, arth, as his father had done, near ara and Aggiala. A fisherman net, and was beginning to despair aken nothing in the course of the ould he support his family? The sily penetrating into the cause of went up, and, accosting him, put a piece of gold into his hand. Courage, honest man, said he: I have observed your fruitless labour, and shared your uneasiness. But you are not well enough acquainted with the proper baits for enticing fish. Lay aside your net, take a line, and under a rock a few paces hence you will catch a fish of a peculiar sort. I will here take up a little earth, form it into l ball, and water it with a marvellous Taking this then for a bait, you must ur line from the top of the rock, and a little patience you will take a fine fish. Those rare fishes show themselves only from time to time in these rivers. This is the season of their appearance. They are called Sultan Hebraim, after the patriarch who preserved the species. When you have taken it, you need not carry it to the caliph, as that illustrious prince indulges not in the delicacies of the table, but present it to Prince Simoustapha; he will pay you whatever you choose to ask for it. Follow my advice. I must return to my warehouse, and may not stay to witness your success. I am the first dealer in china-ware, on the right hand, as you go in by the great gate of the khan. Come to me to-morrow morning, and I will then give you a glass or two of this rare water, and we may perhaps go out a-fishing together. To this he added another piece of gold, saying, Here is something to reward your trouble, if I make you lose your time, and as an earnest that I am to employ you to-morrow. With this he left the fisherman, who had already gone upon the rock, where he was patiently waiting the accomplishment of Naraes's promises.

Simoustapha and his wife had no suspicion that a dangerous intrigue was forming against them at the river. They had been, with the caliph's consent, on a visit to the amiable queen of the genii, and she had given them new proofs of her friendship. Ilsetilsone had observed in the fairy's palace a bird with beautifully-variegated plumage. It had been created to inhabit the terrestrial paradise; but refusing its homage to Solomon, and attaching itself to Kokopilesobe, it was banished to Ginnistan. This pretty bird was familiar and confident in its manners, and had a thousand pleasing accomplishments; still remembering the past, mistrustful of the present, and provident of the future. It spoke little, but its language was very intelligible to those who were accustomed to it. The fair princess of India caressed this bird with great fondness. Setelpedour, willing to lose no opportunity of obliging a lady who had gained her favour, begged Ilsetilsone to accept it as a present. I give you, said the queen, a small, but very engaging creature: It seems much inclined to attach itself to you, and is capable of giving you excellent advice: Do not neglect what it says, but learn to understand it. In your lovely hands it will not think itself in a state of exile; for it has got it into its little head, I know not by what means, that it must travel to the earth before it can revisit its native country. Here is its cage: it is impossible to confine this little creature; it comes and goes as it pleases. But before it part with me, it must leave me something to remember it by. Come, my little bird, give me two of these pretty feathers of thine. The bird expanded its tail, and two feathers dropped into the queen's hand. Simoustapha and the princess, thanking the fairy for her favours, returned, with the bird in its cage, towards the caliph's palace. They entered their own first. The eunuch Hachim, the chief cook, had bought a beautiful fish, which was still alive: it was called Sultan Hebraim, because the prophet had regaled Mahomet with it at Medina. The eunuch was an excellent cook, but in this instance a bad genealogist; although, indeed, the fisherman might have given him a confused account of this matter. But he had given sixty sequins for the fish. They were curious to see this animal. It was swimming about in a large silver bason. The water seemed as if it were full of topazes, rubies, and emeralds. On its head appeared a golden helmet, the crest of which was ornamented with pearls. Its scales were much larger on the upper half of its body than towards the tail, and had the appearance of a purple robe edged with gold: its fins were of the colour of coral, and bestudded with azure stars. What a beautiful, what a splendid fish! cried Simoustapha and Ilsetilsone by turns. Fi, fi, fi, fi! cried the bird, in its own language, and in a shrieking tone, which pierced the ear. This pretty bird has a most disagreeable voice, said the princess; it gives me a headache. But what a beautiful fish that! observe its eye; there is something tender in it.

Bad, bad, bad, bad! cried the bird, in a tone still more piercing. My dear Simoustapha, said the princess, if this bird has such a disagreeable note, I shall not be able to keep it: I like this fish a great deal better. Worse,

worse, worse! cried the bird, increasing every time the eagerness of the notes from its little throat. Oh! notwithstanding its beautiful plumage, said Ilsetilsone. We have a reservoir for our baths; I will keep my charming fish there; I will feed it with my own hand. Do they call thee sultan? thou shalt be my sultan. No, no, no, no! cried the bird, quite provoked; and, flying at the same time out of its cage, it darts into the bason, at the risk of drowning itself, and picks out the eyes of the fish: It attacks its head, and tears off the pearls of the crest displayed upon the helmet: The fish resists: Ilsetilsone wishes to defend it; but the bird escapes from her, and pecks the fish in all the most tender parts of its body: The princess catches it at last, and for fear of letting it escape again, she squeezes it so close in her hands as to occasion its suffocation.

Simoustapha, who sees this scene, knows not what to think of the bird and the fish: the latter, although expiring, still resisted, and the bason was filled with its blood. The fish was no longer visible, and the prince, terrified with this prodigy, calls the genie of the ring, who appeared immediately. Inform me, says Simoustapha, from whence is this quantity of blood that this fish has lost, and still loses? The bird, answered the genie, has delivered you from a man who came here in order to assassinate you: He is the Egyptian Narues, the son of Mamouk, the last of your enemies: He transformed himself into a fish, and suffered himself to be taken by the poor fisherman who brought him to you. Carry him, in this same bason, said the prince, to the queen of the genies, that she may do with him what she pleases. The slave instantly disappears, in order to execute his commands.

Simoustapha had not time to cast his eyes upon his wife: he now perceives her sorrowful, and eager to recover the bird which she had deprived of life: she attempts to warm it in her bosom, and her eyes were bathed with tears. What is the matter with you? asked the prince. I have been very unfortunate! said she to him: I have killed this charming, this excellent bird, which devoted its life to preserve mine. Alas! the queen of the genies has parted with it, to give it up to an unreasonable, fantastic being, and to a murderer's hand! I shall never have the confidence to appear before my benefactress again. How I pity you, my dear Simoustapha! The queen, your box, your ring, and your wisdom might have defended you from your enemies, but who shall be able to screen you from the dangers which may result from my office? Cease your melancholy reflections, answered the prince, more affected by the sorrow of his wife than by the danger to which I sed. Why lay the whole blame upon Ought not I to blame myself for not given you proper counsel? In the si which we stand, exposed to dangerous prises, should I have given ear to the lous history which the eunuch gave fish? I who, instructed by experienc already been deceived by the beauty which I had brought into my hou should I neglect to have recourse to instead of admiring, like you, the shell of a disguised monster? Moderate your sorrow, my dear Ilsetilsone, that I may appear excusable in my own eyes. It is my duty to go and throw myself at the feet of the queen of the genies, to obtain pardon for my culpable neglect. You shall not go far, said Setelpedour, presenting herself suddenly to the afflicted pair: you reproach yourselves so sincerely for your faults, that it were cruelty to make you feel them any longer: embrace me, and let us be wiser for the future.

But this beautiful bird! said the princess sorrowfully. I have taken care of it, said the queen: Here are two feathers which I reserved, in case its courage should expose it too much to danger. We have a remedy for fairy-birds. Setelpedour at the same time takes the animal, and restored to it its two feathers: The bird was instantly upon its legs; it spread its wings, exulted for joy, and fluttered up and down the apartment, resting alternately on the shoulders of the fairy, the finger of Simoustapha, and the bosom of the princess, chirping in its own language the pleasures of its re-animation: It next returned to its cage, where it began to eat, and filled the apartment with most melodious notes. Ilsetilsone by degrees resumed her gaiety. My good friends, says the queen, we will sup, and spend part of the night together: I cannot be long absent from Gunnistan; and I wish to employ to the best advantage all the time which I can spare from it. Simoustapha will cause us to be served by Jemal and his little mute: let us leave pomp to those who know not the value of liberty. Besides, I must not be seen by every body: my subjects already complain that I am too fond of the earth; and we have affairs to converse about which require silence and secrecy. Setelpedour seated herself between the pair, whom she loaded with friendly caresses. She related to them the vengeance she had inflicted upon the magician Narues, whom she had chained with Dasouk, that detestable genie, the associate and the accomplice of all the crimes of the Egyptian: They had been tumbled into the lake of brimstone where the father of Narues had ended his days. Your dangers are lessened, added the queen, but you are not yet

them all: in proportion as I
from your enemies, my partiality
constantly raises up new ones. Hi-
ve had nothing but the natural in-
of my subjects to dread; now it
to prevent their stratagems: they
espise my orders: I watch them;
ll immediately penetrate their dark
At present I explain myself no far-
must provide for my own security a-
things, and discover the dangers which
n me. It is now of the greatest impor-
——, my dear Simoustapha, to be assured of your affection. My heart is yours, exclaimed the prince, with emotion. I will never banish the dear Ilsetilsone, replied Setelpedour. I will remain with you, said Ilsetilsone, in order to enable you to complete your conquest. Espouse Simoustapha: preserve the throne on which you are seated, and I shall be at the summit of my wishes. What say you to it, prince? says the queen. I belong to Ilsetilsone, who may dispose of me as she pleases, added Simoustapha. Charming couple! exclaimed Setelpedour: the one has convinced me that man may be passionately loved; the other reconciles me to every female. You make me feel the power of merit upon virtuous hearts! Adieu, says she, rising from table: Be feeling, noble, and generous. To you I am indebted for the most exquisite joys: no imprudence of mine shall ever distress you! Setelpedour leaves them, carrying with her the plighted faith of the consorts, who, on that account, are no less dear to each other.

We shall omit the account of the sensations which the three lovers felt at parting, and their daily visits, at such moments when Setelpedour could steal from the concerns of her court. The months rolled on without any remarkable event, and without any change in the parties, either of passion or of interest. Simoustapha beheld, with pleasure, his charming family increase around him, which was now augmented with a daughter. He was closely engaged in the affairs of the state, the load of which fell, in a great measure, upon him; and when he did not go to Ginnistan, he exercised himself in the amusements of the chace. He forgot the dangers which he had surmounted, and overlooked the stratagems to which he was yet exposed. He was perhaps too vain in not constantly confiding in the aid which he might have expected from his ring or his box. Armed with his scymitar, and mounted upon his beautiful steed, he rejoiced in trusting his fortune to the strength of his arm and the display of his courage. He had read in the instructions of Benelab a maxim which tended to inspire him with self-confidence. When man's own powers are sufficient, he ought to have no recourse to supernatural aid. The sage should have added, when supernatural aid shall have added fresh vigour to your faculties, never let fall your arms. But Benelab had not foreseen every thing; Benelab could not write every thing.

One day, at the chace, Simoustapha roused a stag; he attacked it, but it flew off with amazing speed. The horse, however, which carried the prince soon reached it: his javelin was launched, and the animal was wounded in the shoulder. The javelin, however, was fixed in such a situation as not in the least to retard the animal, which now doubled its speed. The courser too which pursued it did not lose an inch of ground. One would say that one flash of lightning was preceded by another. The prince loses breath; but the ardour with which he is animated augments his vigour, and he is instantly out of the reach of his people. At last, at the close of the day, the stag stopped, and on a sudden disappeared: a violent gust of wind threw the prince from his horse, and close beside him he observed a frightful monster. Its ears fell upon its breast; its terrible mouth extended from ear to ear; its lips were enormously thick; and its flat nostrils exhaled an infectious vapour. In the middle of a large forehead it had an eye which supplied the place of the departing day; for it diffused a pale light, like that emitted from the sulphureous flames of a volcano. Upon seeing this ghastly spectre, Simoustapha first recommended his soul to God, invoking him by Ma
then faced it with intrepidity. The monster appeared to be astonished with his fortitude, but was no less confident of victory over a man who was alone, and almost disarmed.

Vile mussulman! said the phantom to him; slave of a slave! thou shalt now suffer the punishment which hath been already denounced against Benelab thy master: thou must receive the chastisement which is due to thy pride, for presuming to command the genii, whom thou art unworthy to obey: thou must here answer for thy insolence, thy injustice, the tyranny of thy deceitful queen Setelpedour, against my master, the great Bahlisboull. Fall! die his victim, and his slave! At these words the hateful monster raised an enormous club, the knobs of which were pointed with diamonds, and prepared to dispatch Simoustapha. The valiant prince avoided the blow, and with his scymitar clave the spectre from the crown of the head to the waist. In an instant his ears were stunned with hideous shrieks and howlings, which the horrible darkness around rendered still more terrible. But the conqueror of the genie is not to be affrighted: His steed approached him, and demonstrated, by his neighings and caresses,

how he exulted in the victory. The howlings ceased, and the illusion was dissipated; but, unfortunately, the Indian prince now falls a prey to real danger. Simoustapha, surrounded with the shades of night, had not observed the places through which he had hurried on his swift steed, and was perfectly ignorant where he was. He found it impossible for him to judge at what distance he was from Bagdad. Worn out with fatigue, he lay down upon the grass, and waited for the rising sun, that he might direct his course towards Bagdad. He allowed his steed to range in quest of food around him. He now perceived his imprudence in venturing out alone without his box and his ring. The power, however, which rendered him conqueror of the monster, and which had enabled him to cleave the spectre in two, re-animates him. He sleeps under the protection of that power which could destroy the monsters of hell, by the intervention of the meanest atom of creation.

Simoustapha little thought that he was at so great a distance from the princess, that it would take him years to reach her by the ordinary route. A powerful charm had transported him to the very summit of Mount Caucasus. The spectre, which had been enjoined by Bahlisboull to destroy the Indian prince, having transformed himself into a stag, hurried him along in the pursuit. The stag allowed itself to be struck with the javelin which was launched at it, and instantly enchanted the hand which threw it: Thus the consort of the beautiful Ilsetilsone, bound by the charm, was carried along with the same rapidity as the spectre himself.

Whilst Simoustapha was in the arms of sleep, the spirits who had witnessed the combat in which their master had fallen winged their way to the desarts of Upper Egypt, whither their chief had retired. Such a disorderly and instant return threw Bahlisboull into the greatest consternation; but, upon hearing the particulars of the combat, in which he found that Rastras had been cleft by the Indian prince, he flew into the most violent rage. He meditated every scheme of vengeance that might tend to efface the insult offered to his power. Since their enchantments had no effect, the hero must be beset ith ordinary dangers, and his return render- impracticable, by exhausting his strength courage through fatigue and want; by ressing him under despair; and by expo- him to savage animals, when he should be much enfeebled to resist their attack. it was necessary that Setelpedour should remain ignorant of such cruelties being inflicted.

Immediately the old genie assembled the exiled spirits who were scattered country which he now inhabited had acknowledged him their chief at ment of his arrival. Go, said he, and em the Indian prince, whom you will find on side of Mount Caucasus, with a thick which may conceal him. The genies obeyed the orders of their malevol ter; and while they prepared to moustapha from the view of the g protectors, Setelpedour saw all the in Bagdad scouring the country, through the cities, towns, hamlets, and forests, demanding him of all nature. The caliph put all in motion to recover his son-in-law, who was as dear to him as if he had been his own child. He had hinted among the ladies, that Simoustapha had been sent abruptly upon a secret commission of the greatest importance. Zobeide and her daughter were easy; but Setelpedour was not to be imposed upon.

The queen of the genies immediately sent out her most active and intelligent spirits, those whom she believed to be the most faithfully attached to herself, to save a favourite whose ruin they secretly wished. They traversed the whole earth, but returned with no satisfactory information, to quiet the uneasiness of the queen. They had seen the mist on Mount Caucasus, but none of them had taken the trouble to examine it. Setelpedour was inconsolable. Among the genies of her court was an old gnome, named Bakbak: she was friendly to mankind, and had no malice in her: Her only fault was, that she had a desire to know every thing, and to tattle incessantly. She had not for a long time appeared in the divan, because none were permitted to speak there, except in turn. She had a little nephew, who was very young, and who was named Jazzel. She brought him up as well as it is possible to bring up a child, whom you are continually either praising or scolding from morning to night. This gnome had taken no part either for or against Setelpedour, and therefore she could judge of her conduct upon every occasion without partiality or prejudice. She now heard mention made of the parties sent out to the four quarters of the globe, in search of the Indian prince. Go, said she to Jazzel; thou hast great need to learn somewhat; thou hast new wings, fit for an excursion: speed through the air: take thy stand occasionally upon the summits of mountains, whence thou mayest see to a distance: skim all over the surface of the earth, and be sure to bring me news: listen to the conversations of men, as they pass thee; they know not themselves what they say; but a genie may always learn something from it. Thou must return soon again, to tell me what thou hast

seen; and if I am then pleased
I will communicate to thee a se-
win the fair whom thou lovest best.
e hither; let me pour a balsamic oil upon
ings, which will make thee fly four times
as any other.

I flew away with the other genies, to try
s. He rose above them all, by gift of
and saw them part, and proceed differ-
s, to discharge their commission. None
went near enough to the earth to gain
information. When they halted, it was to
ke their ease; when they drew near to man-
kind, it was to play them some frolicksome
tricks: they used no pains to acquire the least
information on the subject of their errand.
Chance led Jazzel to follow those who were
to search Mount Caucasus. He observed the
mist, and tried to look through it; but it was
too thick to be pierced by his inexperienced
eyes. Setelpedour's scouts passed far above,
without attempting to examine it. He at
length discovered some men, who seemed
conversing at the foot of the mountain, and
stopped to listen. What a thick, infectious
mist! said they: how could it arise from dry
sand, destitute of water? It is a very extraor-
dinary phenomenon, and is surely the bearer
of something malignant: it certainly forebodes
some mischief. Jazzel laid up this observa-
tion, and pursued his route, till he gathered
some other particulars, of an indifferent nature,
to be communicated to his old aunt, for the
secret she had promised him. When he saw
Setelpedour's emissaries return, he flew back
to Bakbak, and gave her a more faithful ac-
count of his journey than the others gave of
theirs to the queen. The gnome consider-
ing all those circumstances, See, said she,
how our queen's affairs go, since love has
turned her head! and yet is that so great a
fault? Methinks I could pardon it in myself.
But no, no, no, no. A man! Fie, a man!
Well, there is both good and bad. But, Jaz-
zel, dost not thou tell me that those peasants
were talking of a thick mist, and that there
was something mischievous in it? I must men-
tion this to our queen. And instantly the old
woman went away, to relate to Setelpedour
what discoveries the young genie had made
in his journey.

The queen had patience to hear her: At
length, when she could gather from the bab-
bling of old Bakbak how negligent her emis-
saries had been, she naturally began to sus-
pect the existence of a plot among them, and
conjectured that there was something extra-
ordinary in the mist. She armed herself im-
mediately with all her powers, and with every
means of maintaining her authority that she
could command. Although a great part of
her subjects might have betrayed her, she was
still to them, and to the elements of nature,
the grand-daughter of Kokopilesobe. The ca-
liph, for his part, now more and more alarm-
ed by the ill success of the search which he
had made, and not choosing as yet to com-
municate his fears to Zobeide and her daugh-
ter, took advantage of the high anniversary
festival of Haraphat, (a hill in Arabia, upon
which the pilgrims to Mecca perform sacrifi-
ces, slaying the victims, and dashing their bo-
dies down its sides,) and offered, with unusual
solemnity, those sacrifices by which he sought
to draw down upon his family the favour of
Heaven, and the signal protection of their
great prophet. Haroun, attended by the mufti,
and the other principal ministers of religion,
sacrificed with his own hand two yellow hei-
fers, and two sheep of the largest size. To
these expressions of devotion he added also
the most fervent prayers for the safe return of
Simoustapha. All the people answered with
their wishes. Yet the palace was overcast
with sadness. Zobeide no longer concealed
her uneasiness from her daughter. This prin-
cess was alone, and had none to console her:
the queen of the genies no longer visited her:
she saw no one but a groupe of melancholy
countenances around her: all were in tears:
Namouna was sobbing, and Ilsetilsone could
no longer restrain herself: she lay down up-
on a sofa, and wept aloud.

Peace! peace! peace! cried the pretty bird.
Peace? said she: Alas! there is no peace for
me: Simoustapha is dead.

No! no! no! cried the bird. How! charm-
ing bird, is he not dead? Does he still live for
me? Shall I see him again?

Yes! yes! yes!—When will that happy
time come, tell me?—Soon! soon! soon!
What comfort thou givest me! Weep no more
then, my good Namouna: we shall again see
Simoustapha. She then took her lovely bird
and fondled it. Thou didst save my life,
dear bird! said she, and I took away thine:
can I ever forgive myself? It is to be obser-
ved that all the princess's uneasiness was en-
tirely unmixed with jealous suspicion. She
had not seen the queen of the genies since
her lover's absence; but she did not suppose
Setelpedour capable of depriving her of her
husband. Zobeide was not so easy upon this
head; but she kept her fears to herself; and
the caliph derived confidence from his reli-
gion, and from the piety of his son-in-law.

The Star of the Seven Seas soon descended
to the top of Mount Caucasus, where she ob-
served the mist that had been raised by Bah-
lisbouth's malice. She immediately made a
wind blow which dispersed its vapours. She
then saw the idol of her heart, pale, fatigued,
dejected, and in a situation to affect the most
unfeeling heart. Simoustapha had for ten

days wandered through strange and frightful deserts, having no guide to follow, but the direction of the stars. He knew not in what quarter of the earth he was: he had no other means of sustenance but the roots which he could dig up with his sabre, and the wild fruits which he plucked from trees with the nature of which he was unacquainted. He travelled on all the day, impatiently urging his gallant steed. He had passed an immense desart, and another, and of still wider extent, had opened before him. He spent the night lying upon the ground, and by day had to encounter the fatigue of travelling, and the scorching influence of a torrid and inhospitable climate. The Indian prince, exhausted by his toils, had stopped beside a spring, to quench his thirst. As he was stooping to drink, a lion, rushing suddenly from an adjoining forest, sprung upon the hero's horse. Simoustapha drew his scymitar, and, at the first blow, divided the lion's scull, and laid him dead at his feet. The horse leaped for joy; but the prince was exhausted by his effort, and fell down fainting on the turf. In this situation he was discovered by the queen of the genies.

On witnessing the dangers to which the Indian prince had been exposed by Bahlisboull's dark enchantments, Setelpedour, animated alike by love and vengeance, felt herself equally prompted to gratify both these passions; but the former prevailed. She descended to the ground, and, with the tenderest caresses, recalled him to life over whom the shades of death were hovering. No other magic than that of love was needed to revive her fainting lover. She soon saw those eyes sparkle, whose lustre was to her preferable to the glare of all those splendid objects with which she was continually surrounded. She sought to improve her joy by waking them to still higher animation. Speech and sense were restored to Simoustapha: he saw himself in the arms of her whom, but a few minutes before, he had in vain invoked, in consequence of having neglected his box and ring when he left his palace; but he was yet too faint to express his gratitude in words. I understand you sufficiently, said the benevolent queen; but our present care is, the restoration of your health and strength. So saying, she arose. From the next shrub she cut a rod, and drew a circle with it round Simoustapha. She found at hand the necessary plants for the enchantment which she was preparing to perform, and completed the charm by pronouncing certain words of unfailing efficacy. Immediately the Indian prince found his health restored: in a moment after he recovered his strength, arose, and with transport kissed the beneficent hand to which he was so much indebted. All the overflowing emotions of his heart were ready to pour themselves forth at the tenderness of his gratitude could not be wise than pleasing to her who was the of it. At the same time, however, he sed the most anxious uneasiness Ilsetilsone. Be easy, dear Simousta Setelpedour: since you were in danger, all concern has been confined to yourself. afraid that, if I should have gone to a distance from the seat of my might have been framed in my a favour the malicious views of your enemies. Besides, your wife was constantly with her mother, and I was satisfied with leaving her my little bird,—an intelligent being, that would not fail to give her some consolation: His advices are never impertinent, for he never says a single syllable that is not true. However, now that you are recovered, we may take the way to my palace: you must be in need of refreshment after so long abstinence; and I will then conduct you to your lovely wife. So saying, the princess called for her chariot. Three clouds, resplendent with the colours of the rainbow, descended to where they stood, and presented two seats to receive them, more commodious than the best-contrived sofas could possibly be. Setelpedour and the prince seated themselves. The latter expressed some concern about his horse; but she had foreseen his fear, and prevented his wishes. He saw his horse rising on golden wings through the air, and flying close beside the delicate seat on which the fond couple took their way to Ginnistan.

By the way Simoustapha would have related his adventures, but Setelpedour interrupted him. Let us forget the snares which have been laid for you: I know all the perfidy and baseness of your enemies, and all the distress that you have suffered from their machinations. But as we are here, Simoustapha, alone, in the midst of the universe, I could wish to remain with you for ever, were it not giving a fatal blow to two hearts whose happiness interests me as much as that of my own. Speak to me of love, and let us forget both the perfidious measures which have been entered into against us, and the vengeance which we shall inflict upon their authors. Ah! who would not forget them, says the prince, transported with love, in presence of the most beautiful object under heaven, who is satisfied with being loved; and who, although she deserves to have altars erected to her, only strives to oblige others, and is the sacrifice herself!

The clouds stopped before the gates of the palace: Simoustapha was there served with condensed perfumes, under the most alluring forms, and the most agreeable colours: his stomach was restored without being over-

he regains his usual appetite.
, said Setelpedour, and sup with
tilsone: let us carry to her some
ts: I shall be very happy should
flavour of them: I have no-
that I would not share with her: I
even divide my power with her, did I
't as of consequence to her happiness.
Simoustapha; but first inform
preciate the power which af-
so much enjoyment. We will mount our chariot, replied the queen; that is meet only to be told in private: It is because it prevents me from espousing one whom I passionately love.

The prince and the queen of the fairies did not arrive without being announced: this was done by the pretty bird. Zobeide had just left her daughter's room, when the charming creature began to cry Simoustapha!—Simoustapha! answered Namouna. What dost thou say, my dear bird? says the princess. The little prattler, however, answered nothing but Simoustapha! Simoustapha!

Where? from what quarter? said Namouna, running like one distracted towards the gate which led to the palace. In the mean time the party which the bird had announced arrived by the window. Simoustapha flew to the arms of Ilsetilsone, whom he loaded with tears and kisses: the queen of the genii likewise embraced her; and the little bird, flapping its wings, cried, Brave! brave! brave!

When this first transport was over, they sat down: they prattled, related stories, and sometimes spoke all three at once. One would have imagined that they had not seen one another for an age. At length the repast was served up. In such circumstances, even although something had been wanting in the palace of the caliph, one may easily perceive how many things they could have dispensed with. Namouna, who had had a short journey for nothing, immediately returns, attracted by the noise, to listen at the back-door. Enter, good Namouna, enter! says Setelpedour to her, no way displeased at the curiosity of the old woman. Are you curious to see me? Yes, madam; I see that you are as good as beautiful. You are very obliging, Namouna, and I wish to do you some service. Ah! madam, that is very easy to you, who can do all things:—pray, madam, make me young again. I have a preferable piece of service to render you: it is to wish you continual good health; and my skilful little bird is going to impart the secret to you. Sleep! sleep! sleep! says the bird. I know this as well as he, says Namouna, yet I am not a sorceress, madam. But suppose I give you a potion, which, by lulling you asleep, shall restore to you the bloom and vigour of youth? Give me only the hundredth part of yours, madam, and I shall think myself more beautiful than the full moon. Come, Namouna, be not uneasy: you delight in cheerfulness: I wish you to possess more grace than ever: you shall have dimples in your cheeks, a charming shape, and a handsome little foot. I thank you, madam. Ilsetilsone dismissed her governess; the repast was ended; and the queen of the genii returned to Ginnistan.

Simoustapha entered the palace, but it was after the caliph had retired: It was improper to disturb his repose; and they put off till the morning the good news which they had to impart to him. In the mean time joy reigned throughout all the apartments of the young prince: the eunuchs awaked all the slaves, who got up, and received from Namouna an account of all that she had seen: they all abandoned themselves to transports of joy. She had nearly wrought such a change in the organs of the little mute, as to restore him to speech. As soon as the caliph had opened his eyes, Simoustapha was at his feet: they loaded each other with caresses: the sovereign instantly caused the princess Zobeide to be informed of a piece of news which so materially concerned her happiness and peace The muezins soon gained the top of the minarets, to summon the people to the mosques Thanksgivings were due to the Almighty and his great prophet: the empire of the mussulmen had just recovered the hero to whom it was indebted for all its lustre. The diminution of taxes, the diffusion of alms, the release of prisoners, the noise of warlike instruments, the military festivals, all conspired to testify the joy of the Commander of the Faithful, and to augment the happiness of the people, who at last saw their hero again.

Simoustapha imparted to his family the adventures which had so unfortunately misled him from Bagdad. He agreed with them in blaming himself for having neglected the supernatural aid with which his protectress and the Persian philosopher had furnished him. He likewise related in what manner the beneficent queen of the fairies had delivered him from the snares into which his imprudence had thrown him. He laid great stress on the most trifling particulars, and spoke with an animation which alarmed Zobeide.

She seized the first moment she could find to mention this to her daughter. Do you not feel uneasy, said she to her, on account of the attachment of the queen of the genii for your husband, and on account too of the excess of gratitude with which he appears to be penetrated? I, madam! replied Ilsetilsone; I jealous of the kindness with which the queen loads us! Ah! notwithstanding her power and her amiable qualities, had she in my eyes no

other merit than that of discovering Simoustapha's excellency, she would become the idol of my heart. If there is one star in heaven captivated with the charms and virtues of my husband, it should become my sun. Either love has a strange effect on my daughter, says Zobeide to herself, or she has less of my mind in her than of her father's; for I would not be content were I in her place.

The caliph had listened with great attention to the relation of the last adventures of Simoustapha. He made him also relate all those which had preceded them since the marriage of the prince with his daughter; and he ordered them to be registered, and deposited among the archives of his empire. The Indian prince re-assumed his seat in the private councils of the caliph, and in the divan. He likewise continued to join to his usual employments the agreeable pleasure of paying homage to the amiable queen of the genii, who never received the visit of the two consorts without returning it the ensuing night, and loading them with new favours. She desired Ilsetilsone to come and spend a few days in her palace; and the princess, having requested leave from the caliph, he granted his consent with pleasure.

Haroun did not choose that his daughter, upon whom the queen of the genii had heaped so many presents, should appear at her palace with empty hands; neither did he wish that she should be withdrawn any more from his sight by the effect of magic; a circumstance which had given his people so great uneasiness, and which had opened their eyes upon objects of which he could have excused their ignorance. The caliph ordered his treasures to be thrown open to Simoustapha, and also every thing necessary to be prepared for the departure of his daughter, who was to spend the fine season at Casser-il-Harais, his country seat, which is at the distance of three days journey from Bagdad. Casser-il-Harais is a magnificent castle, situate on the banks of the Aggiala, of which the great prophet laid the first stone. Its front toward the gardens presents three hundred and sixty windows: the outside of it is formed of alabaster and marble from the east, coped with garlands of the most precious jasper: the doors, which are of aloes and sandal wood, turn upon hinges of gold: the inner apartments are inlaid and ceiled with rose-wood. Nothing can rival the beauty of the furniture, and the magnificence of the apartments: the ruby, the emerald, and the topaz, are here diffused with a lavish hand. Mahomet began and finished this superb edifice for the accommodation of his daughter Fatima, when she married Omar-Halab. During the latter period of the prophet's abode upon earth, he frequently repaired to this palace, to the ministry of the angel Gabriel, in from on high. The pen with which the twelve last chapters of the Koran served here in a crystal cabinet, enriched with the most precious stones. The garden which belongs to this palace is more beautiful than any upon earth. In this blissful retreat the atmosphere is always serene, no cloud ever throws a veil over the sun. The trees, preserving an eternal youth, are never cankered with corroding moss; and the wasting mildew never robs their branches of the benefit of the sap: the leaves, the flowers, and the fruit partake of the immortality of the trunk, and are continually renewed, without falling or withering. The perfumes exhaled by these flowers exhaust not their substance: the air is filled with their odour: they are always defended from noxious insects and venomous reptiles; and a refreshing rain preserves coolness and fertility in this delightful retreat. Birds, adorned with the most beautiful plumage, ever sing in concert their melodious notes. In short, to complete these wonders, they varied continually, without confusion in their situations, or alteration of their kinds. The entrance to this garden is shut against every person except the lawful successor of Mahomet and his family: Had a profane person entered it, he would have perceived only frightful desarts, from which the howling of wild beasts would have forced him to retire.

Such was the place whither Simoustapha and his spouse were to retire: they would there be at liberty to visit the queen of the genii, without seeming to withdraw from the palace: It would be supposed that they were absorbed in the enjoyments of the garden, and thought that they were fed with ambrosia, or drinking luxurious draughts of nectar.

Setelpedour was busied in the mean time in making preparations for their reception; but she had reason to fear that Bahlisboull might endeavour to disturb the happy moments which she wished them to enjoy. This monster had been tumbled into the remotest desarts of Upper Egypt, but she was unable to strip him of all his power: He was born a prince, and enjoyed every where, however unworthy of it, the privileges of his illustrious origin. Upper Egypt is peopled with malignant spirits, the disgrace of Ginnistan, detested in heaven and on earth: they joyfully united under the orders of a genie so well fitted to command them. Their first expedition, in consequence of these orders, towards Mount Caucasus, had not been successful; but they would not have been discouraged, even by an entire defeat: rage supported them, and rendered them blind to every danger. Created

their very nature forced them to
Setelpadour was informed of the
of her enemy, and endeavour-
snare for him, into which he should
own accord. She doubly increased the
barrenness of the place, already thrice accursed.
was forced to remove from it, and passed
different region, which, however, he
more arid, and such as to afford
rest. At length he perceived a small spot of green turf, shaded by a pillar of granite from the scorching rays of the sun. He drew near, and sat down. Six feet from the ground, on the base of this monument, he observed an hieroglyphic inscription, on which was inscribed, "Column, execute the order of Setelpedour." Scarcely had he read this inscription, when an iron chain fastened round his body, and confined him to the pillar. The desart soon re-echoed with his roar: the monsters inhabiting it were terrified by the sound, and abandoned their dens: the genies of his train fled affrighted; and he was left alone in that dismal solitude. A fixed and stupid calm soon succeeded in his breast to impotent rage. He at last cast his eyes on the chains which bound him, and on the fatal inscription. Before he could read over all the hieroglyphic characters, he learned enough to reduce him to the utmost extremity of despair. The terrible decree was, "Thou canst be delivered by none but a genie more wicked than thyself." Were the world to be reduced to a second chaos,—should the depths of the great abyss be opened up, could they possibly pour forth such another as he; could another Kokopilesobe be found, and he not the grandfather and protector of the Star of the Seven Seas?

Setelpadour having thus secured her tranquillity, remembered the service which she had received from the old gnome: she therefore called for her, and said, Tell me, Bakbak, what can I do for you? Queen, replied the old hag, you can do much; and yet it may happen that what you do shall be of more harm than advantage. Nobody doubts that it was I that gave you the information; for it is well known, that, however talkative I may be esteemed, I am, at bottom, discreet, and tattle next to nothing that is not to the purpose. Yet there is one small favour which you may do me, and which can be attended with no disagreeable consequences. For want of teeth I stutter in speaking, to such a degree, that I can scarcely have the satisfaction even of understanding myself. Would you but give me two-and-thirty teeth!—Such a present might give your enemies too much room to talk, and would be likely to provoke them all more bitterly against you. I can in prudence give you only four, which shall be fixed very firmly in the roof of your mouth. Assure yourself, said the old hag, that these four teeth shall never be exerted against you.

Let us now leave old Bakbak, to supply to herself by enchantment the ordinary aids of the toilet, and cast our eyes on Simoustapha, preparing to set out with his wife on their visit to Ginnistan. The caliph's treasury was open to the prince. The united riches of all the monarchs on earth would not form such another. Yet even here the Indian prince saw nothing comparable to the splendid display of magnificence which he had beheld at Ginnistan; but he found, among other things, a scymitar, the hilt of which was adorned with diamonds, so perfect, and so well mounted, that they seemed to form all but one piece. He was not so much struck with its brilliancy, as with its exquisite proportions. It seemed to be a weapon greatly above the common size. To try whether he could wield it, he drew it from the scabbard, and made some pushes with it: the glittering of the blade struck his eye like the flash of lightning; such was the bright polish of the steel. He looked on the mark, and perceived it to consist of some hieroglyphic characters, which he could not understand. Upon this he instantly called the genie of the box, to give him the explanation. Jemal appeared. Look upon these marks, said the prince. None but our queen can explain the figures, replied the other: they are signs of power: but we know the scymitar: it fell from the redoubtable hand of Kokopilesobe, in the great battle in which he was routed by Mahomet. The latter must have left it to his successors. The Indian prince took the scymitar, and presented it to the caliph, as the only gift worthy to be offered to the queen of the genies.

The arrival of the guard who were to attend the royal pair to the palace of Casser-il-Harnis was now announced by the sound of martial instruments before the gates. It was a body of two thousand select cavalry, the bravest and handsomest youths in Haroun's army. These were followed by six hundred knights in complete armour, having each a lance in his hand, and a buckler on his arm, who were to march immediately round the princess's litter. This carriage was borne by six elephants, the finest that had ever been seen in India. Twelve camels carried the baggage; and the eunuchs closed the rear. The arms which Simoustapha wore were plated over with gold enriched with diamonds. Two grooms led forth his steed, who neighed, and shook his mane for joy to see his master about to ascend his back. Ilsetilsone admired the grace and dexterity with which her husband managed the generous, high-mettled animal. This splendid train proceed-

ed from the palace. The roads had been opened and repaired, so that there was no obstacle to retard their march. The vast extent of the buildings belonging to the palace afforded convenient accommodation for the whole party, but only Simoustapha and the princess might enter the garden. They beheld its beauties with astonishment and delight. One object which it presented attracted the princess's notice in a particular manner. This was the tree, the fatal fruit of which occasioned the fall of the human race. A serpent lay entwined about its trunk, from which situation it could never remove; for its eyes were veiled in thick darkness. An azure-coloured bird, having its head and wings gilded, fluttered round the tree, and hopped incessantly from branch to branch: he had no peculiar note, but expressed himself distinctly in correct Arabic.

This bird had no sooner perceived the royal pair, than he spread out his tail in token of his joy, and saluted them in the usual manner:———Health to the race of man. There is but one God, and Mahomet is his prophet.———Ilsetilsone was charmed with his correct pronunciation, and elegance of phrase. She eagerly began to question him. Charming bird, said she, are you pleased to see us here? You are children of the prophet; you have come in by the right gate, and you are to go out by that which leads to heaven. But we are going to Ginnistan. It is a journey that man goes every day upon earth. Do you disapprove of our going it? No; for you will bring me back my wife, and we may together call back our son, whom you have left in your palace. What! are you the father of that charming bird in my possession, who is so very good? He must become more so. Why does he not speak as well as you? Because he would not have patience to learn: he turned his back on the light, and refused his homage to the great elect of God. And what of your wife? She is in Ginnistan: she was too curi-

nd she suffers for it. One may go thither at pleasure, but it is less easy to get back. She is with Setelpedour then? Yes. Do you love Setelpedour? I love whatever has proceeded pure from the hands of the Creator: I shall see Setelpedour when she ceases to be a fairy. Can she cease to be so? When she pleases. Do I wrong in going to see her? You unconsciously obey a decree of fate. You charm me, sweet bird: let us bring your son. No; he is a fairy: I should kill him: I cannot see him till the proper time be come, and then in the company of his mother. Permit me to eat of the fruit of this tree. You have the same capricious fancy as the rest of your sex: it was thus your first mother drew upon herself and

nation of Heaven. Besides, this t

ary: you would find nothing to eat;

serpent would bruise your heel;

would suffer a real evil, without r

enjoyment. This must be the tree of l

ledge then? It is a symbol of that tree. Where is the tree of life? In the great prophet's garden. My pretty bird, since you know every thing, tell me at what time, and for what reason, the sea was created. No creature knows every thing. The sea was created on the day of Kokopilesobe's rebellion and punishment. The rebels were condemned to hollow out the bason which contains it. Lovely bird, may I eat of the other fruits which are here? Enter the pavilion at the end of the avenue; you shall be there served with a collation: It was there Mahomet used to say his prayers, and perform his ablutions.

From this conversation Simoustapha was sorry to learn that the amiable Setelpedour, as she was the queen of the genies, could not be agreeable to the great prophet; and felt in his heart a struggle between his love for religion, and his affection for that queen. He entered with his wife into Mahomet's pavilion. They found there all imaginable variety of the most beautiful and delicious fruits. After they had tasted of them, Simoustapha leaving Ilsetilsone in conversation with the bird, returned to the palace, and informed the chief of the eunuchs that he and his wife were to remain for six days in the garden, during which they would need nothing. Motives of devotion are always laudable, and the slaves were far from suspecting that they had any other.

Simoustapha now returned to his wife, who was still under the tree. He was desirous of consulting the bird concerning their journey. Shall I call upon the genies of the box or ring? said he. He who is at best of a doubtful character, replied the sagacious bird, can have no sort of power here. Either of those could only become a slave in this place. Take but one of my feathers, and it alone will convey you to Setelpedour. Give it to my wife. It will bring her to remember me, and will afford her means of returning hither. But she must conceal it carefully in her tail. Every thing from here gives umbrage where you are going. You may think such a trivial matter as one of my feathers very unfit for the purpose for which I recommend it; but there is nothing useless in the hands of the Creator.

The divine bird expanded its beautiful tail; a feather fell, and it was instantly transformed into a commodious and splendid chariot. The royal pair ascended it, and were soon conveyed to the feet of Setelpedour's throne. She hastened to embrace them, and dismissed her divan, with whom she had little re-

be satisfied. The genies, as they re- looks of indignation and disdain pair. The queen perceived ned her anger. I would seat you on my throne, said she to her lovely visitants, were I not afraid that you might find it as uneasy a situation as I do. My subjects have rebellion in their hearts. My predilection for you provokes them, and to it they impute all those decisions which are the unbiassed dictates of my own reason. If I prevent them from gratifying their mischievous dispositions, in spreading devastation through the earth, or if my prudence prevents storms and wars, all is charged to the account of my love for Simoustapha. I have confined Bahlisboull in chains in the midst of a desart, and even there his restless spirit is busy against me. Yet nothing can lessen my regard for you. I am going to break through all the ties which now connect me with my subjects: after their violations of their duty, what is there to maintain our union? I am impatient for the time when I may be more closely united with you: my heart has already freed itself from every other tie. But you must assist me in subduing my spirit. Come, let your tender and unaffected caresses cheer and revive a soul weary of the disorders I behold around me, and the opposition I meet with. I know that you come from Casser-il-Harais. The illusive verdure of this place cannot compensate to you the pure delights you have left behind you there. The companion of the bird which you have lately left frequently entertains me with its account of the wonderous garden of Casser-il-Harais. Thence, says she, proceeds that light which enlightens the world: there it still shines, under a great variety of emblems. Why can I not set out with you this very day, and return to that delightful place? Whenever I speak of happiness to my bird, it repeats to me the name of Casser-il-Harais. But it tells me that the only to mussulmen allied to Pavior upon earth. It will not be enough, therefore, that Simoustapha give me his hand, for unless the generous Ilsetilsone will also receive me into the closest alliance with her, I can never know the light of truth, happiness, or peace. Can I refuse to adopt you for my sister? answered Ilsetilsone: your doubts distress my heart: you have conquered it, and it is no less yours than Simoustapha's. With what delight do I give you a share in my heart, knowing, as I do, how just a right you have to the whole? My dear friends, replied Setelpedour, we have gone a great way, but not yet far enough. I still reign: I have not yet broken either the rod which I use for a sceptre, or the talisman which has been transmitted me from my grandfather. I must here abdicate my power, and trample my crown under foot. Were I to choose any other scene for this act, it would then be without the eclat which I desire to give it, and I should be covered with confusion, and reduced myself to the necessity of supplying Bahlisboull's place upon the column to which I have chained him in the depth of the Thebais: I should be exposed to the vengeance of all my subjects. But when I shall have accomplished these intentions, who can convey me hence, out of so dangerous an abode, and bear me to Casser-il-Harais? I, said the princess, shewing the beautiful feather of the bird. Here is the car upon which we ascended hither. This feather was given me by the husband of the bird which is with you, and which I have not yet seen. She is here indeed, said the queen: she possesses no less information than her mate, whom you saw in Casser-il-Harais. I know not what could be the occasion of their parting. Their son, whom I presented to you, came hither after his disobedience: I was amused with his prattle, which was always laconic, but never false. Did he not know every thing, he would not possess the characteristic talents of his family. However, although his knowledge comprehends things past, present, and future, he knows only a single word of each different matter. His mother must, to be sure, have come hither to find him out, and instruct him, for she was continually talking to him. I remarked their conversations, but did not understand them. They ended always with this reply upon his part, signifying that he had not comprehended what his mother said,—Nothing, nothing, nothing; from which it should seem that they are liable to be darkened, in consequence of a revolt against the light of truth. At last the mother became impatient. I presented the son to you; and in his situation he was very capable of doing you service. She discovered no sorrow for his absence. Since I have become attached to you, I have been desirous of receiving instruction, and have asked this divine bird to give me lessons. When your brow shall shine with less splendour, would she say, and I shall have recovered the beauties of my tail, we shall then converse together upon subjects of knowledge and truth. I hence concluded that my crown awed her, and held her silent; and as to her tail, I had observed, when she flew, that it did not terminate in a point, like the tails of other birds; and I wished her that improvement of beauty which she seemed to desire. The feather which you bring may probably be that which she wants. Let us present it to her, and try to make her speak to us.

It will naturally be supposed, notwithstand-

ing this long conversation, that the queen had by this time attended to the refreshment and to the wants of her guests. There were interruptions in her speech: a part was spoken in the hall of the divan; part while they were at table; and the rest in the gardens, in which Setelpedour no longer enjoyed the same pleasure as formerly. At last, thin fleecy clouds spreading over the sky announced the return of night. This is the hour which my bird loves, said the queen. Elsewhere it used to avoid darkness; here the splendour of day gives it pain; but I begin to conceive its reasons. The bird's cage was brought, and Ilsetilsone approached it. My pretty bird, said she, your husband has sent you by me the prettiest feather which he had. Health to the daughter of the prophet! said the bird; health to the descendant of him who was sent from God! health to her who is heir to the virtues of God's representative upon earth! The birds of heaven must serve her. My husband has done nothing but his duty. The pretty feather which he sends is to me what a crown is to a queen. So saying, the bird received the feather with its bill, and fixed it in its tail, which thus became longer and more beautiful. Why are you not with your husband? enquired the princess. Each of us has a particular duty to perform. Will yours be soon accomplished? You three are here. Will you now answer the queen, if she interrogate you upon subjects of knowledge? Only half is as yet done. On whom depends the other half? On him who is above. Will you inform me, my wise bird, about what I shall ask of you? I owe you all the truth which I know. Your husband informed me when the sea was made; now, at what time were the stars formed? At the same period, in order to replace in heaven the number of the rebels who had been driven from thence. What is that brilliant star which we see surrounded by ten smaller ones? The largest is Mahomet, the others are ten distinguished prophets.

Setelpedour, far from being offended at the answers of the bird, smiled with great complacency. Simoustapha remarked this, and made bold to offer the present he had brought—the scymitar of Kokopilesobe. My dear prince, says the queen to him, when I was mistress of my heart, and my hopes rested on myself, I would have given an empire to be possessed of the formidable weapon which you now offer; but it is only in your hands that it can afford me security; and it becomes of the highest value to me, as it insures your safety. Part not with it till times less troublesome than those with which we are threatened. O, my charming Ilsetilsone! when shall we three know no other enchantments except those of love?

The lovers spent three days in the most agreeable overflowings of joy; but these pleasant moments were disturbed by fears, by [illegible] means imaginary. Setelpedour, all [illegible] because she reigned over the legions [illegible] pilesobe, reigned, however, only in his name: Her conduct was contrary to the conventional laws established, and sanctioned by custom, in Ginnistan: No person could command there till he was entirely subjected to Kokopilesobe or Bahlisboull. She had, by her own authority, raised to power the mussulman Benelab, who never had bowed under any yoke except that of God and his prophet; but she reigned with such glory in other respects; she shone so conspicuously by her other great qualities, that the genii, in their enthusiasm, by giving her the title of Star of the Seven Seas, compared her to the resplendent star of Mahomet: They said, in their pride, [illegible] lesobe is the king of kings, and Set[illegible] is his deputy. But the wise Benelab [illegible] his power with discretion. She had not become enamoured of him: she did not admit him to her entertainments, nor to all the secrets of her court and state: she did not make him her master; but, sacrificing all for Simoustapha, she had done what was still more extraordinary on his account. A woman herself, she had received a woman, whom she was not satisfied with treating only as her equal, but whom she compelled on all occasions to sit on her right hand. And that mortals might triumph with impunity, she had banished Bahlisboull and Asmonchar, and had loaded with chains the most powerful of the genii, Kokopilesobe alone excepted. These news had penetrated the deep caverns into which the proud sovereign of the genii had been precipitated, and every thing was ripe for a revolution.

Setelpedour was too watchful not to foresee and prevent it: She embraced the young couple, who were seized with terror. Depart, said she to them; return to Casser-il-Harais: I will very soon join you for ever: but let Simoustapha be ready at the first signal to fly to my assistance. Use, added she, addressing him, the feather of the bird for your journey; and henceforth renounce all succours which depend on the power of Kokopilesobe.

Simoustapha and his spouse returned to the garden of Casser-il-Harais, and waited with impatience the issue of these great events. They restored the feather to the bird. My wife has done her duty, says it to them: my feather is always at your service: hold yourself in readiness, Simoustapha: you shall have occasion for it presently. The queen of the genii had too much prudence not to lay the storm before it swelled to an excessive height. Already the old Bakbak and her nephew Jazzel, benumbed with terror on account of some indirect threats imprudently uttered against them, had fled to her for

Setelpedour saw she had not a mo-
to lose."

day after the prince and princess had
r, she convoked a general council, and
dispatched Jazzel, upon another feather of
the bird, with this billet for Simoustapha:—
"Dear prince, set out instantly in the same
carriage which I have sent you: bring the
Koran and the sabre of your grandfather.
You may conjecture my scheme; and my
conduct will fully explain it to you. Our
dear Ilsetilsone may wait for us near the
tree which she mentioned to me: the wise
bird will not allow her to be overcome by
groundless fears." Simoustapha had too noble
a mind to hesitate a moment: He takes the
divine book; he arms himself with the formi-
dable scymitar; and, if the fairy-feather had
not conveyed him so rapidly, he would have
arri[illegible] at Ginnistan on the wings of love.

The divan was assembled: Setelpedour had
ascended the throne: The restless genii ea-
gerly observed her countenance, and were
astonished at her firmness: She spoke in these
terms:—I know that my conduct is blamed,
and that plots are formed against me. It has
been in my power openly to inflict very se-
punishments, but I disdain all black se-
. If it appears humiliating to my sub-
to obey my will, it is no less so to me
bjected to laws, the wisdom of which
: perceive; and I had rather live the
slave of truth, than reign by falsehood over
corrupted subjects. Simoustapha then appear-
ed, to the great astonishment of the assem-
bly: she called him, and placed him by her
side. Come and assist me, says she to him,
with a firmer tone, to hold the last council
at which I ever mean to preside; and you,
rebels! attend. I mean not to reproach you
with rising against me: you have only follow-
ed the inclinations of your hearts; but, in or-
der that I may forget your rebellions, abjure
with me the power we hold of Kokopilesobe:
let us renounce the crimes of my grandfather,
and those which he made us commit upon the
fatality of the lot which hurried us into them;
and swear, as I do, upon the divine Koran,
that you will be the slaves of God, and of his
great prophet Mahomet!—If the cloud which
contains the thunder had burst in the midst
of the divan, it would have produced less sen-
the unexpected discourse of
elpedour. Terror suspended their speech;
smoking sulphur issued from every quarter, and
the infected odour filled the hall. On a sud-
den a frightful noise was heard: It was occa-
sioned by the arrival of Bahlisboull, who had
been delivered from his chains by Kokopile-
sobe himself.

This formidable genie, covered with burn-
ing armour, of frightful stature, and hideous
to strike down Setelpedour with
fire: Simoustapha drew his scymitar, and
parried the fatal blow. The light which dart-
ed from the brilliant weapon of the Indian
prince in a moment blinded his adversary
and his accomplices, and they all appeared
thunderstruck. Horrid darkness instantly
overspread Ginnistan: The sun had never
enlightened that detestable country; the light
which had hitherto supplied it was the effect
of a continued enchantment, the charm of
which was in the crown which Setelpedour
had just trampled under her feet. Simousta-
pha and Setelpedour with wary steps tra-
versed the darkness: They arrived at the
apartment of the bird of paradise, whose
sparkling head enlightened all around: Every
time he moved it, or shook his wings, it emit-
ted a new lustre. Let us be gone, my dear
mistress, says the pretty bird; all my feathers
are at your service; but take along with you
the old Bakbak and her nephew; they are both
benumbed with fear: I know not who told
them to take refuge under my cage; but they
have been well advised. Bakbak and Jazzel
lay in a swoon. They were both bound to
the back of the chariot, which was composed
of the feathers of the bird; and the victori-
ous lovers, now out of all danger, set out,
without delay, for Casser-il-Harais. The
fairy feather which had before conveyed Si-
moustapha now went before, to warn Ilsetil-
sone of the return of her friends. It assumed
the form of a white pigeon, and placing itself
on her shoulder, whispered, Simoustapha and
Setelpedour are coming. But you cannot re-
ceive the queen in the garden, for she may not
yet enter here. Come to the great hall of the
palace, and you shall there find her.

The princess ran thither to meet her husband
and her dear protectress: the bird followed:
the three lovers embraced. It is impossible
to describe their transports. The thought
that they were now re-united, never to be
more divided, seemed to have raised them to
the highest pitch of happiness. Another
scene of joy and gratitude passed upon a
table where Simoustapha had laid the Koran.
The two birds had each left its cage, and had
flown to meet each other upon the holy book.
After respectful salutations with their bill and
wings, they exchanged the tenderest mutual
caresses. Suddenly the small bird, which Se-
telpedour had given to the caliph's daughter,
which yet remained in the castle, approached
his parents, and, although he durst not rest
upon the Koran, pitched upon the table, till
its father and mother should invite him to
themselves. They assisted him to get upon
the book, and caressed him; and the little bird
exclaimed, in his own language, which had

hitherto been very indistinct, Truth! Truth! The sole truth! The curse pronounced against him had been removed, and now that he was instructed by his father and mother, and had become a believer like them, he entered upon the enjoyment of all the privileges of the birds of paradise. This little interesting scene drew the pleased attention of the lovers. But it was necessary they should speak of their own concerns.

Setelpedour related to Ilsetilsone the circumstances of her abdication, and the valour of the hero who had defended her against the malice of Bahlisboull. The remembrance of that scene gave new animation to her looks; her face appeared to be irradiated with glory. Ilsetilsone begged her to share with her the pleasures of the palace garden. Dear princess, replied Setelpedour, neither you nor Simoustapha can open to me the gates of that blissful retreat. Even the wife of Simoustapha may not enter it, unless the vicar of God upon earth, the great caliph, Haroun Alraschid, shall have adopted her for his daughter and thus admitted her to a participation of the peculiar privileges of his family. To Simoustapha I owe the happiness of becoming a mussulman. It remains with you to use all proper means for completing the conversion of her who was a queen among genii, that she may henceforth become the slave of God, and the apostle of the destroyer of idols. I will meditate upon the sacred book, from which I have hitherto turned away my eyes. The angelic voice of the bird will be my interpreter. Return you to the parents whose delight you are, and to the children who are impatiently expecting you, and stretching out their little arms to receive you. Speak of me to the caliph: tell him that Setelpedour languishes, like a vine torn from the elm round which it was entwined, till she can become the wife of Simoustapha: that the Indian prince may marry none but an acknowledged daughter of the Commander of the Faithful. Say that I will count myself highly honoured in obtaining this appellation, although I must always be much inferior in virtue and in charms to the amiable Ilsetilsone. Great queen, replied the princess, kneeling,—I am no longer a queen, said Setelpedour, raising her: my throne will henceforth be in your heart, and in Simoustapha's. These declarations were sealed with the tenderest caresses, at sight of which the young bird was greatly pleased, and cried, Again! again! At length Simoustapha and Ilsetilsone set out for Bagdad, with the same train who had attended them hither. After their return to the palace, their first care was to entertain Haroun and Zobeide with the story of the wonders they had seen, and the sentiments which they had felt.

The generous princess persuaded her father to adopt Setelpedour for his daughter, that she might become the wife of Simoustapha. Zobeide could not well enter into her daughter's turn of thinking, who seemed thus to solicit a rival, of whom she might rather have been afraid. Ah! madam, said Ilsetilsone, a woman who loves Simoustapha as much as I do cannot be my rival; she will only aid me to promote his happiness. The caliph, more enlightened than Zobeide, readily comprehended the reasons for his daughter's request: having, besides, the highest esteem for Setelpedour's character, he determined to repair to Casser-il-Harais as soon as the business of the state would permit.

In the mean time Setelpedour began to prepare her mind for embracing the law of the holy prophet. She sought to enlighten her understanding with principles of which she had hitherto been ignorant; she moderated her lofty, overbearing spirit; she was already generous and beneficent, but she now sought to acquire the simpler and purer virtue of charity. Charity exerts itself towards many objects, and employs a great variety of means; barely to open the hand is often to bestow a great deal. Setelpedour had withdrawn Bakbak and her nephew Jazzel from the wrath of the genies. But what was to become of these strangers upon earth, excluded from Giministan, rejected of heaven? She resolved to put them under the same protection with herself. The old woman seeing the queen always reading, observed, It is the Koran you read, madam. Yes, Bakbak; I wish you could likewise read it. Do you and your nephew wish to know and to receive the truths which it contains? Nobody is fonder of truth than I. I have hurt my reputation by seeking it every where, and speaking it from night to morning: I never suffered any one to dispute it with me. It is true that in what is called truth much may always be said on both sides; but one needs only to say what may be said on both sides, and then all is told. Can you read, Bakbak? Yes, madam, if the writing be not too small. With this she cast her eyes upon the first page. The language of Giministan is well known to have greatly declined from its original purity. The Arabic spoken there is corrupt; and it was, to be sure, a very corrupt dialect that the old woman used. Setelpedour took the trouble of making her spell all the letters in the first line:—There is but one God, and Mahomet is his prophet.

When Bakbak had got these words by heart, Ah! how fine, cried she, they shall hear me speak: I shall make a noise, I warn

meet them. In an anti-chamber below are those two rascally genies of the box and the ring, walking about in a melancholy mood, with their arms crossed over their breasts, and who have never looked into a book: ah! let me talk to them. Let us see; let us read it over together. There is only one—Oh! very well! I will keep them all the day to their task, till they learn to read it with me. Setelpedour smiled at the gnome's zeal, and the latter went down to the anti-chamber. Come hither, miscreants! who love devils, only because ye are two of them yourselves! Here is the book which rendered our queen so great, so good, so gentle, and so formidable, that all the genies wondered at her, and, in full day, were suddenly wrapped in darkness. See how it is written. The quill was pulled from an angel's wing! You could never have furnished the like, you bats that you are! And the ink was made from the jet of the raven's eye, that came first out of Noah's ark. But all this is nothing at all. You must read like me every word that is written:—There is—there is but one God—and Mahomet is—is his prophet What have you to say to that, you sad dogs? You have never done any thing to good purpose; You may choose to go on as you have done, yet think what must happen at the last; for, as this book says, There is only one God, and one Mahomet, that are prophets.

Jemal, who was absorbed in gloomy reflections on his present situation, and on the state of insignificancy in which he must live, in consequence of the queen's abdication of her power, instead of giving any direct answer to the old woman, only replied, I find you are greatly failed since your coming hither: you have done wrong to forget your false teeth. I fail! replied she: What does the jackanapes say? It well becomes thee truly to speak of false, thou who hast nothing of thine own about thee, not even that visage of thine. Beware, for if I once curse thee, thou shalt become Kaussak again, and shalt go on in thine evil courses. But think that these must have an end one day or another, since, if God is God, Mahomet is his prophet. So saying, Bakbak carried back the book. Well! said Setelpedour, have you effected a conversion? Oh! madam, replied the old woman, I cannot bring those fools to hear reason: It was in vain that I repeated to them, There is only one prophet, and one Mahomet, who is God. Stay, Bakbak; you are abusing the ge of the Koran:—There is only one , and Mahomet is his prophet.

his conversation was interrupted by the entrance of an agreeable visitor, the charming Simoustapha on horseback. He had left Bagdad in the morning, before any person could be ready to attend him. He found Setelpedour with her book and her birds. She learned from him, with a degree of satisfaction, which appeared by the blushes that overspread her countenance, that the caliph purposed to acknowledge her for his daughter; Ilsetilsone to receive her as her sister; and that both agreed to make her the wife of the bearer of such agreeable news. They asked the birds whether any thing was likely to arise to disconcert the intended marriage? Setelpedour's bird replied that she had gone to Ginnistan on purpose to favour it: He of the tree said that the happy accomplishment of the marriage would make sufficient amends to him for the long time he had been deprived of his wife. Their son said, with a very clear and distinct articulation, that a marriage which contributed so much to his felicity could not be other than happy. The lovers made them repeat these things an hundred times. Simoustapha was soon obliged to leave Casser-il-Harais: love and duty recalled him to Bagdad, where he passed another month before the wishes of Setelpedour were accomplished.

However, the desired period came at length. The caliph, with his wife and daughter, set out for their country-seat, attended by four thousand gentlemen on horseback, with twenty thousand cavalry, preceded by instruments of military music, and with all the pomp befitting the important purpose upon which they went. On the morning of the last day of their journey, Simoustapha pushed forwards, to give Setelpedour previous notice of this visit, which she was just about to receive. The charming queen went out to the outer court of the palace, to receive her illustrious guests, and was honoured with their homage before she could prevent it. Her beauty astonished the caliph, alarmed Zobeide, charmed Ilsetilsone and Simoustapha, and formed the admiration of the Commander of the Faithful's court. It is unnecessary to dwell upon a description of the ceremonies or festivals on this great occasion. All the expences were defrayed out of the caliph's treasury. The fruits of the garden formed the choicest delicacies of the entertainment. We need not detail the ceremonies performed by the mufti, or the perplexities of the people of the law, nor describe the felicity of a marriage which, for the first time, united three tender and faithful hearts; neither must we extend our reflections upon the mutual happiness of the caliph's household, the Indian prince, and the inhabitants of Casser-il-Harais. We have been so led away by the variety and multiplicity of events which we have had to relate, and by the

vast extent of space which we have had to traverse, that we have lost sight of time, which regulates all here below. Let us now turn to objects on which he impressed such plain marks, that, while we see these, we cannot possibly be mistaken with regard to his progress.

Haroun Alraschid's beard was, by this time, become much more venerable: His features still retained all their animation, but his august brow was furrowed with wrinkles. For the last ten years he had discontinued his nocturnal rambles through Bagdad, by which he had before obtained so much information concerning the conduct of his ministers, and the proper means to be used in promoting the happiness of his subjects. However, while he saw the angel of death approaching with hasty steps, he had at the same time the pleasure of seeing himself revived in his amiable posterity. At ten years of age, his grandson, Haroun Ben-Alraschid, possessed all those perfections which we have admired in the prince of India and his wife. He had other progeny also, in whom he was little less interested, to afford consolation to his old age; and by his adopted daughter he had soon another grandson, a little Simoustapha, as lovely as his father.

But all parents were not equally happy. The father of the Indian prince, instead of participating the felicity of the caliph, believed himself unfortunate, and his wife shared his distress. Twelve years had passed since they had last seen their dear son, who was their only hope. Happily for them, the rose-bush which Benelab had left them had not withered. It had flourished still more and more, and had continued to spread out new beauties. This shrub served to console them in the absence of their son, and, as it was a pledge of his prosperity, it kept them in constant expectation of his return. Simoustapha had been unwilling to acquaint them with his projects while the success was doubtful; fearing that they might have interfered to prevent him from prosecuting them. When he had succeeded to the height of his wishes, he delayed, from day to day, to send them notice of the state of his affairs; and, although ashamed of his fault, unaccountably persisted in it. How dangerous is it to put any thing off till to-morrow! However, a time at last came when the silence of Simoustapha left his family to be overpowered with affliction. The instant Setelpedour submitted to the law of the great prophet, and finally abjured that of Kokopilesobe, all her enchantments, and all that had been performed in her name, were destroyed. The king of India's beautiful rose-bush withered; the inhabitants of his palace were overwhelmed with the deepest and assumed the garb of mourning. death of the royal pair was likely to follow their distress.

A bird, which was the courier of some neficent spirits, coming from India, pas over Casser-il-Harais: He told this news to the birds of paradise. The bird that has been mentioned as seated on the celebrated tree said to his mate, Go, bring me from the apartment occupied by the princess a very small glass, which thou must fill with water from the pond in the garden. The glass you must tie about my neck with a bit of ribbon. I am going to India; our son must accompany me: if it be asked where we are, tell that I have taken my son upon the tree to instruct him. The good little female did as she was bidden. Away flew the birds with all speed. Simoustapha's parents, when they arose next day, found the rose-bush renewed, and more beautiful than ever. It was adorned with a new branch, which seemed to grow out from the former. The two branches united, and it could hardly be discerned which of the two supported the pretty flowers that covered them. This prodigy revived their hopes. The king and queen of India sent for their astrologers, to explain the phenomenon of the decay and the sudden renewal of the rose-bush. Those sages, without hesitation, declared that the prince's life had indeed been in the greatest danger, but had happily been preserved. All the roses with which the shrub was decorated they represented as so many virtues and accomplishments which he had successively acquired: one virtue seemed to give birth to another, and thus were those fortunate acquisitions intermingled.—Such was their account of the double branches; and they knew not better to which of all his good qualities the fruits those branches had produced should be ascribed.

All these interpretations, which seemed to be no less clear than just, agreed perfectly with the first horoscope that had been drawn at the birth of our great prince Simoustapha, who was one day to become a model of an accomplished monarch, worthy of the imitation of all the sovereigns upon earth. What a comfort this mysterious emblem of the rose-bush! But how greatly was the reality above even this magic representation! The king of India and his wife, weary of sending fruitless embassies through the four quarters of the world in search of their son, determined at last to set out themselves upon the same errand, as they made no doubt that he was still alive in some region or other. Should any person disposed to censure shew or disapprobation at Simoustapha's extraor-

silence to a family which must have dear to him, and at the obstinacy with fate continued to frustrate all their en- to discover him, it is to be obser- respecting these circumstances, that if Indian prince had made himself more ge- nerally known, he might have been recalled into his father's dominions before his mar- riage with Ilsetilsone; that Setelpedour, so worthy of a better fate, might have remained queen of the abhorred Ginnistan: and here we cannot but wonder that divine wisdom should choose to accomplish its important decrees by the blind and undesigned actions of men.

At Bagdad and Casser-il-Harais all was still prosperity and happiness. The sensible Zobeide formed now a much truer and more favourable judgment of her daughter's happi- ness, since she had shared the heart of Si- moustapha with Setelpedour, and at last a- greed, that the union of one man with two women might be productive of great hap- iness to all the three, provided that one of the wives happened to be a fairy. This domestic happiness was, however, to be interrupted by a rumour of war. News was brought from Bassora, that a fleet of innumerable ships was threatening a descent upon the coast. The caliph conjectured that they might be the in- fidels coming to revenge themselves for their defeat before Damascus, and ordered a mus- ter of soldiers throughout his empire. Two hundred thousand men were to march to the aid of Bassora, and any other cities that might be attacked. Of these Simoustapha took the command. The army assembled and began their march: They soon arrived at Bas- sora. Fortifications were raised wherever it was possible for the enemy to land. The di- rection in which the fleet sailed was carefully observed. The winds seemed to favour its approach to the land; and the whole might possibly anchor in the road of Bassora. The vessels of which it consisted bore a formida- ble aspect, yet they had not hitherto commit- ted any act of hostility: the fishing-boats had not been seized or interrupt[illegible] and it seemed evident that they [illegible]. They hoisted the flag of Ind[illegible].

At this signal, the heart of Simoustapha felt an extraordinary emotion. A shallop was dis- patched from the largest ship in the fleet, and rowed to land. Simoustapha, with his young son Haroun, went out in one of his own to meet the Indian shallop. When the two [illegible] were within hearing of each other, an Indian offi[illegible]cer ded[illegible]ired him to land at Bassora; representing that the king of India, who was on board one of the ships of the fleet, was in search of his son Simoustapha, and wished to pay his compliments to his friend and ally Caliph Haroun Alraschid. He at the same time mentioned that the Indian monarch was accompanied by his queen. Si- moustapha endeavoured to command his joy, and refrain from tears. Return to the ship, said he to the officer; I shall come on board and accompany you. He at the same time or- dered his son to prepare the caliph's shallop without delay, and with it all the others in the harbour. He then went into the Indian boat, and was conveyed to the ship from whence it had been dispatched. The king of India was in the mean time observing what was passing in the interview between the shallops: He saw a warrior in bright armour enter that which was returning. Some of his servants were ready with ladders to assist that warrior to come on board, and the king himself wait- ed on the deck to receive him. Simoustapha, before he was known, had thrown himself at his father's feet, and bathed them with his tears. The monarch, astonished at such ready homage in a strange land, raised the man who was thus prostrated before him. The profu- sion of tears which covered the countenance of the youth could not hinder the father from recollecting features which he so well knew, and so dearly loved. Nature spoke within him. The surprise was too great for the strength of his senses. He staggered, and fell against the mast of the ship, crying out, My son, my son!

This expression, and the accident with which it was accompanied, called up the queen, who mingled her tears and embraces in the arms of her son and her husband; and they all three enjoyed the sweetest sensations of nature. These delightful feelings were kindled anew by the sight of the tender shoot, who soon after arrived. The young and charming Ha- roun, in complete armour at the age of eleven, and uniting grace with innocence, was led on board by the most considerable knights in the Mahometan army, and found himself in the arms of parents whom Simoustapha had so often mentioned. The joy of this happy fami- ly will admit of no description. The Indian king landed at Bassora; the caliph was freed from uneasiness respecting the fleet; and the hope of seeing his ancient friend shed a gleam of joy over his declining days. These impor- tant news reached Casser-il-Harais, and hap- piness was communicated from the heart of the princesses to that of their children; even the birds appeared to partake of it; every thing shared in the general joy.

The caliph's army was disbanded, and that which accompanied the Indian king remained at Bassora. He himself marched to Bagdad, conducted by Simoustapha, who was attended by four thousand knights; and the caliph came

out to meet them with the most magnificent retinue; and these affectionate friends were again united. Bagdad had assumed a new appearance, and the Indian monarch entered it under a long succession of triumphal arches. The caliph had displayed all his power to give a suitable reception to his friend and ally. The most splendid ceremonies were consecrated by the most solemn acts of religion, and were crowned by public rejoicings.

There yet remained to the king and queen of the Indies a very interesting journey. It was that to Casser-il-Harais, where the two princesses, Simoustapha's wives, and their charming family resided. The caliph immediately ordered preparations for this journey, which were, in no respect, inferior to those which Bagdad just beheld. The princesses had been informed of their intention; and the banners of the caliph and of the Indian king were even seen streaming in the air. Messengers had gone before the advanced guard. They at length arrived; and, in the transports of mutual affection, these two families felt the most agreeable emotions of nature: The queen of the Indies then recognised all the flowers of the first rose-bush, could never be satisfied with looking at them, and affectionately pressing them to her bosom. After a magnificent repast, they entered the enchanted garden, where a feast, as ravishing as it was unexpected, awaited them. By order of the three birds of paradise, all the rest were assembled, and formed a melodious concert; and if they alighted for a moment on the grass, they presented to the eye a plot of an animated flower. At this harmonious sound the antelopes and other animals appeared to frisk in measured time, and form a rural dance: The silver fishes left the sandy bottom of the basons in which they lay, and with their varied scales reflected the bright rays of the sun: The water appeared a liquid rainbow, whose different hues delighted the eye; and if our lovers wandered in those delightful groves, it was only to share their transports, by talking of them.

But it was now time for the Indian king to impart to his subjects the happiness of his successful voyage. Simoustapha and his two wives must go along with him; and, to compensate their loss, the caliph detained the young Haroun Ben-Alraschid, whom he married to an only daughter of one of the sons whom the Commander of the Faithful had lost, and who, from that time, became the presumptive successor to his crown.

Simoustapha, Ilsetilsone, and Setelpedour embarked with their family for India, and in tears took leave of the young Haroun. He attended his relations to the shore of the sea, and, after embracing them, Raise an army, said he to his father; I will ask one from the caliph, and with these united we will vanquish and bring back to ourselves all the ir— I will have the pleasure of seeing you — and will bring along with me my little Yalk— we will behold and embrace one another: — will caress my mother and my sisters, and we will all be happy. The fleet had already left the sea of Bassora, and was in full sail for the Indian shores, where they arrived, after a prosperous voyage, and completed the happiness of the people. Setelpedour found there a happiness and peace to which all the crowns of Ginnistan were not worthy to be compared; and Simoustapha received at length the reward of those virtues which the Persian philosopher had planted in his heart.

Scheherazade having finished the history of Simoustapha, stopped for a moment. Is this the whole history? said the sultan: it has interested me much, particularly on account of the birds. I am extremely sorry that they did not all three set out for India: They would have contributed, in a considerable degree, to preserve the peace of the family. Could I enjoy my wish, I would be vastly pleased to have one of these birds. You have (for I forget nothing,) told me of a fisherman who wished to throw nets of silk into the water; but I would willingly hunt these birds with nets of the seed of pearls.

This fancy might prove dangerous, Oh magnanimous sultan! replied Scheherazade: the birds of paradise are not taken in snares like these: you might catch those of Ginnistan, which would appear to you equally beautiful, but which, within, as well as without, are perfidious and false. As day is not yet near, I could relate to your highness a very tragical and short story, that would make you distrust any connection with these wonderful birds: It is that of Alibengiad, sultan of Herak. I will hear it with pleasure, replied the sultan. And Scheherazade thus began:—

The History of Alibengiad, Sultan of Herak, and of the false Birds of Paradise.

ALIBENGIAD, sultan of Herak, and one of the descendants of Ali, was at war with the caliph Moawias. He thought to lay a snare for the caliph, by drawing him into a narrow pass, betwixt some heights of which he had made himself master. Moawias made his army march slowly, and so as to induce the enemy to believe that he was under no suspicion of the stratagem they had employed against him. But Alibengiad was soon defeated, his army cut in pieces, and he himself taken prisoner, and shut up in a fort upon

a few leagues distant from Casser-

This monarch being a man of a bad heart, been a curse to his subjects during his and now wanted firmness of mind to his misfortunes. His time was spent ween transports of passion and of desponden-cy. His only society was an eunuch fifteen years of age, who had been shut up with him, and with whom he used often to hold the silliest and most childish conversation. He expressed his surprise that such a man as Moawias, who passed his time in praying, should in war be able to take such sudden steps for disconcerting his enemies, and should foresee their designs without seeming to have enquired after them. Our caliph, said the little eunuch, needs not to employ so many spies, or to take so much pains. When informed that enemies are coming against him, he mounts his camel, taking with him some small supply of provisions: his bird of paradise goes before him, and acquaints him with those circumstances where the enemy lies open to an attack, their stratagems, and all their manœuvres. What bird is that? said Alibengiad. Have you never heard, replied the eunuch, of the birds in the gardens of Casser-il-Harais, not far from this? They were first placed in that garden by Mahomet, nor do they ever leave it, except on some errand in the service of the prophet. There is much talk of them in the palace, because the women have seen them. Those birds are saints. They are perfectly acquainted with the Koran, and speak very distinctly. They are said to be capable of doing almost any thing. I have heard an hundred stories of them, so that I have often even dreamed of them; but unless in a dream, I never saw them. They have a most beautiful appearance when moving through the air: one would think it a parcel of green silk flying, so light and fine are their feathers. Our great caliph has certainly one who always serves and speaks to him, although neither seen nor heard by any person else; and he accordingly knows all that is done in the palace. We had a black among us, who said he had one of those birds, who helped him to recover whatever was lost; but his bird did not hinder him from drowning himself in the Ilfara.

The folly and extravagance of the sultan, which were great enough before, were raised to a still higher pitch by the account of these wonders, and others with which the eunuch was constantly entertaining him. If I had a bird, said he to himself, such as Moawias has, it might help me to escape from this confinement. I might by its aid recover my own dominions. I should raise an army, and come against the caliph; our power, consisting in advantages natural and miraculous, might thus be balanced, and we should see which of us two was to have the victory. Casser-il-Harais is not far from this. If I could make them hear me, I might persuade one of the winged inhabitants of that garden to come to my help. Come! come! come to me! cried the sultan, in the heat of his fancy. Come, celestial and powerful birds! The throne of Herak, and the noblest empire that I can conquer shall be your cage. Alibengiad was so full of this idea, that he forgot his evening and morning prayers, in which, although a heretic, he had hitherto been very exact. But the marvellous birds now occupied all his thoughts, and he addressed his vows to none but them. I saw one of them last night, said the eunuch to him one morning, and I thought in my dream that it spoke to me. Ah! happy thou, replied the sultan: I would give half my blood only to see them in a dream. When night came, this thought kept the sultan awake, which was not the way to have the dream that he wished. But at midnight he heard a sudden tapping at his window, which was on the outside about an hundred and twenty feet high. He looked and saw the window illuminated as if it had been day. He examined it carefully, and saw a beautiful bird perched on the grating without. At this sight Alibengiad was ravished with joy and surprise. He invited the bird to come in. No, said the wonderful animal; but with such distinct articulation, that it seemed to whisper in his ear, If, however, thou art curious to have me, we may make our terms. After uttering these few words, the splendid bird disappeared; and Alibengiad supposed himself on the point of becoming one of the happiest of men.

The eunuch had been asleep, and had seen or heard nothing of all this. Alibengiad acquainted him with his good fortune. Next night they kept both upon the watch, but had only the pleasure of passing a sleepless night. Several days passed in the same state of impatience and watchfulness. At last the bird appeared again at midnight. I was inclined to you, said he to the sultan, by my own private sentiments, as well as attracted by your prayers, which I heard in the garden of Casser-il-Harais. I have now obtained permission to speak with you. Are you willing that we make a mutual agreement? With all my heart, replied Alibengiad. Arise then, and let me in. The sultan arose. Stand in the middle of the room, said the bird, and repeat, word for word, after me, what I am going to say: Open, chamber; I order thee in the name of Mahomet—Bird, come in to me; I command thee in the name of the God of the earth. Alibengiad, quite transported, repeat-

ed those words, and the bird immediately perched on his shoulder. The blaze of light which surrounded him illuminated the chamber; the eunuch was terrified, and fell prostrate on the ground. What wouldst thou have of me, said the bird, and of the master to whom I belong? Deliver me from this confinement, replied the sultan; convey me back to Herak; re-establish me on my throne, and avenge me of Moawias. All this shall be done, but we must begin with getting out. Order the iron grate which opposes our passage to fall down, by the name of Mahomet. Alibengiad obeyed without hesitation. Order me, in the name of the great God of the earth, to make thee a chariot, which, before next night, may convey thee within sight of Herak. Alibengiad, full of joyful hope, gave this new order with pleasure, having already seen the grating of the window disappear. Keep the cap of the turban, said the bird, but give me the muslin sash. Of it will I make a chariot to convey thee and the eunuch hence. The sultan readily complied with this demand. You shall have your chariot instantly, said the bird. So saying, he took the sash by one end in his bill, and carried the whole piece out of the window. Almost instantly after, Alibengiad saw through the aperture a very convenient chariot, in which the bird was yoked by light ribbons of crimson, and silk, and gold. He advanced boldly to the window himself, stooped to pass through it, and seated himself in the chariot. Within a few minutes, said the bird, as he put his foot on the chariot, thou must repeat after me the confession of faith, which I shall dictate. Most readily, replied the sultan, who was very impatient to be gone. If thou failest but in one word, thou shalt plunge into the river Aggiala, there to perform thy last ablutions. But get into the chariot, and repeat distinctly what I shall bid thee, before thou sittest down. In the name of the great Kokopilesobe, the only God of the earth, I desire to set out for Herak. What sayest thou then, bird, said Alibengiad: *There is but one* God, and Mahomet is his prophet.

Hardly had he uttered these words, when the chariot dissolved, and became muslin again. The bird flew away, and the body of the man, having nothing to support it but the slight stuff, fell down upon the rocks at the foot of the tower, where it was washed by the river. Yet he escaped with life; for so much of the miraculous virtue did there still remain in the muslin of the turban. Alibengiad was, however, so stunned by the fall, that he now lost the small share of common sense which he had before possessed, and fell into a state of fatuity. The fishermen took him up, and carried him to Moawias. The caliph being informed of the adventure by the

had not as yet set his foot upon the ——— when it was dissolved, considered the unhappy accident which had befallen the sultan of Herak as a judgment inflicted by the c nation of Heaven and the will of Maho and gave corporal liberty to him who, by the decree of the Most High, had been deprived of freedom and energy of mind. The eunuch led him about through Bagdad as an object of curiosity, and shewed him to strangers in the khans, as the Sultan of the Bird. Alibengiad being now perfectly stupid, answered only by an unmeaning laugh to all questions that were put to him.

Have you finished, said the sultan to Scheherazade: your story is an important one, and the more so, because you have, in more than one place, addressed yourself to me. Do you think that I am wrong in the head, because I am fond of birds? Invincible sultan, replied she——Well, well! This is enough. But remember that I will suffer no one to ridicule any one of my fancies; and be more discreet in the choice of your stories. If I remember right, there is another in which mention is made of birds which were sent to the king of Egypt.—Your majesty, said Scheherazade, no doubt thinks of a history belonging to a very remote era, long before the Koran enlightened the world. I will relate it as soon as your highness shall order me. Speak then; I am all attention, said the sultan; but remember!— The amiable sultaness understood him, made a slight reverence, and thus proceeded:—

History of Sinkarib and his two Viziers.

At the time which I have just now mentioned to you, sire, Sinkarib reigned in Nineveh and Thor, over the empire of Assyria. This prince was called to the throne at a very early age, and had many natural virtues; but a taste for pleasure made him neglect his affairs, to that degree, that the minister who relieved him of them might promise himself an absolute authority over him. Fortunately for this young monarch, he had the wisdom to retain, in the station of his first minister, the same visier who, with equal splendour and wisdom, had governed Assyria during the reign of his father: Hicar was his name. This man was the best informed of his time in all the known sciences. His wisdom, firmness, the resources of his mind, and the high reputation he enjoyed, constituted the happiness of the people, and the safety of the empire. Hicar was possessed of immense wealth; and his palace resembled an entire city. The desire of having heirs, more than a misplaced vanity, had induced him to marry sixty wives

successively. He had built sixty Maksuras,* and allotted one to each of his wives, as her own peculiar habitation; but no fruit of these marriages had yet appeared; and unfortunately he was more afflicted with this circumstance than became a man of so great wisdom. Though Zefagnie, his first wife, had still maintained the empire she had acquired over his heart, yet she exhorted him to resignation in vain. A child, would she say to him, is not always a blessing from heaven. You know I had a sister, whom grief for a child brought in sorrow to the grave. Submit, my dear Hicar, to a decree which, under the appearance of loading you with affliction, is perhaps in reality saving you from many sorrows. Hicar paid great deference to his spouse: she was Sinkarib's aunt, and had never boasted of her birth. Her conduct had been most amiable and prudent, and gave her a claim both upon his affection and his esteem. Ashamed of the step he was about to take, he concealed from her his having sent for astrologers, to consult them respecting the means he should employ in order to have a son. The astrologers, flattered with the confidence of a person of his rank, returned an answer immediately, and advised him to offer a sacrifice to Bilelsanam, † from whom he must obtain the blessing he desired.

Hicar was a native of the country of Haram, and had brought from thence the knowledge of the true God: impelled, however, by an irresistible decree, he went to the high-priest of Bilelsanam, ordered a sacrifice, and consulted the oracle: but the oracle was silent, and the high-priest, seized with terror, persuaded the visier to withdraw. Scarcely was he without the temple, scarcely had he looked around on the works of the God of nature, when remorse troubled his conscience, and he saw the offence he had committed against the author of this astonishing work, in placing his confidence in a weak idol, and offering before it adoration and sacrifice. Impressed with these sentiments, he raised his eyes to heaven. Oh! sovereign Creator, exclaimed he, Bilelsanam is silent, because he was formed to be so, and grants me nothing, because he has nothing to bestow; but thou, who art possessed of almighty power, who hast hitherto with-held what I have so often asked, hear and answer this request, the last I shall ever dare to address to you—grant me a son! After this invocation, the visier, with downcast eyes, and his hands thrown across his breast, was endeavouring to recollect himself, when suddenly he heard an aerial voice. Hicar, said it, leave off importuning heaven: thou shalt not have a child; but thou mayest adopt Nadan, thy sister's son, and make him thy heir.

Hicar returned home; and, without mentioning to Zefagnie the sacrifices he had offered to the idol, communicated to her the command which he thought he had received from heaven. The virtuous spouse yielded a cheerful obedience to God and her husband; and from that moment they adopted Nadan as their son, and united their cares and affection upon him, who seemed destined to them from on high. Nature had lavished all her stores on Nadan: he appeared diligent and studious: he seemed to repay the kindness of Hicar and Zefagnie, and promised even to surpass their most sanguine hopes: he had a lively and penetrating genius; but all his talents and virtues were assumed; and such was his artifice, that whatever he affected to be appeared perfectly natural. With this dangerous defect of character he joined a deep reserve: he was always cautious, and never off his guard. I should wish to find our child guilty of one fault, would Zefagnie say, were it only to see in what manner he would extricate himself; for I really think him by far too perfect.

Nadan was at this time in his twenty-fifth year, adorned with much knowledge, and deeply skilled in the affairs of government and politics, in which his uncle took great pleasure to instruct him. Though secretly devoured by ambition, he never betrayed the smallest spark of it, and moderated all his passions so well, that it was never suspected any of them could gain an ascendant over him. Hicar, deceived by these appearances, and wishing to spend the remainder of his days in repose and peace, determined to ask the king's permission to retire, and the appointment of his nephew Nadan to succeed him. Sire, said he to him, it will shortly be forty-seven years since I have had the honour of devoting myself to the service of your illustrious father and your majesty. Old age is unavoidably accompanied with decay; and I have no longer that activity which is necessary for the proper discharge of the office I still hold. For several years past, having foreseen that the time would come when my strength would be unable to second the efforts of my zeal, I adopted one of my sister's sons. I gave him such an education as would enable him to serve you with propriety. Happily his natural talents have seconded all my views; and I flatter myself that I have formed a more able minister than myself. Sensible of the favours with which your majesty has honoured me, I shall ever be grateful for

* A small detached palace, inhabited by a single wife, apart from her rivals.
† *Bilelsanam*, the oracle of Bel, the chief god of the Assyrian

them; and while I beg your permission to retire, you may still depend, sire, upon my attachment for life. Yet I hope, with a grand visier such as Nadan, you will stand in no need of my counsel, and that the abilities of which he is possessed will fully supply the place of my experience. Sinkarib asked to see the person whom Hicar praised so much. No man was ever possessed of a more winning appearance than Nadan: He replied to such questions as the king thought proper to put to him with a seeming modesty, and, at the same time, with a soundness of judgment, which discovered a maturity of knowledge that delighted the monarch. You this day, said he to Hicar, complete the obligations I am already under to you, by the favour you have done me. I will crown your work, by calling Nadan to the office you wish to resign, and from which, with regret, I see you retire. But I still wish you to be the first prince in my dominions, and to retain all the honours of the high station you abandon. You shall always have free access to my person; and my ear shall be always open to the wisdom of your advice.

In the mean time the king ordered Hicar to be dressed in the finest robes, and a gold necklace to be given him, on which his name was engraved, and which was ornamented with diamonds: he also appointed a festival to be celebrated for eight days throughout all his dominions, in honour of his ancient visier, and of the instalment of his successor. The insignia of office were immediately delivered to Nadan; he received orders from the king for the management of business, and returned to the palace of Hicar. My dear Nadan, said his uncle, you will no longer have time to hear your mother's advices or mine; but forget not, I beseech you, those we have already given: It is by following them that you have obtained the favour I have now procured for you. But I must inform you, that in proportion to your elevation you are exposed to danger; and I request that you will still listen to a few advices, which till now would have been premature, but which at present are of the utmost importance.

You are about to be invested with great power: Employ it all for him who bestowed it on you: Remember that he is jealous of it.

Let respect prevent you from being familiar with your sovereign, and reserved with your inferiors. You have now no equal, and you can have no friend.

Be not the dupe of the court by which you will be surrounded. The tree that is loaded with fruit attracts the birds: they all flock to rejoice and wanton on its branches: but as soon as it is stripped it is forsaken, becomes the sport of the winds, and is covered with the dust.

Flattery will strew your way with flowers: Incense will smoke around you; the sandal, the aloes, and the amber will burn: Learn to put a just value on such homage.

The man who shall praise you to your face is not the most dangerous: But be afraid of him who can inspire you with pride without appearing to admire you.

Your situation will draw around you the followers of fortune: leave her her votaries; one day they will be forced to desert her.

Keep yourself detached from the crowd: look upon them, but follow them not.

After your labours, retire to solitude; you will there meet reflection, the best company for you.

You will find yourself in a state of affluence; suffer it not to become burdensome to you, otherwise it will destroy enjoyment.

Not to be able to live without superfluities is to be dead. Pleasure, of whatever sort, blunts and enfeebles the powers of sense.

Intemperance reduces man to a level with the brutes; it renders him first weak, and then base.

Be courteous to all, but familiar with none. Your presence ought ever to impose respect.

Put babbling talkers to silence: the sun has run his course, and still they are prating, but saying nothing; they are thieves of time.

Never talk in a high tone; it is a sure mark of ignorance.

Listen with patience: encourage the timid: be not frightened from your point by confident answers. If any man resist you to your face, recollect yourself leisurely, in order that you may judge with coolness, whether to be firm or obstinate.

Never expect good from the corrupt. A river may as soon flow back to its head, the water of the sea cease to be bitter, or a raven become white, as innate wickedness become productive of good. Be merciful. Man is often under subjection to circumstances, and to peculiarities of character.

When you deal out punishment upon the guilty, shew, even in your looks, a degree of tenderness mixed with gravity: remember that you are the organ of the law, not the executioner.

Be kind to the poor, but drive far from you him who comes to ask you alms in a pompous dress: You might sooner ruin the state than satisfy his avarice.

Put covetousness far from you: She always misunderstands her own interests. Avoid prodigality: She sows by handfuls, and reaps nothing but sorrow.

When the torrent is exhausted, the travel-

ler passes by, and despises it: even the earth that has drunk it up is little the better for it.

Be passionately concerned for nothing but ublic weal: you will then serve all the and yourself.

When you intend any enterprise, shut your lips: when you set out to carry it into execution, line your sandals with linen.

The secret which is blabbed burns the tongue. The rumour which precedes or marches along with a project disconcerts it.

Respect the life of men; they are your brethren.

Shew your modesty in your first setting out; u will afterwards shine with the greater illiancy.

Of all trees, the almond tree is the first covered with flowers, but the last to yield its fruit. Imitate the mulberry tree; it yields its fruit before the leaf appears. (There is a mulberry-tree of this kind in Arabia.)

Endeavour to foresee obstacles. A cock-boat at sea may ride over the first billow it encounters, but will soon be sunk by a succession of waves.

Hicar, after giving these sage advices to the young minister, which he presumed that he was to follow, presented him to Zefagnie: they both embraced him, and expressed the warmest wishes for his prosperity and honour. The gates of the palace were opened, and he received the usual compliments upon his elevation to the glorious post to which Sinkarib had raised him. Nadan was not of a character to be dazzled by those first flattering marks of the royal favour. His defects had escaped the discernment of his uncle; and he was too wise to display himself too early. On this occasion he received his new orders in such a manner as to prove himself not unworthy of them. He went immediately to the royal palace, to take his seat in the divan, amidst a court at once brilliant and numerous. In the eyes of Hicar he appeared fully worthy of the honours to which his interest had raised him. Sinkarib, sunk as he was in the softness of luxury, had need of a vigilant and enlightened minister; and such a one he found in Nadan. He soon came to prefer the young visier to him who had retired. Nadan willingly joined in his amusements, and shewed himself no enemy to the pleasures of the palace. The monarch and his visier soon became inseparable, and business was neglected. Murmurs and complaints began to arise. Hicar was disturbed in his retirement, and was obliged to express his alarm to his nephew. Nadan heard him respectfully, promised to correct every thing, but paid no regard to what he had promised. New disorders succeeded. The old visier became more anxious and more importunate. He went to communicate his uneasiness to the king himself, but found the monarch prepossessed against him. Nadan had palliated the evil in his sovereign's eye, and had begun to represent his uncle in an unfavourable point of view. Old age had, he said to the king, rendered Hicar peevish and timid. He can no longer enter into the detail of business, yet would still conduct it: although now too feeble and languid to hold the reins of authority, yet he daily regrets that they have been removed out of his hands. His strange humour distresses me; and if I were to follow his direction, it would be impossible for me to terminate any one affair to your majesty's advantage.

When Hicar presented himself to Sinkarib, he soon perceived the effect of the prejudices against him, that had been instilled into the royal bosom. The king received him coldly; and when the visier mentioned business, advised him to confine his cares to his own health. I know perfectly what you would say, added he: the complaints of those turbulent spirits are absolutely groundless. Your nephew Nadan has only obeyed my orders, and has perfectly done his duty. However, receive my acknowledgments for these new proofs of your zeal; and, above all things, have a care of your health, which begins to decline very fast. Hicar went away mortified, and in confusion. He threw himself weeping into the arms of his wife. Dear Zefagnie, said he, that Nadan, that son whom we looked upon as a gift from God, bestowed for our consolation, and for a blessing to Assyria, has robbed me of the confidence of the king. He will ruin all, and I shall be the cause. Let us not distress ourselves, Hicar, replied Zefagnie. I, no less than you, was seduced by specious appearances: I contributed to your deceiving yourself with respect to his character. But we must not say that divine goodness has been an accomplice in our folly. That voice which seemed to come down from on high was not the voice of Heaven. But you have been permitted to impose upon yourself, because you went to the temple of Bilelsanam, to ask that progeny which was denied you by the eternal decree. I have since meditated upon that unfortunate circumstance. If the Most High had intended you an heir, it was as easy for him to give you one from your own body, as to strike your ear with an unsubstantial sound. Imposture has been permitted to punish you for idolatry, which, in a man of your knowledge, was absolutely unpardonable, and hence have you been constrained to adopt Nadan. Heaven grant that he stop here! The mask of hypocrisy by which we have been so long deceived may conceal yet more odious and dangerous practices. These reflections of Zefagnie were wise and profound. But Hicar, whose heart still retained a tenderness for his nephew,

would not suffer himself to suppose that the young man could be so wicked as to entertain any such designs as those his wife hinted at. Nadan already felt the stings of remorse for his ingratitude, yet he continued to pursue the ruin of his benefactor, whose looks and remonstrances he dreaded, and whose reputation he envied. He contrived to draw up an anonymous libel against himself, but in such a shape, that it appeared to be the work of his uncle. He filled it with false and groundless imputations; yet the whole had a specious appearance, and the air of being dictated by zeal. Sinkarib received this work, and communicated it to Nadan. The artful minister in a moment removed the effect which might have been produced by his own imposture. He, however, failed not to admit that only Hicar could be the author; and at this thought he pretended to be moved even to tears, and besought the king to pardon the age and weakness of his uncle; not, however, without taking proper measures to remove from his councils a man who had given so many proofs of his fatuity, and who made himself the tool of intrigue. You have left him, added he, a numerous guard. That pomp of attendance gives him an appearance of weight in the state, which encourages malcontents to gather about him, and to disturb him and us with their vain complaints. They persuade him to exert all his credit, and resume his office; nor will they cease to disturb us till he have lost all favour with your majesty. I might indeed dare the people's censures, replied Sinkarib; for to them I owe no account of the reasons of my conduct; and I should enter into your views, if I had not very strong reasons to prevent me; but I am unwilling to mortify Zefagnie, to whom I owe respect as my father's sister; and were it only for her sake, I will not deprive her husband of his honours.

Nadan was too good a courtier not to approve the reasons which Sinkarib urged; but determining to pursue his purpose, he felt himself obliged to employ more dangerous measures. A treaty was at that time pending between the courts of Assyria and Persia, for the exchange of certain places on their common frontier. Every thing was concluded and agreed upon. Nadan had received the last expresses from the Assyrian plenipotentiaries. A courier was soon to arrive, to carry the news to the king. Hicar received a letter from Persia, which was supposed to come from a man of known attachment to him. It informed him that the Persian monarch did not honestly intend to fulfil the treaty; but that, as soon as the troops should have occupied the place which was to be given up by the Assyrians, he intended to send another body, through a secret passage, into the fortress given up to Sinkarib's people, and to assassinate them. The execution of this intended treachery seemed to be delayed till hostages should have been given on both sides. To this narrative, which had been contrived by Nadan himself, nothing was wanting that could serve to render it plausible. Hicar felt the utmost indignation at hearing of such atrocious perfidy.

Nadan at this time resided in the royal palace, from which he very rarely absented himself. He now received a pressing invitation from his uncle, to come and speak with him immediately. He hastened to wait upon him, with the appearance of the utmost eagerness and concern. What has happened, good uncle? said he. By the manner in which your last orders were delivered to me, I was alarmed, lest I might not arrive here soon enough to receive your latest sighs! But I am now easier, since I have the happiness of seeing you still in good health. Pray, what was the occasion of so urgent a message? It is a matter, replied Hicar, of the highest importance to you, to Sinkarib, and to all Assyria: —Look upon that letter. Nadan, willing to pique the old man still more by his behaviour than his words, read the letter with a cold, contemptuous air, and, when he had ended, spoke thus:—You should make yourself easy, my dear uncle, and not intermeddle in the business of the state: your correspondences serve for no other purpose than to disturb your peace. I can depend upon the wisdom of the measures which I have taken with his majesty, and upon the fidelity of our agents. Deny yourself to those restless, turbulent people who beset you. The king is alarmed for you, and will certainly thank you to be silent: affairs will go much better on thus. After holding this insulting language, he took his leave, and returned to the king's palace.

The virtuous Hicar, petrified at what he had heard, went to pour his complaints and tears into the bosom of Zefagnie. The princess endeavoured to calm his grief, and, by degrees, learned that his present affliction was owing to the imprudence and ingratitude of Nadan. The rash and giddy youth, she learned, refused to listen to wise and salutary counsel, and was hastening to expose Assyria to all the horrors of war, to the loss of many subjects, and to lasting slavery. Go to my nephew Sinkarib, said Zefagnie: carry him the letter which you have received from Persia. However blind he may be to the demerits of Nadan, his own interest cannot but open his eyes. You will not suffer all to perish, when it may be so easily prevented. I shall go, replied Hicar, notwithstanding the aversion which I feel to take such a step. He accordingly repaired to the royal palace, and

demanded a private audience of the king. I will hear what you have to say in the presence of Nadan, replied Sinkarib. He has already informed me of the subject of your uneasiness. You are entirely misinformed: happily I had not suffered myself to be alarmed by your advices. A messenger has this moment arrived from Persia, who brings me the happiest news. The passage of which you speak has no existence; and the pretended treachery of the king my brother is a base fabrication, for which your correspondent should be punished as he deserves, did not his death, the news of which has been received by the messenger, render that no longer possible. I should wish that all those shared the same fate who strive to give you uneasiness concerning the present administration; for in all Assyria there is none but yourself that does not highly approve of it. Return to your palace, and live there in peace. This is all I have to ask of you. Thus did the monarch, regardless of Hicar's age and services, dismiss him with contempt. He returned home to his virtuous wife, and to her gave an account of the reception he had met with.

The star of Nadan, said she, is fatal to you; it corrupts your benefactors and friends, and even perverts my best advices to your prejudice. It predominates over Assyria, which to me appears at present in the greatest danger. But if it be fated to perish under its present government, why should we make ourselves uneasy at what the rulers of the state take no measures to prevent? Let us be resigned, and leave others either to shut their eyes against the dangers which threaten the state, or to adopt such measures as may prevent them. Sinkarib orders you to seek repose; and, in my opinion, this command is the easiest of all to be obeyed, especially at your advanced age. You love the sciences; cultivate them, and forget that there are such beings as visiers and kings. Hicar prepared himself to follow the advice of Zefagnie; and, that he might occasion no more uneasiness to Sinkarib, or jealousy to Nadan, he shut his door against all such as might be suspected of speaking to him upon public business, and restricted his intercourse to the learned of different countries, with whom he had always maintained a correspondence. The cheerfulness and equality of his temper rendered his family happy. He lived in comfort and tranquillity, and was beginning even to forget his nephew, when Nadan, to whom the existence of this illustrious man was an insupportable burden, conceived the idea of freeing himself from it by a most criminal

Hicar had retired from the palace,

Sinkarib felt himself uneasy respecting the manner in which he had treated him, especially when he recollected the important services he had rendered the state. The recollection of the respectable old man struggled in his heart against the insinuations of Nadan; but a look from the minister easily triumphed over the natural disposition of his master, whom it was as easy to govern as it was to gain his confidence: nevertheless, the king of Nineveh was dissatisfied with himself: remorse pressed upon him for several days. At length, his situation becoming painful, he thus spoke to Nadan:—We sent away your uncle very ill pleased: How has he taken the reception I gave him? What is he doing now? With sufficient haughtiness, replied Nadan, and a great deal of ill humour; he hath shut himself up, and allows no person to come near him. But although he is inaccessible to the inhabitants of Nineveh, he hath not given up all intercourse with strangers. Couriers arrive every day from Persia and Egypt. And what can be their intentions? replied Sinkarib, with uneasiness. As he is again seized with a desire of conducting public affairs, said Nadan, I cannot conjecture what methods it may lead him to employ in order to gain his end: it is a rage in the old man, which to me appears altogether inconceivable; but it would be very easy for your majesty to clear up this subject. I will give you notice of the departure of one of his principal messengers: you will cause him to be stopped; and the nature of his dispatches will explain the import of the message. I approve of your project in part, said the king; but it would be better that the courier should appear to have been robbed, that we may not seem unreasonably suspicious. It is wisely considered in your majesty, replied the false Nadan: it is possible that the letters of a man of his age may contain nothing but idle dreams; and in that case, by having stopped them, you would only show yourself suspicious without cause.

Nadan well knew the nature of his uncle's correspondence. He knew that he had written to Persia, to one of the magi, his friend; to Egypt, to a certain priest of Osiris, upon points of science, respecting which he was anxious to get information; but a correspondence of a very different nature was to be imputed to him. What measures did the perfidious minister take? By means of his uncle's seal, which he had got into his possession, and of the ease with which he counterfeited his hand-writing, he wrote a letter in his name, to Akis, king of Persia, Sinkarib's greatest enemy. He invited this monarch to come and take possession of his kingdom, which, he said, was harassed by an effeminate tyrant,

now become the object of the hatred and contempt of his people. He advised him to appear at the head of a chosen body, and repair to the plain of Nerrim, where he himself would meet him with his guard, about the first of the month Niram. He informed Akis that one of the principal gates of the city would be delivered up to him, and that he should find the grandees and the whole nation ready to throw off the tyrant's yoke, and transfer the crown to him. This letter inferred that the king of Persia had received others, in which Hicar had explained to him the springs he had set in motion to bring about the rebellion. When Nadan had shaded his imposture with all the colouring of truth, he got a bag made, resembling that in which the messengers of Hicar usually shut up their master's letters, and which was fixed to their girdle. He was previously informed of the departure of one of them, and made a trusty man lie in wait for him without the gates of Nineveh; who, entering into conversation, prevailed upon him to refresh himself in the first tavern at which they should arrive; from which the messenger did not come till after the other had taken away the bag that he carried, and put that of Nadan in its place.

The minister then went to the king. Sire, said he, my uncle's courier set out this morning for Persia: Cause the robbers be suborned, and appointed to their station. As for myself, whatever be my uncle's dispositions towards me, yet the ancient obligations which I am under to him, and the ties of blood, render it impossible for me to take any steps in this business. You yourself must pursue for justice, if you find it your duty; but on this occasion it is impossible for me to serve you. Sinkarib approved of Nadan's delicacy, and sent five of his guards, in disguise, in pursuit of the courier, whom they soon overtook, and recognised by the bag which hung from his girdle. They attacked, plundered, and left him on the road, as robbers would have done, whose part they acted extremely well. No sooner had Sinkarib read the contents of the letter than he became quite furious. He ordered an immediate search to be made for the courier, who had retired into a cottage near the place where he had been attacked. The messengers immediately laid hold of him, and conducted him to the king. To whom do you belong, slave? said the monarch. To Hicar. Did he deliver this letter to you? Yes, sire. To whom was you to deliver the packets which you carried? To his friends in Persia. Oh, treason! exclaimed the king. The man whom my father and I have loaded with favours would betray me to my enemy, and totally ruin my kingdom. Let Hicar be sought for, and brought hither. The guard hastened to Hicar's palace; but at that time he was at a small solitude, to which he frequently retired, among the mountains at a little distance from the city.

Zefagnie, alarmed at so eager a pursuit, and having learned that her husband was accused of high treason, raised her hands to heaven, imploring its assistance; and while a party of the guard was dispatched to seize Hicar in his solitude, she ran to the palace of the king her nephew, and threw herself at his feet. Sinkarib raised her up. He can obtain no favour, madam, said the furious king to her. I am in possession of all the evidence of this shocking conspiracy of your husband against me and all Assyria. The blood which flows in your veins ought to render this criminal as odious in your eyes as he is ungrateful. Zefagnie then entered into the detail of the charges laid against Hicar: she saw the pretended proofs of them; but, at the same time, she was conscious of his innocence, and Nadan's guilt, who only could have counterfeited the handwriting and the seal which were before her. But the eyes of the king were too much fascinated to allow her to entertain the hope of being able to tear off the veil which covered them. Sire, said she; if you think it your duty to sacrifice my husband to your revenge and safety, I have only one favour to ask. Whether he is guilty or innocent, his blood to me is precious, and I wish to collect even its last drop. He had built a tomb, in which we were one day to be united: grant me your permission there to deposite his ashes; and while I deplore the loss of a man to whom your father united me, I will applaud your justice, provided his death is necessary to your safety, and that of the state: only give orders that the sacrifice be made in his own palace.

Sinkarib could not refuse the request of Zefagnie, and ordered the proper officers to repair immediately to Hicar's palace, and bring him the head of this respectable old man. Zefagnie, on her return home, dreading the immediate arrival of the executioners, endeavoured to overcome her grief, and to preserve, amidst a crowd of people, that recollection of mind of which she intended to deprive them. She prepared tables, covered with every dish which could awaken the sensual appetite; the most exquisite liquors were set upon the side-boards; pots were filled with perfumes; flowers of every sort embalmed the air; the palace was decorated with every ornament; and sixty of the most beautiful slaves were prepared for this service. It was amidst these magnificent preparations that Zefagnie proposed to receive the officers of Sinkarib; and as soon as the snare into which she wished them to fall was properly

laid, she repaired to the gates of the palace, in order to await their coming. They at length arrived. I know for what purpose you are come, said she: you are the ministers of the king my nephew's pleasure. But before you execute a decree so severe to me, I wish to express to him, as well as to you, the grateful sense I have of the small favour he has granted me, in not exposing my husband to a public and ignominious death. Enter my house. Those who are to bring the unhappy Hicar here are not yet arrived. My slaves have orders to wait upon you. My present situation does not permit me to do this myself.

The officers, after thanking Zefagnie, and accepting her invitation, entered the apartment. They seated themselves on sofas; an hundred beautiful hands displayed an eagerness to serve them; and in the pleasures of the table they soon forgot the rigorous orders with which they were entrusted. Meanwhile Zefagnie lost not a moment: she took aside the executioner. Yapousmek, said she, do you remember that when King Serkadoum, my brother, Sinkarib's father, intended to put you to death, I contrived to preserve you from his anger? Do you recollect that at that time you were indebted for your pardon to the very man whose life you are about to take? Yes, madam, and I shall never forget it. Very well, continued Zefagnie, this is the moment to discover your gratitude. Hicar is innocent; and you would not wish to imbrue your hands in the blood of a virtuous and beneficent man. I have taken from the subterraneous prison of my palace an old slave, a magician, stained with the greatest crimes, who has the air and figure of Hicar. Your superiors at this moment are incapable of observing you: the magician is already dressed as my husband must be. As soon as Hicar shall appear, you will receive him from the hands of those that bring him; you will load him with the chains you have brought; and there is a red handkerchief which you will put upon his eyes; you will then lead him into the hall, where I shall be to receive his last farewel: but you must remove indiscreet people, under the pretence of respecting the last interview of a husband and wife. A moment after this I will deliver to you my slave, dressed, in chains, and his eyes covered with a handkerchief of the very same pattern with that you shall have upon Hicar's. You will then give the signal for execution, and strike off the head of the magician, which you will carry to the palace of the king.—May God prosper your designs, replied Yapousmek. Willingly would I hazard my life in order to save his who is so dear to you.—Heaven will reward you, said Zefagnie, and, on our part, all the riches we possess shall be at your disposal; you shall want nothing.

Scarcely was this plot concerted betwixt them, when the arrival of Hicar enabled them to put it in execution, without the smallest difficulty. The magician slave was on his knees, and recognized as the visier himself by the guards who had brought him. The officer of Sinkarib who had the charge of giving him an account of the execution of his orders was informed: he approached, and that very instant the head of the slave was struck off: Yapousmek took it up, and carried it to the king. Sinkarib's officers tore themselves with great reluctance from the pleasures which the artful Zefagnie had afforded them, but they must of necessity return to their duty; and Hicar's spouse, having made the doors of her palace be shut, was left at liberty to devote herself to the cares to which it was now necessary for her to attend. She ordered the body of the magician to be carried away with the usual ceremonies, and carried, in its robes, to the tomb prepared for Hicar, attended by all her household in mourning. As soon as it was night, with the assistance of the jailor of the prison of her own palace, she conducted Hicar into the cell from which the old magician had been taken; she made it be put in the most commodious order; and this dismal habitation became, in the eyes of Zefagnie, a most delightful palace, since it had rescued innocence from the rage of envy.

During this bloody scene, the hypocritical Nadan, affecting a grief which he did not feel, had shut himself up in his apartment. Sinkarib found it necessary to draw him forth. Be comforted, Nadan, said he to him: we were disturbed by your uncle, and his humour rendered him very dangerous. His whole fortune will belong to you at his widow's death; and you will soon enjoy it, for she cannot long survive the loss she has sustained. Nadan left his apartment with the king; and they both hastened to drown in the stream of pleasure the remorse, uneasiness, and torment with which they were secretly distressed, and became still more negligent of their duty, and the welfare of Assyria.

Meanwhile the death of Hicar had occasioned the utmost grief in Nineveh, and soon spread a general mourning throughout every province of the empire. The neighbouring powers having received this intelligence, could not conceive what should have determined Sinkarib to extinguish the luminary of Asia, whose life was the firmest support of his power. His enemies triumphed, and sought only for a pretext to invade his kingdom.

Pharaoh, king of Egypt, thought this conjuncture too favourable not to take advantage

of it, and sent an envoy, with almost no retinue, to Nineveh, with the following letter to Sinkarib:—

"Pharaoh, sovereign of the sovereign of the rivers of the earth, who fills the basons of the sea with the immense volume of waters which he discharges by seven mouths, to Sinkarib, king of Assyria.

"Let the man who knows not how to govern resign the command.

"We wish to dignify the yoke of humanity, and to reign by our wisdom throughout all the earth. Descend from your throne! and come, with your grandees and people, to meet the chains which my armies, that will cover your sands, shall bring with them. Wait not in your palace till you meet destruction and death. You may, however, have it in your power to treat with me as with a brother; and these are the conditions:—

"I have profound questions to propose, and you must send me a man who shall be capable of resolving them. You must build me a palace between heaven and earth, whose foundation shall rest on nothing, and whose roof shall be fixed to nothing. They are only superior men whom I seek to honour. If you can fulfil these conditions, you shall receive, for four years, a tenth part of the revenues of Egypt. But if the man whom you send should be baffled, if he fails in the smallest article I exact, then you may expect a treatment as much more rigorous as I shall have cause to complain either of your disobedience or of your presumption."

Sinkarib, astonished at this letter, shewed it to Nadan. By what means, said he, shall I be able to avert the storm which threatens my kingdom? Summon all the astrologers, the learned men, and the sages of my empire; assemble with them all the architects, and let us learn from them, if, by any enchantment, it is possible to construct this imaginary palace which Pharaoh requires of me; and see if there be any one who flatters himself that he will be able to answer the subtle questions of the Egyptian king.

The calling together so extraordinary an assembly produced universal astonishment. Pharaoh's letter was circulated throughout Nineveh, and a copy of it even reached Zefagnie. As soon as it was night, she repaired, as usual, to her beloved Hicar, and communicated to him the contents of the letter, by which all the people were agitated. Hicar, after reading it with attention, enquired at his spouse what effect it had produced upon her. It appears to me, replied she, like a cloud filled with wind, which is easily scattered. Were my Hicar alive to the rest of the world, I should look upon these mysteries of the Egyptian king as idle fancies; and I have already conceived a plan of the castle which should be built for him: I would rather wish, however, that he should make war upon us with such letters, than hear of his armies being upon the frontiers of the country. While this worthy pair were happy in the enjoyment which they procured to one another, and conversing in tranquillity concerning the threatenings of the Egyptian king, all Nineveh was in motion to make up a council which should form an answer to them. If a man passed in the streets with a downcast head, a fixed eye, and a thoughtful air, the officers of Sinkarib pulled the muser by the sleeve:—Make haste, said they: you are certainly a learned man, and are waited for in the council. This was addressed to the people of every rank, and frequently to those who were little expecting it. At length the council was assembled. Those who were best qualified had staid away, to avoid being reduced to confess their inability. The king read the dispatches from Egypt, upon which they all exclaimed with one voice—"Only Hicar could fulfil what Pharaoh demands; to any other the attempt would be vain."—Alas! cried Sinkarib to himself, with a heavy sigh, where are you, Hicar? Bitter remorse convinces me that you are really innocent, notwithstanding the appearance of guilt for which you are condemned. Where shall I find another sage to lead me out of the labyrinth in which I am entangled? The unhappy prince dismissed the assembly, having obtained nothing from them He no longer sought Nadan, to encourage him by his advice, nor to engage him in dissipating pleasures. He went to the palace of his aunt Zefagnie, to open to her his uneasiness and distress, and to weep with her over the memory of a man who had been so dear to them both.

The worthy spouse of Hicar had an affection for her relation the king, who, although he had given himself up to the excesses of luxury, possessed good natural dispositions; for his court, corrupted as it was, could never turn his heart to tyranny. He threw himself at her feet, and shed abundance of tears. She raised him in her arms. Come, my nephew, said she, I share your uneasiness; yet although King Pharaoh threatens you, be not cast down. He who is in a condition to strike a blow does not waste time in empty threats. By calling you to a contest of knowledge and wisdom, he brings his own abilities into question. You are master of a powerful empire: you know your strength; display it, and advance towards your frontiers before they be attacked. Ah! madam, said Sinkarib, the king of Egypt's threats are not the sole subject of my uneasiness. I am de-

the children every where, just as they would have followed their mothers. The children went upon the backs of the birds, who took a pleasure to carry them. Commodious little seats were fixed upon them, on which their young riders could sit at their ease, and without the least danger of falling. At first the birds were only allowed to fly about in the gardens; long cords being bound to their feet, by which Hicar held them. The children soon became masters themselves, and could guide their birds without Hicar's help. The rocs attended to the voice of their companions with great facility, and arose or alighted at their pleasure. As they grew stronger they became still more docile, so that the chief thing which now remained to be attended to was, to teach the children what they were to say and do when they arrived in Egypt. They happened to be both of great capacity, and therefore little difficulty was found in this part of the stratagem. Zefagnie came, from time to time, to enjoy the success of her project, and to accustom the children and the rocs to obey her orders. Whenever Sinkarib visited her, she begged him to make himself easy as to his engagements with Pharaoh, but did not acquaint him with the means by which she hoped to accomplish her purposes. This prince, now awaked from that lethargy in which he had been sunk ever since his accession to the throne, began at last to think of reviving the strength of the declining monarchy. He found Nadan's assistance of great service to him. Nadan, when he saw that the monarch kept a strict eye upon him, displayed all those stores of knowledge with which Hicar had enriched his mind. The three months were now drawing to an end, yet no preparation had been made for the war, nor had any person been named to put himself at the head of the embassy. The minister therefore flattered himself that the moment for carrying his ambitious projects into execution was at hand. The frontiers were defenceless, and exposed to the inroads of the enemy. The inhabitants of Assyria were daily removing to Egypt, in order to escape the slavery with which they were threatened. When the time fixed by Sinkarib, in his letter to Pharaoh, was expired, Hicar, under the name of Abicam, asked permission to set out for Egypt. Arabians from the most distant parts of the desart were to compose his train. Nadan now learned that a Chaldean philosopher, protected by Zefagnie, had undertaken to satisfy the king of Egypt in every point. His surprise was the greater, when he understood that Zefagnie herself was to accompany this magician, for whose ability to accomplish what he undertook, she had even pledged herself to the monarch. He could form no idea of the nature of this extraordinary step, and was at pains to point out to her all the dangers to which she would be exposed, if it failed of success.

All was now ready for the embassy. The whole train repaired to Hicar's country seat. Sinkarib withdrew from the troublesome crowd, to hold a private interview with his ambassador. Make yourself easy, sire, said the prudent minister. I confidently promise you to secure the safety of your dominions, the return of your subjects who have retired to the Egyptian side of the frontiers, tribute from Pharaoh for four years, and compensation for the extraordinary expences now incurred. I leave you with Nadan; make use of him; he is skilled in business, and will be of service to you; but do not lose sight of him. I shall tell you, at my return, why I think him dangerous. Since you have turned your attention to business, you have been less connected with him in the pursuit of pleasure.—Sinkarib's envoy immediately advanced on his journey. Four elephants bore his whole party. He and his wife, with two eunuchs, rode in a tower upon the back of one of these. The two rocs, and their young guides, with each a slave to serve them, rode upon two others. On the fourth elephant were four women and two eunuchs. This little party was escorted by an hundred eunuchs on horseback, armed each with a sabre and a lance. The towers that contained the birds were covered with a filletting of silk; for it was necessary to conceal them from the inquisitive, that none might know the object of their destination. The eunuchs kept watch night and day around the mysterious cages, to keep the indiscreet at a distance, and to hinder any person from entering into conversation with the conductors, who were themselves persuaded that the elephants carried some rare presents to Pharaoh.

The whole caravan arrived at Masser,* without meeting any disaster. Hicar pitched his camp in a convenient situation, in the neighbourhood of the city, and sent to demand an audience of King Pharaoh, in quality of ambassador from King Sinkarib. The Egyptian monarch had been persuaded by the priests of Osiris, whose temple stands in the middle of the great lake Meroe, that the questions which they gave him to propose were such as it was impossible for human wisdom to

* Grand Cairo; so called, from having been built by Mesraim, the son of Cham.

selves. He was on his guard against the illusions of magic, and was certain of confounding the pretended sage who had been sent to him, however enlightened he might be. He sent notice to the ambassador, that he was ready to receive him, and prepared to dazzle and overawe him by the splendour of his court. Hicar, in a dress so extraordinary that he would have been unknown even at the court of Sinkarib, presented himself before the monarch. His firm gait and dignified carriage impressed the whole assembly with respect. He advanced to the foot of the throne, prostrated himself, and, having paid this first homage, spoke as follows: Sire, you have sent the king my master a challenge, which he gladly accepts, as it affects neither the lives nor repose of the two nations. You wish to contend only in knowledge and wisdom; and I come from him, to make you acquainted with his greatness, while I admire yours, and to raise your esteem of him higher than ever. If, by the favour of Heaven, I shall prove successful in the contest, (permit me, Oh sublime monarch! to remind you of its conditions,) we have your sacred word, that you will pay my master four years tribute of a tenth part of all the productions of Egypt. If I am unable to satisfy you, in terms of that agreement, I shall then pay for my audacity with the forfeiture of my life, and the king of Assyria, who sets no bounds to his respect for science, will hold his crown in subjection to you, and will pay into your treasury whatever yearly tribute you shall please to demand.—The Assyrian ambassador's modest and dignified air, the order, the precision, and the energy of his discourse astonished Pharaoh, and made him blame his own imprudence. Could a sovereign sunk in luxurious dissipation, abandoned to the impotent sway of passion, and who oppressed his subjects with the rudest yoke of tyranny, —could a prince of such a character keep men about him of the abilities of him who had here expressed himself with so much firmness and wisdom? Would such men face danger, in the service of a prince whose conduct was, every instant of his life, marked by error and weak imprudence? What better could have been said by old Hicar, if he had been still alive, and in the present situation of this envoy from the Assyrian monarch? Pharaoh was hindered by these reflections from making an immediate answer to the ambassador's discourse. He at last broke silence.

Envoy of Sinkarib, said Pharaoh, what is your name? Abicam, replied the ambassador, the humblest of my sovereign's slaves. I am one of those worms who have hitherto creeped undistinguished about the throne. At the court of my master, trust and honours are conferred on people more worthy than I am. Surely, replied Pharaoh, whose surprise was increased, if I have before me the meanest of the servants of the Assyrian king, his dominions must be peopled with divinities! But since you are so inferior, why was you made choice of, in preference to so many illustrious men, since Sinkarib pretends so much esteem for me? Sire, replied the ambassador, the bee, placed in the scale of existence betwixt birds and insects, is the least of all the winged animals. Yet observe its wonderful works! Its honey is admitted with distinction to the tables of the most illustrious sovereigns; and in the eye of Sinkarib the small and the great are of equal estimation: he judges them from the pinnacle of greatness to which the destinies have raised him. This answer delighted the Egyptian king, who, although dazzled with his own magnificence, yet beheld with enthusiasm the merit and knowledge which seemed to rise above all ordinary bounds. He dismissed Hicar, offering him for a habitation the most beautiful palace in Masser; but the husband of Zefagnie chose rather to return to his companion, where every thing necessary for him was sent by the orders of Pharaoh.

Scarcely had Hicar retired to his tent, when a minister from the king came to acquaint him, that in three days he must return to the palace, prepared to answer the questions that should be put to him. The visier, completely skilled in the art of courts, received the Egyptian minister in a manner of which this last had formed no idea, and sent him back, convinced that the man with whom he had just conversed was above the condition of mortals. The three days were elapsed, and Hicar repaired to the palace of the king. He was awaited at the gates, and conducted with the greatest ceremony into Pharaoh's presence, who was seated on his throne, clothed in a purple robe, embroidered with gold, and richly adorned with jewels; his splendid and magnificent court around him, consisting of all the grandees of the kingdom. The Assyrian minister having saluted him respectfully, waited, with downcast eyes, and his hands folded upon his breast, till some one should speak to him. Abicam, said the king to him, every thing in the universe is enigmatical, and every object of contemplation conceals an important truth. Cast your eyes on me, and around my throne, and tell me what I resemble in the midst of my court? Sire, replied Hicar, here I am no less struck than I would be if the Nile, which covers the divinities of my country, were to fall, and disclose to my view Rhelsanam, surrounded with all his powers. The king of

Egypt, pleased with this answer, ordered the ambassador to be clothed in one of the most beautiful robes in the palace, and deferred the remainder of the questions till next day at the same hour. The king received him then dressed in white, and his courtiers wore suits of different colours, which were by no means so splendid. What do you see here? asked Pharaoh. I see, sire, the fertile plains of Egypt uncultivated, dried up, without the smallest vegetation, waiting for those treasures which are soon to descend from the summits of the mountains of Ethiopia: This is the resemblance of the court with which you are surrounded. Your vast turban represents the reviving snows, on which the heavens appear to rest: Your eyes and your mouth are the beneficent sources which are to scatter far and wide the nourishing salts: Your hands, like the mouths of the Delta, will distribute your superfluous wealth; and every thing that breathes will be transported into a new being. Scarcely had he finished this reply, when an emotion of universal admiration appeared in the countenance of all. Pharaoh, after ordering a dress still more sumptuous than the former to be given to the ambassador of Sinkarib, appointed the following day for a third audience. Hicar, on his return, found the sovereign so dazzling with the number and brilliancy of his jewels, that he could not look steadfastly at him; his visiers also were covered with them. The effect of so much light forced the ambassador to cast down his eyes; and Pharaoh, availing himself of this confusion, said to him, Sage of Assyria, what sensation do you feel? I awoke late, replied the ambassador, and my eyes, having scarcely recovered from the darkness in which they were enveloped during my repose, are not yet familiar with the rays of the sun, whose perfect image I now behold in your majesty. But by putting my hand before my eyes, I am able to contemplate and distinguish, together with the ornaments of the zodiac, the seven planets which borrow their light from the star which illuminates the universe.

Pharoah was betrayed into an exclamation of applause. But it was yet too soon to confess himself overcome. Even when the ambassador should have given a full explanation of every question which might be proposed, the aërial palace would still remain to be built; and he would have it in his power to impose laws, instead of receiving them. In the mean time, in order to put the wisdom of Hicar to a new trial, he spoke to him thus: You have made me three answers success- which I confess myself satisfied; so well described the splen- me, to what would you compare your own king Sinkarib? Sire, replied Hicar, I never raised my thoughts so high. This attempt, totally new, surpasses all my efforts. It is almost impossible for me to fix at once on all his resemblances; for, under each of them, I could exhibit him in the most splendid point of view.—The friend of peace, he is like the wind of the south, which, moving without interruption, scarcely ruffles the surface of the ocean. If the wind of the north should dispute his claim to glory, then, conscious of his strength, he hurls forth the storm. Lightning flashes after lightning; the thunder bursts in awful peals; the waves of the sea shake the solid rocks, and disclose the foundations of the earth. The words of Hicar were terrible as the tempest they described: the king of Egypt and his court felt dismayed; and Sinkarib was elevated, in his mind, high as the domes of the palace of Masser. A profound silence testified at once the abilities of the orator, and the consternation of the audience. Though borne away by his enthusiasm, and notwithstanding the formidable greatness in which he had represented his sovereign, Hicar had given offence to none. The messenger of peace, it was his duty to make war be dreaded; and he was furnished with an unforeseen opportunity of inspiring the Egyptian court with respect for the forces of his master. The pride of Pharaoh was shocked at the idea of his having a rival upon earth; but the presence alone of the Assyrian ambassador shewed him this was possible. Men are not to be reckoned as we reckon animals, said he to himself: one camel is worth no more than another; but the man who is before me is worth an army! The discourse he has now held, would, in any other man, have been the highest pitch of audacity, but in him it is the sublimity of courage. After these reflections, he ordered the magnificence of the robes, with which he presented Abicam, to be still increased; and then thus addressed him: You will return to-morrow, Abicam; I have still one question to propose, to which you must give me a satisfying answer. The demands I have made upon Sinkarib shall not be in vain; nor shall the fervour of your zeal deceive me respecting the forces which he can bring against me. If you come off victorious in every point, I shall look upon your triumph as a favour from heaven, which I ought to respect. But, if I have the advantage in any article whatever, nothing shall prevent me from prosecuting my rights. I also will demand mine, replied Hicar; and he was about to take his leave of the king for the fourth time, when the arrival of a messenger from Assyria, with dispatches for the king of Egypt, was announced to the

pretended Abicam. Hicar demanded permission to bring forward the courier; he received the letter, and, after putting it upon his heart and his head, delivered it to the sovereign to whom it was addressed. Pharaoh opened it; and found it to contain these words:

"Sinkarib, king of Assyria, to Pharaoh, king of Egypt.

"Where reason and good faith preside, every difference may be accommodated.

"As my servant Abicam is with you, he will, no doubt, satisfy you in whatever you may desire of him; and I suppose you will be no less pleased with him than with me, who desire nothing but peace and your friendship, on which I depend as fully as if you had already promised them. I am very desirous, brother, to be on the same terms with all my neighbours; but I have some who are more ambitious than wise. All are not endowed with an enlightened understanding. I have laboured to render the forces of my empire so respectable, that I may be able to make them repent the least infringement of the treaties into which we have entered. But I stand in need of nine hundred kantars,* to complete the payment of sixty thousand chariots of war which I have equipped; and I beseech you to advance them: your delivering this sum into the hands of my ambassador, shall be considered as a mark of your confidence, which will entitle you still more to my esteem."

Pharaoh was led from surprise to admiration by the wisdom and firmness of Hicar's replies; and the letter of Sinkarib still increased his astonishment; as it was a proof, that this monarch was perfectly at ease respecting every thing that might be required of his ambassador; and that he considered himself before-hand as victorious in the proposed challenge. Besides, it suggested to his mind the very formidable power of Sinkarib, who had augmented his military force, by the addition of sixty thousand chariots of war. This was not the style in which Nadan had spoken to the deputies of Pharaoh; the Assyrian king seemed to have intended to construct only forty thousand chariots, and even this he did not believe that prince could have accomplished. But, instead of this, Sinkarib's letter made mention of sixty thousand; and he requested nine hundred kantars to supply this enormous expence, which he talked of as a trifle. In any other situation, Pharaoh would have considered this lofty style as a political stratagem; but the consideration alone of the minister by whom it was presented, obliged him to give credit to the letter. Abicam, said he, before I comply with Sinkarib's request, I must insist upon the construction of the palace I have demanded, and which you have engaged to build. Fulfil your obligation, and I shall be directed in my answer by its execution. Your majesty will be pleased to point out the place you have made choice of for its situation, replied Hicar. Although this little wonder must not rest upon the earth, yet it must have certain points of correspondence, which it is necessary to determine. You must communicate your plan to the architect who is in my train, and who has orders to conform himself to your ideas. You must likewise order materials to be collected on a spot of ground within the reach of labourers, who must put them into the hands of my workmen. I only want, said the king, a pavilion of one hundred square feet, with a dome of a proportioned elevation, surrounded with a terrace of twenty feet in circumference, defended by a railing three feet and a half higher. I wish a ladder to hang from it, which shall so nearly reach the ground as that one may conveniently put their foot upon it from the back of a camel. This pavilion, of which the outside must be adorned according to the taste of your engineer, must be an hundred and fifty feet from the ground, and fronting the quarter where you have pitched your camp. In four days you shall have as many materials as would build four such edifices, and workmen ready to deliver them into the hands of yours; but consider well my stipulations. I should have the honour of recalling them to you, sire, replied Hicar, if what is committed to writing could possibly be forgotten. In four days your majesty shall be a witness of the complete execution of your wishes.

The precision and coolness of Hicar's answers completely confounded Pharaoh: he was now convinced that he had to do with a powerful magician. As soon as the Assyrian ambassador was withdrawn, he sent for the college of the priests of Osiris and Anubis, in order to consult them; and they came at his command. He explained to them the embarrassment into which he thought to have thrown Sinkarib, and that into which he himself had been thrown since his propositions had been accepted. This king, said he to them, has sent me a learned astrologer, who guesses all my thoughts. Far from being obscure, as these people commonly are, he enlightens my own ideas, and presents them to me more accurately than they had occurred to myself. You who are adepts in all the sciences, can you tell me who this man is?

* A gold coin, equivalent to three hundred livres French.

of what kind is his knowledge? And on what resources does he depend for building, before my own eyes, a pavilion in the air, the dimensions of which he has just now required, with the same confidence that one would require those of the most simple palace which was to be constructed on the ground?

Sire, replied the eldest of the priests, ever since Abicam has been at your court, we have endeavoured, by every means we could devise, to discover the nature of his constellation. We have presented the quadrant to all the stars in the zodiac, yet without being able to discover that by whose influence he is guided; we suspect that its place is in a firmament removed above that to which our observations and calculations are confined. He comes from among the potent magicians of Chaldea, and may possibly be one of them himself. But, however consummately skilled in his art, it would be impossible for him to realize any thing by natural means, and equally so to amuse your majesty with illusory appearances, if only three of us oppose the employment and the display of his resources. We shall repair to the place, on the day on which he is to build; and his workmen, if he has any, will hardly be able to bear the piercing fire of our looks, or the power of our incantations. The king, upon hearing this discourse, recovered his confidence, and ordered every thing to be made ready for the construction of the pavilion. Four thousand Ethiopians, six hundred chariots, an hundred elephants, and the ablest workmen that Egypt could afford, were immediately employed in collecting the necessary materials. Hicar and Zefagnie saw these preparations without uneasiness. The means they were to employ were so simple that there could be no doubt of their success. The time prescribed soon elapsed. A herald gave Hicar notice that the king of Egypt was expecting him. He obeyed the summons. Well, sage Abicam, said Pharaoh, what you wished is done. All the materials are ready, and the place pointed out. Are Sinkarib's workmen prepared to begin? They have only awaited a signal from your majesty, replied Hicar; and if you will repair to the spot within an hour, your wishes shall be satisfied. I return to my camp to urge on the progress of the work. This was new matter of wonder to the Egyptian monarch. Abicam seemed to have no distrust in the efficacy of his resources. The king ordered an hundred chariots to be immediately prepared, in order to afford his court an opportunity of enjoying so singular a spectacle. The college of priests joined the procession, which was farther augmented by an immense crowd of people from Masser. Hicar and Zefagnie, with all their train, waited to receive Pharaoh. Hicar stood at the head of his company, and appeared no less formidable under the banners of Mars, than under the shield of Minerva.

The four elephants, bearing their towers decorated with flags, were placed in the van: The rocs, with their conductors, waited each in a separate tower, in expectation of the signals which they were to obey. Hicar, as soon as he could distinguish Pharaoh's chariot, made Zefagnie ascend the tower which she was to occupy, ordered the music to play, and set off at full gallop himself to meet the sovereign. The king of Egypt had no suspicion that the cavalier, whom he saw approach with such speed, and so martial an air, was the Assyrian ambassador. The other, alighting from his horse, was at last distinguished by the prince, and paid his respects. What! Is it you, Abicam! said he. How have you been able to disburden yourself so quickly of the load of years, and thus to display youth and vigour, not inferior to the wisdom of which you have given such conspicuous proofs?—Sire, replied Hicar, your majesty flatters too highly the trifling advantages which you are pleased to distinguish in Abicam. They are the effects of that generous emulation with which the great king my master inspires his ministers. But let us no longer defer the fulfilling of the engagements which we have contracted with your majesty. My workmen are ready, and impatient to convince you of their zeal and dexterity, in gratifying your royal wishes.—They wait your orders. Let them begin, said Pharaoh. Hicar went instantly up to the elephants, and waved his hand. At this signal the filletting which covered the two towers disappeared. A woman was seen ascending in the air; she was dressed in the Assyrian fashion, in a purple robe, bespangled with golden stars; a veil of gauze, falling from the top of a bonnet richly garnished with diamonds, floated before her on the wind, while the blaze of the diamonds seemed to vie with the sun's rays; the piercing lustre of her eyes impressed submissive respect on all about her; her features bore an expression of spirit and dignity, yet at the same time retained all the graceful sweetness of feminine beauty; she struck the air thrice, with a rod which she held in her hand, and in a firm and distinct voice uttered these words:

"Humble slaves of powerful King Sinkarib, obey the orders of the great Pharaoh!" At the instant a great noise was heard. The rocs, arising from their towers, raised aloft to the clouds two of the loveliest objects that could possibly be seen. These were their young conductors. They appeared brighter and less perfidious than the son of Venus;

notwithstanding the velocity with which the birds ascended, they seemed to sport playfully on their backs, while they mounted towards heaven, of which they had the appearance of being natives. Garlands of flowers, the fresh lustre of which scarcely equalled the beauty of their complexion, were the only bands that confined their beautiful hair: but its tresses floated in the air, and, as they were raised and spread out, seemed to bear them like wings. Their robes were of coloured gauze, and floated around them with a dancing motion, in a luminous circle, like the scarf of Iris. In his hand each waved a golden trowel; on the countenance of each sat an ingenuous smile, expressive of the fearless cheerfulness with which they moved through the element in which they appeared. Surprise for a while held Pharaoh and all his company mute. Soon, however, a general cry of admiration burst from them as well as from Hicar's attendants, who were as little in the secret as they. The officers of the king of Egypt's guard said to those of Hicar's; What prodigy is this we see?—We know not, replied the Assyrians. Pharaoh was transported at the sight. The priests were in the highest degree astonished and confounded. At last the monarch, recovering the use of his senses, asked what they thought of so wonderful an exhibition. Sire, said they, it is an effort of magic, above all human skill, and absolutely surpasses our comprehension. The king then addressed Hicar. Abicam! said he, what name belongs to the enchantress, or rather goddess, whom we behold? Where are the genies whom she commands? Most powerful monarch! replied Hicar, neither goddess, nor enchantress, nor genie is there; she whom you see is a woman; two boys are with her; they are all subjects to the great King Sinkarib.—Shall we see them return? —They are to build your pavilion, and the woman whom you see is the architect: look up; your workmen are descending from the clouds. When Hicar saw that the birds were near enough to hear him; Slaves of Sinkarib! cried he, do your duty. That instant the woman appeared again. With a stroke of her rod, she made the boys approach to her. Workmen, said she, your foundations are laid; go and ask the materials necessary, that you may begin your work: these are the dimensions. As she spoke thus, she threw out a bunch of ribbons; the boys seized it, and directed their flight to the place where Pharaoh's people were waiting for them, with the materials which they had brought together. Pharaoh, with his priests and astrologers, then went up to the workmen. The rocs, for some time, flew backwards and forwards. They then descended so low, that their young conductors could make themselves heard. Subjects of Pharaoh, said they, give us stones, lime, and sand, that we may build the palace which your master requires. The king of Egypt's slaves and workmen blessed themselves, but were too much confounded to answer the demand of the youths. Great king, cried the lady, from the height of the tower, those whom your majesty employs are worthless Ethiopians. Exert your authority, and rouse their souls, which are now debased by slavery: order them to receive the bastinado on the soles of their feet. Pharaoh stood motionless and silent. Zefagnie then spoke to her workmen: Subjects of King Sinkarib, your master wishes to give the fullest satisfaction to King Pharaoh: If you cannot touch the ground, yet descend as near to it as possible; approach those who can give you no help: At the same time she made the signal with her rod, which they had been used to obey; she directed them, and they took a wheeling flight to come nearer the ground. The Ethiopians fell prostrate on the earth, and such of them as remained standing, through pure stupidity, were beaten down by the feet of the rocs.

The priests of Osiris placed themselves in a circle round the chief priest, and stood firm on their feet. Their purpose was to dispel, by their looks, the enchantment which they fancied they saw before them. To oppose rod to rod, the chief priest should at least have remained cool and steady. But, at sight of the boys descending, he was transported, and his rod of power dropped from his hand. His whole company were petrified, when they saw the motion of the rod in Zefagnie's hand direct the storm to where they stood. At the rapidity and noise with which the rocs approached them, they threw themselves one upon another, and entangled themselves in each other's clothes, in seeking to escape such imminent danger. The whole college of sages soon appeared one inanimate heap. The plain, so lately covered with an innumerable crowd of people, seemed now a desart. Only the firm and haughty soul of Pharoah stood the shock undismayed. He addressed Hicar, who had continued by his side. Abicam, said he, I have been dazzled by vain imaginations, and puffed up by appearances. With my magi about me, I trusted too much to their power. I presumed that, since the death of Hicar the Chaldean, no man in Assyria was able to contend with me. You have evinced the contrary; and you force me to grant you my esteem, of which I have hitherto given you but slight marks. Being master of an industrious nation, I

myself more powerful than Sinkarib. He sends only a woman to oppose me, and my people are reduced to automata. I desire the friendship and alliance of your master. Mediate you between us. Come to-morrow to my palace, and the conditions of our agreement shall be finally settled.—It may be supposed, that the king of Egypt, although he thus acknowledged his defeat, felt an inward mortification upon the occasion. But he was a prudent man, and resolved to hide, by his generosity, the true motives of his conduct, for he feared the danger to which Sinkarib's resentment might expose him. The rocs and their conductors disappeared, as soon as the lady, by whose orders those wonders were directed, had observed their effect. She then entered her tower again, and it was covered anew with the mysterious veil. The crowd arose to animate the plain. Pharaoh, with his court, returned to the palace. Hicar alighted from his horse, and directed his company to put off their armour, and retire into their tents. The rocs and their guides, having only retired to a neighbouring forest, now returned to their towers. Hicar and Zefagnie being both disarmed, congratulated each other on the happy success of their stratagem, and determined on their subsequent conduct. I will not give up, said Hicar, any one of the conditions which have been signed, and to-morrow all shall be finally settled. The king of Egypt's imagination is much struck; his people are equally astonished. I shall avail myself of these dispositions, and make the best terms I can for Sinkarib. The treasury which Nadan has exhausted must be filled; the forces of the kingdom must again be put upon a proper footing, and the frontiers in a state of defence. If Pharaoh comes to know that he has been the dupe of artifice, we shall be unable to resist his rage. As soon, therefore, as we return to my country-house, where I mean to stop before going to Nineveh, I will send the rocs to the desart by a trusty huntsman. The boys he shall separate from them by night, and bring back to me. Sinkarib would not be able to repress his curiosity to behold those wonders which had astonished Egypt; but it is necessary that the idea of the marvellous part of this affair should remain impressed upon the minds of the sovereign and his subjects; it will give them confidence in their own strength, and will hinder them from throwing themselves into the chains of their enemies, by those very means by which they seek to avoid them. Not (continued the sage Hicar) that I would deceive the king of Egypt unnecessarily; but he shall not know from me those truths, of which it is better he should remain ignorant. I owe to my own character, and to that of ambassador, which I sustain, to acquaint him in due time who Abicam was. I shall employ no other contrivance for this purpose, than that to which I have already had recourse,—the sending of a letter from Sinkarib by a pretended courier, which I brought ready sealed from Nineveh, to make use of upon occasion. After agreeing upon these matters, the worthy pair made themselves easy, and waited without anxiety for the events of the ensuing day.

In the city of Masser, and in the royal palace, all was prepared to give the Assyrian ambassador the most magnificent reception. He was no longer treated as the envoy of a prince in vassalage to Pharaoh. A deputation of the nobles of the court came to meet him at the gates of the city; and when he approached the throne, the monarch, after receiving his homage, descended and embraced him. Dear Abicam, said he, rare and precious man, your appearance, your words, and your actions have taught me to know King Sinkarib. I command millions of slaves; but he reigns over men. Well might Assyria boast, although it had produced no other great characters but Hicar and you! You were, no doubt, a disciple of that sage. You must have known him familiarly? Sire, replied Abicam, your majesty shall be informed in due time concerning my connexions with a man for whom you seem to have entertained so much esteem.—If I have acted disrespectfully to Sinkarib, [illegible] Pharaoh, the murder of that great [illegible] was what excited me to do so. Since that event I have regarded the king of Assyria as a tyrant, from whom it was my duty to deliver the earth. And if Hicar were still alive, said Abicam, he would certainly endeavour to revenge his prince, for the calumnies which have been circulated against the monarch, upon his account. Forgive me, sire, if I cannot, in this instance, agree in your majesty's sentiments. No person was ever more devoted than I to the reputation and interests of that visier. I must continue so till my death; but I know, and you will one day know, that he was not always blameless. Sixteen years before his misfortunes, sire, he himself foolishly whetted the sword which was to give him the fatal stroke, and delivered it to Sinkarib, by whose hands it was employed. At present, I say no more. I appear here as the messenger of my master's intentions to you, sire; it becomes me not to pretend to his confidence, and betray it. But to return to Hicar; I cannot avoid blaming him; he aspired too early to repose and inactivity; man is born to toil, and it is vain for him to hope

for tranquillity in the course of this life. When public affairs are in the hands of a wise man, he ought not to yield up his trust to one who is rash and foolish. I begin to be persuaded that Hicar was wrong, said Pharaoh, since wisdom, speaking by your mouth, points out his errors. For I think you too much his superior to believe you would ascribe to him faults for which he is not really blameable. You shall soon be convinced, sire, replied the Assyrian, that I am in no respect superior to Hicar. I am so unhappy as to find reason to blame myself for as many faults as I have discerned in him. But, said Pharaoh, before we proceed to talk of the terms, which I consider as already settled, will you tell me of what nature is the object which appeared in the form of a woman, and whom you represented as Sinkarib's architect? I shall tell you, sire, but your prime minister must not know it. She is sister to the deceased king, and aunt to him who now reigns in Assyria. She voluntarily offered to fulfil your wishes, on condition that her name and character should be concealed. I can give her no higher proof of my admiration, said the king, than by acquiescing in her desire; yet it is with difficulty that I refrain from rendering due honours to her birth, her merit, and especially to the extraordinary power with which she is invested. Indeed, sire, she is on many accounts worthy of every distinction; but it is not in her power that her greatest superiority consists; in this respect all the other women in Assyria are her equals. Let us sign our treaty, Abicam, said Pharaoh, and conclude. I aspire to the friendship of Sinkarib; I should wish to see him in Nineveh, that I might admire his glory. Orders are given to pay you a tenth part of four years revenue of my dominions. To this I add the nine hundred kantars which your sovereign asked to be expended on the construction of chariots of war. Tell him that I am ready to join him against his enemies. I shall immediately dismiss his fugitive subjects who have entered Egypt. You will deliver him this letter from me.

"Pharaoh, king of Egypt, to Sinkarib, king of Assyria.

"Glory to the powers from whom proceed the favours which are shed upon the earth! Glory to him who is crowned with them!

"I wished, brother, to contend with you in wisdom, and myself imposed the terms; but I have failed in the struggle, and pay the forfeit most willingly, in consideration of the excellent things I have heard and seen. You demand of me nine hundred kantars, to defray your extraordinary expences; and I am extremely happy in having it in my power to oblige you. The only requital I ask for this is, that you will exchange with me an offensive and defensive treaty of alliance, which, sealed with my great seal, will be delivered to you by your enlightened ambassador."

Abicam, loaded with presents and honours, and Zefagnie, enriched with a diamond star, resumed the road to Nineveh, carrying with them the terms of the Egyptian king. Two grandees of his court, at the head of a detachment of cavalry, escorted them to the frontiers of Assyria. Hicar was somewhat uneasy at this honour: he did not wish to see so many eyes fixed upon the cages which contained the birds. In strict policy he should have put them to death, and buried them in his tent; but he was incapable of doing harm to animals which had rendered him such essential service. He contented himself, therefore, with placing around them a constant and watchful guard; and whether he was obliged to stop during the day, or to pitch his camp, in order to rest during the night, he did this in such a manner as that it was impossible to discover his innocent stratagem. In the mean time he had dispatched a warrior to Sinkarib, with a letter, in the name of Abicam, which informed him of his success at large, and acquainted him with the return of his subjects under his government, and the arrival of the nine hundred kantars, in addition to the ransoms which he brought. Nadan read this letter, and was confounded at it. Who is this Abicam, said he, who is patronised by Zefagnie, and who, in so short a time, has performed so great wonders? Sinkarib, even when his glory was at the highest pitch, would have thought himself very happy in being received upon equal terms with the king of Egypt; and yet this last has become his tributary, at the very time when he had only to show himself in order to subdue him! Nadan was astonished at all this; and as he beheld in this stranger a man too dangerous for him, he was already contriving in what manner he might get rid of him, while, on the other hand, Sinkarib was returning thanks to Heaven for having preserved his old visier, to extricate him from the difficulties into which he had fallen by his own negligence. Public report loudly proclaimed the miracles which had been performed at Masser. Is the man whom you have employed a magician, said Nadan to Sinkarib? No, replied the king, but he is a most wonderful man. While this event engaged the attention of the court and the city, Zefagnie had returned to her palace, and the pretended Abicam had intimated to the king that he would repose himself for two days in his solitude, before he came to give an account of

his embassy. Sinkarib flew to the palace of his aunt, and learned the happy success of an invention of which they had not communicated to him even the idea. He congratulated himself on his good fortune; but, exactly as the sage Hicar had foreseen, he wished to see these birds and children, by whose means the pride of Pharaoh had been humbled. That is impossible, said Zefagnie: Hicar, in engaging them for your service, promised them their liberty, and they are already in the enjoyment of it. Destroy not the illusion by which Pharaoh is deceived; and, that you may succeed better in this, allow it to remain unexplained in the minds of your people. I am extremely happy in having seen you before my husband had made his appearance again at the palace: as soon as he resumes his offices, he cannot be announced there under any other name than his own; and you must not permit the ungrateful Nadan to remain, either as his colleague or inferior. This wretch was the author of all those dark intrigues which dishonoured my husband in your esteem: so long as it was necessary, you have supported him near you; but as God has at length restored your ancient visier, you ought not to spare this dangerous minister, who conspired his ruin, and would soon complete your own: his head ought to fall upon the scaffold; but I request the favour of your leaving it to the disposal of Hicar: the unworthy Nadan is his nephew, and must be punished by that hand, the beneficence of which he has forgotten. Sinkarib yielded to the wishes of Zefagnie, and returned to his palace, where Nadan expected him with uneasiness. The king himself was not altogether free from it; and as soon as he perceived Nadan, he addressed the chief of Hicar's guard, who had been a servant in the innermost apartments. Cause the criminal to be bound, said he, pointing to the visier, and let him be immediately conducted to the palace of the grand visier Hicar, his uncle: deliver him up to the orders of Zefagnie; and resume yourself, at the head of your band, the same offices in her palace with which you was formerly entrusted. Nadan was instantly arrested, and shut up in the very prison where his uncle had been concealed, in order to screen himself from his fury.

After this, Sinkarib assembled his council, and communicated to them his good fortune in having found his former visier Hicar: he recounted the services he had rendered him in Egypt, and predicted the tranquillity of [illegible] under the administration of so en[illegible]d a minister, whom he had again re[illegible] to his office. Hicar entered the city amidst the acclamations of the people, who conducted him in triumph to the foot of the throne, where the artful [illegible]rti[illegible] his most distinguished reception. The minister then delivered the letter which he carried to Sinkarib, and persuaded the monarch to sign the treaty of alliance, and to return it with a favourable answer to Pharaoh. Hicar had no difficulty in prevailing on him to do this; and a messenger was instantly sent into Egypt with the dispatches, which the king accompanied with the following letter:

"To the powerful King Pharaoh, sovereign lord of the fertile Egypt.

"Sire! Hicar hath been recalled to life, that, under the name of Abicam, he might admire the knowledge and virtues which are the ornament of your august person. If he did not make himself known to your majesty, you must ascribe this reserve only to the measures which obliged him to support the character under which he appeared at your court. Your majesty will now be able to comprehend the language that Abicam used to the disparagement of Hicar."

When the visier had openly, and to the satisfaction of all, resumed the reins of government, he returned to his palace, where Nadan was confined in chains. He resolved, though with regret, to speak to this criminal: he could not, and indeed ought not, on any account, to grant him his pardon; yet he could not resolve on his death. He made the cave, which was lighted by a lamp, be opened, and there beheld his perfidious nephew stretched upon the straw. Well, Nadan, said he to him, do you recollect what you have been, what you have done, and what you now are? Can you think upon yourself? Not without blushing, replied Nadan. The tyger, continued Hicar, stained with blood and slaughter, passing near a fountain, saw its own image, which filled it with horror. While you lived in your guilt, you did not listen to remorse; to-day you feel its bitterness! Alas! I do feel and know it. No, you do not feel it: did it equal your crimes, it would devour you. Pardon me, my uncle: consider that the same blood flows in the veins of us both. Once, replied Hicar, when the Ganges overflowed its banks, it deposited some of its waters in a hollow betwixt two mountains: they became corrupted, and spread infection all around, till they were cursed by the inhabitants of the neighbouring places. How, said they, dares any one curse the waters of the salutary river, without which man would soon perish for thirst! Pestilential waters! replied a genius: the Ganges does not acknowledge those waters from which nothing but deadly exhalations arise! You, Nadan, therefore, call me no more your uncle, nor yourself my

Well, Hicar, you are generous and me like a man. It would not be

to recognise humanity in you, but to avenge it of your enormities. Once an wolf was taken among the lambs which a priest of Osiris was tending. Spare me, said it to the keeper of the flock: behold my mouth and my paws: it is clear that I am innocent. The crime is in thy heart, replied the keeper. But although you should suppose so, replied the wolf, you are a minister of peace; you never use the knife but in sacrifice, and I am too vile to be offered up; my blood would stain your robe and your hands. It is only the blood of the just that stains, said the priest, as he plunged the knife in its throat: Die, wretch! I sacrifice thee to the tranquillity of the flocks which are in the world. You intend then to behave to me a-a judge, said Nadan. Wretch, when thou speakest of justice, thou makest me tremble. Is it possible for me to do justice to thee? Recal to mind my kindness, and thy treachery, my affection, and thy cruelty! The law, conscious of its weakness, has denounced no punishment against ingratitude: Heaven has reserved this for itself. Well, said Nadan, banish me into the most dreadful desart. Even there you would be pursued by the furies, nor will they abandon you even after death. This is the punishment which you deserve; and I am not so cruel as to deliver you up to it: all that I wish is, that remorse may sharpen against you its keenest arrows; that thy guilty heart may be pierced with them; and that you may become at least sensible to grief! Delivered at length to repentance, you would repair (at least in part) the atrocity of your conduct by your tears. Alas! you behold me shed them. Yes, traitor, thou dost weep, but it is to see my life rescued from thy stroke, and to behold thyself in chains, and unable to avenge thyself. We must inflict such punishments as shall chastise, not thy crimes alone, but thy pride also.

When he had said this, Hicar departed, bewailing a nephew whom he had no hopes of bringing to repentance. Some days after, he went again to see him; but he found him dead in his prison. In this manner was the world delivered from the fatal existence of an ungrateful man. He had hanged himself by his hair, on a nail which was fixed in the walls of his dungeon. Hicar and Zefagnie consoled themselves; and in the attachment of Sinkarib they found a full recompence for all the grief into which Nadan had plunged them. The monarch, instructed by the dangers to which he had been exposed under a perfidious and wicked minister, now devoted himself wholly to business, and gained the affection of his people, and the admiration of the neighbouring powers.

Schahriar appeared to be delighted with the history of Sinkarib and his two visiers, which was thus concluded: he was pleased with the punishment of the ungrateful Nadan, and the manner in which Hicar had supported the character of Abicam at the court of Pharaoh. The flight of the rocs, and the address of the children, had also contributed to his amusement.

Dinarzade had taken a peculiar interest in Zefagnie. You have described, sister, said she to Scheherazade, a woman for whom I have conceived such an esteem, that I have never thought of asking her age; and even had you told me that she was advanced in years, I certainly would have forgot it, amid the splendour of so many charms, and the exalted dignity of her manners. But as this history has been long, and as we ought to beware of fatiguing the attention of the sultan our sovereign, I should wish, sister, that you would relate the story of a certain schebandad of Surat, which I remember formerly to have heard with very great pleasure. I would gladly undertake it, said the beautiful sultaness, did not the day, which begins to appear, advise us that other duties must be performed. At least, sister, replied Dinarzade, you will engage to relate it to-morrow? I shall, at the command of our invincible sultan.

The next day, the sultaness, being reminded of her promise, with the approbation of the sultan, thus began:—

The History of the Family of the Schebandad of Surat.

A SCHEBANDAD of Surat * had four sons, for whom he procured wives, and whom he settled advantageously in the world. But it so happened, that, at the end of twenty years, only one child remained to each. The three elder brothers had each a son, and the youngest a daughter.

Vasume was the name of this young woman. Both nature and education had conspired to render her accomplished. Nothing was talked of at Surat but the charms of her figure, her talents, and her wit. Her three cousins loved her to distraction: their whole ambition was to gain her hand. This rivalship was likely to be attended with dangerous consequences; and the schebandad, who foresaw this, assembled his family, and spoke thus to his children: My children, says he to them, Vasume can only be the wife of one husband. Her father and I are willing to believe you all

* *A schebandad*, a principal merchant.

equally worthy of her hand; but as the happiness of your amiable cousin is at stake, I have thought proper to leave her at entire liberty to make her own choice; and the one of the three whom she shall prefer may depend upon our approbation and consent.

The three cousins could not oppose this reasonable proposal; and the schebandad was commissioned to communicate it to his granddaughter. Vasume was much embarrassed. Father, said she, I love my cousins with an equal affection, and would be extremely sorry to prejudice any of them. However, since you require me to make a choice, and as it is almost a matter of indifference to me which of them I obtain, I have thought of a method of determining the point. My cousins are endowed with excellent abilities; and I will take that one of the three for my husband who shall relate the most agreeable story; for if his merit be equal in other respects, I believe the man of the best understanding is the best calculated to promote the happiness of his wife. I shall go and inform them of your proposal, replied the schebandad; and as they will not have had time to prepare themselves, you will be the better able to judge of the resources of their imagination. I know their talents: besides, the reward they have in view will give them courage to attempt every thing; and in the transports of expectation, every ability will be exerted.

The schebandad having acquainted the young men, soon returned to Vasume, followed by her father and the three lovers. The whole company took their seats, and the contest was ready to begin. The eldest was beginning his story, when he was interrupted by the beautiful Indian. My amiable cousins, said she, first of all, you must permit me to bring hither one extremely capable of directing my judgment. Dara! said she, addressing herself to a slave, go and acquaint my good Nane, that I expect her here. It is my nurse, continued she: it is to the agreeable stories she has formerly told me that I owe a great part of my instruction; and none of you will be able to prejudice or corrupt this judge, for she is blind: thus her decision must be in favour of real merit. Come forward, good nurse, said she to Nane as she entered; cause them to conduct you to me, and prepare yourself to listen with attention. My father is here, with some good company, who are going to tell you stories: be seated on my sofa. Upon this Nane, groping her way, sat down at Vasume's side, whom she knew by her voice; and he who had spoken first then began his story:—

The Lover of the Stars; or, Cabil-Hasch's Story.

DALHUC, a potter in Bagdad, had been pretty successful in his business: seventeen years after his marriage, his wife, whom sorrow had rendered infirm, died, leaving him a son of sixteen years of age.

From that time the potter frequented the house of Narilha, a widow, much younger than himself. This woman was by profession a seller of cosmetics, which preserved the freshness of the complexion and skin, and appeared to perpetuate youth. Her artificial compositions had procured her admittance into the interior apartments of the caliph's palace, and of the principal harams in the capital. But her fame was not of long duration. After the splendour of a fleeting charm, some of her customers observed their attractions vanish too soon; time imprinted his wrinkles on their artificial countenances; and our widow, finding her credit diminish, determined to share the little fortune of her friend the potter, by becoming his wife. Dalhuc was too much captivated to refuse this proposal; and thus, in virtue of her influence in his affections, and the contract of the cadi, the seller of cosmetics was established as the absolute mistress of his house.

Narilha had a son of the same age with Dalhuc's: he was one of the most stupid children in Bagdad; but he was not the less the beloved idol of his mother. This foolish and rude creature, whose name was Badur, emboldened by the partiality of Dalhuc for his mother, fixed a quarrel on his step-father's son, who, forgetting his natural gentleness, revenged his injurious treatment by beating him soundly: the enraged mother banished her husband's child from the house; and the unfortunate wretch, almost naked, was obliged to take refuge in the house of one of his mother's brothers. Narilha, delivered from this troublesome spy, and flattering herself that she could bring the little knowledge of business she possessed to good account, exerted it in purchasing a garden without the city, and set up a fruit-shop, of which the caliph himself became a customer, by the interest of the purveyor of the palace. The poor Dalhuc, driven from his father's house, had arrived, in a most disconsolate condition, at the house of his uncle Cassanak, who was one of the most honest and industrious men in Bagdad; but his family was too large to admit of his being himself of all the service to his nephew that he could have wished. Enraged at the outrage Dalhuc had suffered, he

determined to request one of his friends, a geomancer, to assist him, and persuaded him to espouse his quarrel very warmly. What vengeance would you wish to take on your nephew's step-mother? asked the learned man. I wish to humble this arrogant woman, replied Cassanak, to tear from her the money of which she has deprived Dalhuc, and to lay it out in establishing my nephew. This young man was promised in marriage to the only daughter of a wealthy barber. He was really attached to the girl, and the flame was mutual; but Narilha has produced a change in the father's intentions, and this young lady is at present designed for Badur. I should wish, said Cassanak, to show the step-mother to her husband in her true character. I shall answer for the complete success of your wishes, replied the geomancer, provided you will take upon you the execution of the plan I am to lay down. Go immediately, and, in the neighbourhood of the palace, hire a shop, the most commodious you can find for the display of fruit; and, when the bargain is made, return hither, and you shall find your business in good progress.

Cassanak, delighted with the opportunity of avenging himself on Narilha, yielded the most ready obedience: he hired a shop, gave an earnest, and returned. You have been expeditious, said the geomancer; nor have I been idle: here are the means by which you are to succeed in your design. Take this Armenian robe and cap: take also this paper, which contains particular instructions, which you must observe next morning: carefully study the words, which you are to pronounce in a low voice; and whenever a prodigy may be necessary for your measures, boldly demand it. I have given you arms, and shall aid your intentions. To-morrow morning let your nephew appear in the shop which you have hired; but, to avoid the prying eye of meddling curiosity, let him carefully repress his surprise at whatever he may witness.

Cassanak returned home, and retired to his closet, to study privately the character he was to represent. He waited impatiently for the return of morning. No sooner had light appeared than he put on his magical robe and conical cap. He then sent Dalhuc to his post, and set out himself towards the house of Narilha. The fruit was disposed in her shop so as to have the best show: he expressed surprise at its fineness. Taste, said she, sir stranger; these fruits are still better than they appear to be. Cassanak required no more entreaty, and found them truly good. I was intending a journey to Damascus for fruit, said he, but if you and I can agree, madam, as I find here what I want, I shall spare myself that trouble. In truth, sir, the gardens of the caliph produce nothing so savoury and delicious, replied Narilha; what you see here is intended in part for his own table, and the tables of his household. However, to oblige you, sir, I shall spare some part. Madam, I feel myself highly flattered by your complaisance: you shall certainly have no reason to repent it. But, in truth, these are fruits which the angels might be proud to eat of. Give me two of these pomegranates, and tell me the price. Narilha was greatly surprised that, after such extravagance of praise, he should ask for nothing but pomegranates: she determined to be revenged upon him, by enhancing the price, and asked what was exorbitant. The Armenian, however, paid it without hesitation. When my employers shall have tasted your fruits, added he, I hope to conclude a bargain with you of much higher consequence. So saying, he sat down in the middle of the shop, threw the two pomegranates with all his might into the air, and they instantly disappeared. Narilha and her son uttered cries of astonishment. The pretended Armenian took from his pocket a silver tube, and seemed to articulate some words in a low voice. Immediately after, he put his ear to a speaking trumpet of the same metal, and pretended to listen to something which was said. Then putting up his instrument, and assuming an air of satisfaction, Madam, said he, your fruits have been tried, and found delicious: I am ordered to purchase all that you can spare, and to send them away instantly: It will be soon done; for people have been sent to assist me. Here is my purse; take what money you please in payment for your fruits. The sight of the gold awakened the avarice of Narilha. She would willingly have taken the whole purse; but, out of shame, she satisfied herself with thirty sequins, in payment for what was not worth above five or six.

The Armenian, far from being dissatisfied, did not take the least notice of the exorbitance of her charge. He then took up the fruits, threw a melon to the right hand, an apple to the left; and all the fruits in the shop were soon in motion, and disappeared with as much velocity as if they had been winged. Badur and Narilha followed the fruits with their eyes. How, whither, and by what means have you sent all the fruit away? said she to the Armenian. Madam, replied he, I am chief purveyor to the stars, in which it is always either too hot or too cold, too wet or too dry, so that nothing comes to maturity. I had come down to the earth to collect provisions; and I must confess, that, in consequence of the fame of the fine fruits of Damascus, I was going to that city, when I happened accidentally to pass your shop. The sight of your

fruits drew me in, their fragrance increased my surprise, and the taste completed the charm. I sent two for trial, and immediately received orders to take them all. If you are equally well provided to-morrow, and on subsequent days, nothing shall be left in your shop, and you shall become fruit-woman to the skies. Narilha rubbed her eyes, and scarcely knew whether she was awake or dreaming; to such a degree was she affected by the good news. The foolish Badur gaped, and looked alternately on his mother, the Armenian, and the roof of the room. A very fine young man this, said the cunning purveyor: he is your brother surely, madam? his looks very much resemble yours. No, sir, he is my son, replied the fruit-woman. What! is it possible that you can have so tall a son at your age? That cannot be. You must begin to think of settling him in marriage. I am thinking of it, sir: He is, in a manner, contracted to the daughter of a rich barber, one of our friends. A barber! a barber! and a rich barber too, truly! In heaven are many wonders, but none like this. Were he not silent, the miracle would be complete. Do you know, madam, that the bare profits on your fruits for a year may put you in a condition to ask a visier's daughter? And, at the worst, we have young women in the upper world who would be very proud of an alliance with your son. How, sir! are there marriages above?—Are there marriages! Do you think that heaven was peopled without connections of this kind? All that you see shine there has both father and mother. How should new stars be daily discovered, if they were not born? How did the milky way get that name, think you? It is the residence of the nurses. Trust to me, madam: I have particular views for your son. He shall marry the youngest and most blooming of our beauties. Who may she be? The Morning Star. She is bright and blooming, to be sure; but as to youth, it is impossible she can be young, sir; for I have known her since I came into the world, and she was then as big as she is now. She whom you were acquainted with, madam, has eloped a few years since. But do you suffer the stars to elope, without asking whither they go? It is true, indeed, they are so numerous that such as steal off are never missed.—But I speak seriously: Would you wish your son to marry the loveliest of the stars? Ah! sir, I should be quite transported if that could be brought about. Should he shine in the firmament too? He would occasion no trade there, I warrant you. But his mistress comes regularly every day near the earth: if you like the proposal, let us try if we can settle the matter: shut your shop-door, and bring hither a bucket of water.

The Armenian's orders were obeyed. The bucket of water was placed where he directed. Come hither, young man, said he to Badur: look into this water: your countenance, you see, is very handsome: assume an air of cheerfulness, in order that you may appear to greater advantage.——Good! admirable! —You may now retire. When Badur stepped back, the Armenian took up the bucket, threw the water into the air, and not a drop of it fell back into the room. What are you doing, sir? said Narilha, who was at first concerned to see him cast the water about in her shop, and then greatly surprised that every drop of it should have disappeared. I have sent your son's portrait, said he, to the loveliest of the stars: let us sit down: we shall hear in a moment how she likes it. During this interval the Armenian engaged the good woman in a conversation on indifferent matters. On a sudden he arose, stood in the middle of the room, put his tube to his mouth, and his trumpet to his ear. Your son, madam, said he, is highly, nay, infinitely agreeable! He is destined to the most exalted fortune; but he must dress himself after my fancy: I know the taste of our ladies. Badur has a high rosy complexion, which must not be hid under that bushy beard, which almost joins his eye-brows, and hides the sparkling animation of his eyes. Let his beard be shaven down to the upper lip: let him not neglect this precaution, and I promise him certain success in his amours. To-morrow morning I shall be still more certain than to-day. Your son must entertain his mistress with some little piece of gallantry: let him provide himself with a nose-gay of the finest flowers; and do you, madam, take care to have your shop as well filled to-morrow as to-day: here is an earnest to assure you that I shall come again. The only thing I require of you is, to be secret with respect to the trade which we shall continue to carry on: the least indiscretion on this head might cause you to miss your fortune. The stars are too much talked of already among mankind, who have recourse to them upon the most trivial occasions: even this is sufficiently teasing and disagreeable to the celestial bodies. You see I speak frankly. Adieu: I am called elsewhere; but I shall be with you early to-morrow. So saying, Cassanak bowed, and went away.

I should think all this a dream, said Narilha to her son, had I not these thirty sequins in my hand, which are certainly good gold, and of the just weight. Why, said Badur to his mother, must I go instantly to have my beard taken off?—Why all this haste? The stars never see by day; and if fresh shaven to-morrow morning, you will appear to so much the better advantage. But,

in truth, added Narilha, I cannot cease reflecting on our adventure. This Armenian must certainly be a very honest man, for he might have dispensed with paying us so high a price, and in so handsome a manner, with the same ease with which he removed our fruits. Thou, my friend, instead of going in such a haste to shave thyself, must bring some baskets of fresh fruits to the shop, that the caliph's purveyor, when he comes in, may not go away empty-handed; for great profits must not make us overlook the smaller. As she spoke thus, the purveyor entered. What! said he, I had need of all your fruit to-day, and here I find none! Have patience a moment, sir: our asses are not yet arrived: Badur has gone to meet them: if you have not time to stay, return to the palace, and whatever you want shall be sent. I will have none of your fruit sent to me, replied the purveyor; I want to choose it out myself; nor will I wait for your asses. So saying, he turned and went out. Narilha was piqued at this tart language, and felt her vanity hurt by it. She thought it very extraordinary and very improper that so little respect should be paid to a lady who had the honour of being fruit-woman to the stars. You see, said she, how the slaves of the great forget themselves. Ah! when we shall have made our fortune, how I shall trample upon all these little creatures. Other customers dropped in. What, said they, one after another, have you nothing remaining? People should give notice when they leave off trade. No, replied she, I have nothing here, nor shall ever have for such as you: you speak as if you were addressing yourselves to one who lived by your charity. Certainly, said they, as they went out, you do not take the means to make a fortune. The fruit removed out of Narilha's shop had been, by the same means, placed in the shop of Dalhuc's son. The purveyors found there what they wanted. Cassanak had laid aside his Armenian disguise, and had come to assist his nephew in his first attempt at shop-keeping. All that he had in the shop was bought up at his own price; the value being enhanced by the number of the purchasers.

All were surprised to see Dalhuc's shop so well furnished at the first opening. I owe it, said he, to my uncle's kindness. And this, no doubt, replied one of the purveyors, is what has rendered your mother-in-law so imprudent: nothing but saucy language is to be had from her to-day: attend to your business, and you shall have all our custom. While Dalhuc was doing so well, his mother-in-law carefully hid her sequins in a secret place, hoping to amass, in time, a treasure which might make her independent of all about her. Beware, said she to Badur, of mentioning to my husband what an advantageous sale we have made to-day: he cannot keep a secret: he is too much addicted to sloth and drunkenness, and if he knew the happy state of our affairs, would fall back to his old habits; and then, however much we might gain, we should soon become poorer than ever. He is, besides, impertinently curious; and if we were to speak to him of the man who is to return to-morrow, he would stay at home to see him, and all would be discovered. We want him to gather fruits, if we mean to sell: he must therefore be persuaded to set out earlier than usual. Thou shalt go out to the suburbs, and, with this sequin which I give thee, purchase two loads of fruit; for I have a kind of presentiment that we shall have a good sale to-morrow; besides, thou hast need of a nosegay. Badur set out in obedience to his mother. Cassanak had, in the mean time, gone to see his friend the geomancer, and had given him an account of his operations during the preceding day; and they prepared their operations for the day following.

The morning light no sooner appeared, than Badur, with a large nosegay, ran to the barber's shop who was to have been his father-in-law, to have his beard and eye-brows shaven in the fashion of the stars. He fell into the hands of the apprentices, who, when they heard in what a singular manner the simple Badur desired to be shaven, asked what had put such a fancy in his head? No matter, replied he; do as I bid you: I obey my mother, who means to make me a mirror to the stars! The young folks could not help laughing: the noise they made drew people in who were passing by: they were all curious to know the mirror of the stars. When Narilha's son was satisfied with the improvement on his beard and eye-brows, he took up his nosegay, and was going away. So! where are you going with these flowers? said the young men. Did you not bring them for our master's daughter? Are you not to leave them here? No; I am carrying them to my mother. Has your mother changed her employment, and become a seller of flowers? We intend this as a present. To whom, pray? Were it Haraphat, you have enough there to cover all the cows which are then sacrificed.—These flowers for cows! said Badur impatiently: my mother knows better where to give her presents. As he said this he left the shop. The barber came in a few moments after: they told him what a strange figure Badur had made among them. Bad reports, said he, are going about his father: I think they are bewitched. My daughter shall not be his: I will go and give the father up his promise, and require him to do the same by me.

himself as beautiful as the he wished to conquer, returned to his 's shop, where he found her, freed from her husband, proud of the quality of her fruit, and admiring the beautiful order in which she had arranged them: nothing was wanting but a purchaser; and the Armenian soon appeared. Let us make haste, madam, said he to her, as I have other business. For what sum will you sell all that I see? Good fruit is scarce, replied Narilha, and these are admirable; there is not a single bad one among them: there are a fourth more than there was yesterday, and consequently you ought to give me forty sequins for them. That is a large sum, replied Cassanak; but I must fulfil the engagements I came under; and to-morrow you may be more reasonable: in the mean time, there are your forty sequins. As soon as the money was told, the purchaser, as he had done the day before, took one of each sort of fruit, threw it into the air, and it disappeared. Invisible hands were waiting the signal to seize all that was in the shop, and in a moment it was empty; even the leaves with which the fruit was encircled were conveyed to Dalhuc's shop. This miracle being performed, the Armenian directed his attention to the foolish Badur, who, decked out in a new dress, freed from three-fourths of his eye-brows, and with nothing but a small tuft of beard upon the point of his chin, was watching the looks of his new patron. This is very well, friend! said Cassanak to him: you are dressed to a miracle; but you are furnished with a nosegay, I hope? I have not failed to supply myself with that, replied Badur, showing it to him. There are too many flowers there! said the Armenian: you must pick out the most beautiful, the freshest, and the most odoriferous only: ay, these you have just now taken are quite sufficient: tie them together, and give them to me. The Armenian took the nosegay, threw it into the air, and it followed the same road the fruit had done. Ah! continued he, did you know the language of the stars, I could, by means of my tube, procure you a charming conversation; but the pronunciation of this language is extremely difficult, on account of its having no vowels: you will, however, one day have an excellent master, who will teach it you much more easily than I can: till this shall happen, however, you must carry on your courtship, and, if you please, send to your mistress a more exact and agreeable picture of yourself than was taken yesterday: that was overshadowed by a thick beard, and two bushy eye-brows; to-day the beauty of your features is unclouded:—order another pail full of water to be brought. Badur did as he was desired, without a moment's hesitation; and as soon as the pail was in the middle of the store-house, he stooped down as near the water as he possibly could, in order that the features of his countenance might make a more lively impression; but two invisible hands, laying hold of his beard, drew down his head to the bottom of the water. His whole body would have been dragged in, had not his hands, which were firmly pressed against the brim of the pail, resisted the effort. The mother set up a terrible shriek, and Badur started up: the Armenian laughed with all his might. Delightful pleasantry! exclaimed he: you know not the art of our ladies! Your son was drawn to the bottom of the pail, that they might snatch a kiss from him. Does not his countenance, madam, appear covered with pearls? Do not his lips seem perfumed with amber? Come, child, said he to Badur, stoop down again towards the place where you can meet with nothing but caresses: present to your mistress a smiling countenance, and amorous looks. Her wish at present is to preserve your likeness, and she will take care to do nothing which might disturb its expression. Yes, my son, added Narilha, passing her hand before his countenance, this gentleman is in the right: they have bestowed caresses on you, which you have not perceived, and have left upon your lips the perfume of the rose and of the violet. Come, friend, you must yield to this pleasantry of these celestial ladies, and appear desirous to please them: go, view yourself in the water, and laugh most heartily, that you may show you are pleased. The weak fool, in obedience to his mother, placed himself on his knees before the pail, presented his face to the mirror in which it was to be represented, laughing, in exact imitation of the cry of a goat. Very well! excellently! exclaimed Cassanak: go on: you see they want no longer to draw you to the water: laugh still much louder: independent of all the particular graces you display, you give a most favourable idea of the cheerfulness of your temper. Badur, by new bursts of laughter, quite undid all he had set up before: the noise was heard in the street, and attracted the caliph's provider, who knocked very smartly at the door: Narilha opened it, and the provider entered, while her son raised himself very briskly. What, madam, said he, do you not sell fruit now? Have you made a stable of your house? There is the watering-pail already in the middle. I have heard, however, that you have got home a great deal of fruit: could I have some of it?—You do not rise early enough in the morning, replied Narilha, tartly: one who gives a better price hath got before you; and my house can only have the appearance of a stable while

you are in it. These are very insolent speeches, replied the provider: Are you ignorant that I belong to the caliph?—Are you ignorant that my shop is an open market; that I am bound to serve the public; and that he who comes too late has himself to blame? Farewell, madam fruit-seller! They were in the right in calling you a fool: I shall enter your shop no more. Farewell, master provider! If you keep your word, they will have been in the right to call you wise. I am going, madam fruit-seller: they shall hear of you in the palace. Go, good provider: I will take care they shall hear of you also there.

The provider went out in a rage: Narilha was in a passion likewise; and the Armenian endeavoured to calm her. Forget this insolent fellow, madam: I promise you, you shall no more need to transact business with him. let us finish what we have begun: persuade your son to present his figure once more to the pail; and he will do as well if he makes less noise, so that he may not attract other troublesome people. Badur put himself in the posture required; and as soon as the Armenian thought the portrait complete, he sent it to the star of the morning, by the same conveyance which he had made use of for the former one. Having afterwards applied his tube, he thus spoke to Narilha: Your son is very happy, madam: his fortune is to be envied; but if he ascends on high, he must be wise, and must not abuse his advantages. To-morrow, perhaps, I shall tell you more agreeable things: and remember always to provide me as good fruit as I have got today, and in equal abundance. Saying this, he departed. Do you understand, Badur? said Narilha to her son: you must go and purchase fruit; for our garden, large as it is, will not supply us: bring, at the same time, a nosegay for your mistress, to whom I wish to send it to-morrow, as a present from myself. Cassanak had gone to his nephew's house to put off his robe and his cap, and found him delivering fruit to the caliph's provider, to those of the visier and of the principal emirs, but as he was no longer necessary there, he hastened to his friend the geomancer. This is all that remains to be done, said the learned man to him: your nephew's shop is at present well frequented; but we cannot afford to purchase any more fruit from Narilha, who sells them so preposterously above their value. One of the finest gardens in the neighbourhood of Bagdad is at present exposed to sale: you must go immediately, with the money in your hand, and conclude a bargain for it. It will cost you five hundred sequins, with an old black slave, and four beasts of burden to labour it for you. You will find there an excellent gardener, whom it will be

to keep; and as your nephew will no be assisted by the invisible hands who brought and arranged the fruit, you must provide yourself with a slave: all this must be done immediately. But where shall I get these sequins, replied Cassanak, since I am unable to return you those which you have already lent me? You owe me nothing, replied the geomancer: the treasure which is to furnish you with six hundred sequins hath already reimbursed me; I mean that of the step-mother: she is possessed of more than twelve hundred pieces of gold, the half of which she has stolen from Dalhuc since he had the misfortune to marry her: all that belongs to your nephew; and we must also teach his father the method of getting the remainder into his possession. The sequins which you have given this woman by my hands came as speedily back again: they were first stolen by her; but no sooner had she shut them up in her repository, than they left it, in company with as many others, to place themselves in my coffer. If I choose, not one of them would remain in her concealment; but I only wish to take from it what Dalhuc ought to have given his son to settle him in life. There is the gold, my dear Cassanak: go and conclude your bargain. To-morrow, for the last time, you must return to this fruit-woman it is necessary to keep up the illusion with her and her son till you have concluded your nephew's marriage with the barber's daughter; and all this may be easily accomplished to-morrow, in the manner I shall point out.

While these two friends were taking their measures together, the barber was about a measure equally favourable to their views: he had come to an explanation with Narilha. What sort of behaviour is this of Badur? said he to her: he has got himself shaved and combed in the most ridiculous manner: is he mad, or have you caused him to be circumcised? He displays a large nosegay of flowers, but leaves none of them to my daughter: I see him at your feet: are you become his idol? for he is so stupid, that you may turn him how you please: I will not have a madman for my son-in-law, or one of so little understanding as to stand in need of direction from any one except his own wife. The barber uttering these words with the volubility which is peculiar to people of his profession, perceived that Narilha reddened, and was become furious with anger: he therefore thought it a good opportunity for bringing the matter to a conclusion. Do you understand me, madam? said he, advancing two steps. Do I understand you? Devil's barber! lent Jew! if you wish for fools to choose them like yourself.

hand of a daughter: my son is not for her: you are people with whom we should blush to have any connection whatever. You restore me then my promise? replied the barber, endeavouring to restrain himself: I am much obliged to you, and shall engage it no more. But it is two years since your husband and your son frequented my shop, without ever having left a single penny: I must at least have something for my apprentices. Ah! who has refused you your wages? replied the fruit-seller: not a single workman in Bagdad can complain of us. Hold, added she, throwing six sequins with great disdain upon the table, there is for the master barber and his boys; for one could scarcely pay too dear to get rid of them: be gone immediately.

At the sight of the gold, the barber opened his eyes very wide. This woman is evidently mad, said he to himself: she throws her gold at my head; and should I think of contradicting her again, she might throw something more deadly at me: let me be going with what I have. Saying this, he turned himself briskly, and hastened out of the shop. As the barber was going home, he met Cassanak, who had just taken possession of the garden, and arranged every thing for securing the success of his nephew's business; and the shaver's head being still filled with his adventure, he stops Cassanak. Have you, says he, any connection with Dalhuc, your ancient brother-in-law? None, since, at the instigation of his wicked wife, he banished from his house my dear nephew, who really deserves all the affection I feel for him. Do you know, added the barber, that the woman you are speaking of is completely mad? I have known that for a considerable time; indeed she never was in her senses; but it is true that she has had a violent fit, which has banished from her shop all the customers whom she had the address to draw to it. I have availed myself of this for the establishment of my nephew, who will soon, I hope, be in a more flourishing condition than his father. At present he possesses the shop which is in the corner of the square, to which all the customers of Narilha now repair. They appear delighted with my nephew, who is by far the finest young man in Bagdad. But if your nephew is obliged to purchase fruits in order to sell them again, he will not make much of the business! My nephew sells only fruit of his own growth. He is the proprietor of one of the best gardens in our neighbourhood: here is the contract of the bargain, and his discharge. This poor young man is very engaging, and has found friends: every person is eager to contribute to his little profits: he wants nothing now but a assist him; for alone, as he is at present, and his business increasing every day, he needs some person to attend to his affairs. I once observed, said the barber, that he had a liking for my daughter, to whom he was by no means disagreeable; and for my own part, I loved him sincerely: Dalhuc would have been very well pleased with the match, but his wife would not part with a sequin. You are a father, and know, as well as I, that our first care is to provide for our children. I am under no engagement: your nephew is established in life, and if he wishes my daughter's hand, he shall have it. I accept it for him, replied Cassanak, holding out his hand to the barber. To-morrow, before noon, I will go to Dalhuc, and communicate our intentions to him; and I have such information to give him as will bring him to agree to all our wishes. I will then bring him with me to the city: we will call on the cadi as we pass; the ceremony shall be performed, and the nuptials celebrated in the evening: Narilha shall not hear of it till all is over, and her opposition useless. The barber returned home so full of joy that he could with difficulty restrain himself. The powerful principle of gold had alone determined him to marry his daughter to the stupid Badur; but the husband now proposed possessed superior advantages. He informed his daughter of it, and she felt little difficulty in deciding in favour of her former lover. While they were settling this marriage, the strangest chimeras were floating in the heads of Narilha and her son: both of them were delighted at having entirely broken off the treaty with the barber. Common people! mere mob! said the mother. Oh! I am no longer of this description, said Badur, and I now expect they will not laugh in my face, as they formerly did. Then each of them apart indulged their own dreams, according to their capacity. Ah! said Narilha to herself, while I sell every day my own fruit, and that of others, at such a price, I shall soon fill my little coffer! I must soon be obliged to get a strong-box. But where shall I conceal it? We shall not stay always in this house, and in another we must have more room. When it shall be perceived in Bagdad that my fruit disappears without any person in the town having bought it, people must necessarily suspect some mystery. I will do well to be silent respecting my good fortune; but, in spite of me, it must be known that I am fruit-seller-general to the skies. A most honourable office! I shall lodge in a fine palace; and, in place of displaying my fruit under a tent, and before my door, I will range them in pyramids betwixt the pillars of the peristyle of my palace. Already I see all the fine fruits raised to the roofs. Oh! the beautiful view! The proud

pyramids! Never were more magnificent formed of sapphires or emeralds, of topazes or of rubies! Certainly the caliph will wish to enjoy this spectacle; he will bring his favourites thither, and they will consider themselves extremely happy in receiving from my hand the fruits which were intended for the stars. Nobody will be mentioned any where but the fruit seller of heaven: every one in Damas will become jealous of her; and then it will be known that my son too has married the morning star. And as the stars have an influence on the lot of every individual, all the grandees of the kingdom will pay their court to me: perhaps, there may even be kings in the crowd; for, powerful as they are, they are seldom content with their condition. I will make my own terms with them: and as it would be humiliating for me to remain the wife of a potter, I will procure for him an honourable office. He has hardly any knowledge, but, with a little pride, he will make as good a figure as another.—Ah! in a short time, I must become the wife of an emir.—In my way to the palace, I shall meet this provider, who forgot the respect due to me. I will draw up the curtains of my litter, and, with a disdainful look, punish him for his insolence. He shall know the distance there is betwixt the provider of a caliph and the fruit seller-general of the armament, for, even when I shall be the wife of an emir, I will still preserve the custom of heaven; it is so pleasant to take the money which falls from it. As to my son, his wife will assuredly make him a prince, perhaps she may make him king of some place! He has not much understanding, but his ministers will have it for him. Such were the ravings of poor Naziha's fancy. To-morrow, said Badur on his part, I shall have myself shaved again, for I am greatly the handsomer. He a man, the lover of a star! but love is certainly something very extraordinary; for I am in love, yet I don't feel it. It must necessarily come, however. But how shall I get near the object of my affection? Will she descend, or must I ascend to her? I have seen melons go up into the air; and had they been large gourds, it would have been all one! I shall disappear like a gourd. But my mother told me that I ought to say sweet things to the barber's daughter, if I married her: Now, what shall I say to my star?—You are very round, very white, and very brilliant! I believe this will do pretty well. In every case, I can consult the Armenian gentleman, who hath spoken to me of a language without vowels. I will beg of him to teach me what I ought to say, and to direct my conduct, for he is better acquainted than I with the customs of the stars. Night descended, while Badur was indulging these extravagant ideas; and the heaven was bespangled with stars, every one more brilliant than another. Where, then, is mine? said the ridiculous lover: the more I search, I am the less able to distinguish. But since they are said to be fond of good humour, I will now laugh to them all, and mine will know that it is only to please her. With this, he set up forced laughs, and was answered by a full chorus of the jack-asses which Dalhuc had put into the stable. Vastly well, Badur! said his step-father to him: you are cheering my poor beasts, who are sadly fatigued: it will do them good.

But the next day was to bring all these adventures to an end. The fruiteress had laid in a better stock than usual, and waited impatiently for the purveyor of heaven. When he came, she sold her fruit even dearer than on former days, and was as generously paid. She seemed to exult before-hand in the riches which she hoped to accumulate, and already began to assume airs of consequence. The Armenian perceived this, and was amused with it, but he was at the same time busy in dispatching his fruits. The stupid Badur tried to throw pomegranates into the air, and when he saw that they returned not, began to suppose himself in correspondence with heaven, and went on till he was all in a sweat. Courage, my friend, said the Armenian, your services become still more and more agreeable.—Can you think it?—Think it! You are, without doubt, the happiest of men, and of this you shall soon have a proof. I should like to know, said Badur, how I am to enjoy this happiness; for, methinks, I could bear my mistress in the hollow of my hand! The distance deceives you, replied the Armenian. she is of a very different size from what you suppose. But supposing this, she must be all face, like the moon. No, no; she has arms, hands, legs, and feet, as well as you: it is as if you saw by night a handsome young woman with a great glow worm on the top of her bonnet. I understand my wife is only to take off her bonnet, and she will then be like any other woman. I will also put a glow-worm upon my cap, and then I in my turn shall be a star. You have guessed the way of doing in heaven, just as if you had been brought up in it. A notion strikes my head, added Badur:—When in the air, how shall I walk? Much easier than on the earth, replied the Armenian: you will there find another sort of roads. Then turning to Naziha; Your son is making amazing progress: in a moment he has discovered more than the most famous astrologers, who lose their eye-sight in poring upon the stars. Naziha, though she did not want natural sagacity, yet was very ignorant, and al-

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improve by a rapid progress. She
egan to discover some curiosity in her-
self about the inhabitants of heaven. Are they well dressed? asked she of Cassanak. Their clothes, said he, are like the finest vapours; you would think them powdered with thamarena, which, with the naturally delicious fragrance of their bodies, is the cause that a person approaching them finds a most agreeable smell, like that of roses, jonquils, or orange-flowers. Oh, excellent! said Badur: I am passionately fond of flowers: I shall, at this rate, always have a posy at my nose. Well, when shall I be brought to breathe this delicious perfume? This very evening, if you please, replied the Armenian. Go, spend the night out of Bagdad, in your father's garden. About eleven o'clock your mistress will come to bathe in the fine canal which the river forms as it runs along your ground: strip off your clothes, swim after your charming star, and caress the water in which you see her, very gently and discreetly however; for if you go roughly to work, the glow-worm will fall, and your mistress will escape out of your hands. Follow her to the end of the canal: she will spring out upon the sand with more agility than you. As to what is then to follow, you need no instruction from me, only, you must instantly marry her: You will need neither cadi nor witnesses: the daughters of heaven use no ceremony upon such occasions. So much money spared! said Badur: I shall have enough to lay out to-morrow in getting me a beard. But how shall I distinguish my own star among all the rest?—Your gardener will tell you. Bid him point out the morning star in the Euphrates, and he will instantly do so; for it is not in heaven that she is to be looked for. Cassanak, after this, took leave of the mother and son, promising them to return in the morning. When he was gone, Narilha reflected on what she had heard, and was not a little astonished. But the gold in her hand satisfied her of the truth and reasonableness of every thing else: she went to lay it up. As she filled her box, her head emptied, and her reason was lost: she agreed, therefore, that her son should go to the Euphrates in pursuit of his mistress. In the mean time, while they were thus ridiculously employed in foolish means to advance their fortune, Cassanak went to wait on his brother Dal-
garden, where he was
fruits. The father was
against his son, Il-Dalhuc; but when he derstood that the latter had, by his own wise conduct, brought himself into a good way of trade, and saw the contract for the garden, with a discharge for its price, he was obliged to allow that Narilha had imposed upon him with respect to the lad. He at the same time understood that his old friend the barber had broken off his engagements with Narilha, and intended to give his daughter to Il-Dalhuc, to which union his own presence was now necessary for executing this contract. He was well pleased with the news; and leaving to the gardener the care of gathering the fruit, he departed immediately with Cassanak, in order to wait upon the cadi. By the way, his brother gave him a good deal of other information. He told him that his wife had a treasure which she hid from him, and which was the product of what she pilfered from his house; that she robbed him daily; that, within these three days, she had sold fruit to an Armenian to the amount of more than an hundred and fifty sequins, and had quarrelled with all the purveyors in Bagdad, who had luckily found in Il-Dalhuc's shop what they wanted; that the young man had drawn all the customers to himself, and thus nothing had been lost to the family by Narilha's folly. Consider, dear Dalhuc, added his brother, how greatly this woman has abused your confidence. She has concealed every thing from you, and has exposed you to severe labour, in order to amass a treasure which she alone was to enjoy: I know where it is concealed, and we may easily get it into our hands; after which you must separate yourself from this wicked woman, and divorce her before the cadi. You will find in a certain corner four times as much money as will be sufficient to repay the dowry which you agreed to give her; and as she pretended to have nothing when she came to your house, you may send her away equally poor.

These explanations raised Dalhuc into a fury against Narilha; but no less was necessary to induce him to act a decisive part. They were soon at the cadi's house: they waited next on the barber; and the wedding was celebrated with every expression of joy and satisfaction. Narilha had in the mean time begun to be uneasy. Night having come on, Badur had gone out in pursuit of his mistress; Dalhuc did not appear with the fruits, and what might have become of him she knew not. If fruit were wanting in the morning, how could heaven be supplied? At last, just as the city gates were shut, Dalhuc's gardener came in with half a burden of fruit, and told her that his master had gone away at ten in the morning, with a man who had

alone in quest of him. What could Narilha do? She had not her son with her, to send him through Bagdad, to purchase the remains of the fruit which had been exposed to sale the preceding day. She saw herself in danger of ruining her fortune. Ah! what a storm was now ready to burst upon the head of poor Dalhuc! Yes, said she, come when he will, he shall return straight for the fruit: if there is none to be had in Bagdad, (and indeed the doors are all shut,) he shall leap over the walls, rather than that the stars should for one day want their due provision of fruits. Night had already travelled half her course, and still was Narilha indulging her impatience and resentment, when Dalhuc knocked at the door, not like a man fearful of being scolded for his late return, but, for the first time since his late marriage, with the air of the master of his family. He is drunk, no doubt! said Narilha; but he shall pay dear for his debauchery! At the same time she opened the door, scolding like a fury. Wretched drunkard, said she, wouldst thou reduce us to misery? What hast thou done? Whence comest thou? Dost thou thus desert thy wife and child, to indulge in thy vices? I shall complain to the cadi: he will do me justice on thee, infamous debauchee that thou art! Dost thou then think that I will leave thee at leisure to soak thy wine before the shop be furnished with fruits for to-morrow's sale? I know not what hinders me from breaking thy arms and legs for thee. Dalhuc was rather in his cups; but Cassanak and the barber had given him his lesson so well, that although he carried a great stick, and was determined to repel force by force, yet he had presence of mind as yet to use no violence. Mad woman, said he, sit down and be calm. We owe to each other mutual and strict accounts of our conduct. Here is mine. I was yesterday in my garden, when my brother-in-law, Cassanak, came to tell me that my friend the barber was disposed to give his daughter in marriage to my son Il-Dalhuc, and required me to come immediately to assist at the execution of the contract and the nuptial ceremony. All this business is now over, and I am accordingly come here. And hast thou the confidence, replied Narilha, to tell me that thou hast neglected my business, and gone to marry thy idiot son to the daughter of an impertinent fellow, who came yesterday hither to insult my son and me?—Softly. The barber is my friend, and not more impertinent, I hope, than any other man; and if there be an idiot among us, I should suspect him to be your son rather than any body else. The firmness and coolness of Dalhuc so astonished Narilha, that she was tempted to revenge by violence the insult which, in her estimation, was offered to her. But she wanted arms and resolution. Her impotent rage was soon converted into violent despair. She rolled on the ground, wrung her hands, screamed frightfully, and at last burst into tears, and fell into a swoon.

All this was no more than Dalhuc had expected; it gave him therefore no concern; his only care was to secure the sequins, and to rid himself, as speedily as possible, of a woman of whose dishonesty he was fully convinced. He did not go to bed, but waited calmly till the affair should be brought to an issue. The hours passed on, and day at length appeared. Narilha now, somewhat recovered, watched for a moment to abuse her husband's weakness and compassion. She was, however, disappointed; for Dalhuc sat opposite to her, with his chin leaning on his staff. This man, said she to herself, is entirely changed. Cassanak and that cursed barber have rendered him inflexible. How shall I do, to revenge myself? How may I regain my husband? But, rather, how shall I receive the purveyor of the stars, with whom I must speak here privately? Only he can serve me in my present situation. His friends are so powerful, that he may easily deliver me from my difficulties. Let me assume a tone of mildness, and send my husband away. Then speaking with a honied accent; You must be weary, my good friend, said she, and I am afraid that you are indisposed: come and lay you down. For my own part, I must go and set out the little fruit that we have. And for whom? said Dalhuc: I know that you have not a customer in Bagdad: You have disgusted them all. No great harm although I have, replied she: I have found strangers to sell my fruit to, who pay me very well. At the same time she presented to him five or six sequins, with some smaller coin. Here is money, continued she: the house has wanted for nothing, and my fruit has been sold. Dalhuc was not a little surprised to see his wife produce the money: it was the first time she had been so frank. All that she received had been hitherto supposed to have been expended beforehand. But he was now on his guard, and saw through both her artifices and her dishonesty. He would not take the sequins, but remained calmly in his place, and observed the motions of his wife, who pretended to weep, and set out the fruit which the gardener had brought her. You will not go to bed then, my friend, said she: you will do yourself harm. No, replied he, I have no need of rest. Then, answered she, instead of remaining here, you had better go to some garden for what we want. I expect customers whom it will be for our interest to serve as well as we can: at present I may not tell you who they [illegible]

you do what I desire, you shall know at your return.—I had rather stay and see, without troubling you to tell.—The hateful fellow! said Narilha, between her teeth; he will spoil the whole affair. Why had I only six sequins in my pocket? Had I shown him thirty or forty, he might have been easier managed. Since you will not go then, said she, I must take a basket with me, and set out myself, in search of what I want.—No, you shall not go out; we shall have company to receive immediately.—It is the Armenian he expects, said she to herself; and I shall not have time to give him previous notice of what has happened. But I hope that those invisible hands which serve him so well, may also, if he pleases, rid us from this troublesome man, whose ill nature is likely to ruin our fortune. I burn with impatience. Why should not I tear his eyes out? Why—Narilha's fury, after so long a restraint, was beginning to become dangerous; but the sun had by this time advanced some length through the horizon, when all on a sudden, a loud knocking was heard at the door. Heavens! said she, the Armenian is come! She then ran forward, to get before him; but Dalhuc advanced, and opened the door himself. He who knocked was a man wearing a robe, and the robe happened to be the faragi of the cadi who had executed the marriage-contract between Cassanak's nephew and the barber's daughter. He was not alone: Cassanak accompanied him, and the officers of justice followed. What means this, Dalhuc? said the cadi as he entered: is it your intention to divorce your wife? I come to know the reasons, and if I find them reasonable, to declare the divorce. My lord, replied Dalhuc, I married this woman, that she might take care of my house, and assist in my trade. Soon after I brought her home, she began to raise disturbance in the house, and to abuse my son; she even drove him away, absolutely naked, to seek refuge elsewhere. I opened a fruit-shop, and in this line of business was succeeding very well; but she, not satisfied with reserving the profits to herself, has, by her capricious folly, disgusted all our customers, and given the preference to a man fallen from the clouds.—Yes, indeed, fallen from the clouds! and he can very well ascend again, and treat you as such a worthless, insolent fellow deserves: and since you force me to speak out, I shall beg him to avenge my wrongs; he will not refuse, but will let you and all the world know who he is, and who I am. You hear, my lord, said Dalhuc. Her head is quite turned. In this light, said the cadi, shall I consider what she has said, in order to save her from the severity of the law; and then he took minutes. Eh! and will you, at the request of a fool, treat the fruiteress-general of the stars in this manner! cried Narilha, while her eyes glared with rage. Ah! [illegible] veyor of the heavens come, [illegible] with the protection of the powerful star of the morning, which he has married last night, I should soon crush all these reptiles, who have this day dared to treat me disrespectfully. You hear her, my lord, repeated Dalhuc. Alas! Yes, I hear, replied the cadi: let us execute what you have resolved upon: you have but too good reason; and then he continued his minute. Narilha! woman honoured by the protection of the purveyor to the stars! said Dalhuc; mother-in-law to the morning star! be gone: I repudiate thee, once, twice, thrice! In the mean time the deed was made out: Dalhuc signed it: a copy of it was taken; and he then delivered it to the repudiated lady. The precaution was well-judged, for she tore it in a thousand pieces. Now, said she, where is my dowry? I must demand to have the garden adjudged to me, which has been cultivated by my labour. First, said Dalhuc, give me an account of the fruit which you have sold to a stranger within these last three days? Here it is, said she; throwing at his head six sequins, with some small money. Cassanak then spoke. This is not the eighth part of what you received: it was I who furnished the money, and it amounts to a hundred and forty sequins: the Armenian of Bagdad, to whom I sent it, gave me in pledge his robe and cap; here they are. By this declaration Narilha was struck dumb; but her confusion was redoubled at the appearance of Badur: His face was inflamed, his throat swoln, and his voice so hoarse, that he could scarce make himself heard. He cursed the stars most cordially. Ah! said he, if ever I fall in love in my life again, may I be three times as severely whipped as I have been to-night. What has happened to you, my friend? said the cadi; if you have been beaten, I shall do you justice. My lord, said Badur, then be so good as order the stars a severe bastinado. One of them should have been my wife. I sent her a noble-gay and my picture in a bucket of water: she made me go to the Euphrates, where it was excessively cold: my feet slipped more than twenty times while I was following after her: I was obliged to swim half a league; and when I thought at last that she was going to the bank with me, hardly had I set my foot on the dry sand, before I felt myself whipped with a rope behind: I turned, but saw nobody: I was whipped again, and again I turned about, but still in vain: those who whipped me were still behind my back: I fled, but still they followed, and beat me unmercifully, to the very garden door. Ah! give me the gold, but let who will enjoy the tenderness of the stars: I have been in a fever all night.

At hearing this mournful story, Narilha's

she been imposed upon, and found herself now fairly unmasked. The cadi ordered seventy sequins to be counted to her, over the table, and she saw that this was to be all she was to have for her jointure. At least, said she, let me have my effects with me.——Yes, replied the cadi, and one of my officers, with Dalhuc and Cassanak, shall attend you while you remove them. When Narilha found it was impossible to carry away her treasure, she resolved at least to disappoint Dalhuc of it; she gathered up her effects without seeming to turn her eyes to the spot where her money was concealed. My lord, said she then to the cadi, while I was Dalhuc's wife, it was my duty to obey him; but now since I am divorced, I am reinstated in my former privileges. He forbade me to mention that he had found a treasure in an old iron pot, which still stands in the place where it was discovered. It belongs to the Commander of the Faithful, and religion forbids me to conceal that Dalhuc's dishonesty intended to withhold it; be so good as to follow me, and I shall shew you where it stands. The treasure you speak of, replied the cadi, is already known to the caliph, and it is his pleasure that Dalhuc possess himself of a property which has been stolen from him. At this reply, Narilha was transported almost to madness, and as she was going out; Whither go you, said the cadi; in your present condition, you stand in need of medicines to cool your heart and head: you and your son shall be conducted to a place where you shall both be supplied with all necessaries. The cadi's train immediately carried her and her son out of the house. Dalhuc was left alone with Cassanak, to whom he again expressed his gratitude.

This, said Cabil-Hasen, is all that I have heard of the history of this family.

The beautiful Vasume had never ceased to smile during the whole of this recital; the good Nane at different times burst out into violent fits of laughter; the schebandad and Vasume's father had appeared pleased; and the rivals of the relater had given signs of uneasiness; all waited, in silence, the approbation of Vasume, when the schebandad thus addressed her: My dear daughter! said he, this story has appeared to amuse you.—Yes, father, every body seemed to be pleased with it, and especially my nurse laughed heartily.—Much less would have made me laugh, replied Nane. I have listened attentively; I have retained a great many circumstances, and am in good hopes that this history will increase my little collection. But I doubt I shall not be able to deliver it from my memory in as agreeable a manner as it has entered it.—Nay, my dear Nane, on the contrary, I am persuaded that you will do it great justice in the telling; but another is preparing for us, which will perhaps make you forget it.—It must possess a great many excellencies then, said Nane: Let us listen, for I am impatient to hear it begun. The nurse was silent; and the second of the three cousins, availing himself of the attention which was paid to him, began his story thus.

The History of Captain Tranchemont, and his brave Companions. Dobil-Hasen's Story.

Captain Tranchemont, after having rambled over a great many countries, and a great part of the world, found himself in Egypt, in the confines of the mountainous part of that kingdom: his excessive voracity could never be gratified; and the horror with which he inspired every body, made every one fly from him who might have supplied his wants. As he was one day traversing a desart, he was accidentally led into the cave of a dervise. Holy man! said he to him, you see before you a warrior, who is dying for want of food, have not you some hundreds of nuts to break?—The rats have excellent teeth, replied the dervise, without rising from his seat, and continuing to meditate on his book; they have eat all the nuts which I received from the charity of the faithful, and have left me nothing but the shells. The only provision I have remaining is that biscuit of the Nile which you see before my door: And, at the same time, pointed to a stone six feet long, and about three feet high. Do you eat that? replied Tranchemont: Zooks! you are not delicate in your taste! I know this pastry, the pyramids of Egypt are built of it, yet I shall partake with you. This morsel would be of hard digestion to any other stomachs than ours; suffer me to cut a slice of it. At the same time he drew his sabre, and with one stroke cut off a slice as thick as three leaves of the palm-tree joined together. He then broke it into small morsels, chewed it betwixt his teeth, and swallowed it. What a sabre! What arms! What teeth! said the recluse to himself; my furniture is pretty solid; yet this man could unfurnish my cave at four meals; I must make a friend of him. Sir! said he, I admire at once the strength and dexterity of your arm; and find you possess a very extraordinary talent. I am desirous to become acquainted with you, and hope you will not judge me unworthy of that honour: Adventurers are, in general, suspected; but, with respect to a man like you, I ought to have neither secrets nor artifice; enter with me into the innermost apartment of my cave; there I have in reserve some

s of goat's milk, and some cakes, which
will find a real pleasure in sharing with you;
, we will eat at our leisure, and converse
Most willingly, replied Tranchemont: I love people of your way of life. I have known more than one of them, who had not spent all their lives in muttering upon books; and, with cup in hand, I will willingly do penance with you for my past faults. —I have neither cups nor goblets, said the dervise; I use nothing but a pitcher.—And I would rather excuse the pitcher, than want the wine. Wine! exclaimed the recluse; wine from a dervise! You make the hair of my beard stand on end! Consider that I have retired to this place to lead the life of a penitent: I drink nothing but pure water mixed with a little honey, and of this I compose a very agreeable drink. The captain shook his head; but he must accommodate himself to his situation. He assisted his landlord in placing the cheeses and cakes, piled upon one another, on a table made of a large stone. There were provisions sufficient for eight persons; yet the two guests found no superfluity. They were seated on sofas of the same materials with the table, having each at his side an enormous pitcher full of water and honey; and the repast began.

After the dervise had eaten the first cheese, without even taking off the crust, Brother, said he, let us drink: he then lifted up his pitcher, and drank it off at one draught: Here is your health, said he to Tranchemont, who looked at him with astonishment. Doubtless, replied the captain before he drank, you must have been empty down to the toes, to have been able to drain that pitcher without taking time to breathe; if you had, like me, a stomach paved with stones, a river would run through your body. Alas, brother! said dervise, you see me justly punished. It having drank too much that I am re- I to this penitential life; at present I quench my thirst, but never commit any excess. You have astonished me with cutting and chewing my biscuit; I will surprise you, in my turn, with the relation of my history.

My name is Ballayah.* Had water not appeared to me very insipid when I lived in the world, I would have drained the rivers; and it would have been wrong to have given me the sea, for the savouriness of the liquor would have assisted me in drinking it dry. One day, (I was then in Georgia, at a man's house who had generously offered me an asylum) the vintage was finished, and he had shut up the product of his. Unfortunately my bed was placed too near the deposit. I was suddenly awa- kened by a
not resist the temptation of approaching
vessels from which it was exhaled; I ventu
to taste this beverage, and its charm
so powerfully upon me, that during the night, I emptied the whole product of the vintage. landlord arrived in the mean time, and abused me for a drunkard, and I, hurt by this reproach, put him to death. Grieved afterwards at this sally of passion, I assumed the habit of a dervise, and resolved to drink nothing but honey and water. In consequence of this resolution, wandering from one retreat to another, seeking always the most solitary, I have at last settled in this abode, where I spend my leisure hours in gathering medicinal herbs, and studying the stars. My good saint! replied Tranchemont, since from a drunkard you are become an astrologer, I must inform you of my quarrel with the stars. I have had some little dispute with mine; and would be very glad that you would put me within reach of giving it, and one of its companions, some blows with the flat side of my sabre, to correct them for their caprices respecting me.

My name is Tranchemont; and I was born in the capital of Circassia. According to the report of an astrologer, who was one of my father's good friends, on the day of my birth, two stars, loaded with good and bad influences, undertook a journey; the least of the two, being well provided, travelled foremost. Three women had been delivered that very day, each of a male-child; they inhabited three of the principal buildings which form the corner of the street that leads to the king's palace. Let us hasten thither, said they, and drop in favour of these new-born infants, some of the booty with which we are loaded. As they travelled along, the foremost star grazed upon my mother's house, at the very moment of my birth; and this event stopped it for an instant.—I can go no further, said it; my burden has become oppressive to me, I must drop it here: and it was directly over me. I cannot tell you all that dropped from its hands at that moment: It has proved a burden which I sometimes carry with great impatience, and by which others are often disturbed: it has rendered me the strongest, but the most impatient of all men; I am doomed to have nothing, and to live continually on plunder; nothing can resist my sabre but the feebleness of man alone, I attack such only with my fists; and you may judge that they are not the lightest. These, my good dervise, were the favours which were showered down on my cradle; the star which followed mine was obliged to drop the influences which were

* A name significant of a great drinker. In French, *Pretaboire.*

ring house. What did it let fall there, pray?—A crown. Thus you see, and without vanity I can say, I was only a door from obtaining a throne. The astrologer said to my father, that this happened through fatality: for my part, I suppose there was a good deal of caprice in it; for my brilliant protectress might easily have carried her favours one door lower. By Mahomet! Do you know that I am enraged at it, my good saint, and that I have already employed many methods in order to belie my nativity. I have assembled armies; I have commanded them well, and fought still better; but my soldiers proved mere cowards: there were always too many to eat, and nobody to fight. One day I entered a city, without perceiving that I was not followed by my men: I cut in pieces every one that opposed my passage, and pursued and murdered all that attempted to fly. Where it was difficult to carry the sword, there I carried the flames, and pillaged the whole city: my army thought me lost; and depending no more upon me, was seized with a dreadful panic, and took to flight. What happened then? As I had laid waste the country, had given quarter to none, and as my army was dispersed, though I was become a king by the vigour of my arm, and the cutting of my sabre, yet in reality I reigned over nobody.—How! said Ballayah: Had you exterminated even the women?—By Mahomet! I love the women to distraction; but when they saw me, they cried as if one had flead them; they fled from me, and threw stones at me from the top of the terraces; they excited their husbands, and let out their dogs upon me. I have had my shield and buckler bent in ten places, and the calf of my leg torn by a mastiff: I love women, but not when they are angry; for then, old or young, ugly or beautiful, I crush as many of them to pieces as I can find; I spare nothing that resists me.—Your blood is a little too hot, my general, resumed the dervise: you ought, like me, to drink nothing but honey and water.—By Mahomet! exclaimed Tranchemout, your honey and water increases, instead of quenching my thirst. My malignant star would triumph if it beheld me reduced to that: let us talk of correcting it, if it is possible. If I could ascend on high, I would teach it to be reasonable; but cannot you, who are an astrologer, by the help of your machines, place me within reach of doing myself justice? There is another way of avenging yourself, said Ballayah; you may play your star nearly the same trick that I played mine. She had determined that I should be a vagabond and a rogue, and condemned me to drink like a hole in the sand; but you see what I have done; I have retired from the world; I drink honey and water, but sparingly; and, in spite of my star, I possess some worth. But, as you are a soldier, you must follow a different plan. In order to avoid the inconveniencies which seem necessarily connected with your actions, you must endeavour to be a general without an army; and to take possession of a strong city, which hath neither gates, nor ditches, nor walls; so as, that the difficulty you would meet with, in surmounting these obstacles, may not inspire you with so much rage as to make you destroy every thing.

Stop a moment, my dear saint! said Tranchemont: do you know that, in complying with your proposal, I would be exposed to the danger of losing my life? Are you a fool? or are you so profound that it is impossible to understand you? What is a general without an army? and where are strong places to be found, having neither ditches nor walls?

A general without an army! replied Ballayah: to-morrow, at the latest, Captain Tranchemont will be so, who, having neither soldiers nor baggage, will be able to take the field, in order to attack the city of Kallacahabalaba, ten leagues distant from hence, a place of great strength, though destitute of every artificial defence.—And of whom will the army consist, which is to rank under my standards?—Of eight generals, each of whom, in his own way, is able to shake a kingdom; and to give you an idea of them, I am the feeblest of them all. Yet it would have been in my power, if I had undertaken the enterprise, to have become master of Damas. It is a well watered city. Well! in eight days there would not have been as much water left as would have quenched the thirst of a hen.—My good dervise, you are well named Ballayah; and, now that I know your powers, I find you very moderate: you have a most prodigious faculty; you could easily ruin Egypt.—Oh! replied Ballayah, in order to that, it would be necessary to go and drink the Nile at its source, and that is too long a journey.—And tell me, replied Tranchemont, are your companions whom you spoke of as extraordinary as you? I am extremely desirous to become acquainted with them.—You shall see them to-morrow, said the dervise; they will give you proof sufficient: they have only need of counsel to direct their enterprises, for they have all more ability than understanding; they want a chief to command them with authority, and to give them an example; and they will find him in you.

By Mahomet! exclaimed the captain, casting his eyes up to heaven, I am almost tempted to pardon my bitch of a star for bringing me hither, since it has led me to the command of my equals!—But let us speak a little concerning the scene of war; who has the com-

mand? What could one do with him!—It is under the yoke of a strange tyrant, whose name is Bigstaff: You must banish him. One tyrant succeeds another, and thus your star will be proved false; for, except the name, you will reign as well as another, and perhaps better; because you know no law but your own will. Are you of any religion?—No indeed; I was circumcised, however.—That is sufficient.—My dear Ballayah! you are an accommodating saint; it is just such as these that I love. But I should wish to accustom myself to your honey and water, that I might get drunk with you. In the mean time, before I go to rest, I am anxious to have a more accurate idea of the city of Kallacahabalaba, for I form all my plans of attack in bed. Kallacahabalaba, replied the dervise, is situated on a high detached mountain, cut all round with a pick-ax, to the height of sixty feet, in such a manner as that nothing but a snail can ascend it.—How then do the inhabitants come down?—They do not come down at all; they descend in baskets fixed to chains of iron. These machines are so fitted, as to let down to the ground an hundred baskets at once, containing ten men each, with their arms and baggage; this is done very quickly, and without the least embarrassment: The people of the country, for twenty leagues round, are so much afraid at this shower of armed men, that they hasten with great eagerness, carrying their tribute to the foot of the mountain, and fill all the baskets that are there.—By my beard! said the captain, I shall lose a little of my renown if I don't disturb this business. But what kind of a fellow is that Bigstaff you mentioned? Is he a champion of great strength? Would he gallantly accept the proposal of measuring swords with me?—His stature is altogether gigantic; covered with iron from head to foot, he walks as nimbly as if it were feathers; besides, he never plays but with his club, which is of gilded brass, and weighs seventy-five pounds; he uses it like a rod of aloes, and I believe he would not condescend to engage in single combat with any but such as could oppose to him an arm of equal strength.—Ah! replied Tranchemont, what pleasure should I feel to be opposed to him at arm's length! I would make my blade enter exactly at the bottom of his nose, that, before he expired I might have the pleasure of seeing him gnash his teeth. I am born to conquer or die under my sabre, and I look upon the use of the club to those whose profession it is to fell cattle.———Besides, does this fellow never come out alone? Could one not attack him without giving him time to take his advantage?—He never comes out, replied the dervise, except when he knows of any one travelling in his dominions, and, alas! this cost two of our companions their life; Iron-arm and Steel-tooth, who had gone on an un adventure of hunting upon his territority. They were invincible by any other; but, having made them be surrounded by his people, while Iron-arm with the stroke of his fist had knocked down a good many of them, and Steel-tooth had made others feel the astonishing strength of his jaw, Bigstaff himself came up, and knocked them both down with his club.—'Sdeath! I will revenge them, exclaimed Captain Tranchemont; your recital makes my blood boil as if he had assassinated my brother. Let us go to sleep, in order to moderate the impatience with which I burn to be acquainted with all your people; for I know no other remedy.

Ballayah yielded to this invitation, and they both stretched themselves on some leaves, and skins of beasts, which were at the bottom of the cell. They awaked with the first rays of the morning, and had issued from the cave to take a walk, when the dervise perceived at a distance three men coming towards them. These are our people, said he.—What are their names?—Their names are descriptive of their talents: the name of the first is Quicksight;‡ he could perceive a needle on the ground at the distance of forty leagues; he is our spy. The name of the second is Good-aim;§ he could fix an arrow in the heart of an apple at the same distance. And Cut-the-air,‖ the last, could go and pick it up in five minutes. But they shall perform in your presence, and you shall judge of the advantage which may be derived from them. Meanwhile the three performers arrived. Rejoice, comrades! said Ballayah to them; fortune hath restored us, in this gallant knight, much more than she took from us in our lost comrades. This is the formidable Captain Tranchemont, by whose arm, sabre, and head, we shall be enabled to revenge ourselves on our cruel enemy, and to live in joy and peace on the earth. But you know that we must dine to-day: are you come without provisions?—No, replied Good-aim, we will do tolera-

‡ *Quicksight*, in the French translation *Percevut*; and in the Arabic, *Guillavieh*.
§ *Good-aim*, in the French, *Droitaubut*; and in the Arabic, *Nadkertavil*.
‖ *Cut-the air*, in the French, *Fendl'air*; and in the Arabic, *Kerasmah*.

if you have cakes. Strong-back * was coming with us, carrying on his shoulders a calf six months old, and two tuns of wine under his arms, when the fancy struck him of entering a garden to gather a sallad; he walks at a good pace, and will soon be here if he meets with no accident. When he had said this, Strong-back arrived with a sallad hanging at his neck. They were three enormous cabbages, which, being tied together by a cord, adorned his body on all sides. Notwithstanding his burden, his gait seemed as nimble as if he had been carrying only a bag of nuts. He laid his burden on the ground, and was presented by Ballayah to Tranchemont. There, my general, said he, tapping Strong-back on the shoulder, is our chariot of war. Sack towns, conquer armies, plunder all; the back which you see will leave nothing behind; it would not bend under the weight of the treasures of Solomon.—Hitherto, said Tranchemont, those who should have carried away my plunder would not have bent long under their weight. Whenever I have any booty, I sit down in a corner, and eat till nothing remains. To see me devour what I have gotten, one would think I was perpetually pursued by robbers or incendiaries; it is my villainous star that forces me to eat almost continually, in order to render me incapable of sparing any thing; but, thanks to you, my dear astrologer, I now hope to overcome her influence.—Hold.—Here is a little calf, which may weigh an hundred and eighty pounds; and a little of my old habit leads me to wish that we should eat it just now.—It was made for this purpose, replied Ballayah: Hola! ho! said he, calling his people. Strong-back, skin that calf, and make a spit: Quicksight! Cut-the-air! where is the cook? Quicksight looked round the country, and perceiving with the naked eye, what no mortal could have distinguished with the best telescope, ah! said he, I perceive him; he is not far from this, but he is amusing himself with roasting quails as they fly over his head, picking their feathers, and eating them. Observe now, said Ballayah, how this rascal is engaged on a review-day? He roasts quails in the air, that they may drop in showers dressed into his mouth!—And where is that lazy knave Battin-il-tabour, to beat the drum, and oblige every one to come at our signal?—I perceive him also, said Quicksight; he is asleep under the shade of a broom; the earth seems to shake with his snoring, and I cannot conceive how you do not hear him even from this place.—You see, friends, said Ballayah, that we have great need of discipline, and how extremely fortunate we are in having found a [illegible] Come, Cut-the-air, dispatch with the [illegible]-eater and snorer, and let them come hither with all haste. You shall see, added Ballayah, what kind of men these two are. The cook Bazzaknar shall give you a specimen of what he can do. He could melt a mine of metals in the bowels of the earth. As for Battin-il-tabour, his talents are pretty moderate; but he has one which is extremely useful to us. When we let him out to the combat, he spreads terror all around. By striking his belly, he makes it emit a sound like that of forty drums, and sets up such dreadful noises as could make the very walls fall down. While he was explaining all this to Tranchemont, the drummer and cook arrived. Drummer, said the dervise to the first, go and beat the signal. Bazzaknar, go you and roast the calf which Strong-back is putting on the spit. Then turning towards Tranchemont: My general said he to him, it is your part now to show these people what you can do: There is the calf on the spit, and the cabbages cut into shreds; but we have neither any thing to collect the juice of the roast, nor a plate in which to dress the sallad; but cut off dexterously a whole slice of the biscuit which is before my door, and thereby procure the necessary vessels for holding our sauce and our herbs. The captain eagerly seized this opportunity of displaying his dexterity. He drew his sabre, and, with the first stroke, cut off a slice half an inch thick, the whole length of the stone. He then formed in it a place to receive the juice of the roast; and the slice which he had cut off served as a plate for the cabbages. The spectators, who were no less apt to be struck with admiration, than capable of exciting it, paid the just tribute to the ease and accuracy of the work. In the mean time, Tranchemont, in his turn, felt a great curiosity to see a calf roasted in a place where he saw no fire, nor coal, nor wood to make one. Strong-back acted as turnspit; and the spit itself rested on two large stones, placed in the middle of a very green plot of grass. Come, Master Roaster, said Ballayah, do your duty: You are sensible that there is no occasion to burn the roast; we need only a gentle and penetrating fire; so manage the matter properly. Bazzaknar was a man of deeds, and not of words; and proportioned his hot breath so nicely, that he seemed not so much to roast, as to gild the immense piece which was turned round before him; so that the juice run down upon the cabbages, which he set a boiling by some puffs that he bestowed upon them. The captain appeared highly delighted with the talents of this cook, and

* Strong-back, in the French, *Bondes*; and in the Arabic, *Bilarmich*

shewed himself eager of his own. He observed, that it was impossible to have a table in the cell of the dervise, on account of a rock of granite, six feet high, and of equal thickness, which occupied the whole centre. Stand back a little, said he to the people who were around him; I am going to strike off, from this little stone, some chips which might start into your eyes; we must have a place to prepare our table. At the same time he struck the rock with his sabre, with so much exactness, that every piece which he detached from it appeared a table of marble that needed only to be polished. What a terrible arm! what a valiant sword! exclaimed the witnesses of this exploit.—Brothers, said Ballayah to them, it is this which must hew us the way to glory and to gain.

They eagerly cleared the rubbish from the place, which was now freed from this huge stone, as ugly as it was incommodious. The most beautiful of the pieces being artfully joined together, formed benches around a table, which, with five or six strokes of his sabre, the captain had rendered perfectly square, and had hollowed out below, to make room for their legs. Never did any companion of our labours, said Ballayah, perform so neatly that work in which he excelled! Battin-il-tabour clapped his belly in token of admiration; and his gentle rubbings made the cave re-echo with a dreadful sound. Meanwhile the cover was laid; Bazzakmar brought the roast. Wine! wine! cried Ballayah, bringing with him a bag of fifty pounds weight of cakes. Strong-back went to bring the tuns; but Tranchemont, who dreaded the dervise's thirst, thought it his duty to remind him of his vows. Is your penitence ended, holy man?—No, replied Ballayah, I must drink some cups of honey and water; but I reserve a pitcher of wine to wash my mouth. They sat down to table, and every one of them did great justice to the feast. There was but little conversation; however, from time to time, one of the guests related an exploit of his own peculiar kind. It was always of the marvellous sort. Towards the middle of the repast, Ballayah, having somewhat blunted the edge of his appetite, cast a look around him. Brethren, said he, our number is not complete; Grippenuage* and Grossitout are wanting: however, they had the signal, for Battin-il-tabour beat the drum, so as to make it be heard at a distance. As the dervise was making this reflection, the two characters made their appearance at the entrance of the cave.—You deserve, said he, not to have so much as a crust to eat. I respect people of abilities only when they are regular in their duty; and to-morrow if you fail in the service, you shall answer for it to a more able general than I am: In the mean time, sit down and drink. After dinner, you shall be informed of most wonderful things. You are in the presence of a very great master, the illustrious Captain Tranchemont. We have made choice of him for our general, and we are to pass in review before him; as for me, I am exhibiting proofs of my abilities, as you shall see: Saying this, he swallowed his pitcher full of wine at one draught. The persons who were just come in, having nothing to reply, modestly bowed, and dinner was ended. Come, brothers, said Ballayah, when the repast was finished, we must pass in review, and begin, by making sure of some dishes for our supper. Quicksight! Good-aim! Cut-the-air! attend. Quicksight, I want an hundred pounds of venison, in four pieces. Observe the banks of distant rivers; seek us some young deer, goats, and an antelope; they must all be tender, and easily digested. The performer put himself in the proper position; at first his looks seemed to move along the ground part at hand, and then, imperceptibly, his view was extended to a great distance, and skimmed over the world. Ah! exclaimed he, I have found what you want behind that little hill, at the distance of ten leagues. Good-aim, said the dervise, prepare your bow. Good-aim fixed a stake before Quicksight, bent his bow, and set himself in a proper position for shooting his arrow. At the distance of ten leagues? said he to Quicksight,—and thirty paces. The arrow flew; Quicksight followed it with his eyes. The deer is pierced, said he. Come, Cut-the-air, put your shoes in a proper state, and pick up the game. The order was instantly executed. Ballayah repeated the command three times; and in half an hour the four pieces of venison were procured, and brought to Strong-back, who skinned them, and put them on the spit. Ballayah having examined the sack of bread: How! said he, have we only thirty pounds weight? Quicksight, look out for some fresh bread.—There is an oven full of it at Masser, which is still quite hot, replied he, and the baker has just turned his back to clean his oven.—There is a fine opportunity to purchase his bread for nothing: Go, Cut-the-air, take the bag, and make the bargain. The order was instantly obeyed; and the bread was in the cell, before the baker perceived it. You see, general, said the dervise, that our buttery is pretty well furnished. Ah! if Strong-back had wings, we might have wine; but we must not

* *Grippenuage*, catch-cloud. *Grossitout's* office is afterwards explained.

be dying with thirst. Come, Grippenuage! lay hold of that cloud which is passing, and force it to shed its contents on this place; if there are any hailstones, so much the better; for I love exceedingly to drink ice. The cloud was pretty high: Grippenuage took a clue of silk from his pocket, and made it fly up to the cloud. The clew was wound down; and the end of it being so low as to be within reach of the hand, the man then fixed himself to it, and the vapour seemed to attract him with an astonishing rapidity. Comrades, said Ballayah, let us expose our pitchers to the water which is about to fall; and, as we have no change of mantles, let us place ourselves in the cave. The whole troop obeyed; the cloud descended; Grippenuage squeezed its sides; and, by the help of his thread, came down with the shower.

Tranchemont beheld with astonishment the performance of these miracles. You must agree, general, said Ballayah, that, under your command, one might promise the most splendid success with these brave fellows.—I never saw, said Tranchemont, an assemblage of talents so rare, and so well suited to one another; we are fit to undertake every thing. I have already revolved a great many plans in my mind.—Stop; do not speak to me at present, you would distract my thoughts.—I have forgot something very essential; since we have only water to quench our thirst, we should at least have some flaggons of liquor. We have still three hours of day; let us want nothing. Then the dervise called his people. Quicksight, said he, and you Cut-the-air, get us some flaggons of liquor. You know that they are generally placed in the terraces, that the sun may dart his meridian beams upon them. Go and make an attack upon them: What cannot be done in one voyage, may be finished in two. The order was executed; and, in a quarter of an hour, the side-board was furnished with four large flaggons of liquor. This Cut-the-air is extremely expert, cunning, and expeditious, said Ballayah; it is a great pity he has not a stronger back; one might derive inconceivable advantage from him.—By Mahomet, said Tranchemont, without this little medicine, I should have had a fine noise in my belly all night. But, my good dervise! could not we have some figs?—I give you the whole earth to choose them from.—I take you at your word, replied the captain.—I want the finest figs that grow in Africa.—Come, Cut-the-air! You hear what the general wishes for. Put a basket on your arm: Pick them with great care, and return in half an hour at the farthest, for you may be wanted! Cut-the-air disappeared. The venison was on the spot, Strong-back was turning it, Bazzakour was employed in roasting it, and Buzzaboh had gone to snore at some hundred yards distance, in order not to incommode any person, but he was still noisy. You have a snorer there, said Tranchemont, who is somewhat disagreeable.—He must be allowed rest, replied Ballayah; it is in his excellent habit of body that his merit consists; it keeps his belly stretched; besides, he makes us merry; he imitates the timbrel, by beating on his cheeks, and that amuses us: it is necessary to put all their talents to some purpose.—You are in the right: but tell me who is that man whom I see sitting with his arms across? I know not yet what he can do.—That is he who has the charge of our lodgings: When we take the field, with very small means, he makes the most of every thing. His name is Grossitout. His business is very fatiguing; but you will be a better judge of it when you see him at work.

The day was spent in such conversations as this; but Cut-the-air had not returned. Ballayah began to be uneasy. Hola, Quicksight! said he, look through the orchards of Africa, and endeavour to discover Cut-the-air, who has either lost or forgotten himself. Quicksight examined attentively. Ah! the wretch, said he, he has eaten more figs than he has gathered; he is very near Damas, and is asleep at the side of his basket. The Arabians, who ramble in the neighbourhood, will steal it; they will take his shoes from him, and we shall see him no more. There is a large bird perched on a branch of the tree under which he reposes; if Good-aim would kill the bird, its fall might awaken Cut-the-air.—At what distance is the bird you mean? said Good-aim. Exactly seventy-five leagues. Good-aim then stuck up his stake, and fitted his arrow, which immediately flew off. Quicksight examined the stroke. The bird is fallen, said he; the sleeper is awakened, and is now on his way. The figs were in the cave in a moment after. Let us not chide our purveyor, said Tranchemont to Ballayah: this accident has shown us the usefulness of Quicksight and Good-aim. But I suppose the supper is ready; let us put the table in order. That must not be, if you please, replied Ballayah, till after our camp shall have been prepared, and I shall have caused the retreat to be beaten, according to the custom of war. At the same time he called Grossitout, who obeyed the summons. Have you taken your measures, and chosen your ground? We sleep to-night in the tent; you must lay us at our ease in it. The ground is before you, replied Grossitout; your lodging is in my breast, and my lungs must extend it. By Mahomet! exclaimed the general, this is a strange riddle. It is not a riddle, said the dervise, at least what you are going to see will explain it to you.

Let us approach the place where the operator is about to perform. Grossitout had a small purse, of the size of an egg, hung as a girdle with which his breast was girt. It appeared to be shut by four small strings, at the end of which some small pins of steel seemed to be fixed. He opened it, and blowed into it; and suddenly it was of the size of a melon. He continued to blow till he could put his head into it; he introduced his head; and was seen blowing with greater force in the cap he had formed for himself. Every instant its size increased; and, as it descended to the very ground, the body of the blower was entirely shut up in it. His companions then took up the little strings of the purse, which were now become cords, and drew the four sides; the top of the ball had taken the shape of a tent, which was supported by four pikes, which he always carried with him in their march. Grossitout continued his labour, and the tent increased so as commodiously to lodge twenty people; and the pins of steel, now become pikes of iron, driven in the ground, made the lodging most completely firm. Holy prophet! exclaimed Tranchemont, in raptures, I have just now seen the king, the very god of mushrooms; it is a perfect miracle!—Without flattery, general, said Ballayah, to those who have seen your actions every thing is credible, and boasting is excluded: but Grossitout has exerted his power very sparingly; he is capable of blowing up a tent sufficient to lodge all the pilgrims to Mecca, with their escort. At that instant the loud sound of a drum was heard at a distance; and, without the perfect unity in the strokes, one would have supposed there was fifty. What sound is that I hear? said Tranchemont.—It is nothing, said the dervise; it is only Battin-il-tabour stroking his belly to beat a retreat; he is a brave fellow for sounding a charge.—My good dervise, the companions of your penitence are very extraordinary people.—They are forced like me to live in retirement, on account of the bad character they have with the public; but, with your assistance, we shall be able to get out of it; and we can drive from his nest this vulture Bigstaff, who lets loose upon us baskets full of his fowls covered over with steel, which keep our troop in continual alarm.—Ah! though this fellow had a citadel surrounded with a triple ditch full of water, by mixing a little honey in it, you would soon drink it up. I would attack the wall with my sabre, and, by Mahomet! you know whether I can cut my slices: I would entrench myself under the fortress, before they could think of throwing stones at me. I would cause Strong-back throw the rubbish into the ditch, and I would appear unexpectedly in the place. You should then see how I would fall upon the coat of [illegible] by which all these rascals are protected. This is a plan truly worthy of yourself, general, replied Ballayah, but the tyrant is secure from such an attempt.—I swear by your book, venerable dervise, that I shall devise some plan from which he cannot secure himself—but let us go to supper.—It is the best resolution we can at present take, said the dervise, for the roast would have been cold, if Bazaknar had not kept it warm.

The little army were all seated round a well-furnished table, lighted by a lamp with three branches, and conversing about their future plans. Comrades! said Tranchemont, you may depend upon my utmost exertions to merit your approbation; but, as you have made me your commander, I warn you that our march shall be regular and very expeditious—I have only drunk one draught of water, and it has made me sick. To-morrow, by sun-rise, I shall review my troops and give my orders; our camp shall be struck during the review, and I will immediately begin the march. Let us drink one draught of liquor and go to bed, thinking on the victory which awaits us. Were my stomach hollow like a well, I will sleep upon these flints, as if I were stretched on a bed of roses. Let us finish what remains, as we are to set out to-m[illegible] with a great project in our heads: we m[illegible] with starving the rats in this place, by leaving them not even a crust to gnaw. Let us conclude the banquet; let all th[illegible] follow me, and go to the camp. [illegible] that we should sleep in the te[illegible] hither, Quicksight: can you see any [illegible] by night?—As well as by day, general.—That's good; you will be on the watch around the camp, and to-morrow, during the march, you shall enjoy sleep upon Strong-back's shoulders. Grippenuage, draw near: lay hold on that cloud which you see over our heads, by means of your clew, and force it to refresh the air by shedding a slight dew. Battin-il-tabour will snore near the camp, and within reach of Quicksight, that he may be able to give the alarm if any thing extraordinary should happen. Come, friends, let each of us take one of these skins to serve him as a pillow; warriors never renounce the conveniencies of life when they can be obtained. O great, valiant, and wise captain! said Ballayah, obeying the order, and marching before the troop. When they had filed off, Tranchemont entered last into the tent, and lay down in the middle. The next, each at a respectful distance from the general, took the place which appeared most convenient for him: the dervise said his prayers, and they all quietly fell asleep.

As soon as the morning star appeared above the horizon, Quicksight awaked Battin-il-ta-

[illegible], with your [illegible] and belly, and the sound of the blow re-echoed through the neighbouring caverns. Tranchemont was instantly on foot, and awaked his people. Come, my comrades, said he, let the day find us in arms: Grossitout, lift the camp. At this command every body left the tent; Grossitout alone remained in it to labour, while the stakes were taking away; and before sun-rise, the tent was folded up, and fixed to the girdle of the person whose business it was to carry it. They were all assembled for the grand review, and Ballayah was in the rear of the battalion. Brother, said Tranchemont, you are not in your proper place: as you are our counsellor, you should have been in the centre; but the art of war has undergone some little change; you are placed in the rear; and frequently, when the van has begun the engagement, your directions come too late. In this case, however, as the ranks are not very thick, there is nothing to prevent your coming to me in the time of need. Is your book in good condition? Is there no leaf wanting?—By Mahomet! I have not kept account; but it is all one; I can easily supply what may be wanting.

Comrade Quicksight, your eyes are somewhat red; bathe them in fresh water. You should guard against defluxions.—Are the bow and arrows of Good-aim in proper case?—There is nothing wanting, general.—I am eager to be able to prove your dexterity, that I may send you a message, directly in the view of the enemy.——Show us your clew, Grippenuage. It is pretty round, and the silk well spun! It is much finer than a cob-web! But, my dear companion! if you would listen to the advice of an old soldier like me, you should soon know, that a talent, so precious as yours, ought not to be confined to refreshing the air, and washing dishes.—Bazzaknar! I cannot see the fire you have in your stomach, but I suppose it is the depository of sulphur and pitch, sufficient for the campaign. As we are about to fall upon the kitchen of another, we shall have no need of yours for our food; but I shall give it you in charge to roast every head which might give us any trouble.—Cut-the-air! your shoes seem to be in good case; but distrust your taste for figs; you ran a great risk of losing your stockings and shoes; and, in returning from such a distance, you might have caught a very bad cold.—Grossitout! you have put up the tent; but let us examine if the pegs are at it, if the cords are good, and if the stuff has not given way.—No, every thing is right. Tell me, were you to blow into a melon, could you make it as large as a gourd?—No, general.—It has been said with truth, that no talent is universal!—Come forward, Strongback! you must get straps of leather to manage your [illegible]. There is a back on which, were it level, one might build a pyramid!—nails? That is an error. You know well, that to lay hold of any thing, the hand can never be sufficiently extended.—Here, Battin-il-tabour! your drum is well stretched; but you must not moisten it too much within with hot liquor, that might dry its skin. By the way, let me hear some moderate sounds of your trumpet. Battin-il-tabour obeyed, by emitting some half notes in a grave tone; but they were sufficient to shake the courage of the whole troop. Cut-the-air would have fled to the distance of an hundred leagues, if his legs had not failed him; Strongback felt his knees bend under him; Quicksight became perfectly blind; Good-aim dropped his bow and arrows; Grippenuage looked for a cloud to take refuge in; Grossitout lost his breathing; and Bazzaknar felt himself chilled. By Mahomet! said Tranchemont, taking Ballayah by the hand, to whom it had given the hiccup, there's a fine pipe! I am not a faint-hearted chicken, and yet I am trembling like a leaf. Comrade Battin-il-tabour! you are possessed of a very superior talent, but, if you please, we will only employ it on desperate occasions. Take your place again; and you, my friends, who have acknowledged me as your general, listen, while I explain the plan of the battle in which we are about to engage. Our great object is to get possession of Kallacahabalaba, and to destroy Bigstaff. He has too much prudence to expose himself; he will oppose us with his mob, which we will overcome; but this will by no means be decisive. He must be forced by famine to capitulate. Let us lay waste the country which furnishes him with food; and let us reduce him to the necessity of eating the rock for subsistence! You have all the elements under your power; you can burn, deluge, carry off, massacre, and destroy; and therefore you can convert this country into a desart in a very short time. A moderate war might have the most ruinous consequences; whereas, if we inspire terror, three fourths of the people will endeavour to make their escape by flight. All that we have to do, is to find out in what place we are to begin to plunder. Quicksight! said the general to this admirable spy, look towards the four cardinal points. We want some easy business, which is almost at our hand. What do you observe in the west?—At the distance of twenty leagues, general, I perceive a caravan travelling towards us. Although, said Tranchemont, we could reach them by sun-set, yet we would arrive both fatigued and hungry; and, by plundering it, we should do no injury to Bigstaff; that's not what we want: Look toward the east. I observe there, general, a fertile meadow, on which there are a great many

cattle, and some elephants. That object may deserve our attention afterwards; but there is no food for us there; and, as we are fasting, we [illegible] find something perfectly prepared for our dinner.—Ah, said Quicksight, there's something toward the south, ready dressed! I see preparations making for a considerable marriage.—That will do our business indeed: At how many leagues distance?—At ten.—Is it in a town?—Yes, and a pretty populous one.—So much the better; we shall have an opportunity of doing the more mischief and noise. These people shall not prevent us from performing our work. Let us here fix our plan for beginning: Bazzaknar will enter the city with me, and set fire to that part of it which is over against the place where the nuptials are celebrating. I will enter the house where the feast is to be held, and seize the bride; and should the bridegroom, the father, or the relations, be troublesome, I will distribute among them a few blows; and should that not quiet them, Battin-il-tabour shall speak a soft word in their ear from me; and I am of opinion they will not make him repeat it. Bazzaknar shall burn every thing except the house, where we will dine in perfect tranquillity. As the inhabitants might attack us in a body, and throw stones at us, I order Grippennage to seat himself on the first cloud he shall meet, to run after a good many more, and, having joined them together, to follow us with the collected mass; he shall then pour down a thousand cart-loads of hail on the heads of the malcontents, and we shall take care to reserve for him his full share of the dinner. By Mahomet! said Ballayah, there never was an enterprise formed with so many wise precautions.—Are you pleased then, dervise? said Tranchemont. Indeed I think every body must be so. Come along; let us march forward. Battin-il-tabour, beat agreeably, as we are going to a marriage. The drummer obeyed, and the troop advanced in good order.

When they were within two leagues of the city, Tranchemont ordered Cut-the-air to examine what was going on at the feast, and to observe if dinner was not served up too soon. In three minutes the messenger returned. They are idolaters, said he, and are sacrificing, before an idol of wood, a beautiful heifer, with gilded horns, which will be roasted in an hour at the farthest. By Mahomet! said Tranchemont to Ballayah, ought not you to be greatly delighted? We are going to labour against idolatry, and you shall have the charge of overturning the idol. Conjure it with your book; I recommend it to you. A marriage performed before an idol, and without a cadi! It is null and void. I will marry this young person myself after the Mahometan manner, in order to bring her back to the right way. During this conversation, the troop proceeded on their road, and at length arrived in the town, directly before the house where the two families were assembled. Tranchemont entered as if it had been his own. What, said he, does any one marry here without my knowledge? and do you sit down to table without me? Any one may imagine the astonishment of the townsmen; they looked at one another without speaking a word, and trembled as they examined the armed man, who spoke to them in this manner. We are undone! they exclaimed; it is Bigstaff; it is the tyrant himself.—You lie, rascals! There is no tyrant here. For whom do you take me? Know that I am the husband of this fair young woman, and that she shall have no other. Saying this, he took hold of her by the arm; the husband and the relations advanced to free her from his hands; but, with a single blow, and two back strokes, he stretched them on the ground. Every one laid hold of a stick, of a knife, of some piece of furniture, or of whatever offered itself to his hand, in order to fall upon the ravisher; but, all at once, Battin-il-tabour began to sneeze. This was a talent of which Tranchemont was still ignorant; he was so stunned with it, that had he been less eager for his prey, he would have let her go. In the mean time, men and women, and every thing in the house, were overturned; and the house itself, which was not very strong, was shaken to the foundation. When Tranchemont had recovered from his astonishment, he said to his [illegible] squire, Come along! Rid me of all that rabble; and whoever is too far from the door, throw them out at the window. Battin-il-tabour obeyed, and the house was presently cleared of its guests. There only remained the young wife, who having fainted through terror, would have fallen like the rest, had she not been supported by the vigorous captain. Meanwhile a cry of fire was heard through the whole t[illegible] and shrieks and howlings were every wh[illegible] set up. Come, said Tranchemont to Battin-il-tabour, this is not a time to snore; our companions may lose themselves amid this confusion; you must beat the signal. The drummer did so; the whole troop returned; and the entertainment prepared for the nuptials was eaten up. The new married wife, obliged to remain with this company, and endure the brutal caresses of Tranchemont, ceased not to shed tears. What pleasure should I have in comforting you, my beautiful girl! said the captain to her; shed one of these pretty tears in my cup; it will make the drink delicious. But she turned away her head with an air, expressive at once of her grief and disgust.

While these robbers were thus glutting themselves immoderately, a small detachment of fifteen men, belonging to the garrison of Kal-

[illegible]alaba, who usually went their rounds in that neighbourhood, had been informed of their arrival; their chief had been described to them; but they did not consider Tranchemont as very formidable; they therefore surrounded the house where he and his followers were, and prepared to attack him. The chief of this detachment entered suddenly, with his sabre raised over Battin-il-tabour, who by sneezing, warded off the stroke. Tranchemont, alarmed at the noise, arose and put himself in a posture of defence. A blow of his sabre cleft from head to foot the boldest of them; with a back stroke he cut in two the person who followed; the third had a shoulder broken; the fourth lost the half of his arm; the fifth lost his head; and the sixth lost both his legs. When the other soldiers of Bigstaff beheld this defeat, terror administered wings to them; and, that they might fly with the greater speed, they threw away their arms and their bucklers. The companions of Tranchemont, seeing them in disorder, pursued them without a moment's respite. Grippenuage showered hail upon them; Bazzaknar roasted as many as he met with; and Battin-il-tabour sneezed those to death with whom he could come up; even Ballayah himself knocked them down with his book; they all fell perfectly stunned, and were delivered to the sabre of Tranchemont, who completed their destruction; so that not one of them was left to carry the report of their common disaster. After this defeat, the victorious general returned to enjoy the reward of his victory, in the arms of his conquest. During the battle, however, she had made her escape. He entered in great fury, and called Quicksight. Hola! said he, wilt thou suffer thy chief to be deprived of all the happiness he had a right to promise himself? Seek for the faithless girl to me.—Death to the fellow who conceals her! Quicksight exerted his utmost address and attention. General! I cannot perceive her. I observe very plainly a company of women three leagues distant from this, flying with their children and baggage, but the new married woman is not of the number. The walls of the town cannot conceal her from me, for they were of wood, and are all burnt down; she must of necessity therefore be under the ground, and there you know I can see nothing. Ah, exclaimed Tranchemont, it is very hard to conquer without enjoying the triumph. This is another trick of my infernal star! Oh, for a thousand bombs! She disputes every kind of victory with me; I am in perfect despair.—Go, call Battin-il-tabour to sound a retreat, and let every one take his seat at table! here is something to drink, and my grief is of that kind that it must be absolutely drowned. The little troop soon rejoined their general; and as they shared in his affliction, so they likewise partook of the consolation he had chosen. Ah! my dear Strong-back! said Tranchemont, the pretty limbs you would have carried on your shoulders! Never would you have been loaded with so sweet a burden! But, like the dervise, we are, at present, forced to lead a life of penitence; let us continue it, at least till the middle of the night, that it may be more meritorious. You, Battin-il-tabour! as I have great confidence in your talent, I give it to you in charge to secure our repose till sun-set. Go and take a turn at half a league's distance from this place; and, whenever you shall perceive any curious prying people, beat as it were eighty drums, and sound your trumpet somewhat loudly. Battin-il-tabour obeyed, while his companions continued the immoderate enjoyment of the bottle, till they were all stretched under the table. There was not a wedding every day, otherwise they would have found their entertainment quite ready, without giving themselves any trouble. Next day, the troop, under the command of Tranchemont, made prodigious havoc on every side; and with so much the more boldness, that, under such a leader, they flattered themselves they might do so with impunity. But they themselves were obliged to dress whatever they wanted to eat. Every night they encamped under their tent, the situation of which was unknown, for they never pitched it till it was dark. During the day they were frequently obliged to fight, because they met with small detachments, like that which had encountered them before, but these they invariably put to death. Whoever escaped the sword and the fire, fell before the voice of Battin-il-tabour, who completely broke the drums of their ears by whispering to them; and the hail of Grippenuage completed their disaster and confusion.

A person at length, however, devised a method for delivering the country from this terrible scourge, which was spreading such desolation. This was, by arming the inhabitants with slings, and overwhelming the authors of their destruction with stones. Quicksight observed this man, as he was trying this new weapon, the use of which he was to propose. He saw him about to communicate his discovery to the people around him. But, at the very moment in which he opened his mouth, an arrow flew from Good-aim's bow, entered his throat, and arrested the salutary advice in its passage. The country was in absolute despair; and advices to that purpose were carried from all quarters to Kallacahabibbe, by an hundred arrows which alighted in it: which was the way in which requests were presented to Bigstaff, and in which all complaints or advices reached him. Upon this the tyrant summoned his council, which consisted of a

[illegible] skilled in [illegible]
You see [illegible] condition we [illegible]
be [illegible] Nobody indeed [illegible]
turb us [illegible] without [illegible] from
the families by which we are threatened. Hitherto my arms have successfully opposed these extraordinary robbers who infest my country; but their audacity has, without doubt, increased with their strength. They have at their head a chief, who alone hath destroyed several detachments of my soldiers who watch over the safety of these countries, and collect the taxes: There is something even supernatural in the reports and complaints which have been made to me: devise therefore some method by which we may provide for our safety.—I have been thinking on that for some time, replied the learned person. I have cast the nativity of all these people, and have found, that ordinary arms could give you no advantage over them. The pretended talents, which they employ to such bad purposes, are more or less magical; but this art is so very defective, that the most powerful mean it employs may be rendered ineffectual, by the most trifling of all those which may be directly opposed to it: Thus, I will approach Battin-il-tabour with cotton in my ears, and his drum will have no effect upon me. I will spit in Bazzaknar's mouth, and the fire will be extinguished. Quick-sight becomes useless, in proportion as danger approaches. The arrow of Good-aim is blunted against steel. Cut-the-air is but a messenger, who may be easily stopped. The science of Grippenuage depends upon a thread, which it may be possible to cut. Ballayah is but a steward of a dervise, and can do nothing where there is not water to drink; but we must secure ourselves against his pook. Grossitout and Strong-back make part of the baggage, and are by no means formidable. But the most dangerous enemy whom we have to encounter is Captain Tranchemont, the chief of that cursed race. He is constantly en fait of favour with the stars; and is actually endowed by them with the gift of doing all possible mischief, without ever performing one good office. He hath a ready and active genius, an intrepid soul, and a body of uncommon strength; but he is the perpetual victim of his cowardice. He wears a magic sabre which [illegible] himself cannot resist: should you [illegible] in it your shield of brass, he would cut it in a thousand pieces, and you would be instantly [illegible]. His usual custom is to send [illegible]; but he has been already informed, [illegible] never accept any but on conditions to which he will not agree. However, [illegible] if you will arm yourself and your soldiers as I shall advise, I will venture to promise you infallible success over him and all his troop. [illegible] to the arsenal, said Bigstaff, and cause all the arms you shall judge proper for my [illegible]

[illegible] soldiers, and [illegible] [illegible] [illegible]

Battin-il-tabour to sound the charge. This was the only order that was well executed; for, in every other respect, events, unforeseen by Tranchemont, disconcerted all his projects, and rendered his efforts ineffectual.

As soon as Tranchemont and his adversary had opposed buckler to buckler, the former wished to discharge on the head of Bigstaff one of those decisive strokes by which the strength of his arm, and the temper of his blade, had been so often signalized; but, before he struck, he thought of addressing the enemy, over whom he was certain of victory. Bigstaff! said he to him; tyrant of scullions! art thou not ashamed to present thyself to battle with a pot upon thy head? Dost thou think that thy kitchen-tackle can save thee from the strokes with which thou art threatened; or hath my evil star suggested to you this ridiculous defence, that I might reap nothing from my victory but the disgrace of having triumphed over the prince of cooks? Must the brave soldiers of Tranchemont then engage with apothecaries and barbers? Darest thou lift against me the club, which does not become thy shameful hand so well as the spit on which thy roast is turned every day? It would have matched thy helmet and buckler extremely well.—Tranchemont, replied Bigstaff, thy words and thy conduct are alike. I am not come out against thee to encounter a warrior, but a butcher, by profession. And if it belongs to me to act nobly in every thing, to you it belongs to perish by an ignominious death. Thou challengest me to inflict the first blow: dare thyself to give it.—By Mahomet, thou shalt not be deceived, said Tranchemont. With these words he let fall a stroke, quicker than lightning, on the pot which covered the head of his enemy; but the moment the sabre touched it, instead of penetrating the pot, it rebounded in such a manner as to shake the vigorous arm which wielded it. Tranchemont, astonished at this resistance, wanted to cleave, with one blow, the arm and the buckler of his adversary; but the blade of his scymitar flew into pieces. Instead of having struck, as he thought, upon iron, it was against a hollow gourd and a mouldy cheese that the magical power of his sabre was exhausted.

Mahomet! exclaimed Tranchemont, as he retreated four steps. Holla! Bazzaknar! Let this skull be set fire to, and make it as hot as that of hell. Bazzaknar was about to obey; but instantly a deluge of water entered his mouth, directed from an hundred syringes; and there issued out of it nothing but a thick smoke. Deprived of this aid, the disconcerted general called Grippenuage to his assistance, who [illegible] over the army with a provision of hail and thunder; but all the scissars of the third line of Bigstaff's soldiers were in the air, and, by cutting the invisible threads, turned the storm against the opposing army.

Tranchemont then, declining an honourable retreat, thought it his duty to make use of his last resource, and made Battin-il-tabour beat the march. But, in consequence of the cotton with which the ears of his soldiers were stopped, the army of Bigstaff was not dismayed with the noise. They surrounded Tranchemont. The drummer redoubled his strokes upon his enormous belly, and his own troop, stunned with the terrible din, fled with all speed. Tranchemont alone remained the victim. The tyrant of Kallacahabalaba put him to death with his club. Battin-il-tabour burst; Bezzaknar was suffocated with his smoke; the rest escaped as well as they could, and sought their safety in the caverns which had before served them for a retreat.

Dobil-Hasen ended his story. The attention with which he had been heard, and the visible satisfaction of his audience, gave him some hopes of success. I have told you some things a little extraordinary, said he; but the conditions which we have accepted obliged me to produce what was new. I have brought strange characters upon the stage. I should be happy to think that I had afforded entertainment to my lovely cousin.——I assure you, said Vasume, your tale has given us all pleasure; and my good Nane will not deny that she has laughed a good deal.—I have, I must confess, said the nurse, been in a manner all ear; I expected every moment some new piece of pleasantry. I never knew this mode of telling stories before; it is absolutely new to me. But is this all we are to hear?—No, my good woman, said Vasume; there is yet another to come; and we are impatiently expecting him who is to tell it to begin. So saying, she turned her eyes upon the youngest of her cousins, whom timidity had yet held silent.

Vahd-Hasen was more in love with Vasume than either of his two cousins: his passion was of a more delicate nature than theirs: he preferred her to the most advantageous matches in Surat. But the fear of losing her at that moment deprived his imagination of its wonted energy. Although he was endowed with no common share of both memory and understanding, nothing new occured to him but what seemed to have been anticipated by others: perhaps too his self-love was touched. Whatever might be the case, his perplexity was evident; his lips trembled; and an involuntary blush overspread his face. Vasume was alarmed; for

she was particularly interested in her young cousin, and secretly desired that he might prove successful in the contest. Good Nane too was in expectation of another story. At last Valid-Hasen took courage, and began thus:—

The Dream of Valid-Hasen.

After the agreeable tales I have heard, said he, it would imply great confidence in me, if I should presume to think that I could equal them, merely by the power of my imagination. Dreams are, however, said to have often something divine in them: and what I dreamed last night is so extraordinary, that I am forced to respect, although I cannot understand it. The sentiments with which it has impressed me prompt me to relate it to you. Yesterday, after pretty laborious application to studies from which I hope to reap, one day or another, some advantage, I fell asleep at my table, with my head reclining on my hands. Hardly was I asleep, when I thought I found myself transported into the middle of an arid plain, where I was in the utmost distress for thirst. I looked around for some bountiful spring of water; but the search was vain, amid those burning sands. At last I saw a melon upon a withered stalk. I took my knife, and stooped down to cut the fruit. When the blade had entered, the hilt followed; my hand was dragged after the hilt, and then the arm, the shoulder, and my whole body entered it, before I could make the slightest reflection. Immediately after, I found myself seated, I knew not what upon, in the middle of a melon, the inside of which seemed in my eyes like a thick mist, almost dark. Methought I was busy with my hands, labouring to remove it, when, of a sudden, it vanished of itself, in the form of those light vapours which are gathered by the winds upon the tops of high mountains. It disappeared entirely, and I was left at liberty to examine the different objects about me. I was seated upon a great plat, beautifully variegated with flowers and plants, every one more curious than another. Above me appeared the open sky, illuminated by the rays of the rising sun. One object engaged already

This was a noble walnut-tree, of and beauty, that its head seemed to skies, while with its branches it overshadowed the ground whereon I sat. This majestic tree had so many branches, and those of such vast extent, that five hundred men, dispersed one on each branch, and shaking the fruit, could not make themselves heard by me, however loudly they cried. I could distinguish, however, by the strokes of the sticks, that they were disputing for the on the ground, which belonged re-

to the persons who had shaken however, they quarrelled but at intervals, and the work went on. I picked up two of the nuts, opened them, and found them to consist of nothing but empty shells. Why then all this disturbance, said I to myself, and all this din for empty shells! I was, however, in some danger, from the nuts showered down upon my head, and therefore retired to a greater distance, where I saw nothing but leaves fall; but of these the persons who beat them down seemed as jealous as of the fruit.

As I went round the tree, I perceived a single walnut remaining upon the top of it: it seemed to be no better than the others; but its great height deceived the eye. No staff nor striker could reach it; nor could those see it who were upon the tree. I felt a desire to bring down this only remaining walnut; but how should I? I had, when a boy, thrown stones with slings. I contrived to make a sling of my handkerchief, and loaded it with a pebble nearly half a pound in weight. I threw the stone almost without looking at the mark. It struck the walnut, which fell, and made a noise which was noticed by those who were on the tree. Astonished and pleased at my success, I picked up the nut, and opened it; when, wonderful to behold! the shell contained thousands of shrubs, all as perfect in their species as the great walnut-tree upon which they had grown. While I was taking these out of the shell, my fellow-labourers observing how I was employed, came upon my shoulders, received the young trees out of my hands, and cried out, one after another, See what a fine thing I have found! I was disposed to insist upon my right to the discovery. You! said they; you bring down the nut! you were not even on the tree. But, said I, I brought it down with a stone which I threw with my handkerchief, which you still see upon yonder branch! My rivals shrugged their shoulders. I, enraged to see myself robbed of a treasure which I had obtained by good luck and my own address, and ashamed to have nothing but the empty shell remaining in my hands, awaked amidst these emotions from my dream. It has certainly some signification, which I shall be glad to hear any person explain.—You give the eulogy of the teller, said Vasume, and I confess he deserves it. When a person has so pleasant a dream, it is disagreeable to awake. Let us hear another of your stories, said Nane: those which I have heard make me desirous of listening for more. You have no more to hear at this time, my good nurse, said the fair Indian damsel. You have now heard the three stories which I invited you to hear. I had required that they should be

new; are they so? Perfectly so, said the blind woman: I have heard many tales in my lifetime, and have even made some; I know none so original as these, either in their nature, or in the manner in which we have heard them told.

Tell me, my good Nane, returned Vasume, to which of the three would you give the preference? Your judgment shall determine me. You can have no partiality in favour of any one of the tellers above the others, for you see none of them; wherefore, I wish to have your opinion, my good nurse. That I shall not refuse, my dear daughter. My opinion of the first tale is, that nothing can be more ingenious than the contrivance of the pretended Armenian to deceive Narilha and her son; but was all that ingenuity requisite to outwit a foolish woman and an idiot boy? Was it needful to put so many irons into the fire, to accomplish a marriage between a barber's daughter and a potter's son? Or were means used to make me desire a marriage in which I was to be interested? I heard nothing of the bride, and very little of the bridegroom. Besides, I should think that it was quite needless to scatter gold about with such profusion, when a handful of sequins might have done the whole business. I cannot approve of the punishments which followed: I had rather have laughed to the end of the story: But I must say, that, notwithstanding those trivial blemishes, I was much pleased with this story, and only mortified to find it less agreeable towards the end. The second story transported me into a crowd of imaginary beings. I have laughed a great deal at their extravagancies, and was highly amused with them. But this is all. I regretted not the loss of those chimerical illusions. The story, upon the whole, seemed equally devoid of sentiment and purpose. When I laugh so much, my dear daughter, I am desirous to recollect with satisfaction the cause of my gaiety. As to the third, it is a short dream, but extremely interesting. I believe I have nearly found out the meaning. The dreamer wandering upon arid sands is a studious man; his thirst is for knowledge. The rind which he cuts is the veil of nature. His body follows the blade of the knife, when he engages passionately in the investigation of truth. He finds himself at first in darkness, but comes soon to understand his situation. The fine walnut-tree represents the object he desires to know. It is covered with the curious, who misapply their labour in beating down nothing but leaves and empty shells, and contending with pedantic pride for the worthless fruits of their vain labours. A man of better address brings down the nut on the top of the tree. He opens it, and finds truth within, in the emblematic form of numberless embryos of walnut-trees, proceeding all out of one germ. This discovery is owing to chance, the parent of most useful discoveries. I must allow, my child, that this short dream has given me more pleasure than both the tales; and that these will always lose much of their value in my estimation, whenever I recollect the ingenious allegory of the walnut-tree.

Vasume was of the same opinion as her nurse. A good tale, said she, is one equally amusing and instructive, in which the useful and the agreeable are happily united. She gave the prize therefore to her cousin Valid-Hasen. Their marriage was celebrated with splendour; and their happiness proved not a dream.

Scheherazade having finished the story of the Schebandad of Surat, remained silent.—What, said the sultan, is your story ended?—Invincible sultan, replied she, I would vary your pleasures, by giving you a more interesting relation, of a different kind from the former; but it is long, and the day is approaching. Therefore, as I have need of repose, I will, with the permission of my lord and master, reserve the story of Bohetzad and his ten visiers for the evening. It is reasonable, said the sultan: I feel myself somewhat drowsy, as well as you, and I should be glad likewise to repose. Upon a signal given, the lights were put out, and the seraglio was sunk in silence.

The evening having arrived, and every thing being prepared for hearing the story of the fair sultaness, she addressed Schahriar in these words: I warn your highness before-hand, not to expect in this story any of those extraordinary incidents of which your majesty appears to me to be so fond; but——What, interrupted the sultan, no birds? no more magic?—No, sire, the moral of this story is drawn from the predestination of man: and I will prove to your majesty, that nothing on earth can alter the decrees of heaven. If it be so, replied the sultan, it is decreed that I shall hear your story:—you may therefore begin.

Scheherazade bowed, and spoke as follows:

Story of Bohetzad and his Ten Visiers.

THE kingdom of Dineroux comprehended all Syria, and the isles of India lying at the mouth of the Persian Gulf. This powerful state was formerly subject to King Bohetzad, who resided in the city of Issessara. Nothing could surpass the power of this monarch. His troops were without number, his treasures inexhaustible, and the population of his dominions was equal to their fertility. The whole kingdom, divided into ten great

ments, was entrusted to the administration of ten visiers, of whom his divan was composed. This prince frequently indulged himself in the chace, as a relaxation from the cares of government.

One day, while he entered with his usual keenness into this exercise, he allowed himself to be carried so far in pursuit of a stag, which had darted into the forest, and left his attendants at so great a distance, that, upon coming out of the wood, he could perceive none of his people. He had also lost sight of his prey; and while he endeavoured to find out the direction he ought to pursue, he perceived, at a distance, a pretty large troop of men. He approached them, and as he drew near, he could distinguish a body of forty knights,* surrounding a splendid litter, the brightness of which was heightened by the rays of the sun. This carriage was made of rock crystal: the mouldings and hinges were of carved gold; and the roof, in form of a crown, was formed of wood of aloes, having cornices of silver. This litter resembled in shape a small antique temple,† but so brilliant, that the eye was quite dazzled with it. A prodigy of this kind, in the midst of a desart, astonished the king. He came up and saluted the convoy; and addressing his discourse to the knight who held the reins of the mules,—Friend, said he, be so kind as tell me the meaning of all this equipage, and the name of the person to whom it belongs. Notwithstanding the civil and polite manner in which the monarch spoke, yet, as his hunting dress did not express the dignity of the wearer, they answered, What matters it to you? Bohetzad was not discouraged with so dry an answer, but still insisted with politeness, and even earnestness, for a more satisfactory reply. He who appeared to be the leader of the troop then presented to him the point of his spear, and said, Go on your way, audacious fellow; otherwise, if your curiosity becomes more impertinent, be assured it will cost you your life. This insolent behaviour excited the indignation of the king: he went up to the knight who thus threatened him, with that air of confidence, and that commanding tone, the habit of which he had acquired in the exercise of absolute power. Slave of my throne, said he to him, dost thou not know Bohetzad? But had I been only a common man, after speaking to you in the modest and friendly manner I have adopted, ought you to have threatened my life? At the very name of Bohetzad the knights alighted, and prostrated themselves on the earth. Sire, said the eldest of them, pardon an answer which we could not suppose addressed to the greatest monarch of the earth: We may be pardoned in not recognizing your majesty in a hunting dress, and without attendants. Rise, said the king, and gratify my curiosity. Who is the person in that litter, and whither are you conducting them? Sire, answered the knight, it is the daughter of Asphand, your grand visier: we are conducting her to the Prince of Babylon, to whom she is going to be married. During this, the daughter of the visier, impatient of the delay, presented herself at the curtain of the litter, in order to get information, and was perceived by Bohetzad. Whatever pains she had taken to prevent herself from being seen, her extraordinary beauty struck the sovereign; his heart received a fatal wound; his passion, arrived at its height, aspired after gratification from the very moment of its existence, and was irresistibly violent. He determined to make sure of his object, and addressing himself, with authority, to the conductors of the litter, I command you, said he, to return to Issessara, and carry the visier's daughter to my palace. The commander of the party replied to his majesty, Sire, your visier is, no less than we, your slave; and if we carry his daughter back to his own palace, she will be equally in your majesty's power.—My visier has disposed of his daughter without consulting me, said the king, and therefore does not merit the respect which you wish me to shew him.—Sire, replied the cavalier, your grand visier Asphand has always been honoured with your confidence, and possesses the greatest weight and influence among your subjects. An act of such violence against him may injure his reputation, and make him lose that degree of estimation with the public, which it is for your interest that he should enjoy.—His credit depends on me, said the prince, and I shall only increase it by espousing his daughter. The eldest and most experienced of those gentlemen still ventured to speak. Sire, said he, precipitation is dangerous, and often brings repentance in its train. Your slaves intreat your majesty to reflect deliberately on what you do. Kings must be obeyed.—I have reflected, imprudent old man, said the prince, passionately. What cautious respect can I owe to my slave? Obey. And now, unable longer to restrain his impatience, he seized the mules' bridle with his own hand, and led them towards that part of the forest where it was probable that his attendants awaited

* *Knights.* The ancient order of knighthood exists in India to this day. Those who devote themselves to the army go about armed from head to foot, to make offers of their services to different princes.

† A kind of carriage, called, in Arabic, *Tarterouanne.*

him. He was soon in the tent which they had set up for him, and immediately gave orders to his whole train to attend the princess in the litter to his palace. On their arrival, he instantly sent one of his eunuchs to bring the chief cadi. The judge attended, and, without delay, made out the marriage contract, which united Bohetzad with the princess Baherjoa, daughter to his visier Asphand.

While the king was celebrating his marriage, the forty knights returned to the visier's palace, having been compelled to yield up the litter, with the princess, whom they were to have conveyed to Babylon. The minister was surprised at their speedy return, as it was only on the preceding evening that they had set out for Babylon from Issessara. How could they return so soon? He feared some strange accident or other. One of the knights recounted to him the adventure; exaggerating, in his representation, the violence and the despotic tone of Bohetzad; by which the heart of the minister was agitated with fear, and inflamed with resentment, even although he was assured that the monarch himself was to espouse his daughter that same night. What, said he, interfere to thwart me in the arrangement of my family affairs! Deprive me of my daughter! Marry her in my despite! Is it thus that my services are rewarded? Then, with revenge boiling in his heart, he immediately called a meeting of his friends, of the princes and nobles of his family. When they were assembled, he enlarged upon the injury which his daughter, the prince of Babylon, and himself, had suffered by this violent and arbitrary deed of the king. Every heart in the assembly took part in the injury, and sympathized with his indignation. Asphand saw by this that he might easily bring them to concur with him in a plan of vengeance. Princes and nobles, said he, the king is wholly engrossed by his pleasures, and has no scruples of delicacy in the means of his gratification. Instead of a recompence for my toils, he has disgraced me by an irreparable insult. He looks upon me in no other light than as a vile slave. Does he think that my child is to be subservient to his momentary passion, and to be abused as the instrument of his brutal appetites? Can you think yourselves secure, after this, from similar dishonour? Your wives and daughters will not be spared, more than mine. Shall we arrest this tyranny in its career; or do you chuse to become likewise its victims? The visier's friends and relations entered into his views. They next considered how they should proceed. One among them, who was a deeper politician than the rest, thus gave his opinion: Visier, do you write to the king: express a grateful sense for the unlooked-for honour he hath done you, to which you had never raised your most presumptuous hopes. Write, at the same time, to your daughter. Seem to be charmed at her happy fortune. Ask her to join you in imploring Heaven to shower its blessings on a monarch so deservedly dear to his subjects. These dispatches you may accompany with magnificent presents; and Bohetzad, blinded by his passion, will persuade himself that all is well. Availing yourself of his security, take the earliest opportunity of retiring from court, under pretence of the necessity of your affairs. When thus removed from the possibility of being cut off by any sudden blow, you can communicate to all the princes of the empire, the governors of the provinces, and the officers of the revenue, alarming accounts of the state of public affairs. Represent to them the critical situation of things subject to the arbitrary will of a young prince, who is enslaved by base passions, and so careless of rewarding his faithful servants, that he wantonly loads them with insult and abuse; who knows no law of conduct but the wild sallies of an intemperate and capricious imagination.

This advice was received with approbation by the visier and the whole assembly. They all agreed to seize every opportunity of spreading discontent through the empire, and to remain at Issessara, while Asphand should retire to a distance, in order that they might keep up a correspondence with him, and give him notice, from time to time, in what manner he should regulate his movements. These resolutions being taken, the assembly separated in haste, that their meeting might not excite suspicion; and Asphand wrote to the king as follows: Great king, monarch of the two seas, your slave, whom you had before exalted to the office of visier, and decorated with the title of prince, did not hope for the high honour of your alliance. Overpowered as I feel myself by this new favour, I offer up my warmest prayers to Heaven, to heap its blessings, without measure, on your majesty's head; to prolong your days; to prosper your reign; and to transmit your crown, by regular succession, to your latest posterity. My duty has hitherto been to maintain the tranquillity of your dominions, by watching over the administration of justice, and protecting the frontiers of the empire from hostile invasion. The functions of my office now become more sacred in my eyes. Honoured by your alliance, I am now personally interested in your glory and success. My daughter and I will be your slaves, devoted with unalterable fidelity to your interests.—His letter to Baherjoa congratulated her on her good fortune, and was not less artfully expressed than that addressed to her husband. These letters, accompanied with a magnificent pre-

sent by the first officer in his
The visier's young son joined the
r; and they repaired together to the royal palace, and prostrated themselves before the prince. Bohetzad, amid the raptures of successful love, could conceive no distrust of the loyalty of his visier. He made his son be clothed in a rich pellice, and ordered a thousand pieces of gold to the officer who had brought the letters and the presents. Scarcely had they left the royal presence, when one of the oldest of the visiers came to pay his court to the king. The sovereign gave him a gracious reception, as usual. He made him sit down, and told him how happy he found himself in the possession of his charming spouse; adding, that notwithstanding the slight act of violence which he had committed in making himself master of her person, he did not suppose that any disagreeable consequences would follow. The attachment, continued he, which Asphand expresses to me, satisfies me that he harbours no resentment in his breast upon this head. Here are his letters: read them: you will see that he is highly pleased with the alliance. The magnificence of his presents, too, evinces the sincerity of his expressions. The old minister read the letters, and continued to muse for some time, with downcast eyes. Are not you satisfied with what you have read, said the king?—The serpent does not always hiss when it is about to sting, replied the minister, but glides smoothly forward with its pliant and wreathed body: its scales glister: it looks with an eye of softness and fondness: it conceals its venomous and deceitful dart. Asphand's letters are written with studied civility. You may assure yourself that he feels offended: the feigned loyalty of his expressions is assumed to veil some secret project of vengeance, against which your majesty will do well to be upon your guard.

Bohetzad, happy in the enjoyment of the object of his love, and supposing that the old minister might speak from motives of jealousy, disregarded an advice dictated by loyalty and prudence, and neglected to watch the conduct of Asphand. He, in pursuance of his views, and under the pretext of composing some disturbances which had arisen in some parts of the kingdom, left the capital, a few months after, with all his followers. As soon as he saw himself out of the immediate reach of Bohetzad's power, he represented to the governors of the provinces the affront he had received; he excited them to revolt, by suggesting that they had reason to fear similar treatment; and still farther to determine them, threw out the grossest calumnies against his sovereign's person and administration. Upon these misrepresentations by the grand visier, the nobles of the empire were moved with indignation against a prince who could be guilty of such flagrant abuses of his power. The different provinces entered into mutual concert; and Asphand was assured, by the nobles in general, that they would take the field with all their forces, whenever he should give the signal. The visier corresponded at the same time with the princes his friends, who remained at Issessara, that they might be in readiness against the day when he should arrive to consummate his vengeance, and deliver the state from a tyrant sunk in sloth and luxury. The plot was carried into execution before Bohetzad had the least suspicion of its existence. The city of Issessara was invested on all sides by troops under the command of Asphand. At the news of this, the king hastily took arms: He commanded the troops which were about him to follow him to the field; but these had been previously gained by his enemies. He could only save himself by flight. He mounted the fleetest courser in his stables, took Baherjoa behind him, and made the utmost speed towards the desarts, cutting out a passage for himself through the midst of the rebels. The young hero's courage seemed to be animated by his love; he burst like a torrent through the crowds that sought to oppose him on his way; his lance spared none; and his horse, equally strong and swift-footed, soon bore him out of the sight of his foes.

He had gained the desart. The close of day obliged him to halt, that the partner of his flight might rest for a time from her fatigue and fear. He stopped at the foot of a dreary mountain. His queen, exhausted with fatigue, felt the pains of child-birth upon her; and soon after, the prince received in his arms a dear pledge of their love—a boy, beauteous as his mother. The tender parents loaded the infant with their caresses. They soon forgot, in the sweet indulgence of affection, their fatigues, and the anxiety and horror of their situation. They wrapped the child in the queen's robes, and fell asleep in each other's arms. The break of day warned them to continue their journey. The mother suckled her child; but as wild fruits were the only nourishment she could procure, her breasts soon failed of milk. The infant was at the point of death, and Baherjoa herself was in danger: Bohetzad therefore saw himself under the cruel necessity of sacrificing the feelings of nature to the sense of duty. He perceived a limpid spring, on the borders of which was a spot of verdant turf, shaded by willows. Here the unhappy parents were forced to deposite the object of their tenderness, and abandon it to the care of Providence, after bedewing the dear infant with their tears. Great God, cried the afflicted mother, who didst watch over the safety of young Ishmael, preserve this innocent

babe! Send thine angel to guard him. To thy protection we commit him. The sobs of a rending heart made her unable to say more. They tore themselves away, leaving their child in the hands of its Creator. The noise of their approach had frightened away a hind and her fawns, which were drinking from the spring. After their departure she returned, and came near to the infant, which was now barely alive. The powerful force of instinct moved the animal to administer to this piteous object the nourishment with which nature had provided her for the use of her own young. She fed peaceably beside her nursling, without wandering to any considerable distance. The wild beasts of the forest, it appeared, had abandoned to her this happy spot, although so necessary to the supply of their wants, amid the burning sands and parched desarts with which they were surrounded. Nevertheless, man came at length to disturb their repose.

It was a band of robbers, whom thirst had brought into these places. They saw a child wrapped in rich swaddling-clothes, but still more remarkable for the beauty of its features. The leader of the banditti approached it, took it up, and sent it straightway to his wife, that she might pay it the necessary attentions, and educate it as their own son. When the wife saw it, she was moved with the charms of its figure, entered into the benevolent views of her husband, and immediately procured for their adopted son the best nurse in the horde. Having seen the fruit of the loves of Bohetzad in safe hands, let us now follow the steps of the illustrious travellers. Full of grief for the sacrifice which they had been forced to make, the king and queen had continued their journey in sadness, till they reached the capital of Persia, where Kassera then reigned. This powerful monarch received the fugitive prince and his charming spouse with that respect which was due to a great sovereign, and his ally, whose rebellious subjects had revolted, under the standard of a criminal usurper. To Bohetzad he allotted an apartment in his palace, as magnificent as his own; and to Baherjoa one equal to that of his favourite sultaness. Such were the riches and magnificence of the palace in which the king of Dimeroux and his queen now resided, that, besides the magnificent apartments in which they were lodged themselves, there were twenty-four others, occupied by as many ladies belonging to the sultan, each of whom was served by fifty slaves of their own sex, in the bloom of youth, and of the most exquisite beauty. The treasures of the east seemed to have been exhausted in beautifying these stately dwellings. The gardens were full of the rarest and the most gaudy flowers: the waters, whose courses were distributed with great art, presented a magnificent scene to the eye: the trees gave at once, by the beauty of their fruit, and the thickness of their foliage, the idea of plenty, and the delight of repose: the birds, with the variety of their plumage and their song, enchanted the inhabitants of these happy regions: every thing, in short, concurred to display the riches of the great monarch of Persia, whose immense power was farther maintained by an army of two hundred thousand men, which constituted his life-guard. A prince so powerful and magnificent needed spare nothing in treating, in a manner suitable to their rank, the illustrious guests whom he had received into his friendship.

At the same time that he ordered a powerful army to be assembled on the frontiers, with the necessary stores and military engines, he endeavoured to dispel the melancholy of the exiled sovereign and his spouse by feasts, which displayed the greatest splendour and variety. But generosity and greatness of soul were not the only cause of his attentions: a less noble, but more powerful feeling, had taken possession of his heart:—he was enamoured of Baherjoa, whose beauty was superior to all that he possessed in his seraglio. His passion for her was disguised under the veil of friendship; but, from the profusion which he displayed on every occasion, the delicacy of his attentions, and the care which he took to anticipate her wishes, it was easy to discover that love was the principle by which he was actuated. The sad Baherjoa, whose attention was occupied solely about the loss of her son, and the misfortunes of her husband, was far from ascribing any of the attentions which she met with to this motive: her soul, weighed down with grief, was incapable of relishing any of the pleasures which were presented to her: her heart, sincerely affected, was inaccessible to every impression, but that with which it was already occupied. Her son abandoned in the desart to the care of Providence, and her husband reduced by her father to the necessity of asking succours from a foreign king, were the only objects which engrossed her thoughts. In the mean time, the army which Bohetzad was to command was assembled. He took leave of Kassera, to put himself at the head of this formidable body, and soon penetrated into the heart of Syria. Asphand, the usurper, being informed of the danger which threatened him, communicated it to his associates, assembled them as quickly as possible, and met his enemy at the head of two hundred thousand men. The armies were soon in sight of each other. The centre of Bohetzad's army was commanded by an experienced visier of the Persian king. Bohetzad

himself, at the head of a chosen body of knights, was every where, to give orders. He suddenly began the combat on the right, by attacking the opposite wing of the enemy, with such fury, that they were obliged to fall back upon the centre, and were thrown into confusion and disorder. The king of Dineroux lost not a moment: he advanced his main body towards that of the enemy, as if he intended to attack it; but frugal of the blood of his subjects, whose lives he wished to spare, he made them halt, and ordered his left wing to attack the right wing of the enemy: this gave way, and fell back in disorder; so that three-fourths of Asphand's army remained surrounded. The usurper endeavoured, in vain, to rally his troops, whom an attack, equally prudent and vigorous, had thrown into disorder. Fear, and, above all, remorse disarmed them. A pardon being offered, they accepted it; and, that they might appear less unworthy of it, they unanimously delivered up the ringleaders of the revolt. Asphand, his family, and his principal associates, were put to death on the field of battle. This victory decided anew the fate of the kingdom of Dineroux, which again submitted to its rightful sovereign. This monarch returned to his capital, re-established order throughout his empire, and prepared to testify his gratitude to the sovereign who had given him such powerful assistance. He determined that the most intelligent of his visiers should go into Persia, at the head of twelve thousand men. Twenty elephants, loaded with magnificent presents, were to follow in his train. At the same time, he was charged with a more delicate commission. He was to pass through the desart in which the son of Baherjoa had been abandoned, and endeavour to find out the place, near the fountain, which had served him for a cradle. He was to make inquiry at every living soul he might meet on the road, in order to gain information concerning the fate of this precious deposit; and having found him, to carry him to the arms of his tender mother, whom he was to bring back with him to Issessara. But many obstacles stood in the way of the visier's success. The prudent envoy caused the whole desart to be searched, but to no purpose: and he found it no easy matter to succeed in bringing back the mother.

Kassera, desperately in love with this princess, could not think of parting with her. On the arrival of the ambassador, with presents from the king of Dineroux, and a commission to bring away the queen, he felt some struggles in his heart; but love triumphed over them. This imperious passion magnified, in his eyes, the good offices he had done, and made the giving up of a woman seem but a poor return for them. In a word, he determined to renounce the glorious title of a generous protector, for that of a base ravisher of the wife of his ally. Nevertheless, he appeared to receive with gratitude the embassy of Bohetzad, and the presents with which it was accompanied. Meanwhile, he was informed that the auxiliary troops which he had furnished this monarch had returned into Persia. The officers who commanded them extolled to the skies the bravery, the abilities, and the magnificence of Bohetzad. They returned from his dominions delighted with himself, loaded with kindness, and astonished at the power with which he was surrounded, and the resources of the country over which he reigned. These universal reports raised an unusual conflict in the enamoured soul of Kassera. He was not accustomed to victory over himself; for, till that moment, he had yielded to every inclination. But he must now either give up a violent passion, or the title of the benefactor of a sovereign equal to himself in dignity and in power, and that, too, at the hazard of drawing upon Persia the scourge of a cruel war, and of involving all Asia in confusion. Be ashamed, Kassera, said he to himself, of the guilty designs you have formed. Return thanks to Fortune, for the favour it has done you, in opening your eyes to the folly of your conduct. May the king of Dineroux for ever remain ignorant that, forgetting what you owe both to yourself and him, you have dared to covet a blessing which he holds so dear. Remember the benefit you have derived from encountering difficulties, which have recalled you to your duty. Oh! absolute power! How much art thou to be dreaded by the man who knows not how to command himself! Allowing myself to be carried away by my desires, I was about to become criminal, and to shew myself unworthy to reign. But I know how to check my passions, and discard my guilty project.

The king of Persia having taken this resolution, immediately sent for his high treasurer, and gave him orders to prepare a litter, to convey Baherjoa back to her husband, which should exceed every thing of the kind that had yet been seen, in magnificence. It was covered all over with precious stones. A considerable embassy was to follow, with rich presents. Thus Baherjoa, after receiving the sincerest assurances of respect and attachment from the prince whose court she now left, returned to Syria. Bohetzad came out from Issessara to meet his wife. It is impossible to describe the joy, the transports of their interview. Yet these were soon disturbed, by the painful concern of the mother for the fate of her child. Baherjoa desired, at all events, to hear news of

her son; and Bohetzad ordered a new and a stricter search to be made. It was probable that their dear infant had not been devoured by wild beasts; otherwise some remains of the clothes in which he was wrapped might have been found in the former search, near the place where he had been laid. A thousand gentlemen were sent to the desart, to search again all around the spring. But their search proved fruitless. Bohetzad strove, by every endearment, to alleviate the affliction of his spouse. Let us despair of nothing, said he, but rely on the benignity of Heaven. The merciful arm of Providence, which hath brought us through so many dangers, and seated us again in safety and honour on our throne, will surely have preserved the dear object of our fondness; and will probably rejoice our hearts with the sight of our child, when we shall have farther proved our resignation to the will of the Almighty. It is painful, in the mean time, to want his presence. But, at our time of life, we may yet hope for consolation, in new pledges of our conjugal love. Dry up your tears, dear Baherjoa: I cannot bear to see them. The queen assumed an air of greater tranquillity; but the wound was not closed at her heart. In the mean time, the infant object of their anxieties, who had been rescued from death by the captain of the banditti, was brought up by his wife with the tenderest maternal care, and improved rapidly in strength and beauty. He was first of all taught to read, and next led to engage in bodily exercises which might give vigour and activity to his frame. In early maturity of talents he excelled all the children in the horde: his address, his strength, his intrepidity were, for his age, absolutely astonishing. He was no less unrivalled among them in a steady and successful application to study, than in the exact performance of his duties to a society of which, unsuitable although it was to his birth and qualities, he had accidentally become a member. The captain of the banditti perceiving with what dexterity he could handle his arms and mount his horse, soon associated him in all his plundering expeditions: and young Aladdin (for this was the name they had given him) shewed himself, on all occasions, equally expert and brave. The troop one day attacked a caravan returning from India with a quantity of the most precious commodities, and escorted by a formidable guard. The robbers, blinded by their eagerness for the plunder, so as not to see the full magnitude of the danger to which they were exposing themselves, attacked this convoy with extraordinary impetuosity, but were soon repulsed. Two-thirds of the band fell on the field of battle; the rest fled; and young Aladdin, whose youth and experience had prompted him to rash exertions of valour, was soon surrounded, and made prisoner. A robber thus taken in arms deserved instantly to lose his head. But the prepossessing air, the grace, and the beauty of the young prince interested the whole caravan in his favour, and induced them to spare his life. They could not credit his answers, when, upon being questioned respecting his birth and profession, he avowed himself the son of the captain of the robbers. They could not imagine how it had been possible for the stripling to acquire so many accomplishments, and such an air of distinction, together with those rare natural advantages which he possessed. He was carried away with the caravan, which soon after arrived at Issessara, where Bohetzad his father kept his court.

As the arrival of the caravan afforded some means for diverting the queen's grief for the loss of her son, which still hung over her mind, the king sent his chief eunuch to chuse out such stuffs, and other articles of value, as were likely to be the most agreeable to Baherjoa. The merchants contended in displaying their goods. But the beauteous figure of young Aladdin, who attended as a slave, caught the eunuch's eye more than any thing else that the merchants had to present. He was desirous of carrying him to the palace; hoping that his services might be acceptable to the monarch. After he had made his purchases, therefore, they returned together to the palace; and his majesty expressing himself satisfied with the several articles which the eunuch had bought,—Sire, said he, your majesty seems pleased with the manner in which I have made my market; but the most valuable commodity in the khan is a young man, whose beauty is so faultlessly perfect, that I believe him to be the very image of him who is spoken of in the Alcoran. The eleven stars might prostrate themselves before him, as before the sun and moon. The king, curious to see this wonder of masculine beauty, ordered the slave, with his master, to be brought before him; and they were immediately presented. The appearance of the young stranger did not belie the favourable account which the eunuch had given. The monarch could not believe that so handsome a slave was descended from persons of that class of whom the caravan was composed. He mentioned his doubts, and interrogated the master of the slave particularly upon this head. Sire, replied the merchant, the young man does not belong to any of us, and we know nothing of his birth or family. We were assailed in the desart by a band of robbers. We defended ourselves

with successful valour. A part of them fell upon the field of battle; part fled; and this young man, the object of your present curiosity, we took prisoner. We might have put him to death; but we could not prevail with ourselves to do it. We have questioned him concerning his family and condition in life: his answer was, that he was son to the captain of the robbers. We know no more, and can say nothing positive of the matter to your majesty. Leave him here, said the king: I wish to have him in my service. Your majesty may dispose as you think proper, returned the merchant, of whatever belongs to the slaves of your throne. Aladdin upon this prostrated himself before the monarch, touched the ground with his forehead, and kissed the hem of his robe. The king gave orders to the chief of the eunuchs to admit the youth among that class of his slaves who were more immediately about his person.

Nature spoke within his heart, in favour of his new page. He could never look upon him without feeling emotions for which he knew not how to account; he could scarcely suffer him out of his sight; and what had seemed at first only a slight preference, became soon a warm attachment. He felt an unaccountable interest and pleasure in marking the opening progress of young Aladdin's mind, and the growth of his body. He admired his application, prudence, reserve, and fidelity; and already considered the rare qualifications of the youth as the fruits of his own care and pains. After long experience of his talents and activity, the monarch went so far as to intrust his young favourite with the care of his revenues, and divested his visiers of a part of the administration, in which their conduct had been such as to provoke suspicions. At length he submitted likewise to the sagacity of young Aladdin the determination of the most important affairs. Nor did the monarch find that his confidence was misplaced. The more entirely he confided in his favourite, so much the more did his revenues, the happiness of his people, and the prosperity of the kingdom increase. Accordingly his confidence in him became soon unbounded. Aladdin was dear to his father, as if he had known him to be his son: and the authority of the visiers dwindled down to nothing, in comparison with that of the young comptroller of the finances.

The visiers, enraged at this decline of their influence, met secretly, to concert means by which they might again gratify their avarice and ambition. Cost what it might, a rival so odious and formidable must be speedily ruined. Unhappily for him, an accidental opportunity soon arose, of which they eagerly availed themselves to indulge their vengeance. There had been, upon some occasion or other, a great feast in the palace. Aladdin, naturally temperate, had, however, in the openness and ardour of social converse, drunk more freely than usual; and the more so, because, being a stranger to indulgence of this sort, he knew not its effects. When the banquet ended, and he was retiring to his own apartment, his feet staggered, his head became giddy, he lost the use of his senses; and the first apartment he discovered seemed to him, in this condition, to be his own. It was indeed unusually magnificent, and illuminated by a number of lamps disposed in lustres. But Aladdin could not at present distinguish clearly. Rest was all that he sought; so, finding a sofa, he threw himself down upon it, and fell asleep. No slaves were in waiting, who might have warned him of his mistake. They had been also enjoying the festivities, and did not return to attend in their lady's apartment, but retired, and left the door open, after filling the proper pots with perfumes, and preparing, after the custom of the inhabitants of the east, a collation of sherbets and dry confections. Curtains concealed the sofa upon which Aladdin was laid. The king and queen soon followed into this apartment. Bohetzad approached the sofa, withdrew the curtains, and found the comptroller asleep there. He was immediately transported with jealousy. Perfidious wretch! said he, turning to Baherjoa, this slave could not have entered the apartment, and placed himself here, without your knowledge. Sire, replied the queen, in surprise, yet without confusion, I swear by the name of our great prophet, that I have never had the slightest intercourse with that young man. I see him now for the first time. I have in no wise contributed to his presumption. The noise of this conversation awakened Aladdin. Surprised and confounded at finding himself in such a situation, he arose hastily. Traitor! cried the monarch, in an excess of passion, dost thou thus repay my favours? Darest thou, accursed wretch, thus intrude into the apartments of my women? Thou shalt instantly receive the just punishment of thine audacity. Upon this, Bohetzad, impelled by the impetuosity of passion, ordered an eunuch to shut up the queen and the comptroller in separate prisons. The prince himself passed the night sleepless, and in an agony occasioned by the contention of the most violent and opposite emotions in his breast. At day-break he sent for his first visier, who had not for a long time been admitted into his presence. He related to the visier how he had been affronted by his slave, and that he believed his queen an accomplice in his dishonour.

At this recital the visier with difficulty

concealed his secret joy. Envy, hatred, and revenge were about to triumph. It was no feeble victim which was offered; it was a most powerful rival whom he had to crush. The old courtier recollected himself. He endeavoured still farther to exasperate his sovereign, and determine him to take distinguished vengeance: With an humble air, therefore, he spoke as follows: Sire, your faithful subjects were astonished when they saw your confidence bestowed upon an avowed son of a chief of the robbers. It was truly too great an instance of your majesty's goodness, to admit the branch of so corrupt a stock near your sacred person. You could expect nothing from him but treachery and crimes. He has boasted that the violence of his passion blinded him to such a degree, that he hath carried the insolence of his desires to the highest pitch of audacity. But Heaven preserve me from suspecting that the queen encouraged him! Her irreproachable behaviour, her wisdom, and her virtues, place her beyond the reach of the slightest suspicion. Permit me, sire, to hold a conversation with her, and I will venture to promise your majesty such an explanation as will diminish the uneasiness which this troublesome adventure hath occasioned you. The king complied with this request; and the old visier went to the prison where Baherjoa was confined. He found the princess in tears. No, visier, said she to him, at the first question he put to her, I did not encourage this young man to offer me this insult. I have heard him spoken of, but I never knew him. If he ever placed himself in a situation to be seen by me, I never suffered myself to look at him, not even in the fatal moment when we surprised him in my apartment. At this declaration, which bore the air of the most perfect innocence, the visier easily perceived that the queen had not the smallest share in the injury of which the king complained; and he thought himself authorized to give this assurance to the king. But this might lessen the crime of the enemy whom he sought to destroy; and the courtier wanted to exhibit his fault in such a light, as to make it appear an unpardonable crime. Madam, said he to Baherjoa, it was no doubt an excess of folly which carried this rash young man to the step which he hath taken; but it will hardly be believed. Aladdin must be looked upon as ruined, by the excess and notoriety of his imprudence. There is the highest probability that the king, upon my report, will send for you to his presence. He will put many questions to you, to which, if you will permit me, you must return such answers as my respectful attachment to your majesty may at present suggest. They may restore tranquillity and peace to the king. You are to pretend that this young man proposed to you, by a slave whom you did not know, to receive him into your apartment, promising to acknowledge this favour by a present of an hundred diamonds of inestimable value: that you rejected this proposal with scorn, and the slave disappeared: that, by a second message, he informed you that if you persisted in your refusal, ready to die by the height of his passion, he was determined to involve you in his danger, by finding means to introduce himself into your presence, and make you appear as guilty as himself. The queen, not suspecting the motives of this advice, thanked the visier, who went away, to give Bohetzad an account of this interview. Sire, said he to him, having related the conversation which he had just had with the queen, and feigned answers similar to those he had suggested, you see what a viper your majesty has nourished in your bosom! But wolf's-bane never carried salutary fruit! Was it possible that the son of a robber should lead an irreproachable life?

At this report of the visier, the eyes of the monarch sparkled with rage. Immediately, and without waiting for the queen's declaration, he ordered the young man to be brought before him, loaded with chains. Wretch, said he, as soon as he saw him, recollect the excess of my favours, and of your ingratitude! Let the recollection of these, and your remorse, be to you the preludes of the punishment that awaits you! Your head is soon to fall upon the scaffold. The fury and threatening of the king could not change the countenance of the innocent and unfortunate Aladdin. No emotion altered the beauty of his features: he preserved that sweet, modest, and firm air which had hitherto gained him the good-will of the monarch. He began to speak, and ingenuous candour flowed from his lips. Sire, said he, the proof of my having committed a crime appears strong; but my fault was an involuntary one. An indiscretion on my part reduced me to a situation in which, for a time, I was deprived of the use of reason, so that it was no longer my guide, and allowed me to fall into a very gross mistake: the rest was the work of my destiny. My heart, overcome by your favours, and entirely devoted to your majesty, hath hitherto felt no pleasure but in the happiness of serving you. But alas! what avail the best intentions, and all the exertions of zeal, if a superior law, ruling our fate, can put a base appearance on the purity of the motives by which we are influenced;—if a single action of our life, and that, too, done through the momentary disorder of our senses, can expose us to the apparent guilt and punishment of a crime, although all our actions and in-

tentions are virtuous. Hurried from the summit of happiness into the horrors of disgrace, I must submit to the decree which inflicts the blow, like the merchant, whose memorable story is known even in your majesty's palace.

What merchant do you mean? said the king. What connection has his history with thy crime? Relate it.

The Story of Kaskas, the Obstinate Man.

SIRE, there lived at Bagdad a very wealthy merchant, whose manners and knowledge rendered him worthy of the public confidence: his name was Kaskas. Fortune had hitherto seconded his labours so well, that he could boast of success in all his enterprises; but fate soon declared against him. He could no longer send abroad his goods, or receive a return, without being obliged to submit to loss. He determined at last to change the nature of his commerce. He sold his stock, and laid out one half of the money in buying grain, in hopes that this article would rise in its price during the winter. Circumstances, however, were against his speculation; for grain fell in its value. To avoid this loss, he locked up his granaries, determined to wait till times should be more favourable. In the mean time, one of his friends having come on a visit to him, wished to persuade him to give up this new kind of commerce in which he was engaged; but he did not listen to this advice, and was obstinately determined to keep his grain for another year. Soon after, there happened so violent a storm, that the streets and houses of Bagdad suffered by an inundation. When the waters were abated, Kaskas went to see if his corn had received any damage; but he found it all springing, and beginning to rot. In order to escape the penalty for keeping up grain, it cost him five hundred pieces to get thrown into the river what he had heaped up in his granaries at a great expence.

His friend returned to him. You have not followed, said he, the advice which I gave you. Distrust Fortune; she seems to have sworn against you; and engage in no enterprise without the advice of a skilful astrologer. There was no scarcity of these in Bagdad; and Kaskas, taught by his ill success, thought the advice of his friend deserved attention. The soothsayer drew his horoscope, and assured him that his star was so malignant, that he must of necessity lose whatever stock he should hazard in commerce. Kaskas, shocked with a prophecy so contrary to his own inclination, attempted to prove the prediction false. He laid out all the money he had remaining in loading a vessel; and embarked in it, with all his wealth. At the end of four days, during which he had an agreeable voyage, a terrible tempest arose, which broke the masts and rent the sails, carried away the rudder, and at last sunk the ship, with the whole crew. Kaskas alone, after seeing the remainder of his fortune perish, was saved from shipwreck by a fragment of the vessel, which carried him towards a sandy country, where he landed at length, after much difficulty and fatigue. Tired and naked, he found himself in the neighbourhood of a village which was situated on the sea-shore. He hastened thither to implore relief, and return thanks to Heaven, for having preserved him from death, while his unfortunate companions had perished. As he entered this place, he met an old man, whose features and dress inspired respect and confidence. This man, affected with the situation of Kaskas, covered him with his cloak, and led him to his house; where, after having given such relief as his exhausted strength required, he clothed him in a suitable dress.

It was natural for Kaskas to gratify his landlord's curiosity, by the relation of his adventures; and he recounted them with such an air of candour, as to leave no doubt of their truth. As this old man had just lost his steward, he judged Kaskas worthy to succeed him, and offered him this new office, with an appointment of two pieces of gold a-day. It was a laborious office. He behoved to sow a considerable quantity of ground, to direct the work and the workmen, to gather in great harvests, to look after the flocks, and to keep accurate and faithful accounts of the whole. Poor Kaskas returned thanks to Providence, for thus putting it in his power to earn a subsistence by his labour, since every other resource in the world had failed him; and he presently entered on the duties of his new office. These he fulfilled with assiduity, zeal, and knowledge, till the period of gathering in the different crops; but as his master had not yet given him any part of his wages, he suspected that he might not fulfil his engagements. Kaskas therefore, in order to make sure of his salary, set apart as much of the grain as amounted to the sum, and shut up all the rest, giving an account of it to his master. The latter received this account full of confidence in his steward, and paid him all the wages which he owed him, assuring him of the same punctuality in that respect every year. Kaskas was so much ashamed of the precautions he had taken, and the suspicions which he had entertained, that he immediately returned to the little magazine he had made, in order to repair his injustice, if happily it were still in his power. But what was his surprise, when he found the grain gone! He thought he saw, in this theft, the punishment of Heaven, and determined to confess the fault

of which he had been guilty. With a heart full of grief, he returned to his master. You appear vexed, said the old man: What is the cause of it? Kaskas flattering himself that he would obtain, by his sincerity, the pardon of his fault, made an humble confession of the motive, and all the circumstances of it, even to the carrying off the grain which he had set apart, and of which he had not been able to discover the thieves.

The old man, discovering the unhappy influence of his steward's malignant star, thought it would be imprudent to keep him any longer, and determined to give him his leave immediately. We do not suit one another, said he to him: let us part. But as it is not just that I should bear the loss of what you improperly set apart, restore me the money which I gave you, and seek the reward of your labour in the sale of the grain which you unjustly kept back from me. I abandon you. The unfortunate Kaskas acknowledged the justice of this order: he submitted to it without murmuring, and left the house of his benefactor, somewhat less naked than he entered it, but without a single piece of money, and plunged into a deep melancholy. This sorrowful sport of fortune was walking along the sea-shore, plunged in deep melancholy, when he perceived a tent, which he approached. He found in it four persons, who discovering in his countenance, which was otherwise engaging, the traces of sorrow, eagerly asked him the cause of it. He gratified their curiosity, by the recital of his misfortunes. As he spoke, he drew a very marked attention from one of the four, who seemed to have a kind of authority over the other three. This man soon recognized him as one of his correspondents at Bagdad, with whom he had formerly had important and lucrative concerns. The merchant was moved with compassion. At that time he was engaged in pearl-fishing, and was master of the three divers who were with him. Throw yourselves into the sea, said he to them, and the first take of pearls shall be the lot of this unfortunate traveller.

The divers, affected as well as their master with the misfortunes of Kaskas, dived into the sea, and brought up, in several shells, ten pearls, of an inestimable value for their size and beauty. The merchant was delighted that he could thus confer a little fortune upon his old correspondent. Take these pearls, said he; when you reach the capital, you may sell two of them: The price which you will receive for them will be enough to enable you to engage in any mercantile adventure. You should keep the other eight carefully, to serve you in case of need, or to be disposed of where they will fetch higher prices. Kaskas thanked his benefactor, took his leave of him, and set out for the capital. He had travelled on nearly three days, when he observed at a distance some persons approaching on horseback. Fearing they might be robbers, he resolved to conceal eight of his pearls between the folds of his vest, and put the remaining two in his mouth, which he had intended for present sale. He conjectured rightly concerning those whom he saw coming up to him. They were robbers. They seized and stripped him, and left him in the highway, with nothing remaining upon him except his drawers.

The unfortunate Kaskas distinguished in this new adventure the malicious hand of Fortune, from which he had before suffered so much. But he rejoiced in having saved the two finest of his pearls from the hands of the robbers, as these were still enough to enable him to re-establish his affairs, and engage in new undertakings, which might yet prove successful. The capital was not now far distant. He no sooner arrived there than he put his pearls into the hands of a public crier, who might expose them to sale. The crier announced, in a loud voice, what rare pearls he had to sell, and invited the curious to view and bid for them. Unluckily, one of the richest jewellers in the city had been robbed of some pearls only a few days before, and he, upon inspecting those now offered to sale, thought he could distinguish them to be a part of those which he had lost. He asked for the owner, and when he saw him indifferently clad, was persuaded that he had now detected the thief of his property. Here are two pearls, said he: you should have ten: What have you done with the other eight? Kaskas, supposing the jeweller to have been informed of the present which he had received from the pearl-fisher, ingenuously answered, It is true; I had ten: But robbers whom I met by the way deprived me of the other eight, which were concealed between the doublings of my vest. At this confession, which seemed to be an acknowledgment of guilt, the jeweller took Kaskas by the arm, and carried him before the city magistrate, accusing him of having stolen his pearls. The judge, deceived by appearances, and by the asseverations of so rich a citizen, condemned poor Kaskas to the bastinado, and to imprisonment at the pleasure of his accuser. This unhappy creature, so long the sport of Fortune, and now the victim of man's injustice, bore the punishment, and had groaned for a twelvemonth in rigorous confinement, when accident brought one of the three divers from the Persian Gulf into the same prison.

The diver was surprised to see him in so wretched a situation, and asked how he had been reduced to it? Kaskas recounted all that

had befallen him since he had received the pearls. The friendly diver immediately addressed a petition to the king, begging admission into his royal presence, in order to communicate to his majesty a secret of high importance. The king ordered the man to be brought before him, and he having prostrated himself before the throne, the monarch bid him rise and declare his secret. Great king, said the diver, your majesty's elevation of soul and love of justice are known to all your subjects. I presume to appeal to these exalted virtues, in behalf of an unfortunate and innocent stranger, who has been unjustly punished for a crime which he never committed, and who is still detained in the same dungeon in which I have also been shut up for a trivial fault. It is your care, sire, to punish the guilty; but a spirit of equity and the love of order are the principles upon which you punish. Your majesty would be pleased to see the wolf and the lamb lie down together. Your slave therefore considers it as his duty to second your beneficent views, by giving you information, in consequence of which you may repair an act of injustice which has been committed against a man long persecuted by fate, and truly worthy of your royal compassion. So saying, he related Kaskas's adventure upon the pearl coast; explained from what circumstances the jeweller's mistake had arisen, and how the judge had been misled; and at last concluded with observing, If your majesty still doubts of the truth of what I have related, it will be confirmed by my master and my fellow-divers. The diver being obviously disinterested in an affair in which only an unfortunate and helpless man was concerned, and having spoken with that firmness and freedom which truth naturally inspires, at last convinced the monarch of the innocence of Kaskas. The chief eunuch was sent to bring him out of prison, to carry him to the bath, and, after dressing him in decent clothes, to conduct him into the royal presence.

The eunuch obeyed, and Kaskas was brought to the foot of the throne. He confirmed the story of the diver, and related how ineffectually he had endeavoured to clear up the jeweller's mistake, and to obviate the prepossessions of the judge. His majesty was at last so much interested in his fortune, by the detail of his adventures, that he appointed the unfortunate merchant an apartment in his palace, and conferred on him an office of trust near the royal person, with high appointments: The jeweller was obliged to restore the pearls, and condemned to suffer two hundred strokes of the bastinado: The judge received twice as many, and was divested of his office. Kaskas, loaded with so many benefits, began to flatter himself that Fortune and he were at length reconciled. He thought that he had done well in bearing up manfully against her persecutions, and was already forming plans for the laying out of the wealth which he should acquire in his new employment, when his curiosity betrayed him into a new misfortune.

One day he observed in the apartment which had been assigned him, a door walled up, and concealed by a slight covering of mastic, which was now so much wasted by the effects of time, that it crumbled into dust on the slightest touch. Without any exertion of strength, he opened the door, and entered unthinkingly into a rich apartment entirely unknown to him, but which he found to be in the interior of the palace. Hardly had he advanced two or three steps forwards, when he was perceived by the chief of the eunuchs, who instantly reported what he had seen to the king. The monarch came immediately to the spot. The fragments of the mastic remained upon the ground, to shew that the door had been forced open; and the stupid amazement of Kaskas completed the appearance of his guilt. Wretch! said the king, dost thou thus repay my favours? My justice saved thee, when I believed thee innocent; now thou art guilty, and I condemn thee to lose thy sight. The imprudent Kaskas durst not even attempt to justify himself, but was immediately delivered into the hands of the executioner, of whom the only favour he asked was, that he would give him his eyes when he had torn them out of their sockets. He went groping through the streets of the capital, with them in his hands, crying, Behold, all you good people who hear me, what the unfortunate Kaskas has gained by striving against the decrees of destiny, and despising the advice of his friends: Such is the lot of the Obstinate Man.

Aladdin having thus finished the story of the merchant, again addressed himself to Bohetzad. Sire, you see here the power of fate over the man whose adventures I have related. While his star was propitious, every thing succeeded with him. When its aspect changed, he became unfortunate, notwithstanding all his own endeavours. The transient glimpses of prosperity which occasionally broke in upon the gloom of his misfortunes, were only so many preludes to mischiefs still more dreadful than those which he had previously suffered. Unlooked-for circumstances, and one innocent step, made him appear ungrateful and criminal, when he himself had every reason to be satisfied with the purity and propriety of his conduct. My fate, alas! bears but too direct a resemblance to his. Fortune smiled bewitchingly upon me when I enjoyed your majesty's favour, but was at

the same time secretly opening the gulf into which I was to fall headlong.—The young man had related the story of the unfortunate merchant of Bagdad in so graceful and unaffected a manner, and had at the same time made so happy an application of it to his own case, that Bohetzad, naturally inclined to favour a person who had so lately enjoyed his confidence, and staggered at the instance which he had adduced of too great precipitancy in judgment, suspended the execution of his sentence till the next day. Go back to prison, said he: I permit thee to live till to-morrow. Till then I respite thee from the punishment which thou art so justly sentenced to undergo. The first visier was, in the mean time, impatiently expecting the news of Aladdin's execution. He was greatly chagrined to hear that it was put off. He hastily assembled his colleagues therefore, and addressed them thus; speaking to the second visier in particular. The favourite has found means to have the execution of his sentence suspended. I have done my duty, by persuading the king to an act of justice. It becomes you now to do your part, by representing to him what a wrongful neglect it is of the duties of the throne, for him to defer the punishment of a crime, the reality of which is so fully ascertained. I have communicated to you the stratagem to which I had recourse, putting my own words into the queen's mouth. You must be sensible how necessary it is for our purpose that she continue to hold the same language. Her complaint removes every shadow of doubt, and frees herself of all suspicions of connivance with the criminal. Remonstrate to his majesty, with that earnestness which his own personal interest and ours equally demand.

Next morning, as soon as access could be obtained to the king, Baharon, the second visier, appeared in the royal presence. Sire, said he, in my cabinet, and amidst the hurry of the many great affairs intrusted to my management, I have heard that your majesty is in distress. Your subjects, sire, cannot but share your uneasinesses. Pardon my loyal zeal, if I presume to inquire into the sources of your present affliction, and to offer your majesty any services that my experience and attachment to your royal person can perform, towards removing it. The king had actually supposed Baharon ignorant of the circumstances of an event which had so lately passed within the palace, and accordingly gave him an account of the crime of which Aladdin was supposed guilty. The visier seemed to be struck with horror at the audacity of the deed. Sire, said he, as soon as the king had done speaking, if the son of a robber, brought up in the practice of every species of crime, could be capable of virtuous sentiments, the fact would contradict all experience, and appear a strange phenomenon in the history of mankind. May I be permitted to remind your majesty of a fable of our ancestors, which has been preserved to us by tradition?

In ancient times, a young wolf was sent to school, to endeavour, by education, to correct his natural propensity to voraciousness. His master, in order to learn him to read, transcribed, in large characters, some letters of the alphabet, and attempted to make him understand their meaning and use. But instead of reading K L S, as was written, the savage animal read fluently, *Kid*, *Lamb*, *Sheep*. He was governed by instinct, and his nature was incorrigible. The son of a robber is in the very same situation: vice is coeval with his existence. From the beginning he is an infected mass, which it is impossible to purify. But what astonishes me most, sire, is, that such a criminal should have survived one moment the wicked attempt which he made, and in which he was detected by yourself.

These remonstrances of the second visier having enraged the mind of the monarch still more, he ordered the prisoner to be brought in chains into his presence. Aladdin appeared. The king, doing violence to the sentiments which moved him in his favour, addressed him with severity. Traitor! said he to him, nothing can now delay your punishment; and the world shall be informed of your crime, and my vengeance! At the same time he gave the executioner the signal of death. Sire, interrupted Aladdin, whose steady and modest countenance was the genuine proof of courage and innocence, my life is in the hands of your majesty; but I conjure you still not to hasten my death. He who thinks only of the present, without inquiring into the future, exposes himself to as bitter a repentance as that which the merchant felt, whose history I have heard. He, on the contrary, who looks into futurity, shall have a right, one day, to congratulate himself on his prudence, as it happened to the son of this merchant.

Bohetzad, in spite of himself, felt his curiosity excited anew, and was desirous to hear the story which Aladdin alluded to. I will consent, said the monarch, to hear the adventures of this merchant; but it is the last instance of complaisance I shall shew you. May it please your beneficent majesty, resumed Aladdin, to order this man, who holds the sabre suspended above my head, to withdraw. Methinks I see the angel of death. The executioner having retired, by the king's order, Aladdin proceeded with his relation in the following words:—

The History of Illage Mahomet and his Sons, or the Imprudent Man.

THERE lived in the city of Naka, in Tartary, a merchant, whose name was Illage Mahomet, who, wishing to extend his commerce to the most remote boundaries of the world, constructed a vessel, in such a manner, as to be able to endure the longest voyage, and carry a considerable cargo. When this ship was ready for sea, he filled it with merchandise; and observing that the wind was favourable, he took leave of his wife, embraced his three children, went on board, and sailed with a fair wind for the Indies. A fortunate voyage having, in a short time, brought him to the capital of India, he took lodgings, and placed his merchandise in the khan. Being quite at ease respecting the sale of his merchandise, he visited the different quarters of the city, attended by four slaves, and soon entered into friendship with the most considerable merchants of the place. As his attendants had orders to publish the nature of his merchandise, and to distribute patterns of them, a crowd of purchasers soon resorted to his magazine.

The king of India was accustomed to walk through the city, in order to inform himself of what was going on, under a disguise which rendered it impossible he should be known. Chance having directed his steps to the neighbourhood of the khan, he was anxious to learn what inducement drew so many people there. He presently saw this foreign merchant, whom a happy and engaging physiognomy, and a gracious address, produced an immediate impression in his favour. He heard him answer, with good breeding and distinctness, the questions that were put to him; and observed that he conducted his affairs with an openness which gained the confidence of all. He was desirous to have some conversation with him; but the fear of being discovered made him renounce his design for the present. He returned to his palace as quickly as he could, resumed the dress which became his dignity, and sent for the merchant, who quickly attended the will of the monarch. He was admitted into his presence, and the king expressed his desire to be acquainted with him, and to know who he was. Sire, replied the merchant, I was born and established in Naka, near Mount Caucasus. Commerce is my profession. The favour and liberty which your majesty grants it, have directed my steps to your dominions, and Heaven hath favoured my voyage.

The king was satisfied with the simple and dignified reply of this stranger, and wished to find out more particularly the extent of his knowledge, by exhibiting, in turn, curiosity on some subjects, and embarrassment on others: but he was equally pleased with all the answers he received. Convinced by what he heard that his abilities were far beyond what was necessary for trade, he determined to attach him to his own service, by raising him to the highest office. It was not the design of the sovereign to try the stranger by the allurements of honour; but knowing that distinguished merit may become useless in an inferior station, and is frequently only the object of envy, he offered him the office of grand visier, in order that it might afford him an opportunity of displaying to greater advantage his knowledge and ability. Illage received this favour with expressions of respect and gratitude. I should have considered myself as too much honoured, sire, in being admitted into the number of the slaves who surround your throne. The dignity of the honourable office to which you have called me far surpasses my merit and pretensions; but the high idea which I have conceived of your majesty inspires me with an unbounded zeal for your service, and a confidence that I shall be wholly devoted to it.

The monarch, more and more pleased with his new minister, ordered him a magnificent robe, assigned him for lodgings a palace in the neighbourhood of his own, and caused him be installed in his new dignity. The prince had no reason to repent of his choice, which might appear rash. The new minister sat in the divan, on the right hand of his master. He was never embarrassed in the discussion of affairs, however intricate: he had great sagacity in understanding every report concerning them. Justice and equity were summed up in his decisions, so that the people and the monarch enjoyed, under the administration of this enlightened minister, all the blessings of a wise government. Two years passed unregarded amidst the bustle of his employments; but at last Nature resumed her rights. The visier, separated so long from a family which he tenderly loved, felt a desire to see them. The first request which he made on this subject alarmed the sovereign, but he had a soul of sensibility, and he could not resist the voice of Nature: He therefore permitted his minister to undertake a voyage, which he limited to a certain period; assuring him, that if he brought his whole family back with him, he should never be exposed to any uneasiness in his service. With this permission, the visier embarked for Naka, in a vessel of war, of which he had the command.

The family of the merchant being entirely ignorant of his fate since the time of his departure, were abandoned to the most cruel

uneasiness. Fortunately another merchant of the country, returning from India, had brought news of him, and restored tranquillity to his family, who were raised to the summit of joy, on hearing of his elevation and success, on whose account they were alarmed. The wife of Illage determined immediately to repair to her husband, less to share his glory than his love. She set her affairs in order; and after having taken every necessary step, she embarked with the same merchant who had given her so consolatory news. After some days sailing, their vessel anchored near an island, where they were to land, and exchange merchandise. Contrary winds had obliged Illage to land at the same place. He had hired a lodging pretty near the harbour, and, being fatigued with the bad weather which he had met with, had thrown himself upon a bed, in order to take some repose. His wife, who was lodged in an opposite quarter of the city, soon learned that a vessel had arrived, in its way from India, and that it had sailed from the capital. She sent her children to ask the news concerning the grand visier, thinking it possible they should be able to receive some information.

The young people went from the inn where their mother was, running, the one after the other, till they had come under the windows of the apartment where the visier was at rest. They took possession of a little eminence, on which a number of bales of goods were collected, to keep them dry; and the thoughtless youths began to play upon the bales, trying which of the two could push down his brother. These playful children, disputing with address and keenness, announced their victory or defeat by such piercing shouts, that they awaked the visier. He rose with the utmost impatience: he went to the window, to check the noise, and leaning over it, three diamonds, which the king had given him, fell from his fingers. The agitation of the sea had already stirred up the minister's choler; and the habit of commanding others, too, had made him more impatient than he once was, of slight injuries. The isle on which he had landed was still a dependency on his government. He therefore ordered those troublesome children to be seized, and went down himself to look for his diamonds; but, amidst the confusion, the search proved fruitless. Thus, transported, by degrees, to a pitch of fury, he accused them, not barely of causing the loss of the diamonds, but even of having stolen them. Their innocence could not defend them against his prejudices. He ordered that they should undergo the bastinado, and should after that be bound upon a plank, and cast into the sea. These poor innocents were thus tossed about upon the waves, and seemed to be upon the point of perishing inevitably, by a cruel death.

Night, in the mean time, came on, and Illage's wife was surprised that her children came not back. In a state of extreme anxiety, she went out to seek them. The neighbours could give her no information. She ran from street to street, but could meet nobody that could satisfy her impatience. At last she reached the harbour. There, upon hearing her description of the three children whom she sought, a sailor told her,—Madam, the three children whom you seek are the very same that a great man from India, who is newly arrived, caused to be punished by his slaves, for an act of theft of which he accused them. They were first bastinadoed, and then bound upon a plank, and cast into the sea. At these words the miserable mother filled the air with her cries, rent her garments, and tore her hair. Oh! my children, cried she, where is now the visier, your father, to revenge your murder? The cries of her despair reached the ears of her husband, who was not far off. He thought that he had heard the voice before; and he learned that it was the mother of the children whom he had condemned to death, who uttered those screams of anguish. Nature tugged at his heart. He could no longer doubt that they were his own children whom he had punished. He hastened to the unhappy woman, and knew her at once to be his wife. Ah! barbarous wretch that I am! cried he, I have inhumanly murdered our children! Fatal authority with which I was invested! Thou hast blinded me, and hast taken away those restraints which confined me to the practice of justice! I am the murderer of my own children! While he spoke thus, his countenance bore every mark of the deepest despair, and he was transported by all the agitations of violent passion. His wife sunk down at his feet, under the sorrow with which she was overpowered. Never forgive me, continued he; I am a monster of inhumanity; and I consider myself as the more guilty, for being at present superior to the restraints of law. I must be for ever racked by remorse, and loaded with your reproaches. I was offended, and hastily wreaked my vengeance, without taking time to reflect upon what I was doing. I saw guilt where it was not, and lifted up my hand against innocence, without foreseeing that the stroke was to fall upon myself.

I see, sire, added Aladdin, how much reason the visier now found to repent of having supposed the children guilty, upon bare appearance, and of having hastily inflicted punishment, before he could know

on whom it was to fall. He remembered not that we ought always to have an eye to the future in deciding upon the present.

The unhappy Illage conceived an immediate disgust at his wealth and honours, disdained farther search for his diamonds, and left the care of his ship and its lading. He sustained the feeble, staggering steps of the disconsolate mother, and they wandered together along the sea-shore, mournfully demanding back from the devouring deep the precious pledges which he had cruelly committed to its raging billows.

Your majesty will pardon me, continued Aladdin, if I here leave the wretched pair for a short time, while I call your attention to the fate of their unfortunate children. The billows, to whose fury they had been committed, were at the time so tempestuously agitated, that although often dashed one against another, they were, however, in a short time separated. One of the two, after struggling two days against the waves, and being often in danger of being dashed to pieces amongst rocks, at last found himself suddenly upon dry ground, on the shore of a neighbouring kingdom. The sand had, by long-continued friction, cut the cords with which he was confined to the plank; and notwithstanding his fatigue and hunger, he was yet able to disengage himself, and proceed a few steps from the shore. The first person he saw was an officer, who had come to give his horse drink in an adjoining spring. This man was affected at the sight of the poor child, covered him with a part of his own clothes, took him up behind him, and carried him to his house. The boy was soon greatly recovered by nourishing food and rest. His benefactor clothed him decently, and presented him to the king of the country, who was much prepossessed in his favour, by the very strangeness of his adventure. The promising physiognomy of the youth, and his sensible and pertinent answers, completed the effect of his features and aspect. He became a domestic in the palace; he was there distinguished among the other officers; and by his behaviour he continued to gain upon the esteem and confidence of his sovereign. The prince, whom Heaven had not blessed with children, conceived that he could not show greater kindness to his subjects, than by adopting a child so promising, whom Fortune had thrown in his way. His choice was applauded by the whole court, and confirmed by the divan. The people were happy; and the talents of the young prince soon made him to be esteemed as one of the bravest and ablest persons in Asia. When the king's age and infirmities rendered him unfit to support the weighty charge of government longer, the sceptre was transferred to Illage's son. He caused his young successor to marry, and soon after terminated his career, by resigning his soul into the hands of his merciful Creator.

The young monarch lamented his benefactor with the sincerest grief. He was zealous to discharge the duties which gratitude and piety equally required of him. To do honour to the remains of his predecessor, therefore, by prayers and other solemnities, he convoked the divan. They repaired to the mosques. The amams, the nabib, the dervises, and their disciples, assisted all in paying the due honours to the memory of the deceased sovereign. Alms were liberally distributed to the poor, and to all the hospitals in the kingdom. This religious regard to the obsequies of his predecessor afforded the fairest hopes of the wisdom of the monarch's reign; and these were not frustrated. He proved a prince of distinguished justice; he was unwearied in the care of his people, and treated them with all the tenderness of a parent.

Fortune thus saved one of the visier's children from the fury of the ocean, in order to raise him to an exalted pitch of greatness. But the unhappy father still lamented the loss of both, when, in one of the isles where he had fixed his residence, he heard the delal, or crier, one day offer a young slave to sale, and, in a loud voice, invite the curious to see him. Illage stopped, looked at the young man, and felt himself prompted by some unaccountable feeling to purchase him. The figure of this stranger had something in it which invincibly interested and attracted him. His age seemed to correspond to that of the children he had lost. And if the qualities of his soul corresponded to the comeliness of his features, Illage hoped that he might, in some measure, supply the place of one of his dear lost children. He purchased him, and presently returned home with his new slave.

His wife, who saw them at some distance, instantly knew the youth, and ran to throw herself into his arms. The surprise was too great for her sensibility, and she fainted away: But before she sank down, overpowered with joy, she had articulated the name of her son. The attentions of her husband and of the youth soon revived her. The father was moved with the spectacle before him, and felt the emotions of parental affection in his heart. He thanked Heaven for such unhoped-for kindness, mingled tears and caresses with those of his wife and son, and enjoyed all the delight of this unexpected recognition. Yet a new subject of uneasiness arose: the presence of one son recalled the memory of his other. What has become of thy brother?

inquired he. Alas! replied the young man, the waves soon separated the planks on which we were carried; and I can tell you nothing of his fate. This answer redoubled the affliction of the husband and wife; but they were in a measure comforted with the hope of a blessing similar to that they had just experienced; and in this expectation, their tenderness centered in the beloved son whom Heaven had thus restored to their arms.

Several years had elapsed, and Achib, the son of Illage, grew stronger every day. He acquired knowledge, and became capable of following commerce, in which his father had instructed him. Seeing him fit even to undertake a profitable voyage, his father purchased a ship, loaded it with merchandise, and destined it for the capital of the islands in which they were settled, entrusting him with the management of the undertaking. Upon his arrival in the capital, Achib hired a store-house in the khan, deposited his goods there, and passed some days in arranging them to advantage. The feast of the Ramazan arrived. The young man, who was a faithful mussulman, and had sucked in with his mother's milk the doctrines of the Alcoran, to which he had paid particular attention, possessed the art of singing so perfectly, that he was able to fulfil, with dignity, the functions of the amama.* He dressed himself in his faragi, and went to the principal mosque. There the king, with all his court, and the grandees of the kingdom, were present at the noon-day service. The young man took his place near the king, and when the athib † mounted the pulpit, and began to chaunt the falhea,‡ Achib repeated three times, "Alla Akbar."

The assembly, and the king himself, were astonished at this young stranger seating himself so near his majesty; but the pleasure of his melodious voice excited so agreeable a surprise, that they soon forgot his assurance. All agreed that they had never heard any thing so exquisite and perfect. The athib was jealous of him: he had never supposed that there was a voice in the world superior to his own; and the despair which he now felt deprived him of the power of using it. He felt it die upon his lips. Achib did not give him time to recover; he continued the prayer, with a force and ease which the efforts of the athib, supposing him to have been able to exert them, could not have surpassed. When the king had ended his prayer, as he came out of the mosque, he ordered his officers to wait for the new singer, to have a horse ready for him, and to conduct him to the palace, where his majesty desired to see him. Achib received this invitation with respect, and obeyed the orders of the sovereign. The monarch gave him a most gracious reception, bestowing the highest praise upon his talents, and soon felt himself prejudiced in favour of this stranger, by a sympathy of which he could not discover the springs; but it seemed to be of the most interesting nature. Achib was only in his seventeenth year, and was endowed with every personal grace. Every thing seemed to unite in strengthening the liking which the king shewed for this stranger: He caused him to be lodged in his palace, and gave him a distinguished preference over the pages, and all those who composed his household.

The officers soon conspired the destruction of their new rival. In the mean time the virtuous Achib, after a long residence at court, became desirous of seeing his parents, and giving them an account of the goods with which he had been entrusted. Afraid lest he should not obtain the monarch's permission to return to them, he wrote to them, and informed them of the favour he enjoyed. This motive, and the desire he expressed of seeing them again, determined the family to go to him immediately. Illage and his wife rejoiced in their hearts at the letter which they had received; and both of them being flattered with having a son, who, at so early an age, had been able to gain the good graces of a king, they instantly determined to hasten their departure; and informed their son of this resolution. As soon as Achib received this information, he purchased a house and suitable furniture; and in a short time embraced the authors of his existence, to whom the king sent presents of such magnificence, as shewed that they were only fit for the family of his first favourite. The fineness of the season having invited the king to one of his country houses, he removed thither, and gave entertainments for the amusement of his court. One evening, contrary to his usual custom, he gave himself up to the pleasures of the table, and drank of a liquor of which he knew not the strength. In a short time after, he was suddenly seized with such a stupidity, that he was obliged to throw himself on a sofa, where he soon fell asleep. The pursuit of their own pleasures had removed from him all his servants. Achib alone, following from

* A priest who explains the Alcoran.
† A reader, who chaunts over the prayers in a loud voice.
‡ The Mahometan creed.

step of his master and benetit into the apartment, and found him asleep. [illegible] himself within the door, he drew his sabre, and stood there as a guard. One of the pages having returned, was surprised to find him in this situation, and asked him the cause of it. I am watching, said Achib, for the safety of my king: my attachment and my duty fix me here. The page ran and told his companions what he had seen. They thought they might easily avail themselves of this event to destroy him, and went in a body to the monarch. The witness swore that he had found Achib, with a naked sabre in his hand, in his majesty's chamber, while he was asleep. He ascribed the most criminal intentions to this faithful guard, and declared that nothing but his sudden intrusion had prevented the intended blow. If your majesty, sire, added he, suspects the truth of my report, you need only to-day feign giving yourself up to sleep without any precaution, and we do not doubt but this rash man, pursuing his detestable purpose, will renew his attempt. Though moved by this accusation, the king was unwilling to trust entirely to the declaration of his pages, and thought it his duty to clear up his doubts himself.

In the mean time, the pages had gone to find the young favourite. The king, said they to him, is highly pleased with the zeal you have shown for the safety of his person. Achib, hath he said, is to me as a shield: under his protection I can sleep without fear. Night came, and the king, after a repast, during which he affected much gaiety and cheerfulness, suddenly retired, and threw himself upon a sofa, apparently in the same state in which he had been the night before. Achib, who never lost sight of him, supposing he was asleep, entered the apartment, to place himself on guard, with his sabre uplifted and naked. As soon as the king saw the gleam of the sabre, he was seized with terror; and the cry which he uttered brought to him all the officers of his guard. Achib was arrested by his order, loaded with chains, and led away to prison. The next morning, after the first prayer, the king assembled his divan, ascended his throne, and caused the prisoner to be brought before him, whom slanderous and false reports, and deceitful appearances, had exposed to the presumption of so much guilt. Ungrateful that you are! said he to him, is it by putting me to death that you would shew your gratitude, and repay my favours? I will not delay to take signal vengeance on your detestable baseness. Achib having made no reply to these reproaches, was sent back to prison.

Scarcely was he gone when two of the courtiers who were most eager for his destruction approached the king. Sire, said they to him, every body is surprised to see the execution of the criminal delayed. There is no crime equal to that which he intended to commit: And you ought to give such a speedy example of justice, as your personal safety and the tranquillity of your people require. Let us not be rash, replied the king, in a judgment of this nature. The criminal is in chains, and cannot make his escape; and as to public vengeance, it will never be too late to gratify it. It is easy to take away a man's life, but it is impossible to restore it. Life is a blessing of Heaven, which we ought to respect; and it becomes not us to deprive our fellow-creatures of it, without the most mature deliberation. The evil, once done, can never be repaired! I have it now in my power to reflect on what I ought to do, and wish not that the future should have to reproach me with the improper conduct of the present. Having said this, the king dismissed the divan, ordered his hunting equipage to be got ready, and gave himself up, for some days, to the amusements of the chace. On his return, he was again beset by the enemies of Achib. The longer, according to them, that this criminal's punishment was delayed, the more the people were discontented. Clemency and moderation ceased to be virtues, when they spared such crimes as his. These remonstrances embarrassed the sovereign, who had nothing to oppose to them, since the delay which he had granted had brought nothing to light. He determined to inflict the punishment which justice seemed to require, and ordered the criminal to be brought before him, accompanied by the officers of justice and the executioner.

Achib stood blindfolded at the foot of the throne. The executioner, with the sword in his hand, waited the king's command. At that instant a confused noise was heard; a stranger pierced through the crowd, and hastened to the feet of the king. It was the unfortunate Illage. Mercy! sire, mercy! Spare the only child that remains to me! My son could never meditate an attempt upon your life: he is incapable of so black a treason: your life is dearer to him than his own! Here are his letters, by which I was persuaded to repair to your majesty's court, that I might delight myself with the contemplation of those royal virtues of which his representations had excited in me the highest admiration. O prince! whose glorious qualities are renowned through the world, give this new instance of your wisdom, to justify the public admiration: rise superior to that resentment to which you have been moved by fallacious appearances. Dreadful are the consequences of precipitancy in judgment. Behold in me a ter-

rible example of the fatal effects which follow from yielding without reflection to the fury of passion. Heaven gave me children, sire, from whom I was separated in their early infancy. The day arrived when we again met. Not recognizing them, and actuated by blind rage, I abused the power with which I was invested, and made my own children be bound upon planks, and cast into the sea. He whom your vengeance now threatens is the only one that escaped. Can I bear to witness his death to-day? Such was the unhappy effect of my inexcusable rashness. My heart is filled with bitterness, and my tears must continue to flow till my eyes are closed in death.

While Illage spoke, the king was fixed in astonishment. It was his own story that he heard. He who spoke was his father; he whom he had condemned to death, his brother.

The king having formed habits of moderation and self-command in the exercise of his power, now guarded against the dangerous consequences of too abrupt a discovery. Nature at length could no longer withstand the emotions which swelled his heart, and he eagerly embraced the author of his days. He made himself known to his brother, took away the fetters with which they had loaded the virtuous Achib, and after congratulating and condoling with his dear relations, thus addressed his divan: See, said he, to what misery I should have exposed myself, if I had lightly listened to the accusations of calumny; and if, in compliance with your insidious representations, I had inflicted punishment with so hasty a hand as you required. Blush! added he: there was not one among you to take part with innocence! After uttering these few poignant expressions, the king retired with his father and brother into his own apartments, invited them to share the pleasures of his court, and sent twenty slaves, in rich apparel, to communicate the pleasing and wonderful news to his mother. This family, thus happily reunited, grateful to the Almighty, and faithful to the law of the prophet, continued to live in the enjoyment of the tenderest domestic happiness, till the decree of destiny called them, one after another, from the imperfection of this life to the felicity of a better.

Aladdin having concluded the story of Illage Mahomet for the imprudent man, adding some suitable reflections, calculated to make an impression on the mind of the prifice to whom he had the honour of addressing himself,—Sire, said he, if the son, as a king, had acted as rashly as the father did in his ministerial character, innocence would have been sacrificed to jealousy and ambition, and a whole family doomed to perpetual sorrow and remorse. Such is ever the consequence of limiting our views to what is immediately before us. Appearances are equally against me, and envy has taken advantage of them to represent me as criminal. But I have still Heaven and your majesty's enlightened wisdom to trust in.

When the young man had ended speaking, Bohetzad turned to his ministers. I mean not, said he, that guilt should pass unpunished, but truth, even from the mouth of an enemy, is to be heard with attention and regard. This wretch, base as he is, has justly enough observed, that by taking time to reflect, no risk is run. Let him therefore be carried back to his prison.

The visiers could scarcely contain their rage. By delay the king's penetration might pierce through the cloud of falsehood which they had laboured to raise. As they acted all in concert, the third of their number presented himself next at the king's levee. Bohetzad asked whether any new light had been thrown upon the affair. Sire, replied the minister, our administration under your majesty's authority maintains tranquillity in your capital; nor would there be the smallest danger of disturbance, did not your majesty, with a blameable lenity, delay the punishment of an offender who has dared to offer dishonour to your bed and throne. Your people murmur at your ill-placed compassion; and I should be sorry to be wanting in my duty, by concealing their dissatisfaction from your majesty, till it rise to a dangerous height. It is imp to be too early in guarding against revolt; that which now threatens you may have most fatal effects.

These suggestions persuaded the king to order the culprit to be again brought before him. Wretch, said he, thou canst never cite me to a higher tribunal, for wreaking my vengeance rashly upon thy head. However weak and little to the purpose thy defences have been, I have heard them all patiently; I have given them their full weight; but reserve and circumspection are to be carried only a certain length. The people murmur; their patience is exhausted, as well as mine. Heaven and earth call upon me to vindicate my justice by thy punishment, and thy last moment is near.

Sire, answered the modest Aladdin, the people may expect an instance of your justice. If the people be impatient, they are to blame; but patience is among the first of those virtues which constitute the strength and stability of the throne. This virtue, necessary to all, fits us for that resignation which we owe to the unchangeable decrees of Heaven, and exalted the patient Abosaber from the depth of a dungeon to the elevation of a throne.

Who was that Abosaber? asked the king. Recite his story.

Abosaber, or the Patient Man.

SIRE, said Aladdin, Abosaber, surnamed the patient, was a rich and generous man, whose charity diffused happiness through the village in which he dwelt. He was kind to the poor, and hospitable to strangers. His barns were full, his ploughs were constantly at work, his flocks were spread through the fields, plenty was maintained in the country by his wealth and beneficence. He had a wife and two children, his domestic felicity was undisturbed, and no wild beasts ravaged his folds or stalls: His peasants enjoyed an easy competence for themselves and their families; till at length a monstrous lion came to disturb this scene of secure and happy industry.

Abosaber's wife proposed that her husband and his servants should march out to hunt the rapacious animal, whose ravages injured them more than any in the neighbourhood, on account of their extensive possessions. Wife, said Abosaber, let us have patience; patience sees an end to every thing: we suffer not alone, the lion's ferocity invades our neighbours as well as us: he must fall sooner or later, whether we intermeddle or not: let us leave it to Heaven to vindicate our cause: guilt never escapes unpunished.

The king of the country at length heard of the ravages of this lion, and gave orders for a general chace. A body of his subjects soon took arms, sought out the lion, and encompassed him on all sides. A volley of arrows were showered upon the ferocious animal; he became desperate; his hair stood on end; his eyes glared; he lashed his sides with his tail; and roaring with a voice of thunder, rushed furiously upon one of the hunters who had advanced before the rest. This was a young man of the age of nineteen years, mounted upon a vigorous and high-mettled

At the cry of the lion, however, the generous animal was seized with terror, his strength failed, and he fell down dead. The intrepid rider was instantly upon his feet, invoked the name of the prophet, and plunged his scymitar into the monstrous throat of the lion, whose jaws were opened to devour him. Such an instance of bold and steady courage gained the gallant youth not only the applause of his sovereign, but the high office of commander-in-chief of the forces of the kingdom.

Abosaber, when he heard of this victory over the lion, said to his wife, See now whether punishment does not always await the mischievous! Is it not much better that we have been patient! Had I followed your advice, and ventured to attack an animal which it has required so considerable a force to overcome, I might have lost my own life, as well as the lives of my servants.

This lion was not the only invader that infested the peaceable retirement of Abosaber: —the inhabitants of the village had not all the reputation of unsuspected honesty. One of them committed a robbery upon a house in the capital, and made his escape, after murdering its master. The king, upon receiving information of this robbery and murder, sent for the relations and friends of the deceased. Their knowledge respecting the murderer went no farther than suspicions, and these fell upon the inhabitants of the village in which Abosaber resided, who were reckoned among the worst members of the community, and who had been known to frequent the house in which the robbery and murder had been committed. Upon these suggestions, and without seeking farther proof, the angry monarch sent an officer with a party of soldiers to lay waste the village, and bring away the inhabitants in fetters, excepting the family of Abosaber.

The persons entrusted with the execution of these orders not only fulfilled, but even exceeded their commission. Those undisciplined soldiery spread their ravages through all the adjoining country, sparing only the dwelling of Abosaber and six persons of his family; but destroying his vineyards and cornfields, as well as those of his fellow-townsmen. The wife of Abosaber lamented this disaster with much noisy sorrow. We are ruined, said she to her husband: our flocks and herds, you see, are carried off with those of our guilty neighbours, notwithstanding the orders given to spare us. See how unjustly we are treated: speak to the king's officers. I have spoken to them, answered Abosaber, but they have not time to hear me. Let us have patience: the evil will recoil upon those who commit it. A mischief on him who gives orders that are both rigorous and urgent! A mischief on him who acts without reflection! The evils which the king heaps upon us will soon, I fear, fall back upon his own head.

An enemy of Abosaber's heard these words, and reported them to the king. Such, said the informer, is the language held by him whom your majesty's mercy spared. In consequence of this the monarch ordered Abosaber, his wife, and two children to be banished out of his dominions.

The wife of this wise and resigned mussulman renewed her murmurs, and expressed her resentment in the bitterest language of complaint. Have patience, wife, said he: pa-

tience is the sovereign balm for adversity; it gives wholesome advice, and opens up springs of joy and consolation. Let us go to the desarts, since we are driven hence. Abosaber looked up and blessed Almighty God as he went on his way with his family. However, they had hardly entered the desart when they were attacked by a band of robbers, who spoiled and stripped them, carried off their children, and left them hopeless of human aid, and with nothing but the gracious care of Providence to trust to. At this new stroke of the malignity of Fortune, the woman, having lost all that she held dearest, gave free vent to her sorrows, and with plaintive cries exclaimed to her husband, Unfeeling man, lay aside thine indifference: let us run after the robbers; if they have any sense of humanity remaining, they will restore our children. Be patient, replied Abosaber: patience is the only remedy for evils that seem to admit of none. The robbers are well mounted: naked and fatigued as we are, it is not probable that we should overtake them: even if we could, perhaps those barbarous men might be so enraged at our importunate lamentations, as to put us to death. The good woman became calm when her strength was so exhausted that she could not continue her complaints: and they both arrived shortly after on the bank of a river, within sight of a village.

Rest here, said Abosaber to his wife, while I try to find a lodging for us, and to obtain, if possible, some garments to cover our nakedness. He proceeded towards the village, which stood at no great distance. Hardly was Abosaber out of the sight of his wife when a person happened to come up on horseback, who stopped in amazement at the sight of so beautiful a woman, naked and alone, in a by-path. The object of his curiosity soon awakened other desires. He put various questions to her, such as were naturally suggested by the strangeness of the adventure, to which she replied with modest simplicity. Her answers seemed to offer some shadow of hope to the young man. Madam, said he, you are formed for a happier destiny. Deign to follow me, and to accept, with my heart and hand, a situation of enviable happiness. —I have a husband, said the woman, to whom, however unfortunate he may have been, I am attached for life.—I have not time, returned the cavalier, to convince you of the folly of this refusal, in your present condition. I love you. Mount my horse, without reply, or, with a stroke of my scymitar, I will here end your life and misfortunes together.

Abosaber's wife was thus forced to comply with a ravisher's demand; but, before her departure, she wrote these words upon the sand: Abosaber, by your patience you have lost your fortune, your children, and your wife, who is now ravished from you: Heaven grant that Fortune have not still heavier evils in store for you! While she wrote these words the cavalier again bridled his horse, and, when all was ready, seized his prey, and was soon out of sight.

Abosaber, at his return, looked about for his wife, and called on her in vain. All was silent. He chanced, however, to look upon the sand, and thus learned the extent of his misfortune. He could not withstand the first emotions of grief: he tore his hair, beat his breast, and dashed himself upon the ground. But the swell of passion was succeeded by a calm.

Have patience, Abosaber, said he to himself: thou lovest thy wife, and art beloved by her. God has most probably permitted her to fall into her present situation in order to relieve her from severer distress. Does it become thee to pry into the secrets of Providence? Thy duty is to submit, and no longer to weary and offend Heaven with thy murmurs and complaints. With these reflections he became resigned, and, giving up the idea of returning to the village, took the road to a great city, the minarets of which had caught his eye at a distance.

As he approached he saw a number of workmen employed in building a palace for the king. The conductor of the work took him by the arm, and obliged him to join the other labourers, under pain of being sent to prison. Abosaber was forced to have patience, and to do his best, while a little bread and water was all that he had for his labour.

He had been about a month in this laborious and unprofitable employment, when one of his fellow-workmen happened to fall from a scaffold, and break his leg. The poor wretch uttered screams of anguish, which were interrupted only by imprecations and complaints. Abosaber went up to him. Comrade, said he, instead of soothing, you rather increase your pain by these complaints. Have patience: the effects of patience are always beneficial: it enables us to bear misfortune, and is of such sovereign efficacy, as often to raise a man from the bottom of a well to a throne. The monarch of the country was at one of the windows of his palace, to which he had been attracted by the cries of the unfortunate workman: he heard the words of Abosaber with indignation. Arrest that man, said he to one of his officers, and bring him before me. Abosaber was instantly hurried into the presence of the tyrant, whose pride he had unknowingly offended.

Insolent fellow! said this barbarous king to him, can patience then bring a man from the bottom of a well to a throne? Thou shalt put the truth of thy own maxim to the trial. At the same time he ordered him to be let down to the bottom of a dry and deep well, which was within the palace. There he visited him regularly every day, carrying him two small morsels of bread. Abosaber, would he say to him, you appear to me to be still at the bottom of the well: when is your patience to raise you to the throne?

The more the unfeeling monarch insulted his prisoner, he became the more resigned. Let us have patience, would he say to himself: let us not repel contempt with reproach: we are not suffered to avenge ourselves in any shape whatever: let us allow the crime to come to its full height: Heaven sees, and God is our judge. Let us have patience.

The king had a brother whom he had always concealed from every eye, in a secret part of the palace; but suspicion and uneasiness made him afraid, lest he should one day be carried off, and placed upon the throne. Some time ago, he had secretly let him down into the bottom of this well we have spoken of. This unhappy victim of politics soon sunk under so many distresses: he died; but this event was not known, although the other parts of the secret had transpired.

The grandees of the realm, and the whole nation, shocked at a capricious cruelty which exposed them all to the same danger, rose, with one accord, against the tyrant, and assassinated him. The adventure of Abosaber had been long since forgotten. One of the officers of the palace reported, that the king went every day to carry bread to a man who was in the well, and to converse with him. This idea led their thoughts to the brother who had been so cruelly used by the tyrant. They ran to the well, went down into it, and found there the patient Abosaber, whom they took for the presumptive heir to the crown. Without giving him time to speak, or to make himself known, they conducted him to a bath; and he was soon clothed in the royal purple, and placed upon the throne.

Abosaber, always steady to his principles, left Heaven to operate in his favour, and was patient. His deportment, his reserve, and his coolness, disposed men to prophecy well of his reign; and the wisdom of his conduct justified these happy presages. Not contented to weigh, with indefatigable patience, the decisions of his own judgment, he was present, as often as possible, at all the business of the state. Visiers, cadis, ministers of justice, said he to them, before deciding hastily, take patience, and inquire. They admired his wisdom, and yielded themselves to its direction. Such was the disposition of their minds with respect to him, when a train of events produced a great change in it.

A neighbouring monarch, driven from his dominions by a powerful enemy, vanquished, and followed by a small retinue, took refuge with Abosaber, and implored, on his knees, the hospitality, assistance, and good offices of a king renowned for his virtues, and especially for his patience.

Abosaber dismissed his divan, to converse with this exiled prince; and as soon as they were alone, he said to him, Behold in me Abosaber, your former [redacted] unjustly spoiled, by you, of all his [redacted], and banished from your kingdom. Observe the just difference in the conduct of Heaven toward us. I departed from my village reduced by you to the last point of wretchedness. I submitted, however, to my lot, was patient, and Providence hath conducted me to the throne; while your passionate, cruel, and rash conduct hath brought you down from one. It appears to me, that, in seeing you thus at my discretion, I am commissioned to execute on you the decrees of Heaven, as a warning to the wicked.

After this reproof, and without waiting a reply, Abosaber commanded his officers to strip the exiled king, and all his followers, and drive them from the city. These orders were instantly put in execution; but they occasioned some murmurs. Should an unfortunate and suppliant king be treated with so much rigour? This seemed contrary to all the laws of equity, of humanity, and of policy.

Some time after this, Abosaber having been informed that a band of robbers infested a part of his dominions, sent troops in pursuit of them. They were surprised, surrounded, and brought before him. The king recognized them to be those who had carried off his children; and privately interrogated their chief. In such a situation, said he to him, and in such a desart, you found a man, a woman, and two children. You plundered the father and mother, and carried away their children. What have you done with them? What is become of them?

Sire, replied the chief of the robbers, these children are among us, and we will give them to your majesty, to dispose of them as you please. We are ready, moreover, to deliver into your hands all that we have heaped up in our profession. Grant us life and pardon; receive us into the number of your subjects; we will return from our evil courses; and no soldiers in your majesty's service shall be more devoted to you than we. The king sent for the children, seized the riches of the rob-

bers, and caused their heads to be instantly struck off, without regarding their repentance or entreaties.

The subjects of Abosaber seeing this hasty conduct, and recollecting the treatment of the exiled monarch, in a short time did not know their own. What precipitation! said they. Is this the compassionate king, who, when the cadi was about to inflict any punishment, continually repeated to him, Wait; examine; do nothing rashly; have patience! They were extremely surprised; but a new event rendered them still more so.

A person came with complaints against his wife. Abosaber, before hearing them, said to him, Bring your wife along with you: if it be just for me to listen to your arguments, it cannot be less so to hear hers. The petitioner went out, and in a few moments after returned with his wife. The king had scarcely looked at her, when he ordered her to be conducted into the palace, and the man's head to be cut off, who had come to complain of her. The order was obeyed. The visiers, the officers, and the whole divan murmured aloud, that Abosaber might hear them. Never was there seen such an act of violence, said they among themselves. The king who was beheaded was never guilty of so shocking an action; and this brother, coming out of a well, and promising at first wisdom and prudence, is carried, in cold blood, to an excess which borders on madness. Abosaber listened, and remained patient, till at length, a wave of his hand having imposed silence, he spoke as follows:

Visiers, cadis, ministers of justice, and all ye vassals of the crown who hear me, I have always advised you never to judge rashly. You owe me the same regard which I have requested of you for others. I entreat you, therefore, to hear me. I have reached a pitch of glory which I durst not even aspire to; so many seemingly irreconcileable circumstances were necessary to its accomplishment. I am indifferent to the crown which I wear; I wish, however, to acquire your esteem, by explaining to you the motives which have directed my conduct. I am not the brother of your late king, whom you judged unworthy to reign. I am a man of humble birth, but being persecuted, ruined, and driven out of my own country, I took refuge here, after seeing my wife and children ravished from me by the way. I resigned myself to the stroke of fate. As I entered this city I was seized, and compelled to join the workmen who were building the palace. In full conviction that patience is the most needful of all virtues to the present state of men, I exhorted one of my fellow-labourers to bear with resignation the dreadful misfortune of breaking his leg, which befel him. So great a virtue is patience, said I, that it will sometimes raise a man who may have been thrown into the depth of a well, to the elevation of a throne. The king heard me. He was enraged at the maxim, and instantly cast me into the well, from the bottom of which you raised me to the throne. When a neighbouring king, who had been expelled from his dominions by an usurper, came to implore my assistance, I discovered him to be the sovereign of my native country, who had banished me from his dominions, and confiscated all my effects. I had not been the only object of his capricious cruelty; I had seen his whole subjects groan under his oppression. The robbers whom I punished with seeming severity had torn my children from me, and reduced me to the lowest extremity of misery. The cavalier whom I made to be beheaded had violently ravished from me my wife. My view in inflicting these punishments was not merely to avenge myself for the injuries which I had suffered. Considering myself as the sovereign of these dominions by your voluntary choice, and as an instrument in the hand of God, I could not think myself at liberty to indulge a weak clemency, unfavourable alike to your security and your power: it was my duty to fulfil the decrees of Providence upon persons who were undeniably guilty, and to cut off from society members so inimical to its peace. A tyrannical king, regardless of the laws, and guided only by caprice and passion, is a scourge to his people. If it be criminal to attempt his life, it is still more so, however, to lend him that assistance which might enable him to continue his cruelty, and to gratify the ferocity and malignity of his heart. It is prudent to divest him of the means of being hurtful to mankind. Robbers, whose trade it is to attack caravans and pillage travellers, who have formed none but licentious habits, can never become useful or respectable citizens; still less can they deserve to be admitted to the honour of defending their country: banishment only restores them to their original condition, augments their numbers, and renews their crimes. He who has ravished a woman is a monster in society: it is an act of beneficence to free the earth of him. He who can be guilty of this crime will hardly hesitate at the commission of any other.

These are the motives of my conduct. Rigour is more painful to me than to any person else. But I should be unworthy of my people's confidence, and should be wanting to the duties of a sovereign, if I suffered such instances of undoubted guilt to escape unpunished. If I have exceeded the bounds of the authority entrusted to me, I am ready to resign it back into your hands. Now that my

wife and children are restored to me by the favour of the Almighty, all that I have farther to wish for you is, that you may enjoy peace and happiness under a wiser government than mine.

Abosaber thus finished his defence. Admiration and respect held the whole assembly for some time silent; but they soon exclaimed with one voice, Long live Abosaber! Long live our prince! Long live the patient monarch! May he live for ever! and may his reign be everlasting!

The king returning into his apartment, called his wife and children, and, after indulging the mild impulse of natural affection, See, said he to his wife, the fruits of patience, and the consequences of precipitation: lay aside your prejudices: impress these great truths upon the minds of our children: the eye of Providence is upon the righteous and the wicked; and Divine Justice and Wisdom dispense rewards and punishments with an infallible and impartial hand. The patient man, who resigns himself to the will of Providence, is sooner or later crowned with glory.—After finishing his story, Aladdin maintained a respectful silence. Bohetzad seemed to muse. How can such maxims of wisdom, said he, proceed from the mouth of a man whose heart is corrupt, and whose soul is stained with guilt! Young man, added he, I shall yet respite your punishment till to-morrow. You shall be led back to prison. The advice which you have given me shall not remain fruitless. A robber by profession is to be cut off from the class of citizens and defenders of the state; but as you have, at the same time, put me on my guard against precipitancy in judgment, I consent to suffer you to live for the remainder of this day and the following night. The king, when he had thus spoken, dismissed the assembly.

The visiers had concerted among themselves what steps they should take in order to accomplish the destruction of the favourite. When they saw his punishment so often delayed, it was proposed among them to alarm the king with respect to the dangerous effects of his clemency, and the facility with which he suffered himself to be soothed by words, artfully prepared, in order to suspend an act of justice, the execution of which was indispensably necessary. It behoved him to remove from the minds of the people all suspicion of the want of energy in his administration, and to shew them that equity was the basis on which it stood. The fourth visier was commissioned to state these things to the king; and he accordingly waited the ensuing day upon his master.

The subtile poison of flattery was artfully mingled with the remonstrances which his disinterested zeal seemed to dictate. They made a powerful impression upon the king's mind. He ordered Aladdin to be brought before him as formerly, and all the apparatus for execution to be made ready. Wretch, said he, I have deliberated long enough concerning the punishment of thy crime: your death must efface it from my remembrance.

Sire, replied Aladdin, with respect and firmness, I resign myself to the sentence which decrees my death. Circumstances render it necessary; and were it even otherwise, the loss of your favour would be worse to me than death. When the sacrifice is once consummated, I can no longer have place for repentance; but a day will come when your majesty, repenting your unjust precipitancy, will regret that you did not consult the rules of prudence, as happened to Bhazad, son to King Cyrus, the founder of the Syrian empire.

The Story of Bhazad, or the Impatient Man.

PRINCE BHAZAD was adorned with every personal accomplishment. His beauty was celebrated by the poets, and became proverbial among the nations of the empire. He was the delight of every circle, and his society was eagerly courted by all. His beauty was one day the subject of a conversation which he overheard, unobserved. After it had been highly praised, a person who had hitherto been silent remarked,—Prince Bhazad is no doubt one of the handsomest men in the world; but I know a woman who excels all her own sex in beauty much more than he does ours.

At hearing this remark, Prince Bhazad's curiosity was much more piqued than his pride. He addressed himself secretly to the person who uttered it. Might one know, said he, the name of the beauty whom you praise so highly? Prince, replied the man, she is daughter to one of the principal vassals of the Syrian throne; and if every eye is enchanted with the charms of her person, she possesses still superior accomplishments in the qualities of her heart and understanding. These few words made a powerful impression on Bhazad's heart. He could think of nothing but the beauty he had heard so highly extolled, and all his desire was to conquer her heart. The flame by which he was consumed soon impaired his health; he became melancholy, and avoided company. The king his father was surprised at the change: he inquired and learned the cause.

Bhazad, after avowing his passion, was gently reproached by his father Cyrus, for the reserve he had maintained. Why, said he, did you conceal the state of your heart from me? Know you not that I have full authority over the prince whose daughter you desire to espouse? Is it at all doubtful whether he will do himself the honour of accepting our al-

liance? Cyrus sent immediately to the father of the young beauty, to ask her for his son. The dowry was soon agreed upon, and was stated at three hundred thousand pieces of gold; but the father of the lady required the celebration of the marriage to be delayed for nine months.

Nine months without seeing the object of my wishes! said the impatient Bhazad to himself: nine months without possessing her! I can never endure it. He instantly formed a project for obtaining immediate access to the lady of his heart. He mounted the best horse in his stables, furnished himself with some necessary provisions, as well as with a bow, a lance, and a scymitar, and set out without farther delay. He had not proceeded far from the capital of Syria, when he saw himself attacked by a band of robbers. Awed, however, by the firmness of his countenance and his martial air, they, instead of attempting to murder, after robbing him, as was their usual practice, made him a proposal of a very different sort, and offered him his life, on the condition of his associating himself with them. By the loss of life Bhazad would lose the enjoyments of love; and yet the profession of a robber was extremely repugnant to his character. He concluded with himself, therefore, that it would be most proper to make the robbers acquainted with his condition, his views, and the fatal delay of nine months, which he had not patience to endure. Upon his making this avowal, the captain of the robbers replied, We will abridge this tedious interval: we know the castle in which the object of your passion lives, and the force which defends it. March you at our head: we will attack it, and shall find no obstacle to resist our assault. All that we ask of you for this important service is, to share the dowry, to enjoy your protection in future, and to be allowed an interval of a few days to prepare for the enterprise.

Bhazad, in his impatience, imagined himself already in possession of his happiness. All means seemed just that could serve the interests of his passion; and he saw no occasion for delicacy in his choice: wherefore, without farther deliberation, he continued his journey, at the head of the robbers.

They soon met a numerous caravan. The robbers, prompted by their natural propensity to plunder, made a disorderly attack upon it, but were repulsed, with the loss of several men killed, and a good number taken prisoners. Among the latter was Bhazad. He was conducted to the capital of the country to which the caravan was journeying. The commander of the caravan, after relating the adventure, presented Bhazad to the king. This, sire, is a young man who seems to deserve to be distinguished from the rest: we beg your majesty to dispose of him at your royal pleasure. The mien of the captive attracted the particular attention of the monarch. Who are you, young man? asked the prince. You have not the appearance of having been born for the abandoned mode of life in which you have been engaged. How did you fall into the hands of the caravan? Bhazad would not discover himself, lest he should disgrace his real name. Sire, replied he, let not my exterior appearance impose upon your majesty: I am not, nor ever was, any other than a robber by profession.

Your reply, said the king, is your death-warrant. However, said he to himself, let me not act precipitately: it is but just to have some respect to his youth, and to the exterior qualities which distinguish him from the rest of his profession. If this young man be only a robber, he deserves punishment, but if he be some child of misfortune, who seeks death, to escape from the troubles of life, I should become an accomplice in his crime, if I did not stretch out my hand to save him from ruin. Thus spoke the prudent monarch to himself, and ordered Bhazad into close confinement, till he should receive better information concerning his real character and condition.

In the mean time, Cyrus, after a fruitless search for his son through all his own dominions, sent circular letters for the same purpose to all the monarchs of Asia. One came to the sovereign into whose hands Bhazad had fallen. From the description given of him, he was instantly satisfied that the young adventurer whom he detained in confinement was no other than the well-beloved son of the potent monarch of Syria.—What reason had he now to be pleased with himself for the prudence with which he had delayed judging of him from appearances! He sent immediately to the prisoner, to ask his name. My name is Bhazad, replied the young man. You are the son, then, of King Cyrus: but what motives determined you to conceal your birth? Had I not been slow in the execution of punishment, it would have cost you your life, and me the remorse of having treated you as a vile assassin. Sire, replied Bhazad, after having revealed to him the secret of his escape, finding myself seized among robbers, in whose crimes I had involuntarily shared, I preferred death to shame, and was unwilling to dishonour a name so illustrious.

Son, replied the sage monarch, there has been a great deal of imprudence in your behaviour. You was in love, and assured of enjoying, in a few months, the object of your affection. See, to what rashness and impa-

tience hath brought you. Instead of waiting patiently till you should become the son-in-law of one of your father's noble vassals, after having quitted the court of Syria without permission, and after having incautiously exposed yourself to be murdered by the robbers who infest these desarts, you joined yourself to these vagabonds, to carry off, by force, the woman who was voluntarily to be given you in marriage. See into what a train of crimes you have drawn yourself. Check this passion, and calm your impatience. I will procure you the means of uniting yourself soon to the princess whose hand you are anxious to obtain; but as every thing ought to be done in a manner suitable to her condition and your rank, we will hurry nothing.

After this, the king, having made Bhazad be magnificently dressed, appointed him lodgings in his palace, and admitted him to his table. He wrote to Cyrus, to set him at ease respecting the fate of his son, whose equipage was getting ready, that he might appear with more splendour at the court of the prince whose daughter he was about to espouse.

The impatient Bhazad saw these preparations with uneasiness. The attention which was paid to them retarded his happiness. At length, however, the order for his departure was given, and he might begin his journey. A small army escorted him; but every halt which it made appeared an age to this enamoured prince.

Messengers had been dispatched to the father of the princess, to inform him of the arrival of his son-in-law. He came, with his daughter, covered with a veil, to receive him at the gate of his castle, and allotted him a magnificent apartment, next to that of his future spouse. All the arrangements had been previously fixed by the two fathers. The term of nine months would be elapsed in three days; and all the preparations, suitable to this so much wished for union, were finished.

Bhazad was only separated from the ob- of his affection by the breadth of a thin l. In three days he might see and pos- her. But this wall was like Mount Ara- to him; and these three days seemed an eternity. As he constantly inquired what she was doing, he learned that she was at her toilet, assisted by her female slaves, and without her veil. This was the time for him to surprise her, and behold her at his plea- le presently examined all the open- of his apartment, to find some way of ifying his impatience and curiosity. He overed, to his misfortune, a small grated window, to which he applied his eye; but an eunuch, placed there on guard, perceived the inquisitive man, and, without knowing him, struck him with the point of his scymetar, which at once run through both his eyes, and drew from him a piercing cry, which soon collected around him all those engaged in his service.

They stood around the wounded prince, inquiring the cause which could have reduced him to the unhappy situation he was in. His misfortune discovered to him his crime. It was my impatience, replied he with sorrow: I have too soon forgotten the sage advices of the king my benefactor. In three days I would have seen and enjoyed her who was to crown my happiness; but I was unable to bear this delay with patience. I wished to enjoy before-hand the pleasure of seeing her, and for this I am punished with the loss of my sight.

In this manner, added Aladdin, did the impatient Bhazad, on the very point of becoming happy, lose that hope for ever; and was condemned to the most cruel loss, in being deprived of the sense of seeing. He ought to have recollected the dangers to which his former imprudence had exposed him; with what maturity of deliberation, with what wise delay the monarch to whom he was indebted for his fortune and life had conducted himself with respect to him; and he ought to have yielded entirely to his advice. But it is not from acting without reflection that experience is acquired, and the wise alone can profit by that of others.

The young superintendant having made an end of speaking, Bohetzad, drowned in thought, dismissed the assembly, and remanded the criminal to prison.

The next day was the fifth visier's turn, and accordingly he went to the palace, determined to hasten the crisis of the bloody scene which had been so often delayed. Sire, said he to the king, before speaking to your majesty of any other business, it is my duty to represent to you the imminent danger you run, in delaying the punishment which you ought to inflict on this son of the chief of the robbers. The law which condemns him is clear. Every subject who looks upon a woman is liable to death; and I cannot reflect without horror that he hath dared to look even upon the queen. Respect for the throne hath had no weight with this rash seducer! What law will not hereafter be violated, if the transgression of that, whose authority I now urge, should remain unpunished? The people, justly alarmed at the consequences, expect from your majesty a signal instance of severity. The voice of the people is the voice of God. This wise precept, known in all ages, acquires, particularly at present, the force of a command.

Bohetzad felt his resentment, at the affront which he thought he had received, rekindle within him, and blamed himself for having hesitated too long in avenging it. He ordered the criminal to be brought before him, with the instruments of punishment. I have listened to thee too long, said he to him, as soon as he appeared. Thy words are artful and false: thy crime is proved, and thou art about to lose thy life.

I have committed no crime, replied Aladdin; and my innocence secures me the protection of Heaven. It belongs to the guilty to tremble: as for me, I am calm. It is impossible for them to escape punishment; and with whatever success their malice may flatter them, yet I forewarn them, that, sooner or later, they shall experience the lot of King Dabdin and his visier.

Here are new characters still upon the scene, replied Bohetzad. What lessons can they give us, that relate to thee?

The Story of Ravia, or the Resigned.

SIRE, continued Aladdin, Dabdin, a powerful monarch, had two visiers, one of whom was called Zorachan, and the other Caradan. Zorachan had a daughter exquisitely beautiful, to whom he had given the name of Ravia. Her virtues equalled her personal accomplishments, and were built upon the firm foundation of religion. She was a faithful professor of the religion of Mahomet, singularly attached to the study of the divine Koran, and strict in the performance of the prayers prescribed by it. King Dabdin fell in love with her, purely by reputation, and asked her in marriage from her father Zorachan. The minister asked permission to propose the matter to his daughter, and the king agreed, on condition that it should be brought to a speedy issue.

When the visier communicated the monarch's intention to his daughter, Father, replied Ravia, I feel no inclination for marriage. Were two unequal alliances offered me, I should, without hesitation, prefer that which seemed below what I might justly pretend to, being certain that in this case my husband would not marry another woman beside myself. If I become the wife of the king, I shall only share his bed with others, and shall be reduced to the humiliating condition of a slave to my husband. I have not strength of mind to bear such mortification and rivalship.

Dabdin smiled at this reply of the lady, when it was reported to him by Zorachan. It was expressive of the sentiments which may be supposed natural to a woman of sense and delicacy. The discovery that she was possessed of these qualities was not calculated to diminish the monarch's passion. Go, said he to the visier, tell your daughter that my passion is too ardent to leave any room for her fears, and that she must become my wife. Zorachan went to intimate the prince's orders to Ravia. Father, replied she, in affliction and despair, I prefer death to the sacrifice which you require. I had rather live with the wild beasts of the desart than yield to this tyrannical violence. Let me seek a retreat there. The great prophet will watch over my safety. Zorachan, when he considered the king's orders, and his daughter's firmness, knew not how to act. At last, however, paternal tenderness determined him to escape with Ravia, and to carry with him his most precious effects. They mounted the best horses in his stables, and, with a few slaves to attend them, set out together for the desart.

Dabdin was no sooner informed of their flight than he pursued them with a numerous party. Some of his officers rode forward on fleet horses, to trace the fugitives. The visier and his daughter were overtaken, and seized. Dabdin arrived, and, with a blow of his dabour, crushed Zorachan to the ground, seized Ravia, carried her back to the palace, and forced her to accept the hand that had shed her father's blood. The melancholy Ravia, resigning herself to her fate, concealed in her heart the horror which she felt at being compelled to become the wife of her father's murderer. Her attachment to her duties, her piety, and the religious complexion of her mind, were sources of consolation to her; and although an habitual melancholy hung over her heart, yet the gentleness of her character, and the charms of her person, gained her every day more and more the affection of her inhuman husband; so that it soon became impossible for him to live out of her sight. He was, however, soon obliged to part from her.

An enemy appeared on the frontiers, and threatened to invade the kingdom. Dabdin, with martial ardour, put himself at the head of his troops, and went to face the danger. At his departure he entrusted the reins of government to his visier Caradan, in whom he had the fullest confidence. Take care, said he at the same time, of my wife Ravia: you know that she is the dearest possession I have in the world: prevent her wishes, and do every thing to gratify them: the slightest complaint from her shall cost thee thy head. I empower thee to command in my absence, and subject all to thine authority. Caradan felt himself highly flattered by the confidence of his sovereign, especially in so far as it respected Ravia. But he was curious

to see with his own eyes that prodigy of beauty, of whom the king appeared so jealous. Being now master of all till the king should return, he soon found means to give himself that satisfaction. But no sooner did he see his master's wife than he fell desperately in love with her, and his passion deprived him both of rest and reason. Surely, said he to himself, this queen is a native of Heaven: her beauty is divine: she is more dazzling fair than the stars in the sky: cost what it will, I must enjoy her. She is a woman, and, like any other woman, susceptible of passion: let me attempt to move her heart. In this intention he wrote to her as follows: Madam, the love which I have conceived for you has reduced me to a terrible state. Grant me, I pray you, but an interview of a few moments. If your compassion refuses this much, the unhappy Caradan must cease to live. The queen, confounded at the insolence of this letter, sent it immediately back, with the following answer:

Visier, the king has honoured you with his unbounded confidence: it becomes you to serve him with a degree of fidelity and obedience proportioned to his esteem. There will be greater propriety in your sending letters of this nature to your wife: fulfil the duties of a faithful husband to her: and assure yourself that such another act of imprudence on your part will infallibly cost you your

This reply made Caradan recollect himself. The queen's prudence and moderation, instead of calming his fears, alarmed him in the most sensible manner. She is devout, said he, and may, from a motive of religion, reveal my crime to the king. My life is therefore in danger. She has sent back my letter: I must make away with the person who carried it; and, as she has no other evidence against me, I must ruin her, to save myself. In the mean time, the queen, in the natural benevolence of her disposition, sent to inquire after the visier's health. She learned that he was obliged to keep his bed. She did not, however, imagine this indisposition to be the effect of his anxiety about a crime which he was preparing to commit.

Dabdin, victorious over his enemies, returned in triumph to his court. Caradan was amongst the first to congratulate him on his success, and, at the same time, gave a satisfactory account of all that had passed during his majesty's absence. But the artful Caradan remained silent upon one point, till he was pressed for an explanation. He then represented, that he could scarcely help considering it as a breach of the confidence with which he had been honoured, if, notwithstanding his respect for the queen, he found himself obliged to offer complaints against her conduct:—that, under pretence of [illegible]ed devotion, she violated both the obligati[illegible] of religion and the ties of conjugal duty; [illegible]ing, by her lasciviousness, that bed into which, by an extraordinary preference, none but she had been admitted. Have you witnesses of this? said Dabdin, trembling.

I could not at first give faith to the report, replied the minister, but I have unhappily come to witness it with my own eyes. Within a few days after your majesty's departure I received secret notice of the criminal correspondence from one of the queen's women. I was by her introduced, through a back passage, into the inner apartments of the palace, and placed near the window of Ravia's closet. I looked through the window, and there witnessed the infidelity of your queen, whom I saw prostitute her person to the base Aboilcar, her father Zorachan's slave. At the hearing of these particulars, the king's fury burst through the constraint which he had thus far maintained over himself. Visier, said he to Caradan, let the circumstances of this infamous treason be buried, if possible, in secrecy and oblivion. Throw Aboilcar into a dungeon, and send my chief eunuch hither. The visier obeyed his sovereign's orders, and brought the eunuch. Slave, said the monarch, obey my commands, and bring me instantly the head of the queen. At so unexpected an order, the eunuch, whose pressing situation did not admit of his making any reply, felt himself instantaneously moved by an emotion which he could not restrain, and said to the king, Sire, it is not for me to inquire into the motives of so rigorous an order: I must suppose it just But Ravia is your favourite wife, your queen: a punishment of this nature inflicted upon her would sully your glory, and might excite suspicions dishonourable to your majesty's illustrious name. Would not your majesty rather send her to the desart? She cannot live there without a miracle, and miracles Heaven never performs in behalf of the guilty. The king yielded to these reasons, and acquiesced in what the eunuch had proposed. That officer put the queen upon a camel, which he drove himself, not forgetting, however, some provision of food.

That eunuch was a good mussulman, and knew the queen's regard to the duties of religion, and her punctuality in the performance of her stated prayers. He could not, therefore, believe that she was guilty of the smallest fault, and, in this conviction of her innocence, he treated her with all the respect and attention which her virtues deserved. After a journey of several days, he found a narrow plain at the foot of a rock, from which flowed a rivulet that had formed a pool. Considering

this as the safest and least incommodious place in which he could leave her whom he was compelled to expose to the dangers of the desart, he caused her to alight from the camel, prepared a small cell for her in the hollow of the rock, depositing in it the scanty share of provisions which now remained to him and, with his eyes bathed in tears, took leave of the unfortunate lady. Stay, said Ravia, who had hitherto kept silence: can you leave me without informing me for what reason I am brought to die in these desart places, the resort of monstrous and savage animals! The eunuch related what orders he had received, without concealing the previous orders, so much more severe, or the means by which he had been happy enough to procure their revocation. Are you informed, said the queen, of the cause of my disgrace? He replied that he was not.

The queen thanked him for his attention, his respect, and the pains he had taken to preserve her life. I shall employ what remains of it, added she, in praying for you. Calumny has no doubt imposed upon the king with respect to me. If the veil which covers his eyes be ever withdrawn, tell him, thou wise and virtuous man, to put ashes on his head for the assassination of my father. If his penitence disarm not Divine Justice, it must sooner or later overtake him. By banishing me to this desart, he has only removed a victim from the arms of a parricide. I grieve for him, and for all who have been concerned with him in that barbarous deed, and in the inhuman treatment which he at first meant to inflict upon me. But, even in my misery, I have obligations to him. I cannot but thank him for having placed me where I may contemplate the wondrous works of God, of which so little is to be discovered in the palaces of kings. Here she stopped, and the slave mournfully departed, lamenting the fate of his queen.

Ravia was thus left alone in the midst of the desart; if that could be solitude to a soul like hers, armed with patience and resignation, and capable of holding communion with God, by meditation and prayer. Sometimes she rested in one cavity of the rock, sometimes in another, and helped out the scanty supply of provisions which had been left her with the addition of roots and wild fruits, content, as if she had wanted nothing, in a situation where she was almost destitute of every thing. When any wild beast happened to pass that way, she easily avoided it, by retiring quietly into a subterraneous cavern, and closing up the entrance behind her. Thus, while the savage animals roared without, at finding themselves disappointed of their prey, the unfortunate lady blessed Heaven for bestowing on man courage, strength, and ingenuity, to assist him in time of distress.

One day, as she was offering up her adoration and homage to her Creator, at the entrance into one of her caverns, with her face turned to the south, she was perceived at a distance by the master of King Kassera's camels, who was seeking, in that part of the desart, for some of those animals which had straved from him.

The man, astonished at so rare a beauty in so strange a situation, had the curiosity to ask who she was, and by what chance she had been led into that desart place? Mussulman, answered she, you behold in me the slave of God and of the holy prophet. By their sacred pleasure I have been banished into this desart, and I will serve them all my life. The camel-driver soon felt his heart inflamed with love for this pious beauty, and offered her his hand, with a share of his small fortune, and every convenience that it was in his power to supply.

Generous man, replied Ravia, I would serve God, not man; yet I am willing to owe something to your beneficence. These rocks afford me a sure and convenient retreat, but I am in danger of wanting water, for in a few days this brook will be dry. Carry me to some place where I may find the same shelter, and at the same time a pure and inexhaustible spring, to quench my thirst, and furnish water for my daily ablutions. I know such a place, replied the camel-driver, but it is at a good distance from hence, and unless you mount my camel, it is impossible for you to endure the fatigue of travelling thither. The conductor made his camel kneel; Ravia mounted. He in a short time brought her within sight of a fine spring, with caverns in an adjoining rock, more convenient than those which she had left; and, after giving her all the provisions that he had remaining, addressed her thus:

Madam, I am master of the camels of King Kassera, the most powerful monarch in the east. He is so passionately fond of camels, that he will suffer none to feed them but himself. I have unluckily lost three of these favourite animals, and I dare not return to him till they are found, lest I should be put to death. You, madam, whose fervent prayers are surely heard on high, pray Heaven, I beseech you, to make me recover what I have lost.

Worthy man, replied the solitary beauty, you have performed an act of charity to me, for which you shall be rewarded. Seek for your camels, and you shall certainly find them. Upon this the camel-driver, confiding in the promise, went away to seek his camels. At a small distance he found them, and returned

joyfully towards the city, reflecting how happy he had been in meeting with that fair unknown lady. Kassera came, as usual, to visit his camels. Their keeper related his adventure, which had been so happily terminated, by means of the young devotee. The monarch, curious to certify so extraordinary a fact, mounted his horse, ordered a proper train of attendants to accompany him, and set out with the master of his camels to that part of the desart which he had mentioned.

It was now noon. Ravia was at prayer upon the green turf, by the brink of the spring. Her eyes and hands were lifted up to heaven; her hair floated on her shoulders; the radiance of her complexion, and the beauty of her features shone like the lily in the vale. She was absorbed in meditation; so that the king had time to draw near, and examine her beauty unobserved. She appeared to him greatly above the praises of so indifferent a judge of beauty as his camel-driver. Addressing her respectfully, therefore, *Beautiful lady*, said he to her, *would it be indiscreet in me to request you to tell me who you are, and what you are doing here? You see a sequestered devotee, a servant of God; and I am here for the purpose of worshipping him. You are unwilling, I see, added the monarch, to make yourself known. I will not be so reserved with respect to you. But after this instance of confidence on my part, I hope you will agree to the proposal I am to make you. I am Kassera, king of the kings of the east; and in offering you my heart and my hand, I think I render you that homage which is worthy of us both.*

Sire, replied Ravia, *I did not think that the most powerful monarch in the world would have stooped so low as to marry a woman wandering in the desart, where every thing bears witness of her indigence and low birth. I have too much respect for human greatness, to raise my expectations to the throne. Do not refuse me, madam: you are safe from any violence from me; but I am not so from the lively impression which your virtues and beauty have made upon my heart. You disdain my grandeur, and from this moment I myself make a voluntary sacrifice of it, to pass my life with you in this desart, and to serve here the eternal God and his holy prophet.*

The first orde[illegible] which Kassera gave were proofs that [illegible] spoke with incerit[illegible]. He made two tents be prepared, one for [illegible], and another for Ravia, and stored them with provisions which he brought with him. Ravia felt the value of the sacrifices Kassera had made, and the delicate manner in which he had acted. She reflected on the loss that his subjects would sustain, if he renounced the government, and on the distress of his family, and endeavoured to divert the monarch from this unlucky design; and with this view spoke as follows to the slave who brought her food:—*His majesty does me too much honour*, said she to him; *yet I cannot accept his offers. My ambition is fully gratified in serving the eternal God. But Kassera has duties to fulfil. He is the representative on earth of him whom I adore,—the dispenser of his justice and clemency: he ought to make himself be loved and feared by his subjects, whose happiness depends on the wisdom of his government. Besides, this monarch has wives and a family, which have claims upon him still more sacred; and he is not permitted, without violating the laws both of nature and equity, to bury himself in this desart. Do you, who appear to possess his confidence, inform him of my uneasiness, and represent to him the obstacles which religion forces me to lay [illegible]s way.*

The slave discharged the commission with which he was entrusted, and brought back, as the king's answer, that being conscious of many faults, he would endeavour to obtain the pardon of them, by embracing the life of a penitent.

On learning the final resolution of Kassera, Ravia was at a loss what step she ought to take. At length, after mature deliberation, she thought she ought to sacrifice herself to the glory of a nation whose [illegible] was unavoidable, if deprived of a [illegible] wise and respectable. She demanded an interview with the king, in the tent that was allotted to her. He repaired thither. *I wait your orders with submission*, said Kassera [illegible]er.

Sire, replied the bea[illegible]anger, *it is not from distrust that I have [illegible]aled my name from your majesty, but because I was sincerely desirous to end my days in this solitude. The resolution which you have taken disconcerts my designs. A monarch so great and renowned, a king so dear to his subjects, and a father so affectionate and kind to his family, cannot with in[illegible] give up his duty and his obligations; and I would have to reproach myself with [illegible] your dominions by my obstinacy. I [illegible] restore a monarch to his people. Therefore, [illegible] return for the sincere and advant[illegible]ers with which you have condesce[illegible]our me, I accept your hand, as soon [illegible] union can confirm the happiness of [illegible]cts. But it is now time to make [illegible]. She then gave a faithful relati[illegible] fortunes, and a detail of her life [illegible] first escape with her father Zo[illegible]n, [illegible] to the unjust prejudice which [illegible] devoted her to this savage desart. *I felt little uneasiness*, she, *in my solitude, con-*

cerning the reputation I had left behind me; but having now become the wife of an illustrious king, it is of consequence to his glory to justify his choice; it is of consequence to us both that the world be convinced of my innocence. King Dabdin is a vassal and tributary of your crown; order him to repair to your court, with Caradan his visier, and the chief of his eunuchs. I must not be seated on your throne, before I am clearly justified respecting the odious imputations which have drawn upon me so much misery.

Kassera felt the justice of her demand, and was pleased with her delicacy. He ordered a most magnificent litter to be brought from his capital, and they soon returned to the palace. An apartment was allotted to her, which was rich, commodious, and more spacious than any of those which his other favourites occupied. A number of officers, and slaves of both sexes, were eager to serve her.

Immediately after his return, Kassera dispatched an order to King Dabdin, to his visier Caradan, and to the chief of the eunuchs, to repair to him instantly. The officer intrusted with this message commanded a considerable detachment, and was to enforce obedience without delay.

While Ravia enjoyed, in a frightful desart, the repose and peace inseparable from her soul, the unhappy Dabdin could find no rest, even in the lap of pleasure: Life had no sweets for him, since the cruel banishment of his spouse. Caradan never fell asleep without being troubled with the most dismal dreams: No time could sooth their uneasiness.

Dabdin was in this situation when the orders of Kassera were intimated to him. Caradan was alarmed at the manner in which they were to be executed, and was torn with remorse. He was, however, obliged to take the road, along with the king his master, whose uneasiness was equal to his own, ignorant of the cause which could have drawn upon them so severe an order. The chief of the eunuchs was the only one who made this journey without fear. At length they arrived at the court of Kassera.

This monarch impatiently waited for them in his apartment, together with Ravia, who thus addressed Caradan:—

Visier, you must recollect me! I am Ravia, formerly the spouse of thy master, whom thou hast unjustly calumniated by thy reports. Thou hast betrayed thy duty to God, to thy sovereign, whose confidence thou didst possess, and me, who ought to have become the object of thy respect, after having forgotten the sanctity of thy proposals. Thou alone hast committed all these crimes. Respect truth, if thou hast yet strength and courage to do so; and seek not, by vain shifts, to draw down upon thy head the just anger of Heaven.

The confounded Caradan exclaimed, in the bitterness of his soul, Your innocence, madam, is written in your countenance, as guilt is written on mine. After I had urged you, in vain, to yield to my passion, an evil spirit took possession of me, and—Ah! Wretch! interrupted Dabdin, no punishment is too great for thy crime! The vengeance of Heaven cannot spare thee.

Kassera enjoyed the triumph of the innocent Ravia. But addressing himself to Dabdin, who was enraged against Caradan, Prince, said he, your visier is not the only guilty person here; you yourself are to blame. Those who are intrusted with the government of others should know how to govern themselves. They ought not to be rash in judgment, and much less in private revenge. They should treat the accused with respect, and never condemn them without being heard. They ought minutely to examine the accusers and the witnesses, and to weigh the evidence with equity. They ought to distrust every thing, that they may bring every thing to light. Your behaviour has been rash, and your conduct is a disgrace to royalty. But although I am your master, I must not be your judge. There is one here, better informed, and wiser, to whom I leave the trial of your cause, and that of your visier, and who will pronounce sentence upon it.

It is you, madam, added he, speaking to Ravia, who shall be intrusted with this office. The law, which you study continually, will speak through your mouth.

Sire, replied she, the duty which you impose upon me is difficult to fulfil. But if, in this case, the law must speak, hear its voice in the divine Alcoran:—*Every wilful murderer must die, in the same manner in which he has committed the crime.* King Dabdin, who is now in your majesty's presence, murdered my father, his ancient and faithful servant; and presuming that I was guilty, he devoted me to death, without giving himself time for reflection: In this manner, he is liable to the application of the law. The visier Caradan sought my death, that he might get rid of the evidence of his criminal audacity. On his blasphemous imputation, I was conducted to the desart, and abandoned there: He must go thither and take my place. The protecting arm of the Preserver of men guarded me from every danger. The favour of Mahomet, and your sire, have made innocence triumph, and does good soon-

er or later receives his reward, but the guilty never can escape punishment. The chief of King Dabdin's eunuchs was only the instrument of his master's will, but he hath rights to claim by the law. He was generous and feeling. He procured a change of my sentence from death to banishment; in which, at the hazard of his own safety, he furnished me with assistance and food, and treated me with humanity and compassion. His heart was conscious of my innocence, while it was persecuted by others, who were more enlightened. Thus have I explained the facts and the law, but it is for you to pronounce the sentence.

Kassera upon this ordered Dabdin to execution, by the stroke of the dabour: Caradan was exposed in the desart; and the chief of the eunuchs was honoured with the title of prince. He was decorated at the same time with the insignia of an order of merit instituted in his favour, the motto of which was, *To the Beneficent Man.* Loaded with the favours of the king and the queen, he continued to live in the palace, where he enjoyed the esteem and confidence of all. Kassera found reason to bless the day of his marriage with Ravia. His people celebrated the marriage with gladness. The taxes were diminished, and plenteous alms were distributed throughout all Persia. They learned, some time after, that the unfortunate Caradan had been devoured by the beasts of the desart.

Aladdin paused after relating this story; then addressing himself again to Bohetzad, Sire, said he, your majesty has seen, in the story of Ravia the resigned, the just distribution of reward and punishment, the necessity of a prince's suspending his judgment till he has received full information in every case laid before him, and the impossibility of his erring through excessive prudence. However, sire, Aladdin silently waits your orders, and respectfully holds out his head to the blow with which it is threatened.

The monarch being now more than ever staggered in his determination, and unwilling to hazard any thing without the most mature deliberation, again respited the criminal, and he was conveyed back to prison.

The ten visiers, fearing that their victim might escape, met again next day, and deputed three of their number to the king, to make the last effort against young Aladdin. They represented anew to Bohetzad, that the dangerous effects of his clemency were beginning to shew themselves. The ordinary operation of justice, said they, is daily employed in repressing the rash encroachments of your subjects upon the sanctity of the marriage bed. The guilty refer in their defences to the present instance; and your majesty's delays in terminating this affair are so many arguments which they adduce in their favour. We conjure you therefore, sire, to put a stop to this disorder, which your ministers will soon be utterly unable to restrain. Bohetzad, ashamed of his excessive lenity, caused the comptroller to be brought before him. Thou appearest at length for the last time, said he, on the stage on which thy blood is to be shed. Thy crime has disturbed my peace. The suspension of justice sets an unhappy example before my subjects. Every voice cries aloud against thee, and not one offers any thing towards thy justification. Men, indeed, pursue my ruin, said Aladdin, without any appearance of confusion. I am the object of their hatred and calumny. But if the Eternal and his prophet are on my side, I have nothing to fear from the world. Heaven protects my innocence, and the executioner's sword cannot bereave me of it. It will shine on my brow, even when my head is severed from my body. My trust is in God. I expect all from him, as did King Bhazmant, after his misfortunes; whose story I will relate, if your majesty pleases.

The Story of Bhazmant, or the Confident Man.

THIS sovereign being too much addicted to the pleasures of the table, was one day indulging in intemperate festivity, when his visier came to inform him that his capital was besieged by enemies.

Have not I good troops and able generals? replied the king. Let all be attended to, but come not hither to disturb my pleasures. I shall obey, sire, replied the visier, but consider that the Almighty disposes of thrones, and that if you invoke not his aid, your power and wealth will be insufficient to support yours. Bhazmant, regardless of this advice, sunk back into the arms of voluptuousness, and, notwithstanding the valour of his soldiers, was obliged to flee when he awaked out of his debauch, as the well-directed force of the enemy had made them masters of the city.

The fugitive prince took refuge with one of his allies, who, being his father-in-law and friend, furnished him with a powerful army, with which he hoped soon to recover his dominions, and to avenge himself on his enemies. Having full confidence in this assistance, he began his march at the head of these troops, and proceeded to the capital which he had lost. But victory again declared in favour of the usurper. His army was routed, and he owed his own safety to the swiftness and strength of his horse, who, being

pursued by the conquerors, plunged into an arm of the sea on the way, and carried his rider safe to the opposite shore.

At no great distance stood a fortified city, named Kerassin, then under the dominion of King Abadid. Bhazmant took the way to that city, and presented himself at the house appropriated for the reception of poor strangers. He learned that King Abadid had his residence in Medinet-Ilahid, the capital of the kingdom: he therefore continued his journey thither, arrived, and demanded an audience of the sovereign, which was immediately granted him. His figure and aspect prepossessed the monarch in his favour. He put various questions to him concerning his condition in life, his country, and the circumstances which had brought him to Medinet-Ilahid.

I was an officer of distinction, answered he, in the court of King Bhazmant, and was warmly attached to that prince. That unfortunate monarch has most probably fallen in his last battle with the usurper of his dominions, to whom my duty and gratitude permit me not to attach myself. Being, therefore, to choose a new master, I come to offer myself and my services in the first place to your majesty. Abadid, who was a man of prudence and penetration, conceived a favourable opinion of the stranger, who had with so much frankness offered him his services. He made him liberal presents, and assigned him a distinguished place among the officers of his court.—Bhazmant might have been pleased with his new situation, if he could have banished from his mind the remembrance of his former fortune, and could have forgotten that he had lost a kingdom.

A neighbouring power was at that time threatening Abadid with an invasion of his dominions. That prince put himself in a posture of defence, and used every proper precaution, that he might be enabled to repulse the enemy. He took arms himself, and proceeded out of his capital, at the head of a numerous army. Bhazmant commanded the van-guard. The two armies joined battle. Abadid and Bhazmant behaved as experienced generals, distinguished themselves by prodigies of valour, and the enemy were totally defeated.

Bhazmant extolled to Heaven the high deeds and the skilful plans of King Abadid. Sire, said he, with an army so well disciplined, and conducted so skilfully, you might conquer the most formidable nations upon earth. You are mistaken, replied the sage monarch: without God's assistance I should not be able to resist the feeblest animal in the creation: it is only by trusting in him that we can be enabled to exert our strength and courage to advantage, to plan our enterprises with prudence, and to preserve that presence of mind which is necessary in regulating all our operations. If I had not made my recourse to him, my hands must have been weak, however apparently strong.

I am convinced of the truth of what you say, replied Bhazmant. The misfortunes which I have myself suffered are an eminent proof of it. False prudence has induced me to conceal from you hitherto my name and misfortunes. You behold before you the unhappy Bhazmant, whose too high confidence in his own strength hindered him from using the proper means of maintaining himself upon his throne. At this acknowledgment Abadid was greatly surprised, and endeavoured to excuse himself to Bhazmant for the reception which he had given him. How could you know me, replied the dethroned prince, when shame and confusion kept me silent? Could you read upon my forehead a character which the justice of Heaven had effaced? Great king, added he, embracing him, I owe to your generosity a particular detail of my errors; favour me with your attention. Bhazmant immediately proceeded to relate his story.

Dear brother, said Abadid to him, after hearing what he had to say, humble not yourself before a man who long cherished the same prejudices, and was corrected only by a series of misfortunes similar to yours. I have not been wiser than you. We should take instruction from our misfortunes. I once put my confidence in my own strength and capacity, but, at the head of a numerous army, I was routed by an enemy who had only a handful of men to oppose to me. Thus constrained to flee, I retired to the mountains with fifty men, who would not abandon me. Providence led me to the cell of a dervise, who had devoted himself entirely to the exercise of religion. He pointed out to me the sources of my misfortunes. He told me that my enemy trusted in God, and had therefore been enabled to attack me with success; whereas that I trusted in my lance and my battalions, and in my audacious temerity had neglected my duty, and given no orders that did not tend to mislead. Put your confidence, said he, in him who rules all here below; and if his arm be interposed in your behalf, five hundred men will be enough for the recovery of your dominions. The words of the sage made a strong impression upon me: I looked to Heaven, and with a salutary confidence in the goodness of the Almighty, returned towards my capital. My enemy was blinded by prosperity. He had forgotten, amidst voluptuous indulgence, those sage principles to which he was indebted for his

success. Every thing had the appearance of tranquillity throughout his dominions: he thought himself secure in the possession, and neglected to maintain his army in force. I arrived unexpectedly one evening. I ran straight to the palace, with my few followers, whose numbers were, however, augmented by persons who crowded among them out of curiosity. That irregular crowd became, within the gates of the palace, a formidable army. Dismay and terror marched in our train. The usurper had hardly time to make his escape; and next day I found myself re-established on my throne, and in the peaceful possession of my dominions.

This narrative of Abadid's adventures produced an entire change upon the sentiments of Bhazmant. You have inspired me, said this prince, with a confidence like your own: I shall soon learn to repose my trust in the same Being who helped you. Only God and his great prophet can replace my crown upon my head: I will take no other means to recover it but the very same by which you succeeded. He immediately took leave of Abadid, and proceeded to a desart, through which he was to pass before reaching his own dominions. Having put his confidence in the Sovereign Arbiter of human fate, and imploring in prayer the protection of Providence, he went on till he reached the summit of a hill. There, overcome by fatigue, he lay down, fell asleep, and saw a vision in a dream. A voice seemed to say, Bhazmant, God has heard thy prayer: he accepts thy penitence. March on, void of fear. The prince imagined this the voice of his guardian angel, and hastened on to his capital. Hardly had he reached the frontiers of his kingdom, when he met a party of his most faithful subjects. They lived in a tent, and were ready to retire to some other asylum, whenever the tyranny of the usurper should pursue them thither. Without making himself known, he entered into conversation with them, and told them that he was journeying towards the capital. They wished to divert him from his purpose, describing the avenues to the city as dangerous, and representing to him that fear and suspicion were seated on the throne, and that strangers who approached were thought to be emissaries from Bhazmant, and liable to be cut off by the tyrant. Do you then remember your former monarch with regret? asked he, being certain that they could not recognise him. Ah! replied they, would to Heaven that our worthy monarch were here! He would find a sanctuary in the hearts of all his subjects, and an hundred thousand arms to vindicate his cause. The monster that deposed him, confiding presumptuously in his strength, sacrifices all to his lawless desires, and, at the slightest alarm, has recourse to the sword of the executioner. He is wrong, replied Bhazmant, to trust in his army. The best support of kings is the favour of the Most High. For my own part, led thither as I am, by no other motives except the desire of gaining knowledge by travel, yet knowing that while I have Divine Providence to protect me none can do me hurt, I will, without fear, approach a place which your master's unnecessary precautions occasion to be considered as dangerous. We conjure you to do no such thing, replied those people, in a tone of concern. Do not give us a new evil to weep for. Since you are so good a mussulman, wait patiently till the justice of Heaven strike the tyrant. The moment cannot be far distant, for he has filled up the measure of his crimes. If men resist him not, yet must the columns of his palace fall down to crush him to death. Bhazmant hearing these words, felt his hopes revive. He threw off his disguise, and made himself known to them as their monarch. At the same instant those faithful subjects, who had for his sake left their country, cast themselves at his feet, kissing his hands, and bathing them with their tears. A part of the warriors composed a guard to defend his person, while the rest spread themselves through the country, to give notice of his happy return, and to form a combination for his support. He had soon a formidable army ready to advance to the capital. The tyrant was dethroned, and Bhazmant resumed the reins of empire, amidst the joyful acclamations of his whole people.

Aladdin thus concluded his story, yet not without adding to it some reflections of his own. You see, said he to Bohetzad, how Bhazmant regained possession of his throne without other assistance than that of Heaven. My throne, sire, is my innocence; and I believe, with as much certainty as if I were inspired from above, that my innocence shall be fully vindicated, and that I shall triumph over my enemies. The more the young comptroller intermixed such wholesome truths with his narratives, so much the more did the prince who heard him relent in his wrath. He ordered the punishment to be again put off, and the criminal to be conducted back to prison.

It was the seventh visier who was next to renew upon the monarch's mind those impressions which had hitherto failed of the desired effect. He came well prepared, bringing with him some seditious papers which had been posted up in public places, and a list of the disturbances which he said had been occasioned by the violation of the law, which his majesty had refused to execute,—leaving, as he did, a crime unpunished, of which the proof was complete, and which appeared of so flagrant a nature.

These reports, seemingly dictated by disin-

terested fidelity, renewed Bohetzad's indignation. He resumed his first intentions, and ordered the criminal to be again brought before him. I have hesitated weakly, said he. Thy death is necessary to the tranquillity of my empire. Hope no longer for pity or delay. Sire, replied Aladdin, there can be no crime which, in some circumstances, may not deserve to be pardoned. I have, indeed, committed a crime, in drinking of a liquor, the qualities of which were unknown to me, till it occasioned a momentary suspension of my reason. But surely such a crime as this cannot render me an unfit object of your majesty's pardon. I am incapable of the crime laid to my charge. Sovereigns, sire, hold one noble privilege from Heaven, that of interposing their clemency upon proper occasions. If, after mature consideration, your majesty shall have rescued one innocent person from unmerited punishment, will it not be such another glorious act as if you had raised a person from the dead? An act may often appear strictly just which is at bottom a piece of despotic tyranny. How noble is it to pardon an offence! He who has strength of mind to do so sooner or later obtains his reward, as did Baharkan.

Aladdin perceiving Bohetzad inclined to listen, then proceeded to relate the apologue to which he had alluded.

The Story of Baharkan, the Intemperate.

BAHARKAN sacrificed every thing to his passions, and, in order to gratify them, plunged into every excess of tyranny. He never pardoned even the appearance of a crime; so that involuntary faults were punished no less than avowed transgressions.

Being one day at the chace, one of his officers inadvertently let fly from his bow an arrow, which he was holding prepared. It struck the ear of the king, and unfortunately carried it off. Baharkan, in his fury, ordered the offender to be brought before him, and his head to be struck off. As soon as the unhappy young man was in his presence, having heard the sentence of death pronounced by the monarch, he spoke to him thus:—

Sire, the fault I have committed was unpremeditated on my part; it was the effect of the fatality of the stars. I throw myself on your clemency. I implore your pardon. It will be meritorious in the sight of God, and approved of by men. In the name of the Heavenly Power which hath put the sceptre into your hands, I entreat for pardon, and your majesty will one day receive your reward. This prayer softened the hard heart of the king, and, contrary to the general expectation, the young officer obtained his pardon.

His name was Tirkan. He was a young prince who had fled from his father's court, in order to escape the punishment of a fault which he had committed. After having wandered unknown from kingdom to kingdom, he had at length settled at the court of Baharkan, where he obtained employment. He still remained there for some time after the accident which had befallen him. But his father having discovered the place of his retreat, sent him his pardon, and conjured him to return to him. He did this in so affectionate and paternal terms, that Tirkan, trusting in his father's goodness, immediately departed. His hopes were not deceived, and he was re-established in all his rights.

King Baharkan desiring one day to amuse himself with pearl-fishing, fitted out a vessel, which he went on board, with a design to coast along the shores of his kingdom in search of pearls. An unexpected storm soon drove the ship into the open sea; it became the sport of the winds and the waves; and, stripped of all its rigging, it soon ran a-ground on an unknown shore, and was dashed to pieces against the rocks which surrounded it. The whole crew perished; and Baharkan alone was saved from shipwreck by a plank, which he had had the good fortune to lay hold of. Fortunately he landed on the dominions of the monarch whose son had shot away his ear, and whom he had pardoned this involuntary fault. Night began to descend when Baharkan landed. He wanted neither courage nor vigour, and therefore took the first road that presented itself, which led to a large fortified city. But as the gates had just been shut, he was forced to wait without till next day, and to pass the night in a neighbouring church-yard.

Day began to appear, and the gates were opened. The first persons who came from the city found at the gate of the church-yard a man who had been murdered. Baharkan was coming out of it at the same time. The efforts he had made in the evening to reach the coast with his plank had given him some slight wounds, from which the blood was still trickling. This proof appeared sufficient in the eyes of the by-standers: he was taken for the murderer, and carried to prison.

There this unfortunate prince, left to his own reflections, thus said to himself: Heaven chastises thee, Baharkan! Thou wast cruel, vindictive, and inexorable. With thee humanity had no value. Thou sacrificedst thy brethren on the slightest suspicion. Behold thyself now on a level with the vilest of mortals. Thou hast met with no more than thy desert! As he rendered this terrible justice to himself, he perceived in the air a vulture, which hovered above the prison, in the

court of which he was walking. He instinctively took a flint, and threw it, with great force, at the bird, which avoided the stroke; but, in falling, the stone accidentally struck the same Prince Tirkan who formerly had carried off his ear by the stroke of an arrow. It wounded him exactly on the ear, but not so severely as Baharkan had been. Pain forced a cry from the young prince, which brought all his courtiers around him.

The king ordered a search to be made, in order to discover the person who had thrown the stone. Baharkan was accused by his fellow-prisoners of picking up and throwing it. He was brought before the monarch, who condemned him to lose his head, since, besides this, he believed him to be the murderer of the man who had been found assassinated near the church-yard. The executioner of justice had already taken off the turban which covered him, and was drawing the sword from its scabbard, when the king, examining attentively the head which had just been uncovered, perceived that it wanted an ear. It appears, said he to the criminal, that this is not your first attempt. For what crime have you been already condemned to lose an ear?

Baharkan having assumed a manly spirit since his misfortunes, replied with boldness, Sire, if I have committed crimes, I owe no account of them but to Heaven; and till it should have determined to punish me, human justice had no right to inflict it. I have been, in one word, your equal. I was a king. The ear which I want was unfortunately carried off by an arrow, which escaped from the bow of one of my officers, whose name was Tirkan. Impelled by the first emotion of anger, I condemned him to death. He besought my pardon, and obtained it. My name is Baharkan. —Tirkan, without giving him time to finish, had already thrown himself into his arms. He recognised at once his ancient master, and his deliverer. Baharkan, far from being punished, was treated as a king, and an unfortunate one. He related the adventure which had landed him in the dominions of Tirkan's father. The latter communicated to him his own, and especially the unfortunate accident which had wounded Baharkan. Recollect, sire, continued he, that when I solicited your pardon, I presumed to promise that God would shew you the same kindness which you discovered to me. He has done so, and by my father's hand, when you were in circumstances similar to mine.

After these mutual explanations, the two monarchs embraced, in expression of their mutual good will and esteem. Baharkan soon embarked for his own dominions, in a well-appointed fleet, and with an army of fifty thousand men, commanded by Prince Tirkan.

Thus, added Aladdin, was Baharkan rewarded for his clemency, in a case where he had been personally offended. Heaven not only returned his forbearance by a similar favour in similar circumstances, but, while he was restored to his subjects, he was inspired from above with all the virtues that can serve to form an accomplished prince; and in order to the good government of his dominions, he was ever after careful to maintain due government over himself.

This story, and the reflections with which it was accompanied, renewed Bohetzad's hesitation: he again deferred the execution, and sent the comptroller back to prison. He pronounced this last order so faintly, that his courtiers were alarmed. Their conspiracy against Aladdin was revived, with new keenness; and it was determined that the ten visiers should all together demand audience of the king. The danger which threatened them, if Aladdin should succeed in justifying himself, appeared so pressing, that they determined to leave nothing untried to accomplish his destruction.

They repaired next morning to the palace; and he whose eloquence was allowed to be the most persuasive, spoke in name of the rest. If his majesty might be told so much, the villain story-teller, whose arts seemed to impose upon him, owed his success in gaining on his majesty's compassion to his skill in magic. But it became a wise monarch to guard against an illusion, injurious alike to the laws, to religion, to morals, to the glory of the throne, and to the public weal. Licentiousness would overleap all bounds, if so atrocious a crime should escape unpunished.—The other visiers joined their voices, and spoke, each of his own disinterestedness, zeal, and fidelity. Desperate and wicked artifice, they said, were equally displayed in an attempt to defile the royal bed, and to ruin a queen as virtuous as she was beautiful. All justice and order was confounded, if such a crime was to pass unpunished. Bohetzad could not resist the unanimous advice of his visiers: his jealousy and resentment were renewed, and he again ordered the criminal to be brought before him.

Aladdin made his appearance in chains. The king instantly called out, Behead that wretch! The ten visiers seemed ready to impel the arm of the executioner; and while they were striving who should be first, Aladdin found time to speak.

Behold, sire, said he, how your visiers thirst for innocent blood. Justice punishes guilt, yet without hurling an impatient arm upon the head of the criminal. Zeal, like every other virtue, has its bounds. Stay your hands, ye wicked and blood-thirsty men!

The king is my judge, not you; nor are you the legal executioners. Speak out: shew yourselves in your true colours. I have offended you by repressing your rapacity, and checking your extortions; you are therefore my enemies, and strive to destroy me by the blackest calumny. You recriminate upon my visiers, interrupted the king, because you are confounded by the truths which they have declared. Nothing from them can confound me, answered Aladdin; not even the darkness of their machinations. Baseness is innate in their nature; it is seated in their hearts, as in the gloomy depths of hell. But since they have reduced me to the necessity of defending myself, let me interrogate them in their turn. They are present to reply. Does not the law state that every accuser shall have witnessed the crime on which he demands justice? Their attestations are therefore of no value here; the law rejects them; they are only the dictates of outrageous jealousy and envy. Look on them, sire, and on me: I dare to look up while the sword is lifted over my head; but their eyes are downcast, and dare not meet either yours or mine: Heaven sustains me, and condemns them: their doom is written on their foreheads. Great king! worthy of better ministers! beware of their machinations. Olensa repented all his life that he had too hastily trusted a report of his ministers against one of his favourites.

Certainly, said Bohetzad, this is extraordinary. But let us hear how Olensa came to repent of his conduct.

The Story of Abaltamant, or the Prudent Man.

THERE lived in Egypt, replied Aladdin, a man named Abaltamant, who was prudent, modest, wise, and very rich. The district to which he belonged was subject to the government of a tyrannical prince. His subjects sought to withdraw their lives and fortunes from his power, by retiring out of his dominions. Abaltamant, among others, left his country. Carrying with him his family and fortune, he took refuge in the dominions of Olensa, whose reputation for wisdom and virtue held out a pleasing invitation to a victim escaped from tyranny.

His first care was to take a considerable present in his hands, and demand an audience of his new master. Olensa soon conceived a prepossession in favour of the stranger, assigned him a piece of ground on which he might build a house, and arrayed him in a splendid robe. Abaltamant built a palace suitable to his condition, lived splendidly, and entertained at his table as well strangers as all persons of distinction belonging to the country. In short, he conducted himself in such a manner as to gain the general esteem and confidence of the public; and the monarch himself formed so high an opinion of him, that he pressed him to enter into his service. Sire, replied Abaltamant, your majesty's confidence does me too much honour: your favours demand my warmest gratitude: my life and fortune are in your hands; but if I were allowed to follow my inclinations, and might at the same time hope the continuance of your majesty's esteem, I had rather end my days in retirement, at a distance from the bustle and contentions of a court. Were I distinguished by your majesty's favour, your courtiers would soon be moved by jealousy and envy to seek my ruin: they would be naturally tempted to brand me with false aspersions, in order to deprive me of your confidence.—Fear not, said Olensa: I have had experience of a court: I am known to detest intrigue and intriguing characters: forego your case, in order to promote the happiness of me and my people: I shall answer for your safety.

Abaltamant yielded. He was fixed near the monarch's person, and by his prudent conduct and enlightened counsels soon gained the entire confidence of his master. He was nominated visier; the most important affairs of the state were intrusted to his management; his colleagues sunk into inferiors, and soon began to view him with jealousy. They conspired the ruin of so formidable a rival; and, as calumny could not serve their purpose, they resolved to undermine him by flattery and extravagant praise.

The monarch's greatest defect was an intemperate passion for women. He was easily caught by beauty. What was with others only a moderate desire, was, in his breast, a furious appetite. One of the visiers introduced at court a painter who was possessed of a curious collection of portraits of all the rarest beauties in Asia. His skill in his art had enabled him to procure them. The king expressed a desire to see those pictures, and thus fell into the snare laid for him.

Among these charming paintings was one portrait of a lovely princess, far superior to any of the rest. It failed not to catch the king's particular notice. He asked the name of the beauty whom it represented. The painter mentioned it, and at the same time added, that his pencil had but faintly expressed her charms. The king her father, continued he, is vainer of his daughter's beauty than of his crown, values himself chiefly upon being the father of so lovely a woman, thinks himself insulted by those who presume

to ask her in marriage, and causes those ambassadors to be beheaded who are the bearers of such audacious proposals. From Tauris to Samarkand, monarchs ambitious of the princess's hand have sent to request the happiness of becoming his sons-in-law, but their representatives have been still beheaded, and their heads exposed on the gates of his capital, as a terror to others.

This account served only to inflame Olensa's desires, and raise his curiosity. Had he been less affectionately attached to his subjects, he would have gone in person to pay his court to the princess. But he might well expect that some one or other of his courtiers would prove his loyalty, by undertaking so hazardous an embassy. All the courtiers, although they did not openly express their fears, yet excused themselves, on the score of their insufficiency. The visiers had secretly concerted among themselves to give an artful turn to the matter, in their representations to the sovereign. It is a happy circumstance in any man's fortune, said they, when he finds an occasion of risking his life for the glory of his prince; but if his undertaking misgives, the affront which the sovereign receives in the person of his minister cannot be punished, if the scene be distant from his own dominions. I am persuaded, said the monarch, that Abaltamant might save his own head and his master's honour, and bring off the princess. Sire, replied they, Abaltamant is no less dear to us than to your majesty and the rest of your subjects. He is the luminary of your councils, and we could not without pain see him depart; but if envy itself must admire his talents, we, who love him, cannot but agree, that no person ever possessed the gift of persuasion in higher perfection He can at pleasure command approbation, or enforce conviction; and it is always strength of reason, not the delusion of eloquence, by which he succeeds. It can hardly be possible that the king of Cochinchina, whose daughter your majesty desires to obtain in marriage, should be more able than others to resist the persuasive powers of Abaltamant, especially as the alliance offered is so glorious to that prince.

This artful language determined Olensa to charge Abaltamant with the dangerous commission. That wise favourite, although he saw through the intriguing artifices of the visiers, yet received as an honour this new mark of his majesty's confidence, and promised to conduct himself so as to avoid that barbarous treatment which former ambassadors upon the same errand had met with. Preparations were made without delay for his departure. He took care that every thing in his equipage should bespeak the opulence, wisdom, and glory of the monarch whom he was to represent. He set out, and on his journey took care to keep up the strictest discipline among his troops.

Upon entering the territories of Cochinchina, he redoubled his precautions, and by largesses and alms conciliated the good will of the people, and the esteem of the magistrates and commanders of towns and castles. His fame had gone before, to secure him a favourable reception upon his arrival at the capital.

Obtaining an audience of the monarch, he paid his homage respectfully. He presented his own sovereign's letters, and the magnificent presents which accompanied them. He was honoured with a most gracious reception, arrayed in a rich pelice, and conducted to a palace appropriated for himself and his train. He was to return at the end of three days, to receive his answer from the monarch. The princess was soon informed by public report of the intentions of this embassy. When her father came to communicate Abaltamant's proposals, and shewed some inclination to consider them in a serious manner,—Sire, said the princess, I expect that your majesty will indulge me with a private conference with this ambassador. Some judgment of a prince's character may be generally formed from his choice of his ministers. All the world praise this Abaltamant: Even your majesty seems satisfied with him. Allow me to examine whether his private conduct is as prudent and praise-worthy as his public I shall put him to some trials.—The request was reasonable, and agreed to.

The interval of three days expired. Abaltamant waited on the king. After the usual compliments were paid, he was requested to attend the princess. The chief eunuch conducted him to her apartment. The distance to it was not great: However, the sage ambassador, as he was passing, found time for reflection, and recalled to mind the instructions of the Egyptian philosopher who had formerly directed his education.—He who shuts his eyes is not in danger of the loss of his sight. He who restrains his tongue cannot lay himself open to the reproach of indiscretion. He who keeps his hands crossed upon his breast shall not see them cut off.

Hardly had he recollected these maxims when he saw himself in the princess's presence. She was unveiled, and simply dressed, and about her were several young female slaves, each of whom had also a share of beauty; but the princess eclipsed them all. The ambassador, crossing his hands upon his breast, and modestly casting his eyes upon the ground, presented himself before her with respectful homage. She asked him to sit down. He obeyed, and seated himself upon

a sofa, at some distance from her. The young beauty thus addressed him:—

What is the purpose of your embassy to my father? The king my master, replied Abaltamant, aspires to the honour of becoming your husband, madam. His happiness depends on his success in obtaining your hand; and I am charged to make this request in his name.—The princess, at this answer, cast her eyes modestly upon the ground, and ordered some rare jewels to be brought forward, which she meant to present to the ambassador, watching, at the same time, his looks and deportment, to discover what influence the splendour of the jewels might produce upon his mind. A soul that is debased by so low a passion as avarice must betray itself by a glance of the eye, or a single movement in the carriage. The princess had put the former ambassadors from other sovereigns to the same trial, and they had all failed. I accept your presents, said he to the princess, with respect and gratitude; but without the inestimable treasure to the possession of which my master aspires, these cannot be mine. Your heart and hand, madam, to consummate the happiness of Olensa, are the only objects of my wishes. Your favourable answer to the purport of my embassy will complete my felicity. So wise and respectful an answer charmed the princess. Obtain, said she, my father's consent. It is my wish that you should. I need not explain myself farther. Abaltamant could hardly contain his joy. He took his leave, and returned home.

The king came that same evening to visit his daughter. I am vanquished, my dear father, said she. If you would give me a husband with whom I may be happy, Olensa must be your choice. A sovereign destitute of merit himself could not have attached to him such a minister as Abaltamant. He would have been too jealous of him to grant him his confidence. After hearing the princess thus express her wishes, the king determined to take Olensa for his son-in-law. He, however, desired to have another interview with his ambassador, and invited him to his palace. Abaltamant attended his majesty's summons. The king inquired what effect the sight of his daughter had produced upon him. Sire, replied the prudent ambassador, I came not to your majesty's court to see the lady whose hand I was to ask for my master. King Olensa, informed of her perfections by fame, and by the praises with which she has been celebrated by poets, did not direct me to lift my eyes presumptuously upon the beauty who is the object of his love. When the princess did me the honour of admitting me into her presence, I remembered the respect due to the daughter of a great prince, the intended bride of a mighty monarch. I recollected, too, the maxims of the sage Abailassan. If thou gazest on the sun, said he, the lustre of his rays will melt the crystal of thine eyes. But, returned the king, she offered you presents: Why did you not accept them? I could not, sire, till I should first have succeeded in my embassy. Your majesty's answer will shew me how I am to act. If my master's wishes are fulfilled, I may assume to myself some degree of merit upon the occasion, and I shall then think myself not unworthy of the present which has been so graciously offered to me. Till this day, replied the prince, I have scornfully refused to all the offers of monarchs that treasure which you are going to carry from me. All the former ambassadors who came to my court with similar proposals, presuming upon the pretended dignity of their character, behaved with the provoking audacity of madmen, deputed by fools. Not only did they give the most shameful proofs of low avarice, but they so far forgot themselves as to dare to lift up their eyes upon my daughter. I was enraged to such a degree at their temerity, that, after punishing them, to prevent the like in future, I gave notice by an edict, that every ambassador that should hereafter come to demand my daughter, and should by his baseness discover the unworthiness of his master, should infallibly be put to death. By choosing you, your sovereign has given so clear a proof of his wisdom and penetration, that I should think myself inimical to my daughter's happiness, were I to refuse his alliance. I intrust her to your care; conduct her to her husband. She shall depart enriched with the presents of paternal affection; and you, Abaltamant, receive, as a pledge of my esteem, this necklace set with emeralds, which I beg you to wear about your neck, in remembrance of the friendship which I have vowed to the sage minister of the great Olensa. May the holy prophet direct your steps.

The king ordered a select body from among his guards to attend the princess, and she set out with Abaltamant.

After returning to Olensa, the successful ambassador became still more and more the object of his master's favour, and the minister of his pleasure. He shared equally the confidence of the king and the queen, who were united by the tenderest sentiments of mutual love, saw every thing with the same eyes, and had but one common will. When so happily established, who would have thought that any thing could have arisen to shake the confidence of Abaltamant? But vessels are sometimes wrecked even in the very harbour; and dangers hang around the most secure asylum.

Jealousy is inseparable from love; and we have seen that the heart of Olensa was so form-

ed, that either of these passions might be equally fatal to his repose. The visiers, whose hatred was so much the more dangerous, as it was concealed under the poison of flattery, had succeeded in bribing two young pages of the king's chamber. These children, brought up in the palace, were accustomed to remain in the inner apartments. The king took no offence at this, but permitted them to amuse themselves there all the time he was at business, and even during the hours of rest, which he usually took in the afternoon. Accustomed to hear their little prattle, he was not disturbed by it; on the contrary, it often amused him, and he had never required them to be silent. Such were the innocent instruments of the calumny and intrigue of Abaltamant's enemies. These young children had been instructed by the spies of the visiers. As soon as they should perceive that the prince was on the point of falling asleep, they were to entertain him with some interesting and curious adventure of the palace, which should be taught them secretly. If the king hears you without ordering you to be silent, said they to the children, it is certain that you will have amused him, and that he will love you still more on that account. When this little plan was well concerted, they left the pages to their own discretion, and next day put the proposed plan in execution, and with the greatest success.

While he feigned to be asleep, the king learned that one of his old eunuchs, in love with a young slave, in place of the good fortune which he hoped for from her promise, had passed the night with the oldest woman in the seraglio; and as they had contrived to surprise him, he had become the object of ridicule. The king found no harm in this adventure: irregularities were reformed by ridicule, and this method did not displease him.

The next day, as soon as he was upon the sofa, he set himself to listen; but as the pages had got no lesson, he heard nothing interesting. The third day, the oldest of these children, meeting one of the visiers, ingenuously said to him, Yesterday we said nothing in the king's chamber, because we had learned nothing. But although he was asleep, we plainly perceived, from the corner of his eye, that he had a good mind to listen: teach us therefore some little story. Here is one, said the minister. The old favourite hath lost her diamond, and it is the slave Abdialla who hath taken it. But this is the way you must manage your conversation. Your companion shall ask you if you can guess who hath taken the diamond. You shall answer, it is certainly Abdialla; for he is in a greater passion, and cries out louder than the rest. The page, well pleased, thanked him. The next day the king was entertained with the story of the diamond. Abdialla was accused that very evening. But the visier had been informed of all this in the morning by a Jew, to whom the jewel had been offered. Olensa was not a little surprised at the discernment of the children in this matter, and began to give some credit to their reports.

But the time was now come for bringing into play the expedients that were to ruin Abaltamant. The two visiers sent for the children, and congratulated them on having succeeded so well in amusing his majesty, assuring them, that since that time he treated them with more than his usual kindness. If you will believe us, added they, you will become the richest and most powerful in the palace; and as the reward of what you have already done, there is a pretty purse, with ten pieces of gold: But conceal it carefully, for there is that sad Abaltamant, who cannot bear people to become rich. If he were to be believed, one ought to fast through the whole year, in the palace, just as on the fast of Ramadan; nay, he would put out all the lamps on the days of rejoicing, on purpose to save the oil. Has he ever made you the smallest present? No, replied the children ingenuously. Well, replied the visiers, he must be banished from the court, and sent to the country to practise his economy. We will compose together a little history, which you will recite before the king, as you did the others, and if you succeed, you shall have an hundred purses like this.

A promise like this made a strong impression upon the children; and the visiers availed themselves of it, to engrave on their memory all the circumstances of the conversation they were to hold. They made them repeat them several times; and the innocent pair, allured by the promise of the gold, returned to the palace, fully determined to try every thing, in order soon to become masters of this fortune.

Fate so ordered it, that Olensa was less sober than usual. He returned to his apartment with his head confused by the vapours which had ascended to it, threw himself on the sofa, and fell asleep. But his unquiet rest was soon disturbed by the ordinary prattling of the two pages: he heard the name of Abaltamant, and this attracted his attention.

The chief of the eunuchs, said one of these children, has promised me a fine girdle if I am very wise; and that I may obtain it, I will become as wise as Abaltamant. Yes, replied the other, and when you shall be as wise as he, you will share the caresses of the queen. You have seen them then? Well! and if I have seen them. Whenever the king is at the chace, I place myself on the watch, near the

door of the closet, and see them through the key-hole, as they are embracing each other with great fondness. This has continued ever since they arrived from Cochinchina.

Olensa's head, as we have remarked, was confused by the consequences of his intemperance. He loved the queen to excess. On hearing this conversation he became jealous, and his jealousy was soon heightened into rage. He could not suppose that there was any deceit on the innocent lips of these children, and he believed them to be ingenuous. He arose from the sofa, as if he had just awaked, entered the apartment where he usually gave private audiences, and ordered Abaltamant to be instantly sent for.

This favourite hastened to the king: he prostrated himself according to custom, in token of respect and obedience; and the sovereign, scarcely giving him time to raise himself, said to him, Abaltamant, what punishment does a man deserve who seduces his neighbour's wife?—The law, replied the minister, ordains that every man should be treated as he would have treated another in his circumstances.—It must be still more clearly explained, replied Olensa. And what would the audacious man deserve, who should have violated the honour of the king, in the person of his wife?—A death so sudden, replied Abaltamant, as should leave no interval betwixt the crime and the punishment.—Monster of ingratitude! exclaimed the king, thou hast pronounced thine own sentence. In that moment he plunged his canjard into his heart, and made his body be thrown into the pit destined for the burial of criminals.

On the first motion that the king had made, in rising from the sofa, the pages were frightened, and, as they fled, had left the purse, and the ten pieces of gold, which the visier had given them.

Olensa having satiated his vengeance, retired to his chamber. The first objects that presented themselves to his attention were the purse and the pieces of gold, lying scattered there. He called a slave, and asked him concerning the money. The slave answered that he had seen the purse hanging at the girdle of one of the pages, and thought it was a present from his majesty. I never gave these children money, replied Olensa: let them appear before me immediately.

They arrived, trembling and confused. Who was it that gave you this money? inquired the king in a passion. At this question, and especially at the tone with which it was pronounced, these poor children, bursting into tears, mentioned the visiers, and soon confessed the whole plot which had been carried on by their means, and likewise the reward which had been promised them. They had never thought that the king would kill Abaltamant so suddenly, and they were now persuaded that the visiers were bad men, who had deceived them, and induced them to commit evil.

Alas! exclaimed this prince, tormented with remorse, what good reason had Abaltamant for wishing to remain at a distance from my court! I promised to him not to listen to any accuser; he trusted my word; and I thought I was keeping it, by shutting my ears against the insinuations of his rivals: But they have deceived me by means of two children. I am become in one moment perjured, ungrateful, and an assassin. O Abaltamant! how much I regret that I cannot do you justice on myself! But I will at least calm the remorse of my conscience, by doing it on your enemies.

After this, Olensa made the guilty visiers be brought into his presence. Abominable seducers! said he to them; traitors! impostors! do you flatter yourselves that Heaven will leave unpunished the crime that is committed in secret, and that the innocent will not be avenged? He who digs a ditch for his enemy must fall into it himself. Abaltamant abhorred your extortion. Freed from the cares of this life, he now reposes in the arms of the divine prophet. As for you, unremitting and endless punishments await you. Your souls, torn from your bodies, shall be cast into that abyss where the fire will devour, but never destroy them.

He made the two visiers be beheaded that very instant: their bodies were given to wild beasts; while that of Abaltamant was interred in a stately tomb, which was built on purpose to receive him. Thither the king and queen often repaired, to offer up their devotions, and shed their tears on the marble which covered him. Nor did Olensa ever forgive himself the murder, which too much precipitation had led him to commit.

See, sire, continued Aladdin, what bitterness his forgetting himself hath shed over the life of a sovereign, worthy, in other respects, of the affection of his people. See how dangerous are corrupted ministers! It is not at present any personal danger which terrifies me. Dead or alive, my innocence secures me the protection of God. But what uneasiness and tears will it one day cost your majesty, should you put me to death! Heaven will then hasten to disclose the hateful plots of mine enemies. Ah! Heaven grant that the heart of your majesty may never be tortured with such remorse!

Bohetzad, still more sensibly moved and affected by the relation which he had heard, and by the reflections intermixed with it, could not resolve to carry into execution the

sentence which he had so often pronounced, but made the criminal to be again conducted back to prison. At this instance of clemency, which his ministers blamed as weakness, those enemies of Aladdin again assembled, and concerted a last attack upon the monarch's partiality in his favour. They knew that if Aladdin should once escape, they must soon be brought to suffer for their crimes against the state, and their machinations against him. They demanded audience of the queen, and, being admitted, one of them said, Madam, the king, suffering himself to be imposed upon by the bewitching language of that audacious wretch who has offended you both, with a degree of blameable weakness, defers his punishment. The people ascribe this lenity to your interference, and indulge in conjectures highly injurious to your majesty's honour. Aladdin is guilty, say they, but he will not be punished, for the queen protects him.

The queen, thus persuaded that her honour was injured by those repeated delays, broke out in complaints to the king. His majesty, overcome by her earnest solicitations, resolved to put an end to his indecision, and punish the criminal. He repaired to the divan, and, with a stern air, ordered Aladdin to be brought before him.

The visiers, remarking the apparent coolness and reserve of the monarch, pleased themselves with the success of their application to the queen. The prisoner no sooner appeared than they broke out all at once in the most outrageous invectives against him. Wretch, said they, the earth thirsts for thy blood; worms are waiting to devour thy body. By this they expected to heighten the passion of the sovereign, so that the emotions of his mind might unfit him for reflection. Aladdin, unmoved, and disdaining to make them a direct reply, thus spoke:

It is not necessary to be in a passion, in order to bear witness against a criminal. If he is convicted, justice condemns him. But the judge, while he states his crime, and pronounces his sentence, is to treat him with that tenderness which is due to one of God's creatures, fallen into so unhappy a situation. Here I see only fury and envious rage. I see men thirsting for blood, and careless of founding judgment on the basis of equity. All the injurious imputations thrown out against me are vain. An invisible hand smooths my brow with the serenity of innocence. An inward feeling tells me, that as I have ever lived free from guilt, I shall not now be confounded with the guilty. Evil to him whose conscience bears a different testimony! For such a one it must be vain to attempt to escape the threatened punishment, as is strikingly proved by the story of Sultan Hebraim and his son.

Bohetzad, astonished at the firmness of Aladdin, and at the rage of his ministers, hesitated again, upon viewing the objects before him, resolved to hear the adventures of Hebraim, and gave the comptroller permission to relate them.

The Story of Sultan Hebraim and his Son, or the Predestined.

THE sultan Hebraim, born to the inheritance of vast dominions, had further enlarged his territories by the success of his arms: But the want of an heir distressed him amidst his glory. In vain had he filled his seraglio with the most beautiful female slaves. He had satisfied his desires, but not accomplished his hopes. At last one of those ladies found herself pregnant. Hebraim, overjoyed at the unexpected news, loaded the favourite with presents, ordered prayers suitable to the occasion to be performed in all the mosques, and caused the most skilful astrologers to be consulted about the fate of the prince whom he expected to be soon born. The period of her pregnancy was at length completed, and she bore a son, whose birth was celebrated by public rejoicings and festivals, which continued for forty days, to announce to the people the high satisfaction which their sovereign felt upon the occasion. The astrologers, on the other hand, who had now nearly finished their calculations, were perplexed and distressed to think how they should give an account of their observations to the sultan. They could not deny that the star which presided over the birth of his son was certainly malignant. The orbit of that planet appeared dark, and discoloured with blood, and seemed to forebode disasters such as could scarcely be avoided or withstood. They unanimously agreed that the child, before he were seven years of age, would be in danger of being devoured by a lion; and that, if he should escape the fury of that animal, his hand must afterwards become fatal to the author of his days; nor could he possibly escape those disasters by which he was threatened, otherwise than by becoming, through the advantages of education, an enlightened, wise, and virtuous prince.

Such discouraging predictions soon dispelled the beams of joy. Even the days of the public festivity were to Hebraim days of sorrow and of tears. However, as hope never forsakes even the unfortunate, he flattered himself with the fond hope, that, by human precautions, the decrees of fate respecting his son might be frustrated. It appeared to be not impossible to preserve him from any danger by a lion, till he should be seven

years of age; and he imagined that if the youth could be saved from the first misfortune, he might afterwards watch so carefully over his education, as to inspire him with the love of virtue, and to instil into his mind sentiments of wisdom, which might finally give the lie to the horoscope which the astrologers had drawn.

After making these reflections, the sultan caused a retired abode to be formed upon the summit of a mountain, where he hoped to secure his son from being assaulted by any lion for the first seven years of his life. A multitude of workmen were employed to make an excavation in the rock, which was to be an hundred feet deep, five hundred feet long, and thirty feet broad. Materials were carried down into it, for building commodious apartments. A spring of water was found within it: for this they formed a channel, as well as for the rain water that might be collected in that cavern. Earth was carried down into it, and different herbs planted, which soon came to thrive prosperously.

After this little palace was properly repaired and furnished, the prince and his nurse were let down into it, by means of a pulley, with the necessary provisions to maintain them for a month. At the end of each moon, Hebraim went carefully to visit his son: the nurse put the child into a basket of rushes, which was raised to the mouth of the subterraneous dwelling; and while the sultan indulged the tender emotions of nature, and caressed his child, a numerous guard kept savage animals at a distance, by a loud noise of the most sonorous musical instruments. A new supply of provisions was then put into the basket, and the child was again let down into his subterraneous abode. The young prince grew and thrived in this solitary retreat, which a very rapid vegetation had by this time adorned with trees and plants of all sorts. The fatal term fixed by the astrologers was nearly elapsed. Only twenty days were wanting to complete the seven years, when a party of hunters, who knew nothing of this recess, happened to pursue a huge lion, which they had already wounded, to the summit of the mountain. The furious animal, terrified by their cries, and goaded on by the arrows which they poured upon his sides, found himself at the edge of the excavation, and, in the blindness of terror and despair, threw himself into it. He happened to alight upon a tree, which, bending under his weight, thus broke the force of the fall; otherwise he must have been dashed to pieces at the bottom of the cavern.

The affrighted nurse sought to conceal herself. The savage animal found the child, and wounded it grievously on the shoulder. His cries brought back the nurse, who now forgot her own danger, and ran to relieve her nursling. The lion turning, threw himself upon her, and tore her in pieces. He was proceeding to devour her, when the hunters coming suddenly up to the brink of the precipice, poured a shower of arrows down upon the voracious animal.

His body was covered with wounds, and all over blood. Soon after, they pushed a huge stone down upon his head, which crushed him to pieces upon the spot. Those hunters were curious, after this exploit, to know something more of the child whose cries were re-echoed through that gloomy abode, and eagerly descended. Great was their astonishment to find there a handsome boy, richly dressed, but besmeared with blood, which had flowed from his wound, and lying beside a woman who was already dead. Their first care was to lend assistance to the innocent creature, which still breathed: they washed his wound, and wrapped it up with medicinal herbs. When the child was quieted they buried the nurse, and proceeded to examine farther into this strange cave. The furniture appeared to be very rich; and they found in it a quantity of good provisions, which they regarded as an immediate gift from the hand of Heaven. They seized all, by right of conquest, and then sought how to get out of the gloomy cavern every thing of value that it contained.

The rush basket served first to raise up the child, and afterwards all the effects, furniture, and provisions, by means of the pulley that was fixed above. When all was removed, it was shared among the party; and their chief took the child, in whose welfare he felt himself strongly interested, and carried him with him to his own house.

Sultan Hebraim's only son had fallen into good hands. His guardian was a man of rank and fortune, who had no other defect in his character save an extravagant passion for hunting. He was charmed with the beauty and mild temper of his young pupil, and took great pains to effect his recovery. When he saw him able to answer his questions, he endeavoured to learn from him who he was, and by what chance he had come to occupy so singular a dwelling.

I know not, replied the child. I lived with the woman whom you found dead, and was supplied by her with all necessaries. From time to time, a man, who was greater than you are, came to the summit of the hill, immediately above where you found me. I was put into a basket, and raised up to him. He caressed me with great fondness, calling me his dear child. I called the woman nurse, and she likewise calling me her dear child. I know nothing more.

From this simple narrative it could only be inferred that the child owed his birth to parents of distinguished rank, and that some extraordinary reason had forced them to conceal his existence, by means still more extraordinary. Expecting that time might one day clear up this mystery, the kind protector of Abaquir in the mean time took all due care of his education, and had him instructed in the sciences, and practised in all the exercises suitable for a person of high birth.

The young pupil's progress corresponded to his friend's hopes. He excelled particularly in horsemanship, managed a horse with dexterity and address, could make a good use of all sorts of arms, and was accomplished with all that knowledge, in general, which completes the character of the hunter and the warrior.

As they were one day engaged together in pursuit of some tygers, they fell suddenly among robbers. Abaquir and his master performed prodigies of valour, but were overpowered by numbers. The elder of the two hunters lost his life. Abaquir himself received several slight wounds, and, rather in consequence of the fatigue which he had undergone, than of his wounds, sunk down, fainting, and lay as if dead. The robbers soon retired, and he revived. Being naturally brave, he attempted, in his helpless condition, to travel through the desarts, till he might find some human habitation. A boar-spear, which had been forgotten on the field of battle, was the only weapon he had to defend himself with.

After walking onwards for a few hours, he observed a man before him in the dress of a dervise. He made up to him, and saluted him. The dervise began the conversation. My handsome young man, said he, you are naked and wounded. Who has reduced you to this condition of distress? Abaquir, without hesitation, related his adventure to one whom he took for a holy personage, and asked him for food and clothing. It behoves us, replied the dervise, to be ready to strip ourselves, in order to clothe a brother, and to share our meal with him, however scanty. So saying, he covered the young man with a part of his gown, made him sit down, and took out from a sort of wallet some dates, and a little bread that had been baked with camel's milk, producing, at the same time, a goat's skin, which contained five or six pints of water. Here, said he, is such a meal as a penitent like me usually makes. I carry this about with me, to supply the more pressing necessities of myself and of others: but come to my grotto; you may there take your rest, and shall find better fare.

Abaquir, before he would eat, gave thanks to the holy prophet for so seasonable a relief. The dervise then prevailed with him to accompany him to his grotto, which was at no great distance.

Abaquir was there entertained with every mark of beneficent charity. His wounds were washed and dressed, and more nourishing food was set before him. In this solitary abode the tables and seats consisted, indeed, only of stones, inartificially built together, and the beds were layers of moss; but even this was a great deal to Abaquir, who was reduced to absolute want of every thing. The kind attentions of his host, too, made amends for the incommodiousness of the dwelling. The young man thus naturally conceived a very high idea of the profession of a dervise, which could inspire such humane sentiments.

My dear child, said the dervise to him affectionately, you are not to place all these cares which I take to serve you to the account of religion: your own appearance and manners interest me in your behalf; and if you mean to leave me, wait at least till your wounds are perfectly cured; for you will find the way out of the desart extremely difficult.

The young man expressed himself highly grateful for these proofs of kindness. They seemed to him nowise extraordinary. Having been accustomed to the tender caresses of his nurse, of his father, and of the generous benefactor who had directed his education, those of the pretended dervise now appeared natural and affectionate. By degrees, the dervise became acquainted with the whole of Abaquir's adventures, and seemed to become more and more interested in his fortune.

Either I am greatly deceived, my son, said the recluse, or you are reserved for an higher destiny. I devote myself to your service, and am ready to be your guide in a path which promises to be so fortunate. I will conduct you back to that father who so fondly lavished his caresses upon you. Ah! if that be possible, replied Abaquir, conduct me to him instantly. By no means, in your present condition, my son. You are unacquainted with the character of mankind. Among the great, Nature never speaks in behalf of a stranger, clothed no better than in a dervise's old gown. Before you could gain a hearing, you would be treated as an impostor. You would find numbers interested to bar you from all access to your father. But you are now with a man who has a regard for you, and who does not want for resources. A disgust for the riches and vanities of the world has driven me to this retirement; but to-morrow, if I please, I can possess more than would satiate the ambition of the richest potentates on earth. I can shew you a part of my wealth. The earth reveals to me its treasures, and I

can force it to yield them up. Not far hence is a very large hoard: I will carry you thither. You shall bring away as much as may be necessary to fit you for making a suitable appearance at your father's court. Before you must march an hundred camels, loaded with the richest stuffs which the east can produce, and conducted each by a slave. You must be surrounded with a guard, to make you respected wherever you appear.

Abaquir, at hearing this language, was struck with astonishment. He could not reconcile the possibility of the accomplishment of such magnificent promises with the things which he saw about him—the coarse gown which the dervise wore, and the simple and incommodious furniture of his cell. The other, after leaving him a few moments to his own reflections, thus proceeded: Let not appearances deceive you! The older you grow, the more will you learn to distrust these. I am by inclination a dervise; but a different character is concealed under the dervise's gown. I have taken you into my friendship, and will speedily accomplish your happiness. The articles of dress which I wear are not all of so little value as those you see. Here is one ornament that none but brave and powerful men can put on. At the same time the false dervise drew aside his cassock, and shewed a girdle of red, yellow, and green silk. Have courage, young man, added he: to-morrow will I shew you great things: your own fortune shall be our first concern. Even without our being obliged to run so much about, I can find the subterraneous abode in which you were brought up: I know the architect who formed it; and, within a month after making all things ready, we shall set out for your father's court, with a train which will command general attention and respect.

At the discovery of so unexpected a thing as the girdle, Abaquir's astonishment had been raised to a still higher pitch than before. He could not now refuse trusting the promises, and accepting the offers of his new protector. At least, added that extraordinary man, when you are received by your father, whatever be the pain which our separation may cost you, I must here stipulate that you suffer me to return to my solitary retreat. Certainly, replied Abaquir; but you will not hinder me from attending you back hither.

Next morning the dervise made the young man take provisions in a basket for breakfast, with a coil of ropes, and they proceeded together to the foot of a lofty and precipitous hill. There Abaquir's companion began to encourage him. You must undergo a little fatigue, said he; but reflect that you are yourself to reap the fruits, and therefore be of good courage. Be not surprised at what you see. An invaluable treasure is contained in the bowels of this mountain. Such wealth is destined for magicians like me, but we scorn to use it for ourselves. Waste not your time in taking up the gold, of which you will see great abundance, but bring away only the precious stones. These will most speedily enrich you.

The magician now laid aside his gown, and appeared in his proper character. His chequered vest covered his breast and loins, and the skirts hung down upon his legs. From a purse, which hung by his side, he took out an instrument for striking fire, lighted a lamp, fed the flame with perfumes, and, from a book spread upon his breast, pronounced a magic formula, in a strong tone of voice. He had scarcely finished, when the earth shook under his feet, and, opening before him, shewed a square block of marble, four feet deep in the ground, upon which the magician immediately poured out perfumes. When he supposed the air to be sufficiently purified, he bound a cord round Abaquir's waist, gave him a light in his hand, and let him down into the opening.

As Abaquir descended, his eyes were dazzled with the lustre of the riches which he saw around him; but, faithful to the instructions of the magician, he took up only the precious stones, and with these filled the basket, which his guide held suspended by a cord from above. When it was full, the magician drew it up: Instantly a tremendous noise was heard. The earth closed, and young Abaquir found himself buried in its bowels, without hopes of ever again seeing the light of day.

Thus treacherously betrayed by the magician, but for the native energy of his mind, he must have abandoned himself to despair. After shedding some tears, he began to reflect on the incidents of his past life. Providence had saved him in infancy from the jaws of a lion: the same divine protection had again preserved him from falling by the hands of robbers. The arm, said he, which has hitherto defended me will not now forsake me, since I am innocent, although betrayed! In this pious confidence he prostrated himself before that Being to whom the strength of hills belongs, and in whose hands are the depths of the earth.

The lamp still continued to burn, and with it he proceeded to examine the immense cavern in which he was imprisoned. He thought he saw a passage communicating with one quarter of it, and advanced that way with his light. But a strong current of air entering by it, soon extinguished the lamp, and left him in darkness. This accident encouraged, instead of diminishing his hopes. The strength

of the blast was a proof that the passage communicated with the open atmosphere. He entered it with difficulty, and almost in a creeping posture. As he proceeded he heard a hollow noise, the murmurs of which seemed to promise something singular. He soon found that he had dipped his hands and knees in a spring of fresh water. He raised his head, and seeing that he had here room to rest himself, sat down upon a stone, while he continued to hear several different springs murmur around him. He took up some of the fresh water in the hollow of his hand: it was delicious; his strength revived, and he again advanced. The small rivulets soon united in one channel. He was obliged to enter the stream, and soon found it deepen so much, that he was obliged to swim. At last a faint glimmering of light began to break in upon him; the dimensions of the cavern were enlarged, and the light became gradually more distinct. The hopes which these appearances afforded maintained the swimmer's strength. He advanced a short way farther, and found himself under the open concave of heaven, just as the sun was retiring before the shades of night

Abaquir might now repose without fear, and his strength was exhausted. He laid himself upon the ground, overcome with fatigue, and soon fell asleep. He had but few of the clothes which he had received from the magician to put off. The rubbing of the flints had carried away part of them, and the remainder was but shreds.

The singing of birds now announced the return of morning, and the first rays of the sun awaked Abaquir. This young prince, on opening his eyes, recollected the dangers from which he had just escaped. He retraced the most trifling circumstances of them in his memory. He thought he remembered to have seen, in the frightful cavern he had traversed, the carcasses of such as had fallen victims to the wicked magician. This remembrance filled his soul with terror and dismay; but, at the same time, he felt the value of the blessing of the Almighty protection which had miraculously rescued him from this tomb. His eyes, raised to heaven, and swimming in tears, expressed his gratitude, while his lips celebrated the praises of the Almighty, and of his prophet.

These first duties being fulfilled, it became necessary to appease the hunger which preyed upon him. In running round the borders of a small lake where he was, he perceived some reeds, of which he sucked the stalks, and chewed the roots. He dug up the earth all around, which furnished him such supplies as his urgent need required. He soon regained his strength and his courage. He next took up the shreds of his clothes, already dried by the sun, and fixed them to a girdle, made of the leaves of reeds; and by searching he found a stick, which served him at once for support and defence. Thus equipped, he arrived, at length, after much fatigue, upon a plain, from whence he discovered a neighbouring city, to which he directed his steps, by the first road that presented itself.

As soon as he was perceived by the inhabitants, one of them ran to meet him, and appeared eager to lavish upon him the assistance of which his external appearance shewed he had need. He obliged him to take an asylum in his house, where he was received with kindness; the recital of his adventures was listened to with feeling, and he found sympathy for his misfortunes. The condition of this young prince being thus tranquil, let us return to the sultan Hebraim, his father, who was afflicted beyond measure, by the accomplishment of the mournful prediction.

On the second day after the defeat of the lion, the term assigned by the astrologers expired. The sultan, thinking to reap, at length, the fruit of his cares and prudence, appeared at the top of the opening, and announced his arrival, as usual, by the sound of a horn. But nobody having answered his first signal, Hebraim, uneasy at this silence, made some of his officers go down into the pit; who, after much diligent, but fruitless search, found nothing in it but the paw of a lion. This unhappy father doubted no longer the death of his son: he returned in haste to his palace, and sent for the same astrologers whom he had formerly consulted respecting his fate. Unhappy that I am! said he to them: your fatal prediction is verified: my son has been devoured by a lion, before the expiration of the seven years; for in the retreat which I prepared for him I have found nothing but the paw of an enormous lion.—Invincible sultan, replied the astrologers, since the event forces from you an acknowledgment of the truth of our presage, we must congratulate you now on being beyond the reach of an inevitable death, which he whose loss you deplore would have brought upon you. Your son, falling under his destiny, has died in innocence, and you are preserved. This reflection brought some relief to the natural sorrow of the sultan, and time at length effaced the remembrance of it.

In the mean time, Abaquir grew weary of his idleness in the city where he had been so well received. His landlord had a numerous family, and but very small means for their maintenance. The young prince, being unwilling to be a burden to him, went frequently to hunt in the country. One day,

as he had killed a deer, and was preparing to lay it on his shoulders, he was suddenly surrounded by a troop of horsemen, and doubted not but he was in the middle of a band of robbers. Companion, said the chief to him, you hunt on foot, and carry nothing but a bow. There are, however, in these desarts many lions and tygers, and you may some day be worsted. Come and hunt along with us, and we will give you an excellent horse. Abaquir, already eager for the chace, thought he had found an excellent opportunity of following his inclination, and of relieving his kind landlord of the burden of his support. He briskly replied to this offer, by saying that he accepted the favour they intended him, of admitting him into their number. The chief of the band perceived, by this reply, that the young man, who was as yet a novice, had not understood his proposal in its true sense, and thus resumed his speech. Since you are willing to join us, we will breakfast together, to confirm our acquaintance. Upon this, the rest of the band dismounted, opened their knapsacks, and began to satisfy their appetites. Since you are one of us, said the chief, I must inform you of the laws by which we are governed. We love and assist one another as brethren; we make an equal division of our booty; and we swear to be faithful in life or in death.—I have already lived among hunters, replied Abaquir; I love that way of life; and you must know, that if I do not owe my birth to them, I am at least indebted to them for my life. Your laws appear to me extremely equitable.—Since it is so, said the chief, I have nothing more to do but instruct you in our arrangements. Although I am only your equal, every one here submits to me as their chief: And as it is necessary that I should be feared and respected, I treat with extreme rigour all those who disobey my orders.—The moment you associate in a band, said Abaquir, subordination is essentially necessary.—Swear then upon the Alcoran, and by the name of the holy prophet, replied the chief, to submit to all our laws, without limitation. As soon as Abaquir heard the divine book mentioned, he believed he had got among saints; and, without hesitating, took the Alcoran, put it thrice upon his heart, his head, and his lips, and promised all that was required of him. Thus was he enrolled, without knowing it, in the number of the greatest ruffians of the desart. All his new companions embraced him with joy. He was mounted upon a fine horse, was covered with a cloak, and armed with a sabre, a bow, and a spear. Abaquir was delighted, and perceived not, till next day, the rashness of the engagements he had entered into.

In a short time these vagabonds spread themselves in the desart, and robbed and plundered travellers and caravans. Their number was every day increased, by the success of their fatal expeditions. At length their ravages became so considerable, that the sovereign of the country put himself at the head of some chosen troops to pursue them. This was the sultan Hebraim. The robbers were surrounded on every side; and Abaquir, being at the head of the band, was particularly aimed at by the sultan. But the young man warding off the danger which threatened him, wounded his adversary with an arrow; while, in another quarter, the subjects of the prince had made themselves masters of the robbers. Every one that did not fall by the sword was taken prisoner; and the desarts were cleared of this desperate and destructive band.

The sultan, however, was grievously wounded. On his return to the capital, and after having received some medicines for his hurt, he sent for the astrologers. Impostors! said he to them, did you foretell that I was to die by the hand of a robber? You who threatened me only with dying by that of my son!—Sultan, replied they, every thing which we have foretold is unhappily true. First let your highness examine the criminal; inform yourself from what hand the fatal arrow came, and then form your opinion of us.

Hebraim made all the prisoners be brought into his presence, and promised them their lives and their liberty, if they would discover the person that wounded him.

It was I, said Abaquir, with firmness; I have been so unfortunate as to attack the life of my sovereign, whom I did not know; and I deserve death.—Take courage, young man, said the astonished sultan. Tell me only who you are, and who is your father. Upon this demand, Abaquir gave a full detail of his history, up to that part of it where the lion wounded him, and devoured his nurse. The relation was interrupted by the visible emotion which was observed in the countenance of the sultan; but after having somewhat recovered from the violence of his feelings, Hebraim warmly solicited the account of his adventures. The young prince continued his history, and ended by describing the dread he had felt when fighting against the sultan.—Stop! said Hebraim, with tears in his eyes. Approach, and shew me the bite of the lion. Abaquir obeyed. I have reached the truth, exclaimed the sultan, as he examined the scar: hesitate no more, my dear son; come into my arms. Let me have at least the consolation, before going down to the grave, of having found my only son.—Astrologers! said he, turning towards them, you have told me truth, as far as it was possible for you; but I was in the wrong to consult you about my destiny; we ought to submit in silence to the decree pronounced

upon us; in seeking to shun it, we only increase its weight. Then addressing the whole court, Visiers, and grandees of the realm, said he to them, acknowledge as your rightful sovereign Ben-hebraim, my only son, and assist him in fulfilling with dignity the difficult duties of the throne.

Abaquir having been immediately crowned, under the name of Abaquir Ben-hebraim, his father died. He caused the arrow which had entered his body to be pulled out, and his life escaped with the blood which issued from the wound; while he reverenced the decree, whose execution he had drawn upon himself, and blessed God for granting him an heir, who was worthy of his crown.

Ben-hebraim, early called to the government of a kingdom, but instructed by adversity, brought up amid labour, and virtuous from principle, shewed himself worthy of the public confidence. The adventure of the magician and the robbers put him on his guard against appearances. He pardoned the latter, but ardently wished that Heaven would bring the former under his power, that he might make him an example of justice.

One day, as this young sultan was passing through the market places of the city, in disguise, he perceived a stranger surrounded by a crowd, whom curiosity had attracted. They were admiring some diamonds and jewels, of the most exquisite beauty.

Ben-hebraim observed this stranger attentively, and, under the rich dress of an Armenian, he recollected the perfidious dervise. The tone of his voice and his striking air marked him so strongly, that it was impossible to mistake him.

The sultan speedily returned to his palace, and sent secretly for the youngest of the robbers, whom he had kept, on account of the excellent dispositions he had discovered in him, and of the aversion he had shewn for a manner of life which he had formerly been compelled to embrace.

Margam, said he to him, I have need of your assistance, in delivering the world from a most dangerous man. And at the same time he pointed out to him the part he was to act, in a plan which he had concerted.

Two days after, Ben-hebraim sent to the khan his chief eunuch, attended by four officers of the palace, and a train of slaves, to invite the Armenian jeweller, Doboul, to the palace: And for this purpose one of the finest horses in the stables was led to him.

The pretended Armenian was astonished at so much honour; and not supposing that this invitation had any other motive than curiosity, he collected his most precious effects, and intended to dazzle every eye by the magnificence of the present he was to carry to the sultan. He entrusted two of his own slaves with it, and allowed himself to be conducted by the eunuch.

As soon as he arrived at the gates of the palace, a deputation from the sultan, with an officer at their head, came to present him with a richly-ornamented box, and filled with betel.* All the halls of the palace which he crossed were perfumed with aloes and sandal: he passed thus to the closet of the sultan's apartment.

Margam, in the robes of a sultan, seated upon an elevated sofa, well instructed in what he was to do and say, was waiting for the stranger. Before concerting with him, Ben-hebraim had acquired some knowledge in the magical art, the effect of which will soon be perceived.

At the sight of Doboul, Margam descended from the sofa, and came to meet the pretended Armenian, without allowing him time to kneel, as was usual; and made him sit down on the sofa, giving him the right hand place. Permit this homage, added he; it is that of a young magician towards his master. The astonished Doboul was silent. Here are my proofs, pursued Margam; and uncovering his dolman, he showed him the red, yellow, and green-coloured girdle which adorned his breast. I earnestly wished, continued the false sultan, again to bring near me the man for whom wonderful circumstances have inspired me with as much respect as curiosity: the moment is now come, and I congratulate myself upon it.

Sultan, replied Doboul, when science is united with power, every thing must bend before them: And you see me in admiration, at being within the reach of kissing the feet of another Solomon.—Let us leave to ordinary men, said Margam, the desire of external respect. I seek not for empty homage, but am desirous to obtain new knowledge. Besides, what is an earthly sovereignty, subjected to so much labour, and exposed to so many dangers, compared to that which you enjoy? What a happiness to be able to acquire immense riches, and to diffuse the blessings thereof, without being burdensome to any!—I cannot, O wise sultan! replied Doboul, but approve of this noble ambition, and these virtuous sentiments. We can make ourselves masters of many things with great facility, and without delivering a whole people to misery and the

* A plant which grows in India. It attaches itself to trees, like ivy. The Indians hold it in great estimation, and believe it beneficial in many disorders. It is used as tobacco in Europe.

horrors of war: we sacrifice but one man.—That is precisely, interrupted Margam, what I wanted to avoid. I would wish to be able to save a man, and it is on this very subject I was desirous to consult you.—To save him? said Doboul. When his fate is predestined, one could not preserve him, even by putting himself in his place.—In this case he must be abandoned; but I would wish at least that he might only be a slave.—Sultan, you would obtain nothing; he must be a victim of consequence, and of a distinguished rank.—But it appears to me, said Margam, that, in a choice like this, one is exposed to dangerous resentments.—There is a method of consulting before-hand, replied the magician; such as I made use of in my last experiment, and I received for answer, You can run no danger, unless you should meet with your victim on earth. Now, having put him two hundred feet below ground, I have little fear of his return.

After appearing to muse, Margam added, it will be necessary, then, that I overcome my scruples: I have only one thing to desire of you We can work together during your residence here. I am going to show you the book which I have upon my breast, and wish you to give me yours. Doboul dared not refuse; he was in a place where every thing was subject to the power of the sultan. Margam took the book, carelessly approached a burning pan, and threw it in. The magician wished to pull it out, but at that instant the real sultan, coming from behind a curtain, stopped him. Wretch, said he, thy hour is come. Thou art in presence of Abaquir, thy victim, and at the same time of Ben-hebraim, sovereign of these dominions. Then addressing his page, Margam, said he to him, lay aside your royal dress, and make my eunuchs approach. Infamous magician, continued he, addressing Doboul, see how the deceitful illusions of thy art have hurried thee under the sword which must strike thee. Whither shall guilt flee when Heaven pursues it? When the divine vengeance arises from the bowels of the earth to strike?

At these words the magician remained in horror. But in a short time the terrible remorse which gnawed his conscience appeared to have the same effect upon him that the hot fire had upon his detestable book. I burn! exclaimed he at short intervals, and setting up dismal shrieks. Let him be conducted from the palace, said the sultan, and let his head be cut off in presence of his slaves, and of the people who are there assembled.

Aladdin thus ended the story of Sultan Hebraim and his son. After a moment's silence, he thus again addressed the king. Sire, I might apply to my own adventures the just reflections naturally suggested by the story you have heard. But unless Heaven has decreed my deliverance, no means whatever can save me from the danger in which I am involved. The characters impressed on my countenance determine my safety or ruin, and the success or shame of my enemies. At all events, I am still rich in my innocence, which must triumph, sooner or later.

Bohetzad, still more and more irresolute, gave a signal to the attendants, and the comptroller was conducted back to prison.

The tenth day arrived, Aladdin's punishment having been now put off for nine days successively. This was the anniversary of a public festival. The courtiers, nobles, and grandees of the kingdom assembled to pay their homage before the throne. Among these the ten viziers had all their creatures among the nobility. Some of these, who enjoyed that privilege in consequence of their offices in the state, addressed his majesty on the subject of the comptroller, and urged against him all the strongest and bitterest things that had yet been advanced, in order to induce the sovereign to exert the full severity of his justice upon the criminal. They ended with insinuating, that being descended from a cast of robbers, nothing but a series of crimes was to be expected from him: and each appeared to support his assertions by his looks and attitudes.

Their unanimity and apparent disinterestedness again staggered the monarch's resolution. He thought it his duty to acknowledge those proofs of loyal zeal with grateful thanks, and to justify the indecision which had appeared in his conduct. It was never my intention, said he, to leave such a crime unpunished. I only wished the criminal himself to be convinced that he had deserved to die, and to be brought to acknowledge the equity of the sentence by which he was condemned. He then ordered the criminal, who was still in chains, to be brought out before him. Audacious young man, said he, thou seest about me the representatives of the nation, who regard the delay of thy punishment as an injury to themselves. Thy death alone can pacify the clamours of my people.

Sire, replied Aladdin, in a respectful, yet dignified manner, I scorn the imputation of the odious crime of which I am accused, and for which vengeance is demanded upon me by such a concurrence of voices. Were the nation fitly represented here, their voice would be the voice of God, and would be raised in behalf of my innocence. That awful voice, although all here be now deaf to its sounds, yet, at this moment, secretly speaks to your majesty's heart. The fowler has it not more perfectly in his power to

strangle the feeble bird in his hands, than your majesty to take away my life. Your clemency could not have been so long held in suspence, did not the hand of God work upon your heart, in opposition to the atrocious imputations laid to my charge; and if the powerful influence of the star which rules my fate did not oppose my fall. In the history of the family of Selimansha are many incidents which wonderfully coincide with mine. His son Balavan, who sought to put one of his nephews to death, found that no human power can anticipate the period marked out by Providence as the term of any man's life.—I should be curious to know, said Bohetzad, if the story of that family affords any instance of ingratitude equal to thine.

The Story of Selimansha and his Family.

SIRE, said the young comptroller, history has preserved the memory of a Persian monarch, whose name was Selimansha, and who was adorned with all the qualities of a great prince. His family consisted of two princes, sons of his own; and Kalisla, his brother, had, at his death, bequeathed his only daughter to his care. Selimansha paid due respect to the dying wishes of his brother, and neglected nothing that could serve to promote the happiness or improvement of the princess. He regarded her as his own daughter, and was induced no less by an uncle's affection, than by the opening graces of her mind, to take the utmost pains of her education. The natural endowments of the princess happily concurred with his generous attention, and she soon became one of the most accomplished of women. At twelve years of age she was admired for her personal and mental accomplishments, as shining among the rest of her sex like the morning star in the firmament. Her memory being highly cultivated, supplied continual resources for the exercise of her judgment. She could repeat all the chapters of the Koran at pleasure, and explained the sense of every passage with a degree of clearness and precision which charmed all who heard her. Selimansha seeing that his amiable niece was now marriageable, thought that he could not do better than bestow her hand on one of his own sons. He proposed this to the princess, but at the same time left her to the freedom of her own choice. It is your happiness I wish to promote, my daughter: speak, and your wishes shall be obeyed. What can I do better than refer myself to you? replied Chamsada. I submit myself to the tender care of my dear father, of which I daily receive so many affecting proofs. I shall rejoice to agree to whatever your wisdom may determine with respect to me.

I feel myself flattered by your confidence, replied the good king, and if my affection for you could possibly be heightened, it certainly should. Since you leave yourself to my disposal, I will unite you with my second son. The happy resemblance of character which I have observed betwixt you and him seems to promise happiness to this union. In him I discern the dawn of virtues which will shortly rival yours. You were born to be a queen, and I believe him to possess qualities worthy of a throne. By bestowing your hand upon him, and making him the heir of my crown, I believe that I shall accomplish your felicity and his, and promote the happiness of my people.

The amiable princess modestly thanked her uncle for his favours. Selimansha gave immediate orders for the preparations necessary to the celebration of the marriage. Public rejoicings followed. These continued for sixty days; and the general satisfaction with which the nation viewed the event was fully expressed. Selimansha, desirous to spend his latter days in tranquillity, abdicated the crown, and placed on the throne his son, whom he had married to the lovely Chamsada.

Balavan, Selimansha's eldest son, had expected to ascend the throne immediately upon his father's death. He was also smitten with the charms of his fair relation, and had intended to make her the partner of his bed and throne. Disappointment and jealousy fired his heart with rage, when he saw his brother possessed of the high rank and happiness to which he had thought himself peculiarly entitled, by the rights, at least, of seniority, even although he might have no claim to them from personal merit. It was true that the monarchs of this part of the east were free to choose their successors in their own families, without respect to the advantages of age. But the impetuous Balavan thought that, in his case, no such liberty ought to have been used, but that his father should have complied with the practice of other nations.

The queen was happily delivered of a son, whose birth, as it presented a new obstacle to the pretensions of Balavan, exasperated his rage. In the fury of despair, he secretly introduced himself into the apartment of the king his brother, and plunged his dagger in his breast. With the same precautions, and the same intention, he found his way into the chamber in which the child lay asleep. But as he removed the veil that covered the young prince, who was more beautiful than

the light of day, he felt a supernatural emotion, which arrested his arm. Thou hadst been my son, said he, had not the heart and hand of Chamsada been unjustly ravished from me. He at the same time discerned in the countenance of the lovely innocent the features of her whose charms he adored. He started; his arm shook with an involuntary emotion; the poniard dropt from his trembling hand, and hurt, but did not mortally wound the infant. Balavan would not even have spared his sister-in-law, had he not flattered himself with the hope that he might yet obtain her hand. The vigilance of Selimansha's guards saved him from the parricide. As he was hastening to his father's apartment, with the horrible purpose of adding the murder of his parent to his previous crimes, he was discovered by a slave, who, with the aid of the eunuchs of the old prince's guards, intercepted the murderer. When he saw that he could not escape suspicion, he fled from the capital, and sought refuge in a castle on the frontiers, which, by the natural advantages of its situation, and the strength of its fortifications, was absolutely impregnable.

The return of day displayed the horrors of the bloody night that preceded it. The nurse went early in the morning to suckle her infant charge, but his cradle was overflowed with blood. In the utmost consternation and horror, she ran to the royal bedchamber, to announce the dreadful news to the king and queen. Her despairing cries awaked Chamsada. The miserable queen opened her eyes; her husband lay dead beside her. The cries of the nurse seemed to threaten additional sorrow. She ran to the cradle where her child lay; she took him in her arms: he still breathed: he might yet live. All the palace was immediately in confusion. Selimansha soon arrived with his eunuchs. Surgeons were called in. Art and assiduous care saved the babe's life; but the young monarch, whom Chamsada mourned, was gone for ever.

Aromatic and vulnerary herbs, the balsams so famed through the east, soon cured the child's wound. The hopes of his mother were revived. He was restored to his nurse's arms; and at last the presumptive heir of Selimansha was perfectly out of danger.

In the mean time the old king sought to discover the murderer of his son. The precipitate flight of Balavan, and his bloody poniard found in the apartment, soon confirmed those suspicions which the known profligacy of his character had suggested. The unhappy old man strove to support this weight of sorrow. Oh Heaven! remove me from the angel of death, since it is thy will that I should yet be useful on earth. He then assembled his nobles and visiers, and informed them that he was himself about to resume the reins of empire. His first care was to console the hapless Chamsada, and to join with her in directing the education of the child, who had been so providentially preserved. They were careful to invigorate his constitution by proper exercise, and to form his heart and understanding. His mother explained to him those passages of the law which contained precepts that might serve to regulate his conduct and manners, and the old man taught him to know the world, and to discern between different characters.

When he had attained the age of eight years, this young prince was sufficiently robust and vigorous to handle arms, and endure the fatigue of riding. In a few years his moral qualities were unfolded, and afforded hopes that he might one day excel the great character of his father. At length Selimansha, thinking that his grandson, if assisted by good counsel, might honourably discharge the functions of government, resigned the reins of empire into his hands, in the presence of the divan, and caused him to be proclaimed king, by the name of Shaseliman. His accession was attended with the general joy of the people, who had as yet scarcely recovered from the horror with which they had been affected upon the assassination of a beloved sovereign, and were therefore the readier to regard his heir with the most loyal attachment, and to expect from him a due return of affection, and attention to their interests.

The new king, guided by wise counsels, did not disappoint the wishes and expectations of his subjects. His cadis and visiers administered the laws with fidelity; and the prompt and faithful distribution of justice rendered all happy. Punctual no less in discharging the duties of religion than in the functions of government, Shaseliman regularly performed his ablutions, assisted at prayers in the mosques, assembled his divan thrice in the week, did business every day with his ministers, and repaired, at an hour's warning, to every part through his dominions, wherever his presence was necessary to re-establish order and tranquillity. The people, happy under his administration, rejoiced that Providence had blessed them with so enlightened, so virtuous, and so benevolent a prince. But new trials awaited him.

The bloody Balavan, pursued by remorse at the crime which he had committed, and not thinking himself safe among a people by whom he was hated, left the fortified place where he had taken refuge, and attempted to retire into Egypt, in order to implore the protection of the sovereign of that vast empire. There, concealing his crimes, he presented himself as

an unfortunate prince, the victim of a woman, and sacrificed by a father whom age had rendered weak. The king of Egypt received him with kindness, and was preparing to give him assistance, when an envoy of Selimansha arrived, and demanded audience.

This old monarch, informed by his spies of the road which Balavan had taken, had sent deputies to all the courts at which this wretch might beg a retreat or support. A very full description was given of the fugitive, and all his crimes were mentioned.

The sultan, in communicating to the criminal the dispatches he had received, gave immediate orders that he should be shut up in close confinement, waiting the sentence which an enraged father should pass against him. Such was the order intimated to Balavan, and such was the import of the answer which was given to the king Selimansha. But this father, too weak and affectionate, committed at once two capital blunders in politics.

In order to excite against his son all the anger of the Egyptian king, he had concealed from him that the young Shaseliman had escaped the mortal blow which was aimed at him. Neither did he explain this circumstance in his second letter, when he begged the king of Egypt to set the criminal at liberty. Already too unhappy, said he, I do not wish to stain my hand, by tracing the order for my son's death. Let him wander from place to place, destitute of resources and assistance, having no companion but remorse, and no society but the tygers of the desart, less inhuman than himself. Assailed by want, tormented by grief, and detested by others, may he himself become the instrument of my vengeance, which I leave to the King of Kings.

Upon this resolution, the sultan set Balavan at liberty, and banished him for ever from his kingdom. Of this he gave an account to Selimansha, with whom he entered upon a much more agreeable negociation.

The fame of the beauty and virtues of Chamsada had reached even to Egypt. Bensirak, the sultan just mentioned, perceiving that it was possible to obtain her hand, made the proposal to Selimansha, in the most urgent and respectful terms, beseeching him to gain the consent of her, whom both nature and blood had made subject to him, as his niece and daughter-in-law.

The aged monarch of Persia, pleased with a demand which offered to his amiable niece so advantageous an establishment, instantly laid the proposal before her. Chamsada could not hear it without tears. Her heart still belonged wholly to the husband whom she had lost, and she must tear herself from the arms of her uncle and her child, to be able to open her soul to the impressions of a new affection. Alas! uncle, said she, what sentiments will ever replace those whose sweetness I here experience? Where could I find duties so pleasant to fulfil? My dear daughter, replied Selimansha, you are asked in marriage by one of the most powerful monarchs in the world. His virtues are highly praised, and his person favourably spoken of. Your son, whom I have placed upon my throne, stands in need of a protection more vigorous and lasting than mine. You will be able, by your address, to bring about a strict alliance betwixt the two monarchs. But forget not, that in order to procure the expulsion of Balavan, I have charged him with the double crime of having assassinated his brother and his nephew. Shaseliman reigns in Persia as a descendant of my house, and his mother must be concealed from Bensirak. You will become dearer to him when he can hope for your undivided affections, and that they will only be extended to the children who shall be born of this marriage. My experience hath taught me the weaknesses of the human heart. A powerful man always distrusts discourses in which personal interest is concerned. You can render your son, upon the Persian throne, the most essential services as a distant relation, without being suspected of sacrificing the interests of your husband and children; but were you to speak in behalf of a son, you would be looked upon as a mother blinded by an excess of love. Besides, it is very fortunate for us that Bensirak, smitten with your charms, expects from our favour, what he might force from us by his power. Let us not, by a refusal, draw the scourge of war upon our people, and let us sacrifice to their repose, and our own interests, the pleasure we would have in living together.

Chamsada made no opposition to these arguments, more specious than solid; and Selimansha in a short time returned, in answer to the sultan, that his niece found herself extremely honoured by the choice of the powerful sovereign of Egypt, and that she was ready to be united to him. On hearing this, the sultan, intoxicated with joy, sent an ambassador, with a superb retinue, to bring his spouse. Selimansha, informed of the arrival of the Egyptian minister in his kingdom, went twenty leagues from his capital to meet him, received him in a magnificent camp, and after having feasted him for two days, delivered to him his niece. The ceremonies were shortened, as well to gratify the impatience of the sultan, as to conceal from the ambassa-

for the secret of the existence of Chamsada's son. The aged monarch at that time assumed the dignity of envoy from the king of Persia, to fulfil the conditions of the treaty.

No sooner had Chamsada arrived in the capital of Egypt, than the sultan sent for the mufti and the cadi, for the contract and ceremony of marriage. They were rewarded by a present of robes, and five thousand pieces of gold. The princess entered the apartment allotted for the nuptials. A crowd of most beautiful slaves, magnificently dressed, conducted her to the bath, carrying pots, in which the most precious spices were burning. At her coming out of the bath, she was covered with garments whose splendour outshone the lights of the apartment; and her beauty easily eclipsed that of every thing around her. In this situation she was conducted to the sultan.

This monarch received her with demonstrations of the most tender affection, and seated her by his side. A supper was served up to them, of which the delicacy exceeded the profusion of the dishes. He presented his future spouse with several caskets filled with the rarest jewels; and crowned at last this happy day by fulfilling the obligations of Hymen.

In the mean time Chamsada, far from partaking of the public felicity, and of the happiness of her husband, pined in secret. Separated from her son, she was occupied about him alone, to whom her heart was truly attached. Seconding the political and foolish views of her uncle, she would hazard nothing with the sultan which might lessen the character of this respectable old man; and she durst not speak of her son. What evils, however, might she not have prevented by a proper confidence! And what might she not have expected from the love of Bensirak, which grew stronger every day?

The event was soon to justify the tender uneasiness of the queen respecting her son. Balavan, informed of the marriage of his sister-in-law with the sultan of Egypt, and having learned that Selimansha reigned in Persia, felt his projects of vengeance awaken in his heart. He beheld himself deprived of the fruit of his crimes, of the throne of Persia, the object of his ambition, and of the beauty he was anxious to conquer. The wretch, delivered over to his inclinations, infested by every sort of excess the kingdom which he laid his account to seize after the death of his father. He lived by rapine and robbery.

At length Selimansha, sinking under the weight of years, resigned his soul into the hands of his Creator. No sooner was Balavan informed of this event, than he placed himself at the head of his banditti, stirring them up to revolt, and drawing together new forces, some by magnificent promises, and others by the allurement of the gold which his robberies had amassed. They concerted their measures effectually. He dethroned his nephew, threw him into a dungeon, and was proclaimed in his stead.

This cruel usurper, not content with his success, determined to put to death the innocent victim who had formerly made so miraculous an escape from his murdering arm. But compassion, which could find no avenue to his soul, had entered the heart of his accomplices. We cannot consent to the death of a young man that hath done no evil, said they to Balavan: keep him in close confinement, if you are afraid of him, but spare his life. He was forced to comply with their demand, and shut up his nephew in a dungeon.

Chamsada having heard these afflicting news, was unable to contain her excessive grief; but she could not inform her husband of the misfortune of her son, without exposing the memory of her uncle Selimansha, since he had written that the young Shaseliman had been assassinated: so she put her trust and hope in God. In the mean time the detestable Balavan completed the conquest of Persia. All the grandees of the kingdom came to pay him homage. The young Shaseliman remained shut up four years, scarcely receiving as much food as was necessary for his subsistence. Loaded with misfortune, he decayed in his looks, and his beauty no more recalled the image of his mother, of whom he was the perfect resemblance. At length it pleased Providence, that watched over him, to relieve him from so many evils.

Balavan, seated in his divan, and surrounded by a brilliant court, seemed to enjoy in peace an authority which appeared immoveable. In the midst of grandees whose confidence he thought he possessed, and of courtiers whose flattery he received, a voice was heard. This voice, sacred to truth, and still devoted to the memory of Selimansha, spake as follows:

Sire, said one of the most respectable nobles of his court, Heaven has crowned you with prosperity: in giving you, with this empire, the hearts of your people, your throne appears to rest upon an immoveable foundation: shew yourself more and more worthy of the favours of the Most High. Cast a look of compassion upon a feeble young man, whose innocence is his only support; who never opens his eyes to the light, but to shed tears; every moment of whose existence has been marked by sufferings and misfortune. The unfortunate Shaseliman never could of-

fend you; restore him his liberty.—I would agree to your request, replied Balavan, had I not some reasons to fear that he would form a party against me, and become the leader of the malcontents, whom a king never fails to make, in spite of his best intentions.—Alas! sire, replied the prince who had spoken, who would follow a young man in whom nature is partly wasted by suffering, and whose soul has no longer any vigour? Your subjects are devoted to your interest, and where would he find any who would be foolish enough to cherish ambitious designs against you? Balavan yielded to these arguments, and affecting clemency in the presence of his court, he set the young Shaseliman at liberty, dressed him in a rich robe, and gave him the command of a distant province. But this was not so much with a view to procure him prosperity, as to get rid of him altogether, by sending him to the defence of a country which was continually exposed to the attacks of infidels. He presumed, with some reason, that he would lose his life there, since none of his predecessors had ever escaped the dangers with which that part of Persia was threatened.

The young prince departed with a small party. Scarcely were they arrived at the place of their destination, when the conjectures of his uncle Balavan were partly verified. The infidels made an irruption. Shaseliman, having nothing to oppose to them but a handful of men, was forced to yield to numbers, and fell himself into the hands of the enemy. But they, on account of his age and beauty, departing from the cruel usage they practised on such occasions, instead of putting him to death, were satisfied with letting him down into a well, where several mussulmen were already shut up prisoners. This unhappy prince, the victim of destiny, saw a whole year elapse in this dreadful captivity.

These infidels had a custom every year, on a certain day, of carrying such as they had made prisoners to be put to a terrible death, by throwing them from the top of a very high tower. Shaseliman was drawn up from the well, conducted to the top of the tower, and thrown down with others. But Providence, who watched over his life, made him fall upon the body of another, at the very moment when they were both thrown from the tower. That body partly supported him, and their clothes contributing at the same time to break the force of his fall, he was thus preserved from the threatened death. The rapidity of the motion took away his senses, but his body was unhurt; and a long swoon was the only inconvenience he suffered. He at length found himself restored to life, amidst the dead bodies of his fellow-sufferers. His first emotion was to raise his soul to God, and to express his gratitude, through the intercession of the great prophet. He perceived himself to be in a great forest, and that the carcasses would naturally draw wild beasts to the place where they lay: he hastened from it therefore, and travelled all night. No sooner did he think himself in safety from men or wild beasts, than he climbed a tree, in order to conceal himself amidst its leaves, and refresh himself with its fruits. Continuing the same precautions, he at length arrived within the territories of his uncle Balavan.

Near the gates of the first town in Persia he observed five or six men talking together. Discovering these to be mussulmen, he accosted them, and related what treatment he had received from the infidels, and in what a miraculous manner he had been saved. His narrative bearing every mark of truth, their compassion was moved; they carried him home with them, and treated him with all the kindness of hospitality. After some days rest, he took leave of his benefactors, and proceeded towards the capital in which Balavan reigned. His hosts had supplied him with necessaries, and put him upon his way, without suspecting the young man whom they had thus obliged to be their sovereign's nephew.

The young prince travelled night and day. Fatigued, exhausted, and having his legs and feet torn by briars and sharp stones, he at last reached the walls of Ispahan, and sat down beside a bason which served as a reservoir to a neighbouring spring. He had hardly time to breathe, before he saw several persons on horseback coming up to him. They proved to be the king's officers, returning from hunting, and came to give their horses drink. They soon perceived young Shaseliman, and notwithstanding the meanness and disorder of his dress, and the change which sorrow and sufferings had produced upon his features, they easily distinguished the beauty and sweetness that marked his form, and could not look upon him without feeling a strong emotion in his favour.

What do you here, young man? asked one of the officers.—Brother, replied the wise Shaseliman, you know the proverb. *Ask not the naked stranger where are his clothes?* It answers for me. I am hungry and athirst; I am faint and helpless. At this answer one of the officers took meat and bread from a bag and gave to him. As soon as he had refreshed himself, and seemed able to continue the conversation, Brother, said one of the principal officers, your appearance and circumstances interest us. Shall we be indiscreet in begging you to favour us with some account of your fortune. Before I satisfy you, replied the unfortunate prince, first be so good as answer a question which nearly concerns me.

Is King Balavan, your sovereign, still alive?—Do you know the king?—Yes, and you see before you his nephew Shaseliman. How can you be Shaseliman, replied the officer? His uncle, we know, after relieving him out of the dungeon in which he had been four years confined, gave him the command of a province, where it was almost impossible that he should not fall by the hands of the infidels. Besides, we have learned that he was by them dashed headlong from a tower, with many others at the same time.

The young prince, to convince them, entered into a detail of all his adventures, and told by what a miraculous interposition Providence had saved his life. The officers were all struck with admiration, prostrated themselves at his feet, and watered his hands with their tears. You are king, my lord, said they, the son of our lawful sovereign, and in all respects worthy of a better fate. But alas! what seek you in a court where you have nothing but death to expect? Think what cruelties you have already suffered, what usage you have experienced, what a dangerous snare has been laid for you, how that, under the pretence of investing you with power, you were devoted to certain death in the post entrusted to your care. Flee to the country where the fair Chamsada reigns sovereign: by her influence over the sultan of Egypt's heart, there may you yet be happy.—Ah! how can I turn my views to Egypt? My grandfather, Selimansha, deceived the sovereign of that empire with a fictitious account of my death. My mother and I would be considered as impostors, if I should make my appearance there. You are right, replied they; but were you even induced to live in Egypt, concealed in an inferior condition, still you might there be secure from your uncle's machinations; here you cannot escape his cruelty while you are in life.

With this advice the eldest of the officers joined his earnest entreaties. O my master and my king! said he to the prince, throwing himself at his knees; only rightful heir of Selimansha! Alas! must the slave who was thirty years in his service, who beheld his virtues, and experienced his beneficence—must he see you reduced to this extremity of misfortune? Does the malice of fate continue to persecute that adored monarch, even beyond the grave? Flee, dear prince! Stay not till greater mischiefs overtake you.

They all contributed eagerly to supply Shaseliman's more pressing necessities. One, to clothe him, stripped himself of a part of his dress; another shared with him his small stock of provisions; and they jointly made up a little sum of money, to support him on his journey. The unfortunate prince, availing himself of their kindness and advice, took his leave. At parting, the officers again expressed their attachment to him; and Shaseliman went his way, recommending himself to God and his prophet.

After a long and difficult journey, he at length arrived in Egypt, where his mother Chamsada reigned. When near Grand Cairo, he resolved not to enter that large city, lest he might be discovered, but stopped in a village not far from the highway, resolving to engage in the service of some one of its inhabitants. He accordingly offered himself to a farmer, to keep his cattle. He made little difficulty about his wages, and continued to live in that obscure and miserable condition, in which the remains of his master's table were all the scanty food allowed him.

But while the presumptive heir of the Persian throne was reduced to this condition, let us inquire how his mother was occupied.

This inconsolable mother felt her anxiety daily increase. Agitated as she was, between tenderness for her son and regard to the honour of her uncle, which required her to keep his secret, her situation was little less distressful than that of Shaseliman. At the court of Bensirak was an old slave of Selimansha's, who had attended the queen into Egypt, and had continued ever since in her service. He enjoyed her entire confidence, and to him the tender mother often expressed her inward affliction. One day, when he was alone, she beckoned to him to approach. Alas! said she, you know my attachment to my son, my uneasiness upon his account, and have you used no means to learn what is become of him? Queen, replied the slave, it is extremely difficult to learn what you wish to know. I am at a loss to think what means I should use. You know that you yourself have ever confirmed Selimansha's account of his death, and should your son accidentally shew himself here, how could you alter the public opinion? How could you acknowledge him, or make him known? Ah! might it please God that my son were in this country! Although deprived of the pleasure of seeing him, only to know that he is still alive would be enough to secure my peace and happiness. Queen, replied the slave, I am ready to sacrifice my life for you: what do you require of me? Take from my treasury, replied the queen, such a sum as may be necessary for your journey. Go to Persia, and bring hither my son. But money is here less necessary than prudence: some plausible pretext must be used to conceal the true object of the journey which your majesty proposes to me. You know that the sultan honours me with his favour, and that, being in his service, I cannot leave the court without express permission from him. This you must yourself demand and obtain,

upon some specious reason, which may obviate any suspicion that might arise in his breast, and may, at the same time, secure our success. Tell him, that, during the troubles preceding the death of your husband, you concealed in a certain place, known only to me, a box of precious jewels, which you desired to secure against all accidents. Beseech his majesty to grant you permission to send me into Persia, in search of this treasure. The care of the rest belongs to me. The queen, convinced of her slave's attachment, and approving his counsels, flew instantly to put them in execution, and found no difficulty in obtaining her desire.

The faithful emissary speedily departed, disguised as a merchant, that he might not be recognized in Persia. After much fatigue, he arrived at Ispahan, and having privately made inquiry concerning the fate of Shaseliman, received at first the most distressing accounts of him.

Some days after, as he was walking in the environs of the palace, he found, by chance, one of the officers who had assisted the young prince, when he was sitting near the fountain already mentioned. Having served together under the reign of Selimansha, they recollected one another, embraced, and entered into conversation. You come from Egypt, said the officer: Did you meet Prince Shaseliman? Shaseliman! replied the slave: Ah! can he be alive, after the dreadful news that are spread here concerning him?—Yes, he is alive, and I will tell you, in confidence, how we learned this. He then related every thing which had befallen him, as well as the other officers, when they had met the prince, and how, upon their advice, the latter had taken the road to Egypt.

The pretended merchant, transported with joy, replied to the confidence of his former companion, and revealed to him the whole mystery of his mission into Persia: after this he took his leave of him, to return into Egypt. In every place through which he passed he made diligent inquiry after the young prince, describing his appearance, as the officer had represented it to him. Being arrived at the village, he was surprised no person could give any information concerning him. As he was preparing to continue his journey, he found, at his going out of the town, a young man asleep under a tree, near which some sheep were feeding quietly.

He cast a look of compassion upon this poor creature, whose tattered garments announced the utmost misery. Alas! said he, it is impossible this can be the person I seek. This is doubtless the child of some unhappy shepherd. My trouble will be lost; yet what do I risk by awaking this young man, and inquiring concerning the person of whom I am in search? Let me not neglect even this hopeless expedient. Having soon awaked him, he put the same questions to him which he had been accustomed to propose to every one.

I am a stranger in these places, replied Shaseliman, who was afraid to make himself known, being ignorant of the motives of this curiosity; but if I am not greatly mistaken, from the description which you have given, the person whom you are in search of is Shaseliman, the young king of Persia, and grandson to Selimansha. His father was killed by his barbarous brother Balavan, who usurped his throne; the son was wounded in his cradle; yet God preserved the life of this unfortunate infant.

O heaven! exclaimed the slave; am I so happy as to hear Shaseliman mentioned! How, young man, have you guessed the cause which made me travel from Egypt into Persia? Who could inform you of it? Do you know then what has become of this unfortunate prince? Shall I reap at length the fruit of my anxiety and labours? Where could I find him?

When Shaseliman was convinced that he who thus spoke to him was a messenger from his mother, he thought he might make himself known. In vain would you run over the whole world, said he to him, in order to find Shaseliman, since it is he who now speaks to you. At these words the slave fell at the feet of his sovereign, and covered his hands with tears and kisses. Ah! exclaimed he, how overjoyed will Chamsada be! What happy news shall I bring to her! Remain here, my prince. I am going to procure what is necessary for your accompanying me. He ran quickly to the village, and brought from it a saddled horse, and more suitable clothes for Shaseliman; and they both took the road to Grand Cairo.

An unforeseen event interrupted their journey. As they were crossing the desart, they were surrounded by robbers, seized, plundered, and let down into a well. Shut up in this frightful prison, the slave abandoned himself to grief. How now! Are you disconsolate? said the young prince. Is it the approach of death which terrifies you?—Death has nothing dreadful to me, replied he; but can I remain insensible to the hardships of your lot? Can I think upon the loss which the sorrowful Chamsada will suffer?—Take courage, said Shaseliman: I must fulfil the decrees of the Almighty: all that has happened to me was written in the book of life; and if I must end my days in this dreadful abode, no human power can rescue me from it, and it becomes me to be submissive and resigned. In these sentiments, and in this dreadful situation, did

this virtuous prince and his slave pass two days and two nights.

In the mean time the eye of Providence continually watched over Shaseliman: It brought the king of Egypt, in pursuit of a roebuck, to the place where this prince was shut up. The animal, struck by a deadly arrow, came to lie down and die on the brink of this well. A hunter outstripping the king's retinue, came first to seize the prey. As he approached it, he heard a plaintive voice from the bottom of the well. Having listened, to ascertain whether it was so, he ran to report this to the king, who speedily advancing with his train, ordered some of them to descend into the well. Shaseliman and the slave were immediately drawn out of it. The cords which tied them were cut, spirituous liquors recalled them to life, and no sooner had they opened their eyes, than the king recognized in one of them his own officer. Are not you, said he to him, the confidant of Chamsada?—Yes, sire, I am.—Well, what has brought you into this situation?—I was returning, said the slave, loaded with the treasure the queen had ordered me to search for in Persia; I was attacked by robbers, plundered, and thrown alive into this sepulchre.—And who is this young man?—He is son to the nurse of your majesty's august spouse. I was bringing him to your court, with the view of procuring him a place.

After these two unfortunate men had received proper food, the king returned to his palace. He went instantly to Chamsada, to give her an account of what he had seen, of the return of her slave with a young man, and of the loss of her treasure. On these news the queen was intoxicated with joy; but when she learned that they had been thrown into a well, her gaiety forsook her, and grief took possession of her soul. She was ready to discover her sorrow, but tried to hide her disorder, which was, however, betrayed, by the visible alteration of her countenance, under the mask of apparent tranquillity. The king, who was earnestly regarding her, and perceived the efforts she employed to restrain herself, wished to penetrate into the cause of her trouble. What is the matter with you, Chamsada? said he: Are you afflicted at the loss of your treasure? Is not mine at your disposal?—I swear by your life, O glorious sultan, replied she, that I am less sorry for the loss of my treasures, than for the sufferings of my poor slave, of which I have been the cause. I have a feeling heart, and you know how much I am affected by the misfortunes of others. However, as the king continued to relate the adventure of the well, from which she learned that the slave and the young man had been drawn up from it in safety, she recovered her tranquillity, and at the end of her husband's relation, her feelings were entirely calm.

Be comforted, my dear Chamsada, said he to her. If all that I possess is not sufficient to make up for the loss of your treasure, think that you have one that is inexhaustible, in the affection of a heart which is yours for life. Having said this, he retired.

As soon as Chamsada was alone, she called for her slave. He gave her an account of the manner in which he had got information of the prince's adventures; of the means which Providence had employed in saving him from the cruelties and snares of his uncle; of the barbarity of the infidels; and even of his too great confidence, when, having escaped being dashed to pieces by the fall, from which no mussulman before him was ever saved, he was about again to deliver himself into the power of the barbarous Balavan. He continued his recital, even to the moment when, drawn up from the well, the young prince had been seen by the Egyptian monarch, whose curiosity he had excited.

The queen then interrupted him. Ah, said she to him, what answer did you make to the king, when he asked you about the fate of this young man?—Alas! replied the slave, I told a lie, and I beseech you to pardon it. I told him that he was the son of your nurse, and that he was intended for his majesty's service.—Wise and faithful friend! exclaimed Chamsada, her eyes bathed in tears, and still moved with what she had heard; what gratitude will ever repay the service you have rendered to the most tender mother? Watch over my son: I trust him to your zeal and prudence. Never shall I forget the obligation I am under, for what you have already done for him, and for what your attachment may still be able to do.—Queen, replied he, I know what I owe to the posterity of my sovereigns; and there is no sacrifice I am not ready to make for your majesty.

These were not empty promises; the slave was no courtier. Considering what care and precaution would be necessary to repair the health and constitution of the young prince, wasted by sufferings and fatigue, he made this his only study. A salutary and light diet, the use of the bath, and moderate exercise, gradually succeeded in renewing his strength. Nature resumed her empire; his body and mind regained their energy; and every external charm restored, at length, to the fairest of queens, the most beautiful prince in the world.

By a fortunate sympathy, he gained the monarch's heart, who came soon to distinguish him above his other pages. He became in a short time so necessary to his majesty's service, that he was the only person admitted into the private apartments of the palace. The mo-

narch was always vaunting of his good qualities, and praising this new favourite to the grandees of his court; thus endeavouring to render him no less dear to them than he was to himself.

While these flattering praises were sounding in the ears of Chamsada, what conflicts of tenderness did not this affectionate mother feel, at the thought of being deprived of intercourse with a deserving son, who was yet so near her? She often saw him, yet durst not look on him with a mother's tenderness. The feelings of maternal affection she was forced to conceal in her heart, without discovering them by any external sign. She daily watched his steps, and secretly longed for the moment when she might embrace him as her son. One day, as he passed by the door of her apartment, she supposing that nobody was at hand to see them, suddenly yielded to the impulse of maternal affection, threw herself upon his neck, and in that moment of happiness forgot years of sorrow.

While this tender mother was indulging the sweetest sentiments of nature, danger hovered near. One of the king's ministers accidentally coming out of a neighbouring apartment, was an undesigned witness of this scene. Chamsada was veiled, and he might therefore be mistaken in her; but making inquiry of the eunuchs what was the name of the lady who occupied the apartment before which he had passed, he went immediately trembling into the presence of the monarch, and impatiently revealed the secret which he had accidentally discovered. The charming page was also in the royal presence.

August sovereign, said the minister, you see me yet trembling with astonishment and horror with a crime which I have witnessed. Pardon me, sire, if I am obliged to declare the infidelity of a spouse who has been too dear to you. Happening to pass before her apartment, I saw her in the arms of the vile slave who is now beside you, receiving and returning his caresses.

He is a stranger to the sway of the passions, who cannot conceive what a sudden and furious emotion was produced on the monarch's soul by this account of the infidelity of his queen. Shaseliman's confusion tended to increase it, and left no doubt concerning the truth. That very instant the sultan ordered the young man, with the slave who had brought him from Persia, to be thrown into a dungeon. Horrible treason, cried he. So the pretended treasure was only a slave, who was to be brought from Persia to offend me, and to dishonour at once my throne and bed! Then running precipitately to the chamber of Chamsada, Where now, said he, is she whose virtues fame had not mouths enough to declare! She whose prudence, wisdom, and love, rendered her the glory of my court, and a model for the imitation of other married woman! How has that mirror of perfection in an instant tarnished her honour? How has she become my shame, after being my crown? my reproach in the face of the world, after being its admiration? Alas! how have I been deceived by appearances? Henceforth shall I count all women dishonest on your account. The king went out after speaking thus. His soul was still too much agitated between love, jealousy, and resentment, to admit of his coming to any certain determination.

Chamsada was confounded at those reproaches, and afflicted at the unjust suspicions which her husband had conceived; but how could she remove them? She had always confirmed to the sultan the false account of her son's death, which had been intentionally imposed upon him by her uncle Selimansha. At present she durst not risk the discovery, for fear of raising up still greater dangers. Ah! when truth has been so long concealed, how can it be at last discovered? Can that confidence be regained upon such an occasion, which you have neglected to conciliate in due time, by an honest confession? No, no, said she; it was my desire, and doubtless my duty, to support the reputation of my uncle. Any attempt against it would now be in vain. O sovereign wisdom! Divine goodness! sole resource of the innocent, to you I lift up my heart and hands. By your wonderful interposition has my son already been preserved from the most alarming dangers. Although innocent, he is fallen again into the same misfortunes. The fatal influence of our star involves in the same disaster my faithful slave, myself, and even the sultan, my husband, who, by too well-founded presumptions of our guilt, is now overwhelmed with all the distress that anger and jealous resentment can produce. Deliver us, O God, from the horrors of suspicion; and thou, great prophet, if thou bearest true mussulmen in thy kind remembrance, and if all the prayers thou offerest up in their behalf are heard, convey our wishes to the ear of the God of justice; and since all the wisdom of the universe cannot unravel the intricacies in which we are entangled, condescend to put forth thine almighty arm. After this invocation, she waited the consequence with patient resignation.

The sultan was still undetermined, and in the most anxious uncertainty. His passion for Chamsada rather became more ardent, the more he strove to remove it. He knew not what part to take. How should he avenge himself of the guilty? How might he distinguish whether of the two ought to be spared? How should he strike two objects that were equally dear to him? Amidst this conflict of contending passions, he lost both health and

rest. His nurse, who was still in the seraglio, was alarmed at the change. Having, through age and experience, acquired prudence, and having merited the confidence of her master, she had the liberty of approaching the presence of him, or his queen, whenever she thought proper. She went now, therefore, to find the sultan.

What is the matter, my son? said she:, you are not well. You shun those amusements of which you have hitherto been fondest: you no longer take pleasure in walking, riding, or hunting; you no longer call your court around you, to join in festive entertainments; I even know that you no longer take your wonted food. What secret uneasiness dwells upon your mind? Open your heart to me, my son. You know my tender attachment to you, and need not fear my indiscretion. Our sorrows often arise from causes merely imaginary; and I may, perhaps, in a moment, remove those which at present prey upon your mind. Open your heart to me, my son: I hope to give you ease.

Notwithstanding the confidence which the prince placed in his nurse, and although he had the highest opinion of her good qualities, he did not think proper to open his mind unto her. He should in that case have had occasion to speak against Chamsada, and the thought of this made the wound of his heart to bleed afresh. The old woman would not rest satisfied, after this ill success of her first attempt. She took all opportunities of putting herself in her master's way, and would look upon him with a degree of tenderness, as if she had meant to say, Dear son, speak to me: open your heart to your nurse. But all her trouble proved unavailing.

Finding she was not to succeed in this way, supposing that Chamsada must be acquainted with the sultan's uneasiness, and, above all, foreseeing that a woman would make less difficulty than a man of discovering the secret she wished to learn, she went to wait upon the queen, and found her absorbed in melancholy, to all appearance as deep as that of the sultan. She used every means that her address and experience could supply, to insinuate herself into the confidence of Chamsada, and to obtain what she wanted. The sultana remained silent. But why this cruel reserve with me? said the good nurse. Look upon these grey hairs, my daughter! If age has furrowed my brow with wrinkles, it has likewise given me experience. I am not now liable to strong emotions of passion: my advice shall be such as prudence dictates. Chamsada was moved, but not overcome by what the good nurse urged. Dear nurse, replied she, my secret is of the greatest moment: it consumes my heart, but it cannot go farther. Before I intrust it to you, I must be sure that it will be for ever confined to your own breast. It shall be so, replied the old woman: I am discreet, and my lips shall never divulge your secret; but keep it no longer a secret from her who takes so warm a concern in your welfare. At last Chamsada could refuse no longer: she related her adventures, and informed her that the young man of whom the sultan was become jealous, was no other than her own son, Shaselman, who had passed for dead.

O great prophet! I thank thee! cried the nurse. Praised be Mahomet! that we have to combat only a vain prejudice. Courage, my daughter: those clouds shall be instantly dispelled. I see the morning of a charming day begin to appear.—O, my good mother, we are yet far from that: it will be impossible to persuade the world that the young man is my son. We shall be accused of imposture; and I had rather that both he and I should lose our lives, under the unjust suspicion of criminal love. I cannot but praise your delicacy, said the nurse, but my precautions will infallibly obviate whatever might offend it. So saying, the nurse left her, and went directly to the sultan's apartment. She found him in the same gloomy and depressed state of mind in which she had left him. She embraced him, and took him by the hand.

My son, said she, this is too much. If you are a good mussulman, I conjure you by the name of the great prophet, and by the divine Maichonarblathasarsourat,* to tell me the true cause of your uneasiness. The sultan could not resist such powerful intercession, but was obliged to reveal all his distress.

I loved Chamsada with all my heart, said the sultan. Her graceful form and manners, her good sense, her virtue; in a word, all her charms appeared to me a delightful garden, over which my thoughts might wander with constant pleasure. All that fair scene is now changed into a barren desart, in which I behold nothing but dreadful monsters and gloomy precipices. Chamsada hath proved unfaithful and false. Chamsada, whom I adored, and whom I still love, has betrayed me: she hath given her heart to a base slave. I am fallen at once from the summit of happiness, into a gulph, where every misery is met to torment me. The two criminals must perish. It only remains for me to propor-

* Maichonarblathasarsourat is the Arabic name of the hundred and fourteen chapters of the Alcoran, which were sent from heaven by the angel Gabriel, and fell upon the breast of the prophet Mahomet.

tion the punishment to the crime, and to determine, if possible, on which of the two the greatest severity of punishment ought to fall. But alas! how dearly must it cost myself to give the fatal order? The same blow that pierces the heart of Chamsada, whom I adore, must inevitably afflict my own with a mortal wound.

My son, be not rash, said the nurse. You may in a moment do what you will never cease to repent. Those whom you believe guilty are in your hands; you may at any time punish them; but first examine them. Time, says the proverb, is the wisest of all counsellors; time and patience make many discoveries.—Ah! my good nurse, what useful discovery may I expect here? Can any person remove the force of a fact so strongly attested? Chamsada is in love with this young man, and, under pretext of having a treasure in Persia, she abused my confidence and tenderness, so as to obtain from me an order to go in search of the adulterer who was to dishonour us. Be calm, my dear son, said the old woman, I have means in my power, by which I can enable you to read the heart of Chamsada as you would read a book. Let your huntsman bring me an egret; I will tear the heart out of the bird, and give it into your majesty's hands; and when Chamsada is next asleep, you must lay it upon her heart, and it will be impossible for her to conceal from you any one of her secrets.

The king, pleased with the idea of so easily detecting a mystery which had given him so much uneasiness, instantly ordered his officers to go and catch an egret in his gardens. One was brought to him, which he immediately gave to the old nurse. She opened its breast, accompanying this action, extremely simple in itself, with a magical charm; and the sultan was put in possession of its reeking heart.

While the prince was reflecting on the surprising virtues of this method, the nurse had gone to the apartment of Chamsada. Every thing goes well, said she to her: let your heart be filled with hope, and your mouth prepared to disclose the truth, without any reserve. Expect this night to receive a mysterious visit. It will be from the sultan himself, with the heart of an egret in his hand. As soon as you perceive that he brings it near you, feign yourself to be asleep; answer with precision all the questions which he may put to you, and let truth flow from your lips, unsullied by the slightest scruple. Chamsada tenderly thanked the nurse, and prepared herself to second this innocent stratagem; beseeching the favour of the holy prophet, to carry conviction to his heart, who was endeavouring to discover the truth.

As soon as night had spread her shades, Chamsada, contrary to her custom, signified that she had need of rest. She sent away her slaves, and threw herself upon a sofa. Scarcely had she been there two hours, when the sultan, impatient to prove the value of the nurse's secret, presented himself at the apartment of his favourite, where he found the chief of the eunuchs. How is Chamsada employed? demanded he. She had need of rest, replied the eunuch; and I believe she is upon her sofa. The sultan entered without making the least noise, and found her, as he imagined, asleep. He approached very near her, in order the better to judge of the soundness of her slumber; and thinking it profound, he judged it proper to try his experiment, and gently applied the heart of the bird to that of Chamsada, saying to her, Chamsada, who was that young man whom you was caressing, when one of my ministers surprised you?—He is Shaseliman, replied she, without stirring; the only child of my first marriage, with the son of Selimansha my uncle.—This child was stabbed in his cradle: I am assured of this, by letters from your uncle himself.—He was, indeed, wounded, but the stroke was not mortal: skilful surgeons restored him to life; and this was kept a secret from the murderer of my husband.—Why have you concealed it from me, who loved you so dearly?—Because my uncle, whose memory I cherished, and wished to be respected, had, for a political reason, imposed upon you respecting this fact. If what I have told you does not appear possible, interrogate the young man, and his words will confirm the truth of my declaration.

Having got this ray of light, the sultan ceased his inquiries: he withdrew from his spouse, whom he supposed still asleep, left her apartment, and gave orders that the young man and the slave should be brought out of the dungeons in which they were shut up. This order was immediately executed.

The unfortunate Shaseliman, who was languishing in his prison, suddenly hearing the vaults resound with the noise of the bolts and keys, believed that his last hour was come, and that the ignominy of punishment was about to terminate his existence. Great God, said he, raising his innocent hands to heaven, my life is in thy hands; to thee I resign it; but watch over the life of my mother.

Shaseliman and the slave were brought before the sultan. This prince did not leave to others the care of proving a fact so important to his honour and repose. He ran to the young man, and searched in his bosom for the scar of Balavan's poniard; he found it, and, transported with joy, he exclaimed, O God! for ever be thou blessed, for having preserved me from the dreadful crime I was about to commit; and thou his great prophet,

a signal mark of whose protection the virtues of Chamsada have drawn down upon me, to so many favours still add that of enabling me to efface, by my services, the dreadful sorrows I have occasioned, and the idea of the injustice I was about to commit. Then throwing himself into the arms of Shaseliman, Come, dear and unfortunate prince, come to my heart: let your image be joined, there with that of my beloved Chamsada, that my most tender affections may henceforward be centered on one object alone. But deign to satisfy my curiosity, and inform me by what chain of events you have been conducted hither, unknown to all the world. How have you existed? Speak, prince: I am impatient to know more particularly the person who restores me to my happiness.

Shaseliman, encouraged by the demonstrations of such affecting kindness, then gave a faithful detail of his adventures, from the moment in which he had been hurled from the throne into prison, even to that in which, reduced to the humble condition of a shepherd, he had been found by the messenger of his mother, surrounded by robbers, drawn up out of the well into which they had been let down, and conducted to the court of the sultan.

While this recital engaged the attention of Bensirak, Chamsada his spouse, although less troubled than on the preceding days, was not altogether in a tranquil state. Events had become too important for her quiet. She endeavoured to find out with what design the sultan, after having questioned her, had departed so abruptly: she had not been able to learn what he had done, nor what was become of him since the confession which she had made to him. She was indulging these reflections, and continued sunk in the sleep in which the sultan seemed to surprise her. All at once, twenty slaves, carrying flambeaux, came to illuminate her apartment; they walked before the sultan, who conducted in his hand, and looked with kindness on the beloved son of the most virtuous mother. He had caused Shaseliman be dressed in the most magnificent garments; he was adorned with the most beautiful diamonds in which Bensirak had delighted to be decked on the days of triumph. Sooth your sorrows, adorable Chamsada, cried he, throwing himself into her arms. The favour of Heaven restores to you a husband and a son, whose feelings and affection secure your felicity for ever. Shaseliman on his knees kissed the hands of his mother; and tears of consolation expressed the sentiments of the son, and of the delighted pair.

As soon as day had succeeded this happy night, the sultan assembled the choice of his troops, and put himself at their head, accompanied by Shaseliman. He took the road for Persia, causing heralds go before him, and announce to the people of that kingdom, that he was about to re-establish on the throne their rightful king, assassinated, persecuted, and dethroned by the usurper Balavan. Scarcely had they reached the frontiers of Persia, when a party of the faithful subjects of the old king Selimansha, always attached to the blood of this august family, came to range themselves under the banners of the sultan of Egypt, and of Shaseliman. The perfidious Balavan heard this disagreeable intelligence, and endeavoured to assemble his forces, in order to dispute the ground with a powerful enemy, who came to overwhelm him; but no one would repair to his colours; and he was obliged to shut himself up in his capital, with his usual guard, and the few subjects on whose fidelity he thought he could depend.

But if virtue, pursued by a superior force, was so often deserted, where will be the resources of guilt? Ispahan was invested; and Balavan, betrayed by his ministers, was delivered up to the sultan Bensirak, who, turning his eyes from a monster who had dishonoured the throne by the most dreadful crimes, and directing himself to Shaselman, My son, said he, to you I commit the scourge of your subjects, and your father's murderer; dispose of his lot, and give orders for his punishment. —Oh! my benefactor and father! It belongs not to me to dispose of him, replied Shaseliman; vengeance must come down from above. Let him go to the frontiers, to guard that dangerous part with which I was entrusted: if he is innocent, he will be preserved, as I have been; but if he is guilty, his decree is pronounced, and nothing can suspend its execution. The sultan approved of the decision of Shaseliman; and Balavan set out to make head against the infidels. But divine justice was now prepared to inflict its stroke. He was taken, chained, and thrown into the fatal well, where gnawing remorse and dreadful despair continued to torment him, till the moment when the bloody fragments of his body stained the rocks from whose summit he was thrown.

Meanwhile the heir of the Persian crown, the happy Shaseliman, seated on the throne of his ancestors, received the oaths of his people. He commenced a reign, of which wisdom and piety laid the foundation, and recalled to the Persians the sublime virtues of the great caliph Moavie. The sultan of Egypt, after having seen this young sovereign shine in the splendour of the most distinguished virtues, and having tenderly embraced him, returned to his dominions, and by his presence completed the joy of the amiable Chamsada. Nothing afterwards disturbed the re-

and having reached at last the term allotted to human greatness, they fell asleep in that peace which is the portion of faithful mussulmen.

Sire, said Aladdin to King Bohetzad, after having finished his recital, see by what secret and wonderful ways Providence delivered Shaseliman from the hands of persecution. See how it led Balavan into the very gulf he had dug for another. No, God will never suffer guilt to triumph, and innocence to be punished. His vigilance and justice nothing can escape; and sooner or later he will tear asunder the veil with which the wicked are covered. As for me, sire, encouraged by my conscience, and convinced that man cannot alter the decrees of my destiny, I am always firm, and in hope. I only fear that your justice will light on your visiers, my accusers.

At this discourse, equally firm, wise, and modest, the king was left still more irresolute than ever. Let the execution of the sentence be suspended, said he. Let this young man be conducted back to prison. The silence of the night, and the reflections which his recital will occasion, may enlighten my judgment, and to-morrow I shall more certainly take my resolution.

As soon as Aladdin had been led back to his dungeon, one of the visiers began: Sire! your majesty suffers yourself to be overcome by the magic of this young impostor's discourses. The great prophet preserve you from yielding to sentiments of mercy in his behalf. When guilt remains unpunished, the splendour of the throne is obscured. You are seated there for no other purpose but to administer justice. The crime of this villain is evident, and his punishment ought to be signal; the most awful should be fixed upon, that it may serve as an example to such.—Let orders be immediately given, interrupted Bohetzad, eagerly, that a cross be erected without the walls of the city, on the most elevated situation, and let the criminal be nailed to it. Let the dread of this apparatus terrify those who might attempt to follow his footsteps. Such is my final resolution, and let it be announced to the people by the public criers.

The ten visiers were well pleased to hear this resolution. They hoped at length, by their secret plots, to make the object of their envy fall beneath the sword of justice, and were eager to order the apparatus of punishment.

On the morning of the following day, which was the eleventh since the confinement of Aladdin, the ten visiers went to the king. Sire, said they, your orders are obeyed; your pleasure is known, and the people, assembled round the cross, wait only for him who is to die upon it.

Bohetzad gave orders that the criminal should be brought to him. As soon as he appeared, the ten visiers lifted up their voice against him. Wretch! offspring of villains! said they to him, the scythe of death is raised over thy head; thy stratagems are exhausted; and thou art about to receive the reward of thy crimes and rashness.—Audacious ministers! said Aladdin, looking at them with a confident, but modest air, it belongs not to you to mark my forehead with the seal of death. If the decree which strikes me comes not from heaven, all your attempts are vain. Guilt alone can be afraid of them. But since I have nothing wherewith to reproach myself, had I even my head under the fatal sword, I should be preserved from the stroke, like the slave who was accused, although innocent.—Sire, interrupted all the visiers at once, impose silence on this audacious criminal. He wishes still to deceive your majesty by a new tale.—I wish not to impose upon the king, replied Aladdin: it is you who cherish falsehood and imposture. ——Stop, said Bohetzad to him; I will yet put my patience to a last trial, and agree to hear the history of your slave, and of his deliverance.

O! clement king! replied Aladdin; may truth at length reach your heart, which is so difficult of access. I wish not, by a false relation, to deceive your majesty: the story I am going to relate is well known throughout Chaldea.

The Story of the King of Haram and his Slave.

The king of Haram, dissatisfied with the mode in which his visiers and cadis administered justice through his dominions, went one evening out of his palace in disguise, and having only two eunuchs to attend him. He happened by chance to pass near by a crevice in a building, from which he heard a lamentable and plaintive voice proceed. He understood that the place communicated with the prison in which criminals under sentence of death were confined. He drew nearer, with intent to distinguish those plaintive accents, which sounded as if they issued out of the bowels of the earth. He heard the following words:

O Almighty Sovereign of the Universe! whose Providence watches over the unfortunate, when he is sinking under the weight of his misery, wilt thou permit innocence, unjustly accused, to fall under presumptions accumulated against him by the malice of fate? O Infinite Mercy! In thine eyes none of thy creatures is despised: Thou who hearest the complaints even of the worm, hear those of thy slave, O God of goodness! and if my death

be not finally decreed by thy providence, oh! arrest the fatal blow with which I am threatened.

This prayer was followed by a silence interrupted only by sighs. The king of Haram returned to his palace; his heart was moved by these lamentations, and his spirit troubled by the incident. He in vain sought rest: the idea of the death of an innocent person haunted him; and he waited impatiently for the return of morning, to inquire into the circumstances of the case.

As soon as the sun again irradiated the earth, he sent for his ministers, and informed them of the place from which the complaints issued that had moved his compassion. He learned that the unhappy prisoner whom he had overheard was that very day to expire on the scaffold. The process was laid before him: the crime appeared to be fully proved, and two witnesses testified that the slave whom his majesty had overheard was certainly the perpetrator. The king of Haram could not reject positive evidence, but instantly confirmed the sentence by which he was condemned.

The slave was dragged from prison. He proceeded to the place of execution with a composed and modest countenance; his hands were bound down, but his eye were lifted up to heaven, which was now his sole hope He was already at the foot of the cross, and the executioners were about to strip him, when an unexpected noise suddenly changed the aspect of this scene of death. A hostile party having formed a design to seize the city, waited till the people had been led out by curiosity to witness this execution. They then arose suddenly from ambush, attacked and dispersed the guard. All who made any defence either fell under the sword of the enemy, or were made prisoners: only the slave was left at liberty, who had been about to suffer an ignominious death, but who could not be deprived of honour and innocence.

The enemy, dreading the king's approach, retired with their booty to recruit their forces, and delayed to a future opportunity the full accomplishment of their enterprise.

The poor slave in the mean time, now freed from his fetters, yet afraid that a party might be sent in pursuit of him, escaped to the country, travelling, without interruption, night and day. At last, overpowered with fatigue, he sat down under the shade of a laurel, which, by its size and height, seemed coeval with the world. Opposite to that tree, and very near it, was the entrance into a gloomy cavern. Two lights which burned in it served only to make the darkness visible. He viewed these objects with astonishment, and was terrified when the two lights seemed to arise, and to advance towards him. They were the glaring eyes of a monstrous lion, who came out of the cavern, and slowly approached the unhappy slave, who had no means of defence. The huge animal seized him with his tail, without hurting him, took him upon his back, and bore him into his cave. He went instantly out, and with one stroke of his tail felled the vast laurel under which the man had been seated, laid it across the mouth of the cavern, as if to close up the passage, and then ran out into the desart in search of his mate, who had wandered abroad, seeking food for their young.

The mouth of the cavern, although so exactly closed by the trunk of the tree as to be inaccessible to all human force, yet admitted light enough to enable the slave to distinguish the interior condition of that horrible recess, to discover its inhabitants, and to discern broken bones and offals scattered upon the floor: he saw two whelps lying upon heaps of moss in an opposite angle, which were not roused by his presence: he perceived a heap of human bones, the remains of unfortunate wretches who had been conducted thither by the same disastrous fate which had betrayed himself. Yet amidst these objects fear did not chill his courage: he turned his face towards the south, and, as became a faithful mussulman, addressed his prayer to the great prophet, with as much zeal and fervour as if he had been in the most splendid mosque, and in the safest sanctuary.

Full of confidence in the Supreme Arbiter of all events, and restored to his usual firmness of mind in consequence of his devotion, he continued to look around through those gloomy cavities. He perceived several suits of clothes, and putting his hand into a pocket, found in it a flint and a piece of steel to strike fire with: the ground was covered with dry moss, which served for litter to those ferocious animals. The idea of the possibility of escaping roused his courage: the enterprise was no sooner conceived than executed. He gathered the moss towards the mouth of the cavern, and set it on fire: the flame caught hold of the roots of the laurel tree; the conflagration increased; and the tree being without any proper support, fell, with a crashing noise, towards one side, and thus left the entrance clear. He had previously discovered in the cavern a bow, sabres, and poniards, which he might use for his defence; he had also observed the glittering of gold coin, unwrought lumps of the same metal, and precious jewels of different sorts. Thus provided with all that was necessary for his escape, he armed himself, cut away with his sabre some of the burning branches of the tree, and blessing God, issued once again out into the open day.

Hardly had the slave made his way out of

the cavern, when he perceived the lion within four bow-shots, and the lioness approaching at a greater distance He drew his bow, and when the lion sprung forward upon his prey, he met the fatal arrow which was launched against him. It pierced his heart, and the huge animal sunk down upon the ground.

The slave, although thus freed from one enemy, had yet another upon his hands: The lioness advanced; an arrow which he shot wounded her but slightly: This served only to irritate the animal's fury, and she sprung upon him, to dash him to the ground: the slave plunged his poniard into her side: the lioness roared aloud, and made a new effort: he, with his scymitar, cut off one of her hinder feet, and thus rendered her unfit to continue the combat: she rolled upon the ground; it re-echoed with her cries; her whelps roared in concert from the cavern; and the noise was enough to terrify the stoutest heart. The conquerer, however, made sure of his victory, by piercing the beast through the most sensible parts of her body. She sunk at last in death by the vigour of his arm: he ran instantly to the whelps, destroyed them, and drew them out of the cavern. After this bold adventure, he looked about for some tree, on which he might find fruit to nourish him, and a rivulet from which he might drink; and being still sustained by Providence, every thing seemed to be subject to his wishes, and all that he wanted came readily to his hand.

Having thus refreshed his exhausted strength, he again entered the cavern whose inhabitants he had destroyed, seized the treasure which it contained, closed up the mouth with branches of the tree, and being thus well armed, and having gold and silver for his necessities, set out for his native country. He arrived there within a few days, and gave his relations an account of his adventures. They dispatched camels and slaves to bring away the rest of the precious effects which he had left behind in the abode of the lions. The slave, thus enriched with so much wealth, generously shared his riches upon fit occasions among the poor. Not far from the cave he built a house for the reception of caravans, pilgrims, and travellers who might be obliged to pass that way, and thus converted that recess of the monsters of the desart into a temple of charity.

Sire, replied Aladdin, after ending his story, you see how this slave, although condemned, upon the false testimony of his enemies, to perish upon the cross, and exposed to the devouring jaws of lions, was wonderfully delivered out of those dangers, while his accusers and enemies, who had been so curious to feast their eyes, were cruelly cut to pieces.

The king of Haram, having lost part of his subjects, thus suffered the punishment of his negligence, in not examining the proceedings himself, and not listening sufficiently to complaints, which, although they moved his pity, had not awakened his justice.

Bohetzad felt an unusual struggle betwixt his own power, the relations and reflections of Aladdin, and the solicitations of his ministers. A voice within him pleaded powerfully against the judgment he had pronounced; yet the orders which he had given publicly; the cross, already prepared without the walls of the city; the crowd of people, impatient to enjoy this execution, so long delayed, all seemed to increase the embarrassment of the king. His visiers, seeing him hesitate again, were eager to fix his resolution by the strongest remonstrances; and going over all the arguments they had already alleged, they ended by alarming the king respecting the duration of his power. Well, said the king, I feel, in spite of you, that my heart revolts at what I am doing; nevertheless, as the crime appears to me evident, and as the safety of my kingdom depends upon this decree, I yield to your reasons. Let the criminal be conducted to punishment.

That very instant the guard seized Aladdin. He was bound with cords, loaded with chains, and led without the city, to the place where torture was to terminate his existence. The king himself, mounted upon an elephant, and followed by his whole court, repaired to the place of punishment; he was seated upon a throne, from which he was to behold this execution. The unfortunate Aladdin was already stripped, when suddenly a stranger, rushing through the crowd, and removing the guards, and every obstacle that opposed his passage, threw himself into the arms of Aladdin. O my son! my dear son! exclaimed he, the tears flowing in a torrent from his eyes. He could say no more, for grief stopt his utterance. This unexpected event threw the people into commotion, and the king gave orders that the stranger should be brought before him.

Sovereign monarch, said he to him, embracing his knees, save the life of the unfortunate young man whom you have condemned to death. If a criminal must die, give orders for my punishment; I wait it at your feet

Who are you? said the king. What interest have you in this criminal?—Sire, I am the chief of a band of robbers. Searching one day in the desart for a fountain to allay the thirst of my company, I found upon the grass, on the brink of a fountain, and at the feet of five palm trees, which covered it with their shadow, a piece of cloth, interwoven with gold, and some swaddling-clothes, on which an infant breathed, who had just opened its eyes to the light. Moved with com-

passion for this innocent creature, I carried him to my house, where my wife became his nurse. This child was not ours, sire, but he was to us a gift from Heaven, and became dearer to us than our own. He was endowed with such excellent qualities, and so many virtues, that we regretted our having abandoned those which the exercise of our profession had made us forget; for, in short, to my shame I avow it, sire, we were robbers. He followed us in our expeditions, and distinguished himself on every occasion, by deeds of valour and humanity. We lost him in fight when overcome by numbers.—No other circumstance was necessary to inform the king that he who was about to die by his command was the only fruit of his loves with Baherjoa. He quickly descended from his throne, flew to Aladdin, with his own poniard struck the cords from off his son, and clasped him in his arms, with marks of the most lively affection. Ah! my son, exclaimed he; I have been on the point of plunging in my heart the dagger of endless repentance. Great God! how profound is thy wisdom, how unlimited thy power! My heart must have been torn at the sight of a cruel punishment, and thou didst convert this apparatus of terror and dismay into a spectacle of triumph and joy, whose ravishing splendour my soul can with difficulty support. He again embraced Aladdin, set him upon an elephant, and returned to the palace, amid the din of trumpets, and the acclamations of the people.

Baherjoa had been already informed of his unexpected happiness, in finding a son, for whose fate she had been so often alarmed. In a short time the king himself presented to her this dear child, dressed in such splendid garments, that it was not easy to discover the alteration which a tedious confinement had produced upon him. The joy of this event soon spread through all ranks in the kingdom. Courtiers, merchants, and all ranks partook of it; the mosques were opened, and the people crowded thither, to render thanks to God and his prophet; public rejoicings testified the general happiness; the city of Ispahan was transformed into a scene of pleasure; and every thing, even the birds of heaven, sung the glory of the monarch, and the deliverance of Aladdin.

The ten visiers alone, far from participating in the public happiness, were thrown into a dark dungeon, where the remorse of their consciences anticipated the punishment which, at the end of the thirty days that had been appointed for feasting, they were doomed to suffer. At length, by the orders of the sovereign, they were brought to the foot of the throne, which was now become so formidable to them. Aladdin was seated at his father's right hand. They turned away their guilty eyes; and after a silence that imposed respect and terror, Bohetzad thus addressed them:

Pretended supporters of my throne! said he to them; ministers so jealous of my glory! behold this criminal, whom, with so much cruel obstinacy, and such distinguished eagerness, you pursued. I ought to have sent him to punishment without hearing him! by listening to his stories, I exposed my glory, my safety, and the peace of my subjects! Justify yourselves, if you can; you have liberty to speak.

In vain did the king endeavour to make these guilty ministers open their mouths: they were seized with a mortal coldness; their eyes, fixed on the ground, could not be drawn from it; their lips quivered; their feeble limbs bent under them, and seemed ready to fail. Speak, said Aladdin to them, in his turn. Where now is that attachment to the cause of justice which rendered you so eloquent against the son of a chief of the robbers, who was guilty, in your eyes, of a crime which ought to be expiated by the most infamous punishment? Are your courage and your zeal for the glory of the kingdom annihilated? Bring forth the witnesses of the crime which I have committed, in attempting, by presents, to seduce the queen, and intimidating her by threats. But guilt weighs you down, remorse preys upon you, and you are confounded with shame.

Your sentence, already written in heaven, resumed Bohetzad, is about to be executed on earth. Let nine other crosses be erected, in the place where that for my son was prepared, and there, at length, let these ten wretches finish their days; and let the public criers announce this decree to the people. The order was instantly executed.

Bohetzad then leading back his son to the palace, continually renewed the tender proofs of his affection. Ah, dear son! would he say, how was you so little intimidated by the death which threatened you, as to recollect all the circumstances you related? Whence have you drawn those numerous maxims and judicious reflections, which can only be the fruit of experience and study?

Sire, replied Aladdin, it was not I who spoke, but Heaven which inspired me. In my infancy I had not been neglected; and since that happy moment in which I had the good fortune to be placed near your majesty, I have been perfected in wisdom. The woman whom I took for my mother early directed my attention to the divine Koran, by whose sacred precepts, she told me, I ought to regulate my conduct. But what will appear most extraordinary to you, sire, is, that

her husband, brought and not

way by the force of habit, almost from his infancy, the least to plunder caravans, he afraid of breaking his word: He was a faithful husband, a kind master to his slaves, to me more than an affectionate father, and of all men the least greedy of plunder. He cherished me; and as at that time I was not so well informed as I am at present, I honoured him as a benefactor, and loved him as a parent.

Enough, my son, replied the king. The people returning from the awful scene they have just beheld, and warned by the signal which the muezins have sounded from the top of the mosques, are about to enter them. Order my treasurer to follow you; and let plentiful alms and charity every where accompany your steps, in order to announce, in a suitable manner, the heir whom, for the prosperity of my empire, Heaven has restored to my arms.

As soon as the religious ceremonies were finished, the king ordered the chief of the robbers, who was known to have remained at Issessara, to be conducted to the bath, to be decently dressed, and brought to the palace, that he might enjoy the triumph of his adopted son. He was far from reproaching him with his former manner of life, and presuming much on the natural principles of this man, whom example had not corrupted, whom opportunities had not seduced, and whom want had not provoked, he appointed him to the command of a frontier province, where he must necessarily command respect, by his activity and military talents.

Bobetzad, Baberjoa, and Aladdin, reunited by the ties of blood, of love, and of friendship, passed many years in unalterable affection, continually drawing closer the bonds which bound them together. At length the monarch feeling from his age that it was time to resign the sceptre into more steady hands, assembled his divan, his ministers, visiers, cadis, lawyers, princes, lords, and all the grandees of the realm.

Nature, said he to them, hath called my son to succeed me; but, in his miraculous preservation, Heaven has given a clear indication of its will. In putting the crown upon his head this day, I only obey its decrees, and give you a master more worthy than I to command.

The profound tranquillity which reigned in the palace when the sultaness had finished the history of King Bohetzad and his ten visiers announced that all were yet enjoying repose. Dinarzade, anxious to fill up the time, said to Scheherazade, Sister, you have the art of interesting us in behalf of your heroes: there is one whose history for a long time you have given us reason to expect, and who is not indifferent to you, for you frequently amuse yourself by singing his productions. He was possessed of four sorts of merit, which, when they are united, always have a great effect:—he was amorous, brave, a poet, and devout.—The chevalier Habib, you mean, sister, replied Scheherazade: with pleasure I will undertake the recital of his adventures and amours.

The Story of Habib and Dorathil-Goase, or the Arabian Knight.

THE tribe of Ben Hilac, the most numerous and the bravest of Arabia, had formerly for its emir Ben Hilac Salamis, the most renowned man of his time, for his wisdom, his military talents, his religion, his probity, and, in a word, for all the virtues which characterize the man of quality and the warrior. The union of so many good qualities had raised him to be chief over sixty-six tribes, whom he governed with wisdom, and whose confidence he merited. Happiness and success, which are often the fruits of excellent conduct, had attended him in war, and did not forsake him in peace. Arrived at full maturity, this prince wanted nothing but an heir to complete his felicity; but this blessing Heaven had not as yet bestowed.

During the feast of the Haraphat, Salamis continually loaded the altar with sacrifices; and having prostrated himself on the steps of the tabernacle, he addressed his prayers to the holy prophet, and with resignation and reverence waited for a blessing so essential to his happiness. One day, when he had doubled the incense of his sacrifices, he suddenly felt an agreeable consolation, from which he conceived the most flattering hope. In this he was not deceived, for at the end of some days the pregnancy of Amirala was declared; and in nine months after this princess brought forth a son, equal in beauty to the brilliant star which, during the nights of summer, recompenses us for the absence of the sun. Amirala took her child in her arms, and caressed him with a mingled transport of enthusiasm and love.

Lovely infant, said she; excellent representative of the respectable stock from which thou art sprung, may the kisses of my mouth be to thee as salutary as are the rays of the sun to the tender and new-blown flower! Come to my bosom, and taste there the first fruits of my affection.

And thou, great prophet! thou into whose hands the Most High has committed the key of the treasure of celestial grace! thou to whom we owe this dearest pledge of love! pour upon him the benignant influence of thy sacred spirit! At thy powerful voice may

the bravest, the brightest, and yet the mildest star of Heaven assume the care of his destiny!

Ye happy tribes who inhabit the smiling plains of Arabia, it is to you that Habib is given. Come, view the head of my young cedar! You will distinguish it rising above all the rest. Rejoice! rejoice! ye happy tribes! One day shall it cover you with its shade.

While Amirala thus celebrated the bounty of the Almighty, the emir assembled all the wise men of the nation, and made them inquire of the stars concerning the destiny of his son. In the hour of his birth the eyes of all the astrologers were raised to the azure vault of heaven. They beheld a combat in the fields above. One constellation appeared to oppose another: one very bright star was alternately darkened, hid, and extinguished, like those meteors which are sometimes seen gliding through the air; yet it still maintained its place, and within a few moments broke out with new lustre, and appeared in the most auspicious conjunction.

The eldest of the astrologers then spoke. ——Prince, said he to Salamis, your son will be glorious, and admired in life; but never mortal passed through such dangers as he must meet. Perils and misfortunes await him, but wonderful will be his resources, amidst every combination of difficulties. Love and glory are at last to crown his toils, if his courage and vigour shall surmount every trial. What a wayward destiny! returned the emir. Can no means be employed to disappoint its severity? Prince, we assure you the great planet, and the seven around it, did not appear in harmonious concord. They seemed to exert all their powers in order to bring assistance to the star of your son, or to counteract its noxious influence. Dreadful was the contest; and as Habib's star has again appeared, you may entertain some degree of hope. The dangers which he is to encounter have been clearly displayed to us; but as man may so far elude the strokes of fate, the virtues of Habib must avert the unpropitious influence with which he is threatened, and compel his star to be more favourable to him.

Salamis was a man of the greatest fortitude and resignation. The misfortunes which await my son will surely not exceed what the strength of humanity is able to bear. Let me form him to manly [illegible] of character, and sow the seeds of every [illegible]tue in his heart. Amirala will second [illegible]ntions; and by our joint lessons and [illegible]ample, we shall prepare him to trample upon every danger that may rise up before him.

Hardly was Habib circum[illegible], and taught to articulate a few words, when his tender organs, instead of uttering a senseless prattle, pronounced his confession of faith. He already blessed the Creator of the world, Mahomet his apostle, heaven, earth, the animated beings inhabiting these worlds and the wide immensities of space by which they are separated. He made the letters of the alphabet his play-things, and learned to arrange them first into words, and these words soon after into sentences. His mimic houses were imitations of mosques; his sports, his fancies, and his early propensities showed all a mind much above the ordinary rank.

Soon as his body acquired strength, he observed no set hours for his meals. It was necessary that he should be acquainted with want, that tyrant of humanity; and to teach him to bear it without murmuring, he was from time to time partially exposed to it. It was necessary that he should accustom himself to difficulties: the matrass upon which he had used to sleep was therefore taken away, and he was left to lie upon the bare ground. He was exposed occasionally to the inclemency of the seasons, that his body might not afterwards be too much affected by their severity.

He was taught to mount the most fiery and the most unmanageable young horses. His address having been previously exercised in adventures of less danger, he soon surmounted the difficulties which at the first attended this. If he happened by any accident to lose his seat, his agility soon enabled him to recover it. Thus did Amirala form the body of her pupil. At seven years of age he excelled all his companions in vigour and activity. His heart and understanding were not neglected. He could recite all the chapters of the Koran, and explain their meaning. He was taught by his mother to view the wonders of nature with enthusiastic admiration, and could already describe its beauties. It became time for Salamis to think of perfecting an education which had been so happily begun; but, in order to this, it was necessary that he should find an instructor as well qualified to form his youth as Amirala had shewn herself to tutor his infancy. There was in the camp of Salamis an old philosopher, named Ilfakis, skilled in all the sciences, and blameless in his conduct; but he was at that time afflicted by a distemper which was conducting him slowly to the tomb. Ah! would God restore me the sage Ilfakis, said the emir one day, in the presence of one of his ministers. How would you employ him? replied the other. I am just come from his tent. He told me that he had taken an elixir which had made him wonderfully better. He was standing; he even walk-

ed a few steps very firmly before me; and I make no doubt but, if you wish to see him, he may be able to wait upon you here. Go, ask him, said the emir. I look upon his recovery to life as a miracle, wrought by Heaven for my sake, even more than for his.

Ilfakis obeyed the emir's orders, and agreed to his proposal. Young Habib was committed to his new master. They lived together in the same tent. The governor found a soil so naturally happy, and so well prepared, in his young pupil's mind, that it was fit to receive every degree of cultivation. Habib was soon able to tell the names of all the stars, to describe the paths of the planets, and to calculate their sizes and distances. He knew the various species of trees and plants, and could describe their properties. He could discourse of vegetation, and knew in what manner heat and moisture produced fertility. He knew the sea to be formed by the influx of the rivers; he could trace the vapours raised from it by the heat of the sun to the tops of the mountains, and there behold them falling down into plenteous springs, to perpetuate the wonderful operations of nature. He knew to rank every animal in its proper class. While the wonders of instinct excited his surprise, he was pleased to see these still in subordination to the energies of reason.

While, with the assistance of Ilfakis, he strove to arrange in order all this vast variety of ideas, he was at the same time attentive to fix them in his mind, and learned the art of writing with pens cut in seven different ways. Salamis one day desired his son to communicate to him some part of the learning which he had acquired Father, said the youth, you must apply to my master, to give you the information you desire. As for me, I must continue to be all eye and ear. I must learn to use my hand before I begin to exercise my tongue, and to write my letters as pure as pearls from the water. Salamis, delighted with this reply, asked his sage governor whether there were any thing else that he could teach his son? The young prince, replied Ilfakis, never puts a question to me but he is well able to anticipate the reply. I have opened to his eyes the great book of nature; its wonders are at each glance more and more clearly unfolded to his view. Farther instruction would only retard his progress, and detain him needlessly from the scenes of active life. It is time, prince, for my pupil to begin his application to those arts which are necessary accomplishments to the man who is one day to rule over sixty-six warlike tribes. In those my assistance could be of no service to him. My body must soon return to she dust, and rest with its parent earth. Why to gloomy a presage? replied the emir: You may promise yourself many years yet, and you shall be liberally supplied with every comfort which the infirmities of age require. My treasures shall be entirely at your command. Prince, replied the sage, all the riches in this world are not of more value than a grain of sand in my eyes All my desires have long since failed. This frail body, which I have no further wish to preserve, owes its prolonged existence solely to the secret views of Providence in favour of Salamis. This day is marked out by destiny as the last in which it shall be animated. In fulfilling my duty, I have enjoyed all the recompence I wish to receive here below. Farewell then, virtuous Ilfakis, said the emir Receive my son's embraces and mine. Your loss must cost us many tears, but we will sooth our distress by going often to visit your tent. You shall return there no more, replied he. My tent is like a vapour dispersed by the wind, and I myself like the dust driven before it by its fury. Farewell, Salamis; farewell, my dear Habib. Think sometimes of me, amidst the difficulties with which you are soon to struggle. Young Habib was much affected at this scene; but his sensibility was put next day to a harder trial. His worthy governor died soon after returning to his own tent. The body was immediately interred, to free the camp from the infection which it produced the moment after it was deserted by the spirit which had animated it. Habib retired, and wept beside his mother. Amirala was pleased with his sensibility, while she strove to console him. She represented the things of this earth as inadequate to our felicity, and directed him to extend his views beyond it. These consoling considerations calmed young Habib's sorrow, but he wished to pay the last duties to his benefactor, to strew some flowers on his tomb, and to offer up his prayers to the Most High in that hallowed spot. He came to the tent of Ilfakis, carrying in his hand three chaplets of symbolical flowers; a sweet melancholy took possession of his soul, and opened a passage for the tears which flowed involuntarily down his cheeks; for a moment he remained in silence, to enjoy an affliction which had nothing painful, then raised his voice.

I am now treading on the earth under which the body of my dear Ilfakis is at rest. Angels of death! when you approached to bear away his soul, were not you equally moved as I was at that mournful and solemn moment?

O great prophet! thou hast received into thy bosom this virtuous mussulman: Thou hast given him crowns that shall never perish; render these immortal which I place upon his ashes.

The soul of my dear Ilfakis is not wandering in these places, else it would make plants and flowers flourish on these barren plains, as one look or one word of his made the treasures of wisdom and the charms of virtue spring up in my heart.

Be happy, sleep on, rest in peace, blessed soul! Accept the homage of my gratitude: I come to crown thy cold remains! Thou didst inform my reason, madest me love my duty, and feel the sweets of friendship; and this is the tribute of mine.

Salamis was waiting the return of his son. Habib, said he to him, after having satisfied the claims of your gratitude, you must now think of acquiring that knowledge which will be of more immediate utility in your situation. You are my son, and destined by Heaven to succeed me in the command of the valiant tribes over whom I rule. You will be called to march at their head in every military expedition. But in order to conduct them with propriety, you must inure your body to fatigue, and be able to humble the enemy which may dare to oppose you. Strength united to courage ought to render you the most intrepid and gallant soldier in your armies. You have already begun to accustom yourself to bear arms: the effeminate alone sink under them; to the man of courage they become familiar. Ah! could I find among my warriors a man as capable to instruct you in this profession as Ilfakis was in the sciences which you learned under his care! A complete warrior is a phœnix—seldom seen. The great prophet performed a miracle in our behalf, in preserving Ilfakis; and he only can send me such a man as I would wish to place near you.—Father, said Habib, in my sports I attempted to ride and subdue the most vigorous of your horses, nor did strength and courage ever forsake me. Exchange this linen garment for a buckler of steel, and when loaded with the thickest shield, and armed with the strongest spear, I shall be a companion who will not disgrace your arms. Ah! when shall I quit this dress, which almost renders my sex equivocal, and conceals the strength with which nature has endowed me? Strength requires to be under regulation, and I am only ambitious to learn the art of directing its exertion.—Present worthy of Heaven! said the emir, embracing his son; happy child! hope of my tribes! he who implanted in you such noble dispositions will furnish us also with the means of their cultivation.

This conversation was scarcely ended, when a warrior appeared without the camp, and demanded the honour of being admitted into the presence of Salamis. Let him approach, said the emir: anxious to see justice and peace reign upon earth, my heart has no other wish than to live among those who are their defenders. Upon this the stranger arrived.

The luxuriant mane of the stately courser upon which he rode concealed him all except the crest of his helmet, and the plume which waved above. He approached the tent, and alighted from his steed. Habib, who had gone out to meet him, laid hold of the horse's bridle, and delivered it to one of the emir's grooms. Valiant knight, said he to him, with what intention have you come hither?—I come, replied the stranger, to pay homage to the virtues, the courage, and the power of the great emir Ben Hilac Salamis, and to demand from the young Habib a share of those favours which the lovely daughter of Hyemen bestows upon him. The warrior who receives her into his arms will soon forget, amid the excess of his joy, the dangers which he has encountered.

The emir, not having understood this, required an explanation of it from his son. My father, said Habib, feelingly, this noble knight demands permission to salute you, and to share my coffee. Then turning towards the stranger, Warrior, said he, to wish for the favours of the daughter of Hyemen, is to appear worthy of those which she delights to pour into the heart of the lovers of glory. Here you can be refused nothing: the hero whom you see is the emir Salamis, and I am his son Habib.

The two heroes then saluted one another. Salamis had never seen a man of so fine a stature, and of a figure which displayed at once so much majesty and grace. The steel of his armour reflected so strongly the rays of the sun, that it seemed rather to eclipse than to borrow his splendour: his helmet, resembling those meteors which shine in the firmament, appeared one blaze of fire: the blade of his scymitar gleamed at a distance: nor did gold or diamonds set off any part of his armour; all its lustre was owing to its simplicity and the warrior's care.

While the stranger was taking coffee, Salamis was solicitous to learn from himself the motives which had drawn him to his camp.

Powerful and renowned emir, replied the knight, I am a Parthian by descent, but born in the heart of India. I loved glory from my infancy, and courted it in the profession of arms That which you have acquired in Arabia awakened my ambition; and I wished to be intimately acquainted with the man whose fame served me as an example. When I had reached the first tribe under your command, I learned that you were in search of an instructor to assist the progress of the young

Habib; and although under such a father as Salamis he must learn every thing, yet as it might be necessary to follow him more nearly in all his exercises, I flattered myself my services might be useful, and I come to make you an offer of them.

Knight, replied the emir, I am affected with your conduct, and the loyalty of your disposition determines me; but as my son must one day be able to command the provinces of my empire, which I conquered by my valour, the man who is not able to shew himself my superior in combat, cannot pretend to be his in instruction. Let us therefore make a trial of our strength, and in good earnest dispute the victory. Whoever conquers me is the man to whom I will intrust my son. —It is an honour worthy of the ambition of the most illustrious warriors, replied the stranger. I accept the challenge of the great Salamis, and will not be ashamed to confess that I was overcome by him who never yet was conquered.

The ministers who witnessed this challenge wished to dissuade Salamis from fighting, and represented to him that he was in the wrong, to enter into competition with one whose rank and birth were unknown. Of what consequence are rank and birth? replied the emir: I am in search of a warrior, not a king. If this knight is blinded by presumption, I cannot be exposed; if his courage is equal to his noble confidence, neither of us will be so, and I shall have entered the lists with my equal. Then turning towards the stranger, he begged of him to take some repose, and to let his horse recover breath. I wish not, says he, to engage you under any disadvantage; and although I wish to try my strength with you, I do not mean to deny you my esteem, but rather to put you in the way of gaining it by victory. After to-morrow we will repair to the field.

Habib conducted the stranger into a tent that had been prepared for him; and the latter, affected with the kindness and attention that were shewn him, and looking tenderly at Habib, said, The young vine, loaded with fruit, requests the traveller, as he passes, to support it; promising, that if the grape shall come to maturity, he will make a voluntary offer of it to the traveller.

After this they saluted each other, and Habib retired to his father's tent. As soon as day appeared he again hastened to the stranger, who began to fill the place which Ilfakis had held in his heart. He found him busy polishing his armour, and examining the furniture of his steed. What! yourself? said the young sultan to him.—Yes, prince. When one is jealous of his glory, he ought not to neglect the most trifling circumstance that can contribute to it. A true knight has no mirror but his armour.

In the mean time the lists were prepared on which Salamis and the stranger were to engage, the warlike trumpets sounded the summons, and an innumerable crowd of spectators surrounded the railing. At length the combatants appeared, and each to so great advantage, that it was impossible to determine in whose favour victory would declare. Their spears were of equal weight; the size and vigour of their horses equal. They darted like lightning against each other; but in spite of this first shock the knights remained immoveable on their steeds, while their spears were shivered into splinters. Salamis, who had never till then met with such resistance, was astonished to find that he had aimed such a furious stroke in vain; and his antagonist, for different reasons, was also very much surprised. The emir made a signal to his adversary for a parley; the stranger stopt, alighted from his horse, and came to him.

Valiant knight, said the emir, I have now had a striking proof of your talents, from which I hope that, scymitar in hand, I shall to-morrow find in you a rival worthy of me. —Great prince, replied the stranger, hitherto I have been invincible, and have now learned, to my great astonishment, that the arm of man can oppose me. I am too sensible of the honour you confer on me to refuse the challenge you propose. After this the two warriors took each other by the hand, and separated, in order to strip off their armour. Habib went to his father's tent, to discharge the duty which filial affection required of him in such a situation, and then giving way to sentiments of friendship, he hastily returned to that of the stranger, whom his servants were assisting in putting off his armour. At length, said Habib to him, you do not disdain to employ others in your service.—No, my amiable sultan. I am going to tell you a fable, whose meaning I apply only to my own profession, which is the first in the world. When the sun rises, he himself scatters the rays that surround him; but when he sets, he leaves to the waves of the sea the care of extinguishing them.

I will answer you by another apologue, said Habib, or rather by a truth with which you have struck me.

The hero who, unmoved, hath sustained the enormous weight of my father's spear, hath dazzled my eyes by his splendour, and who still shines with so much brilliancy, can never be extinguished.

An unfledged eaglet, replied the stranger, for the first time opened its eyes, and looking at a glow-worm on the neighbouring foliage, was dazzled with its shining. The prince

of birds did not doubt then but it would one day look steadily on the sun.

Without doubt, said Habib, the phœnix who speaks to me is newly sprung from his ashes, and does not as yet know his advantages.—I have none over you, charming Habib, said he, as he embraced him, but in my affection for you. Could I open my heart to you, said Habib, you would confess yourself conquered. But my father must not be deprived so long of the pleasure of seeing you: I know he loves heroes, and you are one, although you have not said so.—It is possible, replied the stranger, that at some future period one of us may become a hero, but at present I see none here. In this manner did they converse, as they walked hand in hand to the tent of Salamis. The emir observed, with pleasure, their mutual attachment, which he was determined to strengthen.

As soon as Salamis saw the stranger knight, he addressed him with marks of the highest esteem. I do not think, said he, that any trial will disturb you; and it was not with a view to establish my own opinion that I required a proof of your courage and strength. I command a warlike nation, who are jealous of glory, and am unwilling they should entertain any doubt respecting the distinguished merit of one who, it must be confessed, is superior to them. I will carry my delicacy so far, (and you will take it in good part,) as to open the lists to any one who may think fit to dispute your triumph, when you shall have finished your trial with me. But in the mean time let us enjoy the present moment: tomorrow even envy itself shall be constrained to admire you.

The next day beheld the most astonishing combat the Arabians had ever witnessed. The two heroes, opposing shield to shield, aimed the most terrible blows; but as they were foreseen as soon as intended, they were always warded off before their fall. The shield and scymitar were thrown aside, and the heroes began to wrestle. The furious winds attempt in vain to shake the cedars of Lebanon; the earth may tremble under them, but no effort can tear up their roots.

The emir Salamis thought it improper to keep up any longer the astonishment of the spectators; more delighted with having found an equal, than he would have been with victory. Let us stop for a little, valiant knight, said he: every moment my surprise is increased: never before have I found a person who could withstand me: but I was always less proud of my triumph, than affected with the weakness of our nature, when compared with the superiority of some other animals. My prejudice is now removed, and I value the lion's strength less, since the proof I have had of yours. Let us refresh ourselves after this fatiguing exercise, and our steeds being saddled, let us carry on the combat with the javelin.

This new mode of fighting was a new triumph to the two combatants. Every expedient which address, or stratagem, or strength could furnish, were displayed on this occasion. At length the emir began to lose the advantage; the youth of his adversary was an obstacle which his valour could not surmount; and being besides convinced that the stranger possessed, in a very high degree, every quality necessary to the office for which he intended him, he prudently put an end to the combat; and having made a signal to the stranger, they shook hands, and returned to the camp.

Knight, said Salamis, my son will find in you a second father. You know how much your strength has been increased by constant exercise, and what labour it has cost you to add so much dexterity to your native force. You know that in order to be always cool, we must be accustomed to danger. I commit to you the sole object of my hope; teach him true glory, and the steps by which a warrior must reach it.

The wishes and inclination of the young Habib had long since prevented his father's intentions; and with transport did he follow the steps of his new master. At length, said he, I will profit by your lessons: I must imitate my father and you: may I not stop far short of my patterns!

We will divide our labours, my dear Habib, said Il'Haboul, (for this was the name of the Indian knight.) The day shall be employed in rendering you perfect in that art by which you must become as strong and as expert as you are brave: in the evening we will discourse of those qualities which you must possess in order to command the most independent people on earth, who always sacrifice luxury to freedom, and whose idol is courage, under the guidance of wisdom. It is by these titles that the emir your father rules over sixty-six tribes; and if you would inherit his power, you must also appropriate his virtues.

Such was the plan on which Il'Haboul conducted the education of Habib, and it soon produced the most happy effects. The emir Salamis was engaged in a war, in which the young sultan displayed prodigies of valour. Intrusted with a difficult command, he distinguished himself by his prudence and firmness; and when called to assist in his father's counsels, he astonished the ministers by the wisdom of his advice.

The work of Il'Haboul was now finished: he was forced, by an absolute necessity, to leave his pupil, and it became necessary he should know this. My son, said he, I must

leave you; superior orders call me into another country.—What! will you abandon me? replied Habib.—I am no longer necessary to you here; besides, I must obey the call of destiny.—How unhappy am I! replied the young pupil. Death deprived me of *Ilfakis*, my first master, whose loss I have not yet forgotten, and cruel orders are about to separate me from you. But shall it be for ever? Must I not know the reason of it? and could my father not alter your resolution? No human power can be of any avail in this case, said Il'Haboul; but I hope we shall see one another again. In the mean time, my dear Habib, I can in some degree assuage your grief:—He who was beloved by you under the name of Ilfakis is not dead, but still watches over you. How! replied Habib. I myself attended his funeral, and have wept over his grave.

My son, said Il'Haboul, the history of the death you mean is connected with many others in which you are interested, perhaps even with your own and mine. Listen to the recital I am going to give: recollect your nativity, and you will no more be surprised at what I shall tell you. Know then that he who loves, and now speaks to you, is not of human nature, but a genie commissioned to direct your steps towards your high destiny.

The Story of Illabousatrous, of King Schal-goase, and of Camaralzaman.

YOU are not ignorant, my dear prince, that some of the genies of the race of Eblis bowed the knee to the great Solomon. Illabousatrous was one of the first of these. I am of the same race, and took the same step. Among my own people I am called a cadi, by the grace of God and of Solomon. To escape the resentment and vengeance of the party whom he had forsaken, and to induce the prophet, to whom we have submitted, to alleviate the yoke imposed upon us, we form alliances with the children of Adam, and through their means partake of the blessings of the earth.

Illabousatrous had by a woman a daughter of great beauty, whom he named Camaralzaman. To secure her peace and happiness, he wished to marry her to one of the greatest monarchs of the earth. At that time there reigned over the isles in the middle of the seven seas, the most distant region of the east, a potent monarch, named Schal-goase. Illabousatrous appeared to this prince in the form of an old man, and proposed an alliance between them, of which the fair Camaralzaman was the pledge. The monarch saw the princess, fell in love with her, and married her. Many of the genies who were subject to Illabousatrous settled in the dominions of Schal-goase: the sea was peopled with them, and in no place under heaven did the genies and the children of men live in better amity. This happy correspondence promised to be farther confirmed and improved, upon the birth of the charming Dorathil-goase, the first issue of the marriage between Schal-goase and Camaralzaman.

Were the gifts of Heaven always pledges of prosperity in this world, nobody could have been happier than this lovely princess. Her infant beauty seemed to irradiate the cradle in which she was laid: each day she displayed opening graces; but when her father and grandfather consulted the stars respecting her destiny, the same confusion which appeared to disturb the planetary system at your birth discovered itself upon the occasion of hers, and that with such perfect similarity, as to prove that you were the Arabian prince, sprung from the prophet's favourite tribe, to whom fate had destined the possession of the princess, to be obtained through a series of dangers equally alarming to both; and this union alone could insure her peace and happiness, her fortune and yours.

From this time Illabousatrous intrusted me with the care of your education, but Solomon's orders did not yet permit me to approach you. I could obtain no commission favourable to our purpose, till such time as your father became desirous of finding you a preceptor. Ilfakis, whom the emir your father had in view, was dying. I came to the tent where he lay, and at the very instant when the angel of death was parting his soul from his body, I substituted my own spirit in the room of his. By means of a potent elixir, I re-animated his body; and to this miracle you owed your governor.

When I saw that it was time for you to apply to the manly exercises, I carried the body of Ilfakis back to his tent, and withdrew that influence by which it had been withheld from dissolution.

My next care was to find you a valiant knight. In this search I soon found one expiring on the field of battle, after he had covered it with the bodies of his fallen enemies. I seized his body, stopped the blood flowing from the wounds, healed them with a balsam much more powerful in its operation than that of Mecca, restored all his former vigour, armed him with a lance which had been wielded by the hand of Solomon, and you see before you that knight. In this form I presented myself to emir Salamis, and demanded to share the favours of the daughter of Hyemen; upon which you became my pupil.

My dear Habib, you have formed a tender friendship for me under both forms. Your heart has never deceived you. Never did a

being of thy nature conceive so tender an affection for one of the children of Adam as that which I feel for you. You can have no distrust of me. Recollect the lessons I gave you in the character of Ilfakis. When I instructed you in the knowledge of talismans, I explained their use; but I at the same time put you on your guard against the spirits to which they might subject you. The race of Eblis are, in general, extremely corrupt and wicked. Happy he among us, who has been sealed with the great seal of Solomon! The rest are continually busied about our destruction and yours. Thus do they persecute the fair Dorathil-goase, who might rescue them from the effects of the curse pronounced against them, as she is the daughter of a man by a female genie. Hence have they already become suspicious of you, as a faithful mussulman, and the hero destined to avenge the wrongs of Dorathil-goase, and defeat their treacherous attempts against her.

This princess has ascended the throne, in consequence of her father's death. Illabousatrous, her grandfather, has given her some of his ablest genies for visiers; but the isle in which the capital stands is the only one that remains at present in a state of tranquillity: the other six, with the seven seas, forming the rest of her dominions, are either at present in a state of revolt, or have been infested by hostile incursions. Only one resource now remains to save the lovely queen, and by this the constellations have destined that she shall be saved. Young Habib, on whom she has bestowed her heart, shall soon come to deliver her from her enemies.

During this recital of Il'Haboul, the young prince, led alternately from hope to fear, from surprise to surprise, and from wonder to wonder, stood with his eye fixed, and hardly breathing His whole soul was agitated with emotions to which he had hitherto been a stranger. Called by destiny to the throne of the seven seas, and to receive the hand of a princess whose felicity depended upon him alone, he felt an involuntary emotion, and burnt already with ardour to expose himself to the dangers which threatened him. The feelings of love and the desire of glory alike encouraged him to an enterprise in which success was to be doubly crowned.

Dear and powerful being, said he to his protector, what road am I to take? Deign, before you leave me, to acquaint me by what means I may soonest haste to the assistance of her who expects all from my valour. The sacrifice of my life and quiet is but a small matter to justify the partiality by which she is determined in my favour, and the decrees of destiny by which our union is appointed.

By these noble sentiments, replied Il'Haboul, I know my pupil the son of emir Salamis; but remember, my dear Habib, that the genies, your rivals for the hand of Dorathil-goase, and indeed your avowed enemies, will act keenly and vigorously against you. They will combine in the execution of their enterprises wicked men, who will obey them without knowing what they do: the brute animals, the elements, and, in short, all nature will be united to accomplish their odious machinations. God and my courage will not forsake me, said Habib, and you yourself will contribute to my success. Ah! to be sure, replied the genie, I might be of great service to you, were I not obliged to return the body of the Indian warrior to the dust; but I am constrained by a rigid law, which I cannot elude. Persevere courageously in your noble intentions. Expect not that I should now point out the road you are to take. You are divided from your mistress by the whole distance of the globe, and only the orders of destiny can open to you her dominions, which are at present shut up on all sides by the malice of her enemies.

You once told me, my dear Il'Haboul, that a brave man could over-rule the fates.—You may take desperate measures when no other remain to be chosen, but wait till some event shall inform you of what you are to do. I am of opinion that whatever you would now undertake to actuate your fate, would turn to your disadvantage. Go and attack lions; you have already destroyed many of them without my help, and with no other weapon than your poniard. In this manner accustom yourself to dangers, that you may be prepared before-hand for those which await you. Adieu, my dear Habib! I will not return to the camp of Salamis. I must avoid all explanation with him; and though he should learn from you who I was, and what I am, yet all the world besides must remain ignorant of it. I have not always been the friend of men, but you have reconciled me to them, and may depend upon my attachment. Embrace me, my dear Habib. At these words he mounted his steed, and departed.

As soon as he was out of the view of the young prince, he entered the desart, and stopped at the foot of a little hill. He there quitted his horse, and having dug a deep ditch, deposited the earthly body in which he was clothed; and being now freed from every mortal encumbrance, and availing himself of the two days which were still allowed him by the orders of Solomon, he quickly transported himself to the dominions of Dorathil-goase.

A dark battalion defended the frontiers: But he was informed by a spirit who had de-

serted, that the White, the Yellow, the Green, the Red, and the Blue Islands had all been subdued by the rebel genie Abarikaf, who possessing at first only the Black Island, had made himself master of all the rest, and of the interjacent seas.

The princess, shut up in Medinazilbalor, (or the city of crystal,) her capital, possessed only the country in which it was situated. It was all that the protection of Illabousatrous her grandfather, and her visiers the genies, had been able to save from the attacks of the rebel, who had assembled from the depths of the ocean a legion of revolted spirits. These six islands, now under the power of wicked spirits, were governed by chiefs still more wicked and tyrannical; the people became the victims of their vices, and the perpetual sport of their dark enchantments. In vain did Dorathil-goase call upon the deliverer whom the fates had foretold: every avenue was guarded, and her abode was inaccessible to mortals. All nature appeared to be in subjection to these malevolent genies.

Il'Haboul secretly lamented the dangerous obstacles which opposed the bravery of his pupil; but reduced now to inactivity and silence, he impatiently longed for the moment in which his protection was to become necessary. In the mean time he returned to the duties of his ordinary situation, and watched over events.

Habib, after the departure of his preceptor, had hastened to Salamis and Amirala, and informed them of the astonishing circumstances he had just learned. The fire of his looks, the faultering of his voice, and his unconnected discourse, painted at once the dangers and the charms of Dorathil-goase, his difficulties, and his hopes. On me alone she must depend, would he say, with a noble assurance. I must rest no more, until I have set her at liberty. The moments are precious, and none can point out the road that will conduct me to her. What is to be done in such a dreadful uncertainty?

His parents observed that his extraordinary passion was not so much the effect of a sympathy of soul, as of the power of the stars, which they could not counteract; and therefore, instead of opposing his resolutions, they were contented with pointing out his duty, and recalling to his memory the wise counsels of his instructor. The young sultan, as well in obedience to these as to avoid a state of inactivity, which was disagreeable to him, left the tents, and hastened to a solitary asylum, whither he had often resorted with Il'Haboul, situated in a rural valley, embosomed in the mountains near the camp of Salamis.

There, as an agreeable relaxation from their warlike labours, they had stopped the current of a little rivulet by a bank, and collected its waters in a bason formed by the hand of nature; the trees lent it a charming shade, and their branches only left some small openings, through which the eye could rest with delight on the prospect of the surrounding mountains. Flowers of every hue, the rarest plants and aromatic herbs were profusely scattered on the banks of the stream, and the earth, happily protected from the heat of the sun, abundantly displayed the riches of nature. At a small distance stood a cottage, or rather a palace, formed of the branches of trees covered with bulrushes, and hung with matts. Their sofas were covered with the skins of wild beasts they had killed; and an outward row of perpendicular stakes defended this remote retreat from every hostile attack.

In persuading Habib to prepare this retreat, Il'Haboul taught him the means of drawing amusement from his own mind. Seated at the door of this singular habitation, he directed his attention to the beautiful amphitheatre which it overlooked. Are you not delighted, would he say to him, with the reflection that it is to yourself alone we are indebted for the little amusements we here enjoy? Our happiness, if ever it is complete, must depend upon ourselves.

This retreat, of which Habib was extremely fond, was peculiarly fitted to feed his growing passion. He was shut up there, to muse on the only object of his thoughts, and of the means of uniting her to himself.

One day he was indulging in these pleasing meditations; his eyes were fixed on the Almos without reading it, and his imagination lost amid thoughts of love and of war, when, on a sudden, he heard an uncommon noise in the air. He kneeled down, and gently putting aside the branches which interrupted his view, he perceived a large shadow over the bason: it came from an object high in the air, which, after the shadow had moved over a small space of ground, alighted on the brink of the water. This was a bird of a black and white colour, and of a prodigious size, carrying a pavilion on its back, whose walls seemed to be of gauze, and whose door and windows were bordered with flowers.

The bird having alighted, the pavilion flew open, and there fell from it a golden ladder, at the top of which appeared a figure, supported by others equally remarkable for their beauty. She wore on her head a tiara, formed of her own tresses and strings of pearls. The beauty of her complexion might be compared to the lily set off with the shades of the rose. The sparkling of her eyes, and the

dimples of her vermilion lips, seemed alternately to animate the graces of her smile, or the fire of her sentiment.

When she raised her eyes to heaven, the sun was obscured; when she cast them down upon the ground, it was covered with flowers; and when she smiled, all nature seemed to rejoice around her. But how did Habib feel when he saw her walk, and perceived that every motion was accompanied with an air as affecting as it was majestic. At length she came towards the sultan's retreat, leaning on the arm of one of her beautiful attendants, and, without observing him, sat down on a green bank, at a few paces distance.

She turned her eyes from one side to the other, and sighing, said, He is not here; I have been deceived; this is not the place of his abode. But these smiling groves, the sweet murmur of these waters, and these flowers, which art and nature cherish—all here is his work; but he is not here himself. Oh! ye green plains and groves, who owe your growth and beauty to the care of my dear Habib, listen to me; borrow words to express your meaning; and when he wanders into this lovely solitude, tell my lover that the affectionate Dorathil-goase hath come to seek her hero in the middle of Arabia, to offer him her heart and a throne, and thereby fulfil his destiny. Shall she then be forced to leave these countries without having beheld the idol of her soul? Thus spake this disconsolate princess, raising her hands to her eyes, as if to stop the starting tear. Habib seized this moment to throw himself at her feet, and had bathed them with his tears before she could perceive or prevent him.

Do I then behold you? exclaimed she, casting her eyes at once upon the picture she always wore in her bosom, and upon him who was kneeling before her. Is it no more an illusion, my dear Habib?—Yes, it is your lover, your deliverer, O queen of my life! replied he, as he covered her hand with kisses. A deep silence, the genuine expression of admiration and love, then succeeded. But this enjoyment, as pure as it was delightful, lasted but for a moment. A sudden noise was heard, and a bird was seen in the air, moving towards them. All at once it changed its appearance, and they found it to be a genie in a human form, who advanced towards Dorathil-goase. What! Is it you, Ilbaracas? said she to him: What urgent business has brought you hither from Medinazilbalor?

Your whole dominions, queen, are in danger of being lost by your absence. Availing himself of this circumstance, the rebel Abarikaf has attacked the only island which remained, and your grand visier is unable to oppose the innumerable foes by whom your coasts are infested. All the rebel genies have now repaired to the standard of your adversary; they blacken the billows of the sea, and its shores are covered with them; the roaring of lions, of sea-bulls, and of the sea-horse, frightens the people, and the sound of the echoes carries terror even to your capital. Hasten to oppose this fury with your magical talisman, and avail yourself of the only passage which is open to you, by flying through the middle region of the air.

At this account the blood boiled in the veins of the young Habib; fire flashed from his eyes; his stature appeared to rise above its ordinary height; and his deep and animated voice spread terror all around. Let us march towards these monsters, exclaimed he. I will destroy them from the earth and the sea, and will avenge the cause of heaven and the queen!—Prince, replied Ilbaracas, in astonishment, had you the necessary armour, you might succeed in this enterprise; but the enemies of the great Solomon cannot be subdued but by Solomon's arms: for these you must search on the heights of Mount Caucasus, and a thousand dreadful dangers lie in the way. Then addressing himself to the queen, Let us depart, madam; the moments are precious; and a single instant wasted in inactivity may make the guilty Abarikaf triumphant.

The two lovers, after the most tender embraces, took leave of one another, with a courage worthy of the greatness of their souls. Dorathil-goase entered her pavilion, and the roc, taking flight, soon disappeared. Habib followed her with his eye till he could see her no more, and then indulged himself more than ever in the passion of love, and in the desire of glory.

Farewell, blessed fountain! exclaimed he; whose waters have quenched my thirst, and in whose salutary streams I have often bathed. Thou canst no more bring me relief. A fire consumes me within, which all thy waters could not extinguish.

Farewell, ye flowery lawns, on which my beloved hath trode; and if I am again to behold you, preserve for ever the prints of her feet.

Adieu, ye tender shrubs, who have lent your shades to my love! Let it be your perpetual boast, that you once concealed so many charms.

And thou earth, who hast witnessed my felicity, farewell! Fear not that Habib will ever forget thee. Compared with thee, the palaces of kings shall for ever be despised. Here my soul first opened to happiness, and burnt with the fire of love! But here also was Dorathil-goase most cruelly torn from me! Yes, I will brave the infernal spirits who dispute my claim to her. Great pro-

phet! point out the road which conducts to her. I will pierce the heart of the traitor Abarikaf. And thou, great Solomon! if I am not unworthy to be the instrument of thy glory, grant me wings, that I may flee over Mount Caucasus. Covered with thy buckler, may I be able to overthrow the enemies of the queen of my soul.

After this, Habib offered up his prayers, performed his ablutions, and returned to his father's tent, determined to set out for Mount Caucasus as soon as he should obtain his permission. It may easily be imagined with what warmth he described to Salamis and Amirala the different circumstances of his last adventure. His words were so animated, that they seemed so many breathing pictures. But what was their surprise when they heard his solemn vow, not to rest his head under any tent which was not erected on Mount Caucasus.

What a desperate enterprise! my son, said the emir. Are you ignorant that this mountain is situated at the very extremity of the earth, and that the road which conducts to it lies through the most frightful desarts? Man you may overcome, but the severity of the climates, with which you are unacquainted, how will you be able to support? How will you defend yourself against the universal famine which desolates the immense tracks of country through which you must pass? These are enemies which you cannot vanquish.—Ah! my father, replied Habib, what fear can deter me, when urged by love, by glory, and by fate? And were I not under the influence of these, yet from the hatred of tyranny which burns in my heart, I would ransack the bowels of the earth in search of Abarikaf.

Salamis was constrained to yield to these sentiments, which he himself had cherished in his son, and could make no reply to them, which would not contradict his own principles. He therefore made choice of twenty persons of approved courage and prudence, and having associated them with his son, provided them with a commodious and light equipage, and two camels to carry their tents and baggage.

The day of departure being come, the parents tore themselves from the arms of their beloved son. Afflicting and melancholy was the separation; and the feeling Amirala, in tears, exclaimed,

My cedar, upheld by the strongest roots, excelled in beauty the cedars of Lebanon. The fowls of heaven built their nests among its branches, and our flocks fed under its shade; but it has been suddenly transplanted into the dry sand of the wilderness.

Ye furious winds, attempt not to shake him; he was formed to resist your rage.

Ye dark clouds, lightnings, and tempests, preludes of the thunder, spare the stalk marked with the seal of the great prophet.

It is enough, my dear Amirala, said Salamis; our son's design is noble, and he is bound by his vow to prosecute this enterprise. The lioness feeds not her young ones for herself: when age and the enemy call them to the combat, she leads them forth against the tygers.

At length the caravan departed. Habib armed himself with a cuirass of haoudi; * and this buckler, which felt light to him, would soon have fatigued the strongest arm: his spear was as strong as a tree whose foliage already furnishes a shade; and the weight of his scymitar was such as to crush the body which its blade could not cut asunder.

He felt not the fatigues of the journey, as he marched to glory and Dorathil-goase; and the roads seemed to him covered with flowers. Yet Habib was in the middle of desarts, exposed to every want, and experiencing the severity of hunger and thirst. He was at times accidentally supplied with wild fruits and the waters of some remote fountains; and with these little supplies, all his wants were soon forgotten. But the warriors who accompanied him, being neither lovers nor heroes, began to feel themselves fatigued at the end of two months, though their complaints at first were but slight. By a fortunate occurrence they found a place which was inhabited by shepherds, where they were plentifully supplied with milk, and had some bottles filled with it. Habib supposed this unexpected supply would revive their courage, and remove their ill humour; but his retinue concluding it to be impossible to reach Mount Caucasus without exposing themselves to the danger of perishing by hunger or fatigue, expressed their thoughts on the subject to the young sultan.

I imagined, said he, that my father had given me men as my companions, but you are only women in arms. I will not abuse the weakness of your sex; yet I must observe to you, that you have already come too far to return without danger; but since you think those which I am to encounter more difficult to overcome, give me my share of the treasure with which you were intrusted by my father. Carry back your baggage and your camels. I can lie down and sleep in the

* *Haoudi.* This is the heaviest, and, at the same time, strongest kind of cuirass.

open air. It was not with a view to your assistance that I consented to take you with me: I thought you lovers of glory, and formed to acquire it; and was anxious to share mine with brothers and brave Arabians: these titles you do not deserve, and therefore let us part. Go; return to Salamis, and tell him that you left his son in the path of glory, armed with strength and courage, under the protection of the great prophet, and in full hope of victory and success.

The firmness of this speech astonished, but did not alter the companions of the young sultan. They looked upon him as an obstinate fool, who sacrificed every thing to his idle fancies. We are accountable for our existence, said they among themselves, to our wives and our children, and it would be folly in us to follow the capricious whim of a young man, who is seeking death in pursuit of this Mount Caucasus, which appears to fly before us. Our camels are quite exhausted, our armour is worn out, and we shall soon be without resource in the middle of the desarts. Yet, added they, should we return without him into Arabia, Salamis would look upon us as cowards, who had abandoned his son, and his vengeance would be inevitable. If this Habib would die here, there are plenty of plants for embalming him; we would put him on one of our camels, and quietly carry him to his father.

Ingratitude is the consequence of cowardice, and leads to guilt. These treacherous friends soon laid their plan: But they knew not how to surprise Habib, constantly armed, and ever ready to sell his life dear to those who might dare to attack it. He slept in the night under his buckler, and was awakened by the least noise; nor did his courage and activity ever desert him, even in his hours of repose.

Among these conspirators there was one whose heart revolted at guilt, but he durst not venture to discover his real sentiments. He dreaded the resentment of the rest, especially as he had joined in their complaint. Should he reveal this plot to Habib, he exposed the whole company to his vengeance, and might eventually be exposed himself; and should the hero prove victorious, he foresaw that he must follow him alone. In this uncertainty he thus addressed his companions:—Why, said he, expose yourselves to a dangerous conflict? Habib never quits his poniard; and suppose you should be covered with your armour, yet before you could deprive him of life, his hand would easily reach your heart. But there is a less dangerous, and a much more certain method. I know a particular herb, which grows in these places, whose leaf is covered with a white powder, more powerful in its operation than opium. I will gather some of these; and as I have the particular charge of preparing provisions for him in the evening, I can administer this soporific at a proper season; and then you will be able to execute your project without danger. If in this way we can carry on our designs, why should we imbrue our hands in his blood? He never offended any of us; and if he obliges us needlessly to expose our lives, to gain a whimsical end, he also exposes his own. His disordered mind leads him on to unavoidable death, and without attempting his life, we can provide for our own safety. Besides, let us recollect that he is the son of the valiant Salamis, in whose dominions our wives and our children sleep in peace, and under the shadow of whose buckler our flocks feed in security. To us he has always been a good father, and there is not one here who hath not shared of his substance, even in the last extremity. Let us not then stain our hands with innocent blood. One day the great prophet will require it at our hands. Let us abandon Habib in these desarts; and when we shall have deprived him of his arms and every assistance, we need not be afraid of his ever reproaching our ingratitude.

The conspirators yielded to the advice of Rabir, and he undertook the charge of executing the plan. He gathered the dangerous poison from the plant with which he was acquainted, and carefully prepared such a quantity of it as he knew would not occasion death; reserving it till a proper opportunity offered; which happened that very evening.

The company arrived in a plain, where the cool water of a small rill nourished on its sides a quantity of fresh and luxuriant herbage. Habib, at their earnest intreaty, lay down to rest, yielding to their advice rather out of prudence than because he had any need of repose. He retired in unsuspecting security to his tent, took some food, and with it swallowed a part of the poison, which had been infused into a cup of milk. The conspirators took advantage of the deep sleep which soon seized upon their chief, removed from him every thing they could, and departed in all haste, leaving young Habib nothing but his buckler under his head, his cloak, upon which he slept, and his poniard, which he had stuck in his girdle. Thus did these twenty knights, chosen by Salamis to attend his son, abandon the young hero: they returned towards Arabia, and after undergoing many fatigues, arrived within sight of the flags which waved from the emir's tents.

That moment, which might have been expected to be to them an occasion of exulting joy, overwhelmed them with anxiety, perplexity, and remorse. How, said they, shall we appear before Salamis? or how tell him of the loss of his son? Rabir, you who contrived and

have hitherto so well managed the scheme by which we rid ourselves of the youth, help us to bring it to a happy issue.—You were mistaken in respect to my purpose, replied he. When I saw you resolved to shed the blood of young Habib, I sought to divert you from the crime, by pretending to assist you in accomplishing it. With this view only did I become your accomplice. I am now, however, tortured with remorse. I cannot invent a lie to conceal my treachery. My looks, my silence, my confusion will all tend to betray us. Let the boldest among you tell the fabricated tale: I cannot. It is impossible for me to help you. Well, replied one among the number, I undertake the task.

The caravan arrived in the camp of Salamis. The emir and Amirala came eagerly to meet the company, in hopes of again seeing their son. But great was their surprise when they saw tears flow from every eye. He who had undertaken to speak advanced before the rest, and thus addressed Salamis:

Powerful emir! we return in sorrow for the mournful news we must tell. But why should we seek to hide what you cannot but discover? You seek your son, but Heaven has ravished him from your hopes. The desarts which we have traversed are full of venomous serpents, which lie concealed among the sands. The young sultan kneeling down one evening to pray, spread his mantle before him on the ground, but just as he kneeled upon it, a serpent sprung up, and stung him in the face. The most alarming illness instantly followed, and death shortly after terminated his sufferings. We would have embalmed his body, and brought it back with us, but it was so infected by the poison, that we were obliged to cover it up hastily in the sand, in order to avoid the pestilential contagion with which it threatened us.

At this news the emir rent his robe, tore his beard, and threw dust upon his body. The camp resounded with the cries of the inconsolable Amirala, and Salamis's sixty-six tribes put on the garb of mourning.

In the mean time, what became of the brave Habib? Did he again open his eyes to the light? or had the force of the poison deprived the queen of the seven seas of her sweetest hope?

The sun appeared in all his glory in the east, through a horizon entirely clear from vapours, and darted his rays on Habib's eye-lids. The birds, already awake, trilled their notes upon the tops of the trees which shaded the meadow; the balmy fragrance of the flowers entered the nostrils of the hero; a gentle breeze waved his hair, and softly fanned his cheek; all nature awaking from the stillness and repose of night, concurred to rouse him; and the power of the liquid which had been administered being now gone, could no longer chain down his senses. He opened his eyes, and being charmed with the ravishing sight before him, imagined himself to be enjoying the illusions of some enchanting dream.

But this error did not long last. He arose, and recovered the use of his senses and his memory. He sought to discover where he was, but all around remained silent. He lifted up his eyes, and saw only desarts extending in the distant prospect before him. He called for his companions, his arms, and his steed, but all were gone. Oh! treason! cried he: Thy knights are base and faithless; they dread toils and death; to escape from danger they have not feared to expose themselves to infamy: Mourn, hapless Arabia!

Hapless Arabia! thy glory is no more! Tear thy hairs; cast dust upon thine head; bathe thy face with tears; cry, groan, and lament; let the tygers and panthers hear, with terror, thou hast given birth to base and disloyal men. Ah! who on earth can be loyal, since an Arabian knight ceases to be so? Men, you shall be for ever abhorred; the great prophet has despised his own nation. Ye fertile lands of our country, the seed shall wither or change its nature in your bosom; henceforth shall ye bear only wild fruits. Ye happy flocks in our vales, your udders shall become dry.

Active and industrious people, who bear rich abundance even through the parched plains of Hesebon and Philarioth; who said to the desart, thou shalt be desart no more; see the flags of your tents stream through the air; enjoy your success! And you who were once a happy people, descend from those strong places where are all your possessions; disarm yourselves of those bucklers and lances which vainly load your arms; prepare for flight or slavery: the darts you throw, the arrows shot from your bows, are become useless reeds, now since the honour of Arabia is no more! Hold out your hands to receive the conqueror's fetters. Where virtue resides not, liberty can no longer subsist.

Insult no more the effeminate son of Egypt, or the Syrian, who, in pursuit of riches, commits himself to the inconstancy of the billows. Remember you have none now to defend you.

O Salamis! O my father! when you shall demand back from those base cowards the treasure with which you intrusted them; when your awful voice shall say, Where is my son? ah! how will their souls be filled with terror! The bowels of the earth shall yawn when it is too late, and swallow them up. Ye coward souls! return not to Arabia. Afflict not by your hateful presence those whom you have dishonoured. You feared toils, famine, and death, if you should follow me; but toils and famine will pursue you from desart to desart.

Thou star which didst preside over the birth of Habib, and hast called him to an high destiny through thickest dangers, cast an eye now upon him. He despises the present danger, and marches on to encounter others. May thine influence thus enable him to brave all dangers, and sustain him in his career.

Strength of the mussulmans! fall at his feet! With these words Habib fell on his knees beside the spring, performed his ablution, and prayed to God and the great prophet, with more fervour, but with as much calmness, as if he had been in his father's tent.

He looked towards the polar star, which was henceforward his guide, and perceived a steep and lofty mountain, which he determined to ascend. He saw beside him his mantle and buckler. Dear gifts of Heaven! cried he, you have been torn out of the hands of treachery; you shall be my defence! He next found his poniard in his girdle. Fear not, dear Dorathil-goase, said he; your knight is not disarmed; enough is left him wherewith to avenge you on your enemies.

Before setting out, he provided himself with some wild plants, of which Il'Haboul had taught him the use, and of which the roots were to serve him for food. He then proceeded on his journey with less anxiety than when he had twenty men accompanying him with reluctance. His uncovered head bore, without inconvenience, the heat of the sun. Being no less agile than vigorous, he proceeded with great speed; he stopped only to pray occasionally; and from time to time refreshed himself by chewing the roots which he had gathered.

Before night he reached the mountain which he had seen before him in the morning. He there saw a deep gully full of water, but so deep, that it could not be reached without great trouble. A tree hung over this cavern, which had been hollowed out by the force of torrents from the mountains. He cut the roots of another tree with his poniard, joined this to the former, and by means of the two glided softly down to the bottom of the gully, and there quenched his burning thirst. Yet so much was he affected with this unlooked-for favour from Heaven, that he would not satisfy his necessity till he had first performed his ablution, and thanked the Author of Nature, and Mahomet his prophet. After this he drank, and came up out of the cavity.

He was obliged to pass the night here, and to keep on his guard against wild animals. At the distance of a few paces he perceived a rock hollowed out by the waters. He soon gathered a number of large stones, and formed a sort of cavern, in which he could sleep safely. He then spread his mantle, laid his buckler under his head, and fell asleep, yet not without first reflecting on his situation.

The brave man, said he to himself, finds every where a tent, whereas the coward knows not where to lay his head.

Il'Haboul and my father taught me to become a man; and such as they formed me, I here find myself.

Salamis, behold your son: Il'Haboul, behold your pupil; and Dorathil-goase, behold your lover. In peace he reposes under a rock, in the fond expectation of awaking to glory.

Ye stars, enemies to my happiness! ye oppose the decrees of heaven, and one day ye shall be driven from your spheres. A pavilion made by the hands of men would leave me exposed to your strokes, but sheltered by the enormous mass which covers me, I defy your fiercest rage.

Having said this, Habib fell asleep. The savage inhabitants of the forest, attracted to the rock by the footsteps of the traveller, roamed around his cave. They set up terrible roars, and contended for the prey, of which they thought themselves already possessed. Love might keep the lover of Dorathil-goase awake, but fear had no power to disturb his rest. Nature shed over him her drowsy influence; and, amid the dismal noise of lions and tygers, he took the repose which he stood in need of.

Day began at length to appear through the chinks of the inclosure in which Habib lay. He therefore came out, and descended again to the water, to perform his ablution, and offer up his prayers. He then refreshed himself with the few roots that remained, resumed his cloak and his buckler, and set out on his journey.

Scarcely had he reached the summit of one mountain, when he saw before him another, still more inaccessible. No path nor practicable road was to be seen; and he was forced to climb by leaping from one rock to another: and when he met with a plain, he had to tread on deep and burning sand, where, even in the places best defended from the rage of the sun, no tuft of grass, nor a single drop of water, was ever to be found. Nature herself had dried up these frightful regions, and seemed to prepare for the traveller the road to the infernal mansions.

Overpowered with fatigue, and wasted with hunger and thirst, Habib perceived that his store of roots was exhausted, and therefore redoubled his steps, that he might reach the mountain that lay in his way before it was night. After many efforts he at last arrived, but found neither springs nor ditches. He hastily built a hut with stones, and shut himself up in it, tortured with

tigue. Yet he tried the only method that remained to refresh his tongue and the roof of his mouth, which were perfectly parched by the dust and the heat of the sun. Having observed that the dew fell in great abundance in that country, he spread his handkerchief on a rock without his cave, intending to squeeze out the dew, as soon as he thought it sufficiently soaked.

Having taken this precaution, which saved him from the greatest of evils, he went to rest, having first performed the duties of a pious mussulman: But he would not have been able to sleep, unless he had thus communed with himself:—

Commune, said he, with thyself, Habib! In travelling through danger to glory, did destiny promise that thou shouldst enjoy conveniencies on thy way?

Thou art now in the desert: Ask Mahomet why he hath not commanded Moses to rain honey and manna upon thee, as he formerly did upon the descendants of Abraham.

Born to struggle, thou [illegible] in distress! Remain firm, Habib; Heav[illegible] thyside, but thou must co-operate with it.

The applause of Salamis, of Amirala, and of Il'Haboul; the high approbation of Heaven itself; the heart and the hand of Dorathilgoase, and the throne of seven seas, are the reward of thy toils. Tread on the fire without stumbling: thou art in thy way to glory.

Habib having thus recalled his patience and his courage, quietly fell asleep. He awaked with the morning, and went out from his hut, to take up his handkerchief. O Providence! O invisible support of man! The moisture which he squeezed from the linen into the hollow of a flint was to him a cup of blessing, which, as he was assailed by want, was the most delicious he had ever tasted.

Transported with gratitude, and pursuing his journey with more vigour than ever, he thus exclaimed:—

He who hath given me the dew, hath also taught me to gather it! Blessed be the Author of the Universe!

Ye flinty rocks, calcined by the heat of the sun, at the order of your Creator, ye shall be changed into fountains of water.

Hunger and thirst vanish before the Ruler of Nature, and the stores of plenty are opened at his will.

The traveller found, betwixt two rocks, a tyger's den, where the female had just brought forth her young. On seeing a stranger, her eyes flashed with new fire, her hair stood up, she lashed the air with her tail, and the echoes reiterated her roarings: She attacked the hero, who opposed her with his shield, and seizing his dagger, he thrust it, with an unerring and vigorous arm, into the heart of the animal. The tygress fell, and Habib, availing himself of the blessing which was thus sent him, made a cloak of its hide, and cut out such parts of the body as, in his needful situation, might serve for food, and then returned thanks to Heaven and Mahomet, for his victory.

It was late, and he must now think of a retreat for the night. The cave of the tygers furnished him with one already prepared. After killing the young ones, and putting the inside of it in proper order, he shut up its mouth with an enormous stone, spread his handkerchief to imbibe the dew, and laid himself down in the cave, on the skin of the tygress.

The evening twilight was almost over, and the handkerchief was wet with the dew. He drew it in, and squeezed it into the scull of the tygress, which, with some pieces of her flesh, that he had dried in the sun during the day, furnished a delicious repast. He fully satisfied his wants: and that he might be completely refreshed from fatigue, he laid himself down and fell asleep, after having elevated his soul with the most sublime ideas.

The blessings of the Almighty, said he, are scattered throughout all nature. Sometimes she seems to withhold them, but the industry of man can force her to give them up.

Thanks to thee, O Mahomet! Thou yet hast a regard to Habib, though abandoned by his friends, and givest him for a companion one of the spirits over whom thou rulest!

Every thing goes well with me! The enemy came forth to attack me, but she fell by my first stroke. Her skin serves me for clothing, her body for food, and from her scull I quench my thirst.

Tremble, audacious enemies of Dornthilgoase! Her knight hath conquered without arms: and, under the protection of the prophet, he is hastening to subdue those of Solomon.

Full of vigour and of courage, Habib had arisen before day, and resumed his journey with greater spirit than ever. In the mean time he saw no end to his toils, but difficulties and fresh dangers seemed to spring up under his feet. He could perceive no outlet from these steep mountains, and from their dreadful ridges nothing but desarts were discoverable, as far as the eye could reach. In these tracks, where mortal never trod, he beheld nothing but wild animals, which retired before him, or which were opposed with his dagger, and enormous serpents, which he had to crush with stones. The uncertainty of success at length, by depressing the courage of the young hero, diminished his natural vigour.

As he descended one of these steep

tains, and having nothing with him but a few roots, he perceived a sandy plain, which was terminated only by the horizon. In all that immense space, over which he was obliged to travel, he had no hopes of finding any sort of resource; and had he been an ordinary man, this circumstance must have sunk him in despair: but Habib thought of nothing but how to surmount this new difficulty.

He could not travel during the day, without being scorched by the beams of the sun, and losing the use of his feet, from the burning heat of the sand; besides, he could find no water to quench his thirst. It would be impossible for him to form a safe retreat for the night among the sand; and the tygers and panthers, who then roam more eagerly, might attack him unawares, and tear him in pieces. Habib therefore took the resolution of resting during the day, and of travelling by the light of the star which, during the night, was to serve him for his guide.

On viewing the ocean of sand which was before him, and seeing the sun in his meridian, he stopped, and having, by the assistance of his poniard, fixed his buckler so as to defend his head from the sun, he laid himself down on the skin of the tygress, and fell asleep.

No sooner had night extended her sable veil, than he tore himself from the arms of sleep, and began his journey. The handkerchief which received the dew was fixed to his neck, and floated on his shoulders. In this manner he could banish thirst, but how shall he appease his hunger? He had nothing left but two roots, and knew not when Providence might send him any supply; yet, as he walked along, he was lost in admiration at the spectacle which the heavens displayed to his view.

The magnificent vault of the firmament incloses all nature, and covers the barrenness of the desart.

Is there a spot in the universe where man is not forced to admire the wonders of the Creator? Were I to search into the bowels of the earth, I should there find gold, and rubies, and silvers still more precious.

The moon, preceded by the constellations that dispense the dew, rises above the horizon to supply the place of the sun.

Ye would be refreshed, ye burning sands, but the sun, while he darts his rays, cannot affect you; nothing can ever remove from you your sterility.

The heart of the ungrateful is like the sand of the desart; the blessings of Heaven are showered down upon it, without leaving any impression of the bounty which bestows them.

Take courage, Habib! Thou never wast of the benefits thou didst receive. Behold the motion of the skies. There, at this very moment, thy destiny is weighed: Banish every fear. Put a firm and vigorous foot in the balance, and thou shalt cast it in thy favour.

Behold the solemn silence which reigns in that high region. There thy judges dwell. There Mahomet and the seven prophets intercede in thy behalf.

Great prophet! Friend of the Most High! One of thy followers cries to thee from the desart. Hear thou his voice, and answer his request.

The end he has in view is heroic: You were the model of heroes. His heart burns with glory and with love. Whatever on earth bore the great characters of virtue, thou didst not despise.

In this manner did Habib forget, as he travelled along, his fatigues and his wants.

Towards morning, as he looked at the distant horizon, he thought he perceived a small black point. At length, said he, I see the boundary of this extensive plain: that object which I behold is, without doubt, either a mountain or some collection of vapour, arising from the habitations of the human race.

Thou shalt see men, Habib! However much the passions have armed us against one another, still the countenance of a man kindles at the sight of his fellow.

These men have perhaps never seen the child of Providence: I will shew him to them, and constrain them to believe in its gracious superintendence.

I will not say to them that I must have gold and silver, flocks and tents, and slaves. All I will require of them shall be a cup of water, a handful of rice, and the road to Mount Caucasus.

In vain did Habib make the most wonderful efforts to arrive at this black point, for it seemed to be always at the same distance. Being tormented with hunger and thirst, and oppressed with a scorching heat, he stopped, and laid himself down; and as his fancy was filled with imaginary hopes, it soon procured him a refreshing sleep.

The fresh air of the evening awaked him. He had been tossed with distressing dreams. A rivulet had rolled back to its source, refusing its waters to his parched lips; and the food which was set before him in abundance had been immediately carried off by invisible hands. He arose, still loaded with fatigue, but in the flattering hope that, by travelling all night, he would, in the morning, reach the object on which his eyes had been perpetually fixed, and on which his heart had already placed its hope. He exerted every faculty of his body, and exhausted every resource, in enduring so many hardships; and, supported by

his courage alone, he still triumphed, and was raised above himself.

Day at length enlightened this extraordinary journey. But as he advanced he still saw the black point in the same position in which he had first discovered it. Meanwhile, as Habib was without sandals, the sand, heated by the fierce rays of the sun, had burnt his feet; and still finding nothing in this terrible desart but heaps of burning dust, his strength was entirely exhausted, and every thing seemed to fail him except his hopes. In this situation he spread his tyger's skin upon the sand, and kneeling down, performed his ablution with earth; then, lifting up his hands, he addressed a fervent prayer to Heaven, and with a mingled tone of affliction and trust, exclaimed, I am wandering in an ocean of sand, where my eyes can discover no bounds. The earth seems to fly before me like a cloud. I have commanded the burning sand to serve me instead of water in my purification: it obeyed, and I am purified. The Creator will yet bring the earth near me, and oblige it to supply my wants.

See, my feet refuse to bear me; my legs stagger, my knees bend; yet will I crawl to the place whither I am called by the decrees of fate. But what wilt thou say, O great prophet! to see a child of thy tribe crawl like a worm?

While he thus spoke, and his eyes were still fixed on the object towards which he seemed to be vainly travelling, he observed a point parting from it, and moving towards him through the air: it sailed for some time through the firmament, after which it came down. It proved to be a roc of a monstrous size. It alighted within fifty paces of him, and there rested for some time motionless.

Habib arose, and advanced towards the bird. As soon as he was near enough to be heard, Bird, said he, thou art a creature of the Lord, and I respect thee as a production of his power. If thou art sent to the assistance of an unfortunate, but faithful mussulman, abandoned by his brethren, I command thee, in the name of God and his prophet, to give some sign by which I may know that thou art sent by them.

The roc immediately extended its wings, clapped them three times, and bowed its head to Habib. The young prince went close up to it, and perceived a damask cushion suspended between its feet by silken cords: he caught hold of the cords, and seated himself upon the cushion. No sooner was he thus placed than the bird arose, and flew aloft in the air.

The earth, which seemed to flee before me, now recedes under my feet, said Habib, as he was carried upwards among the clouds. Ye frightful piles of sands, ye are now no more than a grain of dust to my eyes: Although famine and death to the monsters and venomous reptiles which inhabit you, you can do nothing against the slave of God, the servant of the great prophet; a path is opened to him through the air. Thou, bird, who art the messenger of the Most High, obey the orders of a faithful mussulman. Bear him to Mount Caucasus, where the arms of the sage and powerful Solomon are deposited.

The obedient roc bore young Habib to the mountain which was the destined term of his journey. His senses were confounded by the rapidity of its flight, which increased his weakness. Il'Haboul received him, and bore him to a place where an agreeable warmth soon revived him.

When, with the return of his strength, he recovered sense, his lips opened with expressions of gratitude. What! is it you, my dear Il'Haboul? You have not forsaken me then!

The orders of my superiors, O valiant sultan, have brought you hither, replied the genie. A bird of the great Solomon's has borne you from the desart; I am appointed to receive you: you will easily judge how pleasant I find the task. I am not unacquainted with the treachery to which you have been exposed, or the distress which you have suffered in the desart, or the affliction of Salamis your father. I am the keeper of the treasures of Solomon, which are deposited in the bowels of the earth; and without his orders I dare not leave my post, otherwise I should have come to your assistance. It is the will of Heaven that virtue be proved by trials; and you have undergone a very severe trial. The sufferings of Emir Salamis and of Amirala are not less than yours. Crowns of glory await you, but they must be gained by courage. Such is the lot of all who are highly favoured among the sons of men.

While he spoke thus, a collation was set upon a table, consisting of such meats as were not too heavy or cloying to a stomach of which the powers were worn out by long abstinence. Habib proceeded to refresh himself, but was surprised at the same time to find such plenty, even of delicacies, amidst the most dreary desart in nature.

This is the abode of enchantment, said Il'Haboul. No resource can be wanting to the great Solomon. To his wisdom all nature is subject. Before he went to take his place beside our great prophet, he buried his treasures here, to hide them from the daring avarice of men, who seldom find enjoyment except in the abuse of what Providence be-

stows. Here are the arms deposited with which he combated rebellious men and spirits. Illabousatrous, grandfather to Dorathil-goase, I, and the genies of the race of Eblis, felt our inferiority ere it was too late, and submitted without resistance. Others were less wise than we, and are shut up in dungeons not far distant. The formidable Abarikaf, with whom you are to contend, with a number of others, have made their escape by flight, by fraud, and even by force.

Hitherto, my dear Habib, you have shewn unshrinking firmness, and displayed your strength and courage in combating wild beasts. Want and difficulties have not slackened your valour. The eye which watches over you has assisted you when you could do nothing for yourself. When the roc alighted before you, you had yet five icy mountains to pass before you could have reached the summit of Caucasus, which you had seen at two hundred leagues distance. But the dangers which now await you are of a different sort. It is not by the exertion of strength they are to be opposed, but by calm fortitude, by courage which no terrors can move. Thus shall you penetrate into the treasury of the great Solomon, and bring forth the arms which no power can resist. As soon as your body shall be invigorated by rest, I will teach you the tasks you have to fulfil, and the means to be employed.

After this, Il'Haboul made his pupil enter his cavern, and then furnished him with conveniencies for rest after all his fatigues. Exhausted as Habib was, more than one day was necessary to restore his health, and fit him for the enterprise in which he was about to engage. Had it not been for the authority which the genie had assumed over him from his infancy, it might have been difficult to restrain so passionate a lover. But the sage Il'Haboul could avail himself of a power which long habit had confirmed; and he accordingly prevailed with his pupil to expose himself to no new trials, till he should have fully recovered his strength. In the mean time he informed him what was to be done, in order that he might accomplish the purpose of his journey to Mount Caucasus

My dear Habib, said he, you are called by destiny to be the avenger of Dorathil-goase, and to punish the rebellion of the barbarous Abarikaf. The dominions of that princess lie at a vast distance. Desarts as immense as those you have traversed divide you from the seas which surround the seven Islands; and if you should think of going by sea, the road to the shore is equally inaccessible. The only way is through the centre of the earth. But what care and prudence are requisite, that you may travel successfully by this line! What energy of mind must you possess, my dear sultan, if you can undertake so dangerous a journey! If forty brazen gates, guarded by malevolent genies endowed with extraordinary strength and courage, shall stop you; if confusion and forgetfulness surprise you but for a moment, you will be exposed to the greatest of all misfortunes.

You must pass through all the rooms in which Solomon's treasures are deposited. The first of these contains the most precious of all—those very arms with which he attained that high degree of power which astonished the world. This part is the least strictly guarded, and the most open to the researches of men. Happy would they be, if they could content themselves with penetrating thus far, and acquiring those arms, without desiring to advance farther.

Solomon surpassed all the men on the earth in knowledge. He fixed its principles and illustrations by three hundred and sixty-six hieroglyphics, each of which required a day's application from even the ablest understanding, before its mysterious sense could be understood. Would you then take time to penetrate into these mysteries? I love Dorathil-goase, said Habib: she is in danger: I must have the arms, to fight with Abarikaf! I shall endeavour to acquire this knowledge after I have conquered him.—It is possible to be less excuseable for such a failure than you; but since Solomon left the earth, five hundred knights have penetrated into these desarts: all have neglected the studies which I propose to you, and gone in search of the treasures deposited in the cavities of this immense subterraneous recess. They would first of all gratify their passions, and not one of them has returned; they have all failed through ignorance. Let us, however, strive to save you from the same disgrace.

I will conduct you to the first gate: at your feet you will see a golden key; pick it up, and open the gate; the bolt of the lock you may move by the slightest effort. Be careful to shut the gate behind you, so gently, that it may not make the least noise.

In the first hall you will find a black slave of a gigantic size. Forty keys of the other apartments through which you are to pass are suspended by a chain of diamonds which hangs from his left hand. On seeing you, he will set up such a terrible cry as will shake all the vaults of the cavern, and lift up against you an enormous scymitar. Guard your soul from fear, and cast your eyes upon his sabre; and as I have instructed you sufficiently in the knowledge of talismanic characters, pronounce aloud the words which you will read upon this blade of steel; engrave them upon your memory, so that no calamity you may

ever experience shall be able to efface them: on this depends your safety.

The slave will then submit to you, and after having disarmed him, you must, together with the keys, take along with you the sabre of the illustrious Solomon; but you would search for the talisman on it to no purpose, because it will disappear the moment you pronounce the words of which it is composed. You will then open the first of the forty doors, and shut it with the same care. There you will see the arms of Solomon; but touch neither his helmet, his cuirass, nor his shield; you have his scymitar, and you must not be armed with iron. It was by courage, vigour, patience, and prudence, that Solomon overcame. Four statues, covered with hieroglyphics, will represent to you these four virtues. Reflect maturely on these emblems of wisdom, and learn to appropriate their meaning; this will be an armour of which you shall never be deprived. Carefully examine the arms of the prophet, as you did the scymitar of the slave, and the knowledge you will derive from them will enable you to conquer every foe; but without this, and should you forget the characters engraved on the sabre, know that you carry in your hands only a blade of steel, which rust and time will consume.

When you shall have remained in this first apartment as long as you think necessary, you must leap at once over the space which leads to the second, the door of which you must open and shut always with the same caution. The weapon which hangs from your belt, and the words which you shall pronounce, will render you master of whoever may be there on guard. I will not at present enter into the detail of the immense riches you will see there: in the eyes of Solomon gold and silver were of no estimation; and although he made use of them in the accomplishment of those works which shall be held in everlasting remembrance, yet he cheerfully returned them to the bowels of the earth, whence he had drawn them by his knowledge: he was not of opinion that the happiness of mankind depended upon them.

If, as you pass through these forty halls, you should meet with any thing you do not comprehend, rub the blade of your scymitar as you repeat the words, which you must take care to remember, and you will then discover the meaning of any difficulty you may have met with.

I need not, O virtuous sultan! caution you against avarice and indiscretion, which were the chief causes of the death of the knights who have already attempted this perilous adventure. Under the tents of the emir Salamis you have already learned in what true riches and power consist. No gold shines in his habitation; he gives himself no trouble either in collecting or distributing it: a formidable army is in motion on his first signal; and his abundance consists in the wise choice of things that are useful, and in the contempt of such as are superfluous.

Curiosity also is a fault against which you must guard. Remember that, in the road you are about to take, every thing that may excite it is absolutely dangerous to the man who is not perfectly acquainted with the three hundred and sixty-six truths, the sole foundation of Solomon's wisdom.

Above all, when you shall have opened the fortieth door, at which your subterraneous journey terminates, take care not to let your eyes dwell on the objects which will strike them. You will find there a veil of silk, and will be particularly struck with some characters written in gold and relievo; from these you must instantly turn away your eyes; for, should you read them, they would prove your sentence of death, and its execution would instantly follow. But draw aside the curtain, and if you have hitherto wisely observed the rules of prudence I have pointed out, you will then be astonished with a most beautiful spectacle; you will perceive the first of the seven seas which you have to cross before you can reach Dorathil-goase, and you will find at your hand every thing necessary to facilitate your passage: But if you have neglected in one point the instructions I have given, you will be exposed to the most dreadful dangers. —It is perhaps unfortunate for me, replied Habib, that I am unacquainted with the sentiment of fear; and for this I am indebted to you, to Salamis, and to Amirala: you endeavoured to arm me against terror of every sort, and perhaps to make me depend too much on myself; yet I will endeavour to practise your wise lessons.

Go on then under the shield of the illustrious Solomon, valiant hero. May his spirit accompany you! I pray most earnestly that you may succeed, and should you be so fortunate, I will find in your success an abundant recompence for all my labours.

Il'Haboul laid the tyger's skin and the buckler and poniard of the sultan in his cave, and dressed him in a style extremely simple, and convenient for the enterprise in which he was about to engage. The genie then took him by the hand, and led him along a winding path of this cavern, to the first brazen door, the key of which they soon perceived.

Take this key, said Il'Haboul; and forget not, as soon as the first slave shall threaten you with his sabre, to pronounce aloud the magical characters you will read upon its blade. Bestow such attention upon them, as

that they may be engraved for ever on your memory; and pronounce them on every appearance of danger, whether within or without the vast cavern through which you are to pass. Open and shut the doors with the greatest care; and remember that every thing in this habitation is symbolical, and that your conduct must correspond to this. You must not forget my other directions, but at present I insist only on such as are most important. Embrace me, my dear Habib! I must return whither duty calls me.

Il'Haboul withdrew, and Habib softly opened and shut the first door. He perceived a black giant, of a most formidable appearance, who, on seeing him, set up such a cry, as shook the vaults of the caverns. The monster drew the terrible scymitar; but the attentive Habib cast his eyes upon the blade, and with a loud voice pronounced the word *Power*, which was engraved in letters of gold; and thus disarmed the slave. The scymitar and keys at once dropped from his hands, and he bowed down before his conqueror.

The young sultan laid hold of the formidable weapon, and advanced towards the second door, which he opened. He saw seven different roads, but all of them were dark. Uncertain which to take, he pronounced, with a loud voice, the enchanted word, upon which a pale and trembling light appeared at the entrance of the fourth road. He followed it down fourteen hundred and ninety steps of a staircase, which was not more than half lighted.

He arrived at length at the third door, still conducting himself with the same prudence. Here he was met by two monsters, who in part resembled women, and who, with a view to catch him, threw at him two enormous grappling irons; but Habib having pronounced the word *Power*, the iron immediately softened, and the monsters fled.

Habib was astonished at the magnificence which he beheld. The hall was completely illuminated by a lustre of carbuncles, which was supported on pillars of jasper. The armour of the great Solomon was triumphantly displayed in the centre. The full-spread phœnix ornamented the top of the helmet. It was impossible to look upon the splendour of the cuirass and buckler, and the spear of steel sparkled with fire. The scymitar was not there; but Habib was transported to find that the one he possessed corresponded entirely with the other parts of the trophy. All these weapons were covered with mysterious characters, whose meaning he endeavoured to discover. Upon the cuirass he read these words:

Firmness of soul is the true cuirass of man.

He went on, and found on other parts of the armour—*Patience is his buckler: His tongue is his strongest spear: Wisdom is his helmet; prudence his visor. Without valour, naked are his arms: Without constancy, his legs are useless.*

O illustrious Solomon! exclaimed the hero; on the front of his helmet the phœnix still proudly displays his plumes.

Arm yourselves with steel, ye feeble warriors of earth! By the aid of virtue, the prophet of the Almighty marched on to glory.

Habib then contemplated the three hundred and sixty-six hieroglyphics which adorned the walls of the room. Among these there was one remarkable for its simplicity, but which he was yet unable to comprehend; another, more complicated, unravelled its mystery: the three hundred and sixty-six hieroglyphics were explained, and yet they could only be explained by one.

Science! I feel thou art formed to charm my heart, but thou art beyond the reach of my understanding. Who will give me the eyes of the lynx, that I may penetrate thy mysteries? At present I am unable even to behold thy dazzling splendour. March on, Habib, to thy destinies: They have promised thee glory. It is from the height of the heavens that wisdom is derived: Enlarge thy desires, and, under the favour of thy star, continue thy course.

As he spoke thus, he advanced towards the door which was to open into the place where the riches of Solomon were shut up. Obliged still to descend by new steps and winding paths, he arrived at the different doors, which he opened and shut without the smallest noise; and every where met with monsters, who endeavoured to terrify him by their deformity, their cries, and their threats. The head of one, formed of a human scull, and armed with horns, terminated in an eagle's bill; that of another united three different species of animals, and was something betwixt a lion, a tyger, and an elephant: this last had the mouth of a crocodile and the shoulders of a man, and its terrible hair appeared to the hero like a hydra with three heads, resembling those of women, twisted with serpents.

But Habib, full of undaunted courage, and faithful to the instructions of the genie, overawed these threatening phantoms by one word, and, without emotion, cast his eyes on heaps of gold, and diamonds, and broken statues. He quickly passed from one door to another, whenever the objects which he met contained no symbolical representation of the victories of the prophet. He stopped, however, in one place.

This was a spacious hall, around which were seated an infinite number of beings in

human shape: the most venerable among them, placed on an elevated seat, and with a desk before him, was reading, while all the rest appeared to be listening to him. When Habib entered, the whole assembly rose, and bowed to the hero. Respect interrupted the reader, and the sultan addressing himself to him, thus said:

If you are permitted, tell me who you are, and what it is you are reading. I am a genie; and a slave of Solomon, replied the reader; intrusted by him with the instruction of my brethren, whom you see here. They will obtain their liberty whenever they have acquired such knowledge as is necessary for the direction of their conduct. The book which I read is the Alcoran; but, alas! although I have been explaining it for several ages, yet the eighth part of those who hear me do not comprehend so much as the first line. Pass on, young mussulman; you have nothing to learn either from them or me. Advance to your destinies, and be always as prudent and circumspect as you have hitherto been.

Habib left this school, reflecting how difficult it is to comprehend the truth, when one is not disposed to learn it, and blessing God and his prophet, that he was early instructed in the knowledge of the Alcoran.

The young sultan had now opened and shut thirty-nine doors, and had been five days in passing through these subterraneous abodes; —places where no ray of the sun ever marked the fleeting hours; where time, undivided by days, and months, and years, rolls on, subjected to no calculation; and where the silent revolution of ages is not perceived;—places where those blessed spirits dwell, whose active souls are engaged in promoting the happiness of the faithful, and who are not subjected to the dominion of sorrow or sin.

Habib had not as yet passed into the other prisons in these gloomy caves, where malevolent spirits live in a very different condition. The scythe of time oppresses them in a manner beyond our conception. The vices of the world spring up and ferment in their corrupted hearts, and they are the wretched victims of every want.

Our hero had kept no account of the number of doors through which he had already passed. Whenever he appeared before a new one, the key which was to open it, disengaging itself from the bunch which he held in his hand, applied itself to the lock. He was at length opposite to the fortieth door. It opened of itself, and he perceived the fatal curtain of silk, of which the genie had spoken. He was struck with the splendid characters, which he was prohibited from reading. He hastily drew aside the curtain, and beholding the sea on which he was to embark, in order at length to gain the end of his toilsome labours, he sprang forward with great vigour to reach its shores. But at that very moment the fortieth door, which he had neglected to shut, rolled upon its hinges with so terrible a noise, that the very foundations of Mount Caucasus trembled.

All the doors which he had already passed, and all those of the prisons, were thrown open and dashed to pieces, with a crash that seemed to shake the vaults of the sky. Legions of spirits, in the most hideous shapes, issued forth, and rushed towards Habib, and the most terrible signs and threats accompanied their steps and gestures.

Habib turned round to oppose them; and had he been as susceptible of fear as he had been inattentive, he must have been undone. But he was become cool, from the excess of danger he had so often experienced: He recalled the formidable word, and brandishing, at the same time, the steel of Solomon, pronounced it with a steady voice. The affrighted crowd immediately returned with precipitation, and the door which opened upon the sea shut with great violence. But all the malevolent spirits did not return to their prisons.

A number of them rushed into the sea; it stirred up its deep; the billows raised themselves on high, and driving the vapours from afar, formed dreadful masses in the air. Day disappeared, the sun was darkened, the thunders began to roar, the winds were let loose, and struggled with the thronged clouds, and the billows of the ocean, dashing against one another, sent forth a hollow noise, and presented a black and watery surface, which the flashes of lightning appeared to tinge with blood.

The tempest raged on every side: the winds, imprisoned with the furious thunderbolt, availed themselves of the passage which it opened to them, and chaced the waters of the sea into their deepest recesses. The tremendous sound of the billows, and the fearful roaring of the winds, shook the foundations of the solid rocks; and the loud and repeated peals of thunder seemed to threaten the globe with its original chaos.

The tumult which mingled the elements in such horrid confusion was not wholly owing to natural causes. Il'Haboul, who was appointed the guard of the arms and treasures of the prophet, at the moment when the rebel genies made their escape, had left his usual post, at the head of spirits subject to his command; and the earth, the ocean, and the air had become the theatres of three most obstinate and furious battles.

Habib, struck with the disorder around him, could ascribe it to no cause but his own

imprudence; for when he had opened the fatal curtain, the heaven and the earth had a smiling aspect, and the sea which he beheld was serene. He prostrated himself with his face towards the ground, and exclaimed in these terms:—

Where is the man who thinks himself wise? Let him look upon me, and tremble at his presumption.

Where is the man whose prudence never forsakes him? Let him approach and put me to shame.

I have had a glimpse of happiness, but it has vanished: I held the key of my destiny, but it has dropped from my hands.

Dorathil-goase! your lover is unwise; he is unworthy of your affection.

In this situation, what can I say to bring to my relief the powers of the earth? And if I attempt to move the compassion of Heaven, a voice from the bottom of my heart sayeth, *Account to it for your abuse of its blessings.*

Arabians of my own tribe have betrayed me; but how shall I reproach them, since I have betrayed myself?

Salamis, Amirala, Il'Haboul! Ye have sown upon a barren soil, and how should you reap the harvest?

I will shed tears, like the timid in soul. Confusion will cover my eyes, as soon as the veil of presumption shall be removed.

O great prophet, I feel that I am guilty, and dare not lift my voice to Heaven But thy goodness towards Habib was conspicuous when he merited nothing; now when he acknowledges his errors, pardon and regard him.

Habib having uttered this prayer, arose, and looked around on the scene before him. He was on the height of a ledge of rocks, the foot of which was violently lashed by the waves of the ocean. The mountain was precipitous, and insulated on every side, and seemed detached from the rest of the world. He proceeded for a mile, by scrambling and leaping from rock to rock. The light of the sun was intercepted by thick clouds, and the flashes of lightning which broke forth gave the surrounding objects a fiery and sulphureous glare: An infectious vapour composed the atmosphere in which he breathed. The day which illuminated these terrifying appearances was such as to augment the horror of the scene. Habib stood and contemplated for some time the disorder which the warring elements presented before him; then looking on his scymitar, he saw the talismanic characters shine with extraordinary lustre. Il'Haboul had formerly taught him that Providence never performed a miracle, unless for some very important cause. The new glare of the talisman, he hence concluded, must be intended to prompt him who bore it to call its virtue into exertion, in order to still the raging elements. He therefore drew the mysterious blade, and striking the air thrice, cried, Powers of fire, of earth, of air, of water! I command you to return to your wonted order, or be reduced to dull inaction.

That instant a blaze of light was emitted from the scymitar, before which the lightnings were pale; a confused noise was heard, like that of hills of sand sinking down, one upon another: the sea grew calm; the tempest ceased. Gentle breezes of the west wind succeeded the boisterous blasts from the north, and the bright star of day gilded with his rays the stupendous rock on whose summit the hero stood.

At so astonishing a change upon the face of nature, the prince could not avoid feeling a degree of terror with his joy. What power, cried he, has deigned to employ my weak hands, guilty as I am, thus to still the rage of nature? How are the elements subject to my voice? Creator of the world, thou hast not turned away thy face from me. Great prophet, Habib is still in thine eyes a son of the tribe of Beni-Hilac.

As he ended speaking, with his face prostrate to the earth, he heard a motion near his side, which prompted him to raise his head, and Il'Haboul stood before him.

O my protector! my master! you, no doubt, are the author of the miracles which I have witnessed. No, my dear Habib, replied the genie, they are wrought by the influence of the great Solomon, whose instrument you have been. You know not what disorders your negligence and forgetfulness of my counsels have produced. The mischief you have done could hardly have been repaired without your own exertions.

Instead of shutting the fortieth door after you, you hurried to the sea-shore. The gates of the dungeons which confined the rebel spirits instantly burst open, and the prisoners rushed forth You yourself would have been the first victim of their rage, had you not employed the talisman to whose name they were once subject. Terrified at sight of it, they ascended into the air and raised the storm which you have witnessed.

I followed them, at the head of the spirits under my command. We began a violent combat, the effects of which you have also witnessed without understanding them. You then employed the only means which remained in your power: their success was certain, in the hands of a faithful mussulman. The arms instantly dropped from the hands of the rebel genies. They were seized with a sudden stupor, and sunk down, like so

many lumps of dead earth. My warriors have fettered them, and conveyed them back to their dungeons; but had it not been for your aid, the issue of the contest would yet have continued doubtful.

I will not reproach you for an act of imprudence which sets your success at a distance, and subjects you to unspeakable toils before you can accomplish it. It is not so much your fault as that of love; and the violence of your passion is owing to the influence of your star.

Recollect the knowledge you acquired when you surveyed the treasures of the great Solomon: you will find everywhere, and in yourself, arms to insure the success of a true knight. He knows that these are more at his command in adversity than in prosperity.

The advices I now give you are the last you shall receive from me. In the career upon which you are entered, success would be dishonourable if obtained by ordinary means. Only from heaven can one receive at all times without shame; and to heaven may one always confidently apply, when one's views are wise and honourable, and when insolent triumph is not the object sought. Adieu, dear Habib. I leave you exposed to wants of all sorts, and ready to be hurried into new and terrible adventures, but I believe your courage equal to all.

Il'Haboul left Habib on the rocks. The sea had receded, and its waves no longer lashed the foot of that upon which he stood. He might descend from one rock to another; but how should he shelter himself through the night? or where find relief from the cravings of thirst and hunger? This was the hero's situation when his guardian genie disappeared. A soul of less firmness and elevation than his would here have abandoned itself to anxiety and despair. But the scymitar of Solomon still hung by his side, a terror to the enemies of the Most High. He had no enemies to dread but himself. My error, said he, had laid me low, but the hand of God raises me up again. Caucasus, boast of thy stupendous bulk, or of the hardness of the mass of which thou art composed: God willed it, and I have penetrated through thy bowels. Earth, thou appearest behind me as a lonely wall; thou seemest to be boundless, and offerest only a dark abyss of waters to my view. But Hope emerges above thy waters, and shews herself through the vapours which cover thee.

And indeed Habib at this time saw land, without suspecting so much: it was the nearest point of the White Isle, which formed a part of the dominions of Dorathil-goase. Night, however, came on; and to avoid suffering from its cold, he lay down in a vacant place amidst rocks, which served to shelter him from the blowing winds.

At day-break the young mussulman performed his ablutions and prayers. He then searched over the adjoining land for somewhat on which he might subsist. The caverns were full of shell-fish, and among them were some broken remains of roots and herbs, brought thither by the sea. With these he satisfied his present wants, waiting till destiny should call him to act in a more important scene.

One morning when Habib leaned on the rock nearest the sea, looking out if any vessels were in sight, he fell into a light slumber, upon which three daughters of the sea suddenly raised their heads above the water. He sleeps, sister, said one of the nymphs to the other two: let us approach, and endeavour to learn who he is. You will enjoy a pleasure in seeing him; he is beautiful as the rising sun. Yesterday I saw him stooping over the water to perform his ablutions, and he seemed to give a liveliness to its colour: you would have said that the bottom of the sea was strewed with roses. But that we may view him more at our ease, we must lull him so fast asleep, that he shall not be awakened by the noise we make around him. Give me your hands, and let us go round in a circle, till his sleep is profound.

As soon as the daughters of the sea were certain of the effect of their enchantment, they came out of the water. They spread their golden tresses, which had been bound in a single lock, upon their shoulders; the gentle zephyrs soon restored its native grace and lightness to their hair: a stuff, woven with sea-weeds, as fine as gauze, hung from their shoulders, and encompassed their loins: their limbs, adorned with buskins of pearl, and their arms decked with bracelets of coral, rendered them as completely beautiful as they were captivating. All three stole a look into the water, and, pleased with themselves and their dress, they surrounded the knight.

What a beautiful young man! said the eldest of the three. Were this a knight now! —He is one assuredly, said the youngest: look at his sabre, but touch it not; for I touched its handle, and it has burnt me.

Ilzaide, said the eldest to the youngest, we must learn who he is, and whence he came. He may have been driven hither by the tempest; yet no part of his dress indicates his being shipwrecked. Bring me one of the largest shells you can find upon the sand, and fill it with water.

Ilzaide obeyed; the shell was brought; and the eldest of the daughters of the sea then gently took a lock of Habib's hair. We

are going, said she, to make this hair which I hold in my hand disclose all the secrets of the head in which it grows. She immediately plunged it into the water, and drew it round the shell in a circular motion. Stir the water well, said she to her sisters; the more it is troubled, the more distinctly I shall see.—Look, sister, said Ilzaide; I believe the hair is melted; the water is turned into the colour of the firmament, where stars appear, but the bottom of the shell cannot now be seen.—So much the better, replied the eldest: after night comes the day. Stoop down, and observe the picture which is formed.—There is a country filled with trees, under whose shade flocks are feeding; and there are tents.—He is a native of Arabia.

Of Arabia! sisters, said the one of the three who had not yet spoken: It is from Arabia that Dorathil-goase, our queen, expects her deliverer. How happy should we be were this her brave knight! He would assuredly deliver us from Racachik, and all his race. But the water says nothing of this. Disturb it again, that we may know through what countries he has passed.

Ah! sister, said Ilzaide, the water becomes black.—It is all well, replied the eldest; the truth will come forth more bright. Repeat the motion.—Sister, said the second, see, the water is turning white.—Oh! what a dismal sight is there!—It is composed of mountains, sands, and desarts, added the eldest: all these he hath trodden alone, for I see none besides himself in the charmed water. He must possess great vigour and courage.—Disturb the water again; for the road which I see him take could not have conducted him hither.—Heavens! exclaimed she, I see only the bowels of the earth. That is enough, sisters: the water will not reveal to us the secrets of his heart; but I know a way in which we are more likely to learn them; and you are not to learn it is of the utmost consequence for us to discover them. We are informed that we can only be delivered from our distresses, and the tyranny under which we groan, by a complete lover, but who is not at the same time in love with any of ourselves. —Certainly, replied Ilzaide, with great liveliness, a knight, whoever he is, cannot be our lover, since he has never seen us.—But when he shall open his eyes, replied the eldest, he must necessarily see us: Be careful then to cast down yours, sister; for they have a more captivating look than ours; and should he become enamoured of you, all our hopes would be lost.—Sister, he will love you rather than me, replied Ilzaide.—The great Solomon preserve both of us from this! added the eldest; but, in my apprehension, we are very much exposed. However, since we must gain his good graces, in order to have a claim upon his services, let us diligently consider what we can do for this purpose.

First, I see he is in want of every convenience. These regions have furnished him with nothing except some marine plants and shell-fish, which he has eaten raw. Let us prepare for him, when he shall awake, such a repast as we can procure from our neighbourhood. You, Ilzaide, are nimbler than the mountain-goat; go, bring some of its milk in a shell, and cover it above and below with aromatic herbs. In the cavities of the mountain you will find fruits and flowers; chuse what appears the most agreeable to the sight, taste, and smell. My sister and I will take care of the rest, and we shall thus offer as handsome a collation as can be prepared in this desart place.

Hardly had Ilzaide gone to perform her task, when the elder sister explained her intentions to the second. I know of branches of coral, said she, at the bottom of the sea, two of which would load a camel: Let us go find some of them. We will place four of them in a square, cover it with stuff like what we wear, and thus form a pavilion; then gather moss, and dry it for a sofa; form a table of stones, and cover it with a tissue which has never been dyed. We will next provide some of the best fish the sea affords, and roast them in the sun. The birds eggs which I shall procure, and the fruits and milk with which our sister will furnish us, will complete the feast. When a genie is out of his element his power is limited. Here industry must supply the defect of ability. Order and taste must make amends for the want of variety. Necessity will confer a value upon any thing, and gratitude will ascribe even to the slightest favour the highest consequence.

Ilzaide returned. The pavilion was set up, and ornamented: the table was covered. All that now remained was to suspend the magic influence by which Habib's sleep was prolonged. But it was requisite that he should awake on the sofa before which the table stood, and that the three sisters should be seated opposite to him.

Let us now see, sisters, said the eldest, whether this be the Arabian knight who is the lover of Dorathil-goase. I will try an expedient, the success of which cannot fail. Raise up your hands, and move them, while I speak:—*By the great prophet Solomon, knight, I awaken you, in the name of Dorathil-goase.*

Dorathil-goase! cried Habib, awaking, and springing up. He then looked round him, and remained stupified and confounded. Three beauties, half naked; a table plentifully covered with inviting food, fruits, and flowers; a

pavilion, where all was coral and purple; all, as he supposed, conjured up by the name of Dorathil-goase!—Dorathil-goase! cried he again, sitting down and looking about him: where is my dear Dorathil-goase?

She is not here, sir knight, replied the eldest of the three sisters; but you are within sight of one of the isles of which the rebel genies have deprived her. You may see it over this arm of the sea—yonder bluish vapour, which terminates the horizon.

Are you attendants of hers? Whither am I transported? said the young sultan, greatly moved.—In our hearts, replied the eldest of the daughters of the sea, we are still her subjects, although subjected, in spite of us, to the law of the rebellious Abarikaf, and to the immediate dominion of the monstrous Racachik.

Where are they? interrupted Habib; I will drive them from the face of the earth. Sir, answered the eldest of the daughters of the sea, they are at present both out of your reach. Abarikaf is upon the Black Isle, and you have six seas to cross before you can meet with him. Racachik is upon the White Isle, which you see before you. I will attack him instantly, said Habib. The thing is possible, but you must employ new expedients. These shall be easily found out, said the hero. I am here amidst an enchanted scene, for which I am undoubtedly indebted to the goodness of Il'Haboul, or of Dorathil-goase; but where am I?—On the same rock on which you fell asleep yesterday: we have endeavoured to make it more commodious to you. I thank you, said Habib: your power seems to be founded upon charms of more than one sort. But if you are disposed to continue your goodness to me, cannot you, by a very small exertion of magical power, transform this pavilion into a bark, which may instantly carry me to the isle in which the enemy of Queen Dorathil-goase commands?

Sir knight, replied the eldest of the daughters of the sea, although we are sisters, daughters of genies, and genies ourselves, yet here are neither charms nor enchantments. This pavilion and this frugal meal are prepared by natural means. The fatigues you have undergone since your departure from Arabia must have exhausted your strength; eat freely and cheerfully of these dishes; they were dressed for you by friendly hands. You will not suspect the sincerity of our inclination to serve you, when you understand, that, by avenging our queen of the tyrant Racachik, you will do still more for us than if you should restore us peace and rest. But I can say no more, if you refuse to taste the food we offer.

Habib suffered himself to be prevailed upon, and the daughter of the sea continued her narrative in the following words:—Since Abarikaf has made good his attempt, by kindling rebellion through all the provinces of Dorathil-goase's dominions, he committed the government of the White Isle, the frontier of his territories, to Racachik, the most cruel and infamous of the genies under his command.

This monster, before he joined the standard of Abarikaf, had ranged through the ocean, under the form of an enormous shark. When he observed a vessel under sail, he pursued it, and, by his poisonous eye, fascinated the sailors and passengers. Hapless were they who chanced to look on him! Their heads became giddy; they dropped into the sea; the monster dragged them under water, and made them his prey. Nor was his hunger satiable: when strangers were not to be found, he glutted his voracious maw with the bodies of the queen's subjects. The tyrant Abarikaf authorised him to do so; for both had made a vow to exterminate the children of Adam.

As for our ourselves, he cannot, it is true, deprive us of life; but we are subjected to torments more cruel than death itself. He chooses from amongst us his wives and his slaves. These he changes every moon. My sisters and myself, at next new moon, must enter into a great salt-water pond, which serves as his haram. The fatal time will arrive in three days. If you shall attack the monster, be assured of our earnest prayers for your success; yet we must not hide from you the dangers you will encounter.

For his convenience while he is on land, the monster has in part assumed a human form, reserving, however, his shark's head, armed with a triple row of teeth, because he found those so well suited to his sanguinary nature. His gigantic body is covered with enchanted scales, which are his armour. The shell of a huge tortoise forms his shield; and he wears on his head an enormous twisted shell, by way of helmet. His lance is the horn of a sword-fish, six cubits in length. He mounts on the back of a sea-horse, and thus rushes on to the combat; the steed mingling his horrible cries with those of his rider.

The rib of a whale, which he has rendered harder and sharper than steel, serves him for a scymitar. His arms cannot be resisted by human force, for his weapons are enchanted.—How, madam! interrupted Habib, with vivacity; can I not be transported in less than three days to the isle that is ravaged by Racachik? Find me a conveyance to the spot, and I swear by the holy prophet that I shall not rest till I have executed the vengeance of Heaven on this wicked enemy of human nature.

While Habib uttered this oath, his eye displayed a fierceness more than human, and his look was such as might have inspired a whole army with courage. He made a few steps within the pavilion, and his graceful air and majestic carriage still heightened the noble expression of his countenance.

Ilzaide concealed herself behind her elder sister. There, said she in a whisper, there is a hero! How charming he is! I never saw his equal! O, sister, how I tremble lest I should love him!—I doubt, answered the other, it is no longer time to fear it.

Brave knight, continued she, addressing Habib, we are as anxious as yourself to procure you the means of delivering us from the oppression of our tyrant. In the defiles of this mountain there is a marsh, which produces reeds of an extraordinary strength and size. We will form a raft of those materials, sufficient to bear you through the calm sea to the White Island, to which place we ourselves will conduct you. In the mean time, finish your repast, and enjoy repose till morning. Come, sister, said she to Ilzaide, let us set about making the raft.—I will attend you, resumed Habib; I am surely able to participate in and assist your labours.

My sisters and I are sufficient, answered the eldest. We must pass for a great way under water, to a place where it would be impossible for you to follow us. We shall soon return; for our zeal and impatience for the accomplishment of your vow are not less than your own; and to-morrow, by day-break, we shall be ready to set out for the White Isle.

The three sisters took their leave of him, and passing with vast agility over the rocks, came to a small eminence on the brink of the sea. There, while they bound up their tresses, and prepared to plunge into the water, the younger sister asked her companions, How can we leave him alone? He will soon become melancholy in such solitude.—I dare say, sister, answered the eldest, you would willingly keep him company, and while we prepared the raft, you would take care to render our labours vain. My dear sister, you are no stranger to the dangers of the ocean, but you are not yet acquainted with the shoals and quicksands of life: Let us go where our duty calls us. Saying which, they all threw themselves into the sea, and disappeared.

In the mean time, Habib having made an end of his repast, and seeing night approach, performed his ablution, and said his prayer, after which he enjoyed an easy sleep, waiting the return of the daughters of the sea.

When the first rays of the sun struck his eye-lids, Habib awaked; he looked anxiously toward the White Isle, and with his eye measured the distance. He suddenly perceived a remarkable commotion in the water, though the sea was scarce ruffled by the gentle breeze. He observed an object advance with rapidity towards the place where he stood, and saw several heads above the water, who called to him, Come, brave knight, come on board of this raft. He knew the voices of the three sisters, and sprung upon the slender vehicle, which, however, bore him on the surface of the waves.

Eight dolphins were yoked to the vessel. The elder sister, with half of her body above water, supported the stern with her hands, and served as a rudder, while the two younger sisters swam one on each side, keeping it in equilibrium with one hand. Habib, having his mind full of the enterprise in which he was engaged, seated himself quietly on the raft.

They soon discovered the shore of the White Isle, and the palace of the tyrant, which was built of shells and coral, on a promontory projecting into the sea. When the centinels perceived the warrior approaching, they gave the alarm, and announced the news to Racachik. The monster regarded him as a fresh prey, ready to fall into his hands. Let him come on, said he; ask him what he wants: he shall soon know, to his cost, that no stranger can set foot on this isle till he has tried my strength and courage; but I must arm myself, to give him a suitable reception.

In the mean time the raft approached the land, and Habib leaped ashore. One of the centinels, who was an amphibious monster, came up to interrogate him, as Racachik had commanded. Go, tell thy master, said Habib, that I am come to challenge him to single combat.—You are not armed, answered the monster, nor have you a horse.—Know, said the young sultan, that my turban is my casque, and my scymitar is instead of a helmet and buckler. I require no horse: let thy master come on: I here defy him and all his powers.

No sooner was this message delivered than the furious Racachik, clad in his strong mail of shells, and mounted on a hideous sea-horse, whose clumsy gallop raised about him a cloud of dust, advanced toward the shore, to attack the hero.

Despicable son of Adam! vile slave of Mahomet! thou art proud, forsooth, that thou dost not creep on the earth like other reptiles; but canst raise thy head three cubits above the clay from which thou art sprung? Darest thou insult the genie Racachik? Take then the reward of thy temerity. While he pronounced these words, he pushed on his horse against Habib, and aimed a thrust at him with his enormous lance.

The young hero opposed his scymitar, and the lance of his adversary was shivered in pieces, before the stroke reached him. The shock, however, stunned the arm of the tyrant. His horse became restiff, reared on his hinder legs, and fell backward on his rider. Racachik, now conscious of his danger, called to him all the powers that were under his command. At that very instant the sea was agitated, and poured them forth. The shore was covered with sea-calves and lions, and the whales approaching it spouted forth such torrents of water, as appeared to form an insuperable barrier betwixt the young sultan and his adversary. The whole coast re-echoed with dismal yells, and all the monsters summoned by Racachik at once rushed upon the hero. For some time he maintained the combat with his scymitar; but, overpowered by numbers, and finding that his efforts would soon be vain, he thrice brandished his scymitar in the air, and with confidence pronounced the formidable word *Power*. This produced an immediate effect: The monsters who had escaped the sword, constrained by a superior power, rushed again into the gulfs from which they had issued forth. Racachik alone remained, and with the whale's rib, which he wore instead of a scymitar, endeavoured to oppose the formidable armour of Solomon; but it broke into a thousand pieces, and his scaly body, together with his enchanted armour, was reduced to dust.—Go, wretch, said Habib, and groan through eternity in the caverns of Caucasus. At that instant all remains of the monsters disappeared, the coast was left clear and solitary, and Racachik's enchantments existed no more.

A mournful silence succeeded the agitation of this terrible scene; and the victorious Habib, recognizing the will of the destinies, fell upon his knees before that Being who watched over him, and thus exclaimed:—

O thou power whom nothing can resist! thy enemies are overthrown; at thy breath they have disappeared, and what has become of their remains?

The fire which consumes the stubble of harvest leaves some traces behind; but thy enemies are destroyed, and where are their ashes?

The feeble reed, in the hands of the servant of God, has more force than the oak in the hands of the wicked.

I placed myself on the bow of Mahomet and Solomon; they shot me at this cursed race, and I have wholly destroyed it.

Habib arose, overpowered with the blessings he had received, and perceived not the snare which gratitude was spreading for his modesty.

The shore was covered with the daughters of the sea, who were crowned with sea plants, and girded with garlands. They had come to pay homage to their deliverer, and lay the treasures of their element at his feet. The melodious harmony of their voices, and the graces of their mien, would have softened the most savage breast. They crowded around the hero, and prostrated themselves at his knees. The young Ilzaide and her sisters were more eager than the rest; but Habib, confounded with these marks of respect, refused to receive them. I have done nothing for you, said he, and you are under no obligation to a man who has scarcely fulfilled his duty. Is there no mosque here, in which to worship the Deity? Let us repair to the temple; thither I will march before you. Is there any faithful subject of Dorathil-goase present? Let such appear; for to her I must transmit your presents, in whose name alone I ought to accept them.

At that instant a genie, named Balazan, and in his natural shape, presented himself. His head bent under the load of years, his wings were broken, and his body was galled with the chains with which the tyrant had loaded him. Prince, said he, in the time of Queen Camaralzaman we had three mosques in this place, but Racachik has profaned and destroyed them. That heap of ruins which you behold is the remains of a city which he plundered, after devouring all its inhabitants.

Since that time the island has been without commerce or cultivation. I had been appointed to the command of it by Illabousatrous; but Racachik, at his arrival, caused me to be shut up in the dungeon from which I have just escaped by your power. I come to pay homage to the ambassador of Solomon, in whose hands the sword of that prophet shines on this shore, and to own subjection to the deliverer of the children of God, and the avenger of Dorathil-goase.

Come, Balazan, replied Habib; in the name of the great prophet, and of Dorathil-goase, whose knight I am, I restore to you all the power with which you were formerly invested. Take these treasures which you behold at my feet, cause the mosques be rebuilt, and from the top of the minarets let the muezin invite to them the faithful subjects whom fear has dispersed. Govern here in the name of Mahomet, of the illustrious Solomon, and of your queen. Every where re-establish order, and assist me in conveying myself to Medinazilbalor.

Noble and valiant knight, replied Balazan, with confidence I receive your orders, and submit to them, in the name of the powerful Creator of the universe. But it is beyond my power to give you any assistance

in your journey to the place whither you are called by fate. This island is destitute of every vessel for navigation, and the road through the air is useless, since, as you see, my wings are cut: And had they still all their strength, yet Abarikaf is so completely master of the passages on high, that my resources would be of no avail. You must continue to pass from island to island, in the same way in which you were conducted hither. Avail yourself of the enthusiasm which your person and virtues have spread among the genies of the sea, and they will be able to conduct you into the very centre of your enemy's forces. The rest must be the work of your valour, and of the high decrees of destiny.

Terror has already spread to the Yellow and the Red Islands. Mokilras, the tyger of the sea, and son of the dreadful tyrant from whom you have just delivered us, has the dominion of them both. Informed of the defeat of his father, he has already taken every precaution which fear can suggest. Difficulties await you, but if you are able to surmount them, you must take possession of the skin of this monster, and make a standard of it, at the sight of which the Red Island will immediately submit.

Habib then addressing himself to the eldest of the daughters of the sea, said to her, If I could here find a fisherman's bark, or a small boat, I would instantly set sail for the Yellow Island; but as these cannot be procured, will genies of your element refuse me their aid?—Should fear, replied she, deter them from the enterprise, or should they be ignorant of the high degree of confidence that a knight like you deserves, my sisters and I would teach them their duty. The dolphins can still conduct your raft within a league of the land; but it would be dangerous for them to go farther, on account of the preparations which Mokilras has made.—It is little to swim a league, said Habib, to a man determined to undertake every thing in the prosecution of his duty.

O generous knight! replied the daughter of the sea, who would refuse to follow you, were it only to see, and hear, and admire you? But are you not afraid of being yourself devoured by the monsters of the deep?—I am afraid of nothing, madam, but of not executing, as I ought, the will of my destiny in the service of your queen.—Depend upon us, valiant hero! My sisters and I will reserve for ourselves the honour of conducting you.

At that instant the raft was afloat, and seemed to fly over the waters. They could already distinguish the commotions which were taking place on the Yellow Island, and were only a league distant from it, when the dolphins, warned by their instinct, suddenly stopped, and struggled to break the chains which bound them to the raft. One of the sisters advanced and cut them, and the raft remained motionless. In a short time, a low, which the sea-monsters raised, as about to swallow it up; but Habib, who saw that not a moment was to be lost in delivering his lovely companions from the dangers that threatened them, took the scymitar in his hand, and began to swim, pronouncing, at the same time, the formidable word of the talisman. The waters might be said, of their own accord, to have arranged themselves, in order to point out to him an easy course. The billows were scattered, the surface of the sea became smooth, and the hero was carried to a part of the coast where no obstacle opposed his landing.

His enemies, assembled in clusters, no sooner beheld his looks, than they betook themselves to flight. Wherever the crowd appeared thickest, thither he marched; and being the messenger of the thunder which was about to burst, he rushed upon them with his sabre, and all who resisted the keen edge of his blade were instantly destroyed.

Mokilras, the enormous tyger, approached on his hinder feet: He threw at the hero the unweildy club with which he was armed, but quickly resuming his own nature, he fled upon his four feet. Habib pursued him; but as he was not to be overtaken by human vigour or agility, he pronounced, with a loud voice, the fatal word, and at the same time exclaimed, *Mokilras! in the name of Solomon, I arrest you.* The monster was motionless. A single stroke of the scymitar cut off his head, and his skin was instantly stripped from his body.

No sooner was the tyrant of the Yellow Island destroyed, than all the elements returned to their natural course, and silence succeeded the frightful tumult by which they had been agitated.

Meanwhile the three daughters of the sea had again assembled round the raft; and the young Ilzaide, standing upon the vessel, and applying to her mouth a long sea-trumpet, recalled from afar the affrighted dolphins. Obedient to her voice, they crowded back to the raft; and all the inhabitants of the waters joined in concerts of joy; the air resounded with the songs of victory; and the whole crowd thronged to the shore, the moment Mokilras was spoiled by the hero.

Habib returned, and rejecting their homage, which bordered on adoration, Creatures of the Almighty, said he, lift up your eyes to heaven; there dwells the only object of your

gratitude. Subjects of Dorathil-goase, to her your respect, homage, and submission are due. Her knight reserves nothing but the privilege of joining his vows to yours, and of sharing in your deliverance.

He finished, a multitude of people, flocking from all quarters, increased his triumph and his embarrassment. All of them wished to swear obedience to him, and asked him to impose new laws, when happily the aged Balazan appeared. As soon as every thing in the White Island had submitted to the power of this genie, he had endeavoured to raise himself in the air, that, if possible, he might follow the successful fortunes of the young Habib; and with great difficulty had been able to join him in the Yellow Island, at the moment when its inhabitants were paying him their homage Subjects of Dorathil-goase, said the old genie, as he arrived, this valiant knight receives the expressions of your gratitude; return to your possessions, and from this day submit to the laws of our sovereign.—And you, knight, said he to Habib, take a moment's repose. The subjection of the Red Island is a conquest unworthy of your labours. I alone will mount the raft on which you were conducted to this place, and carry with me the skin of Mokilras, and his armour. At the terrible sight of the trophy, the rebels will voluntarily stretch forth their hands to the chains I shall carry for them. Reserve your strength for the attack of the Green and Blue Islands, and especially for that of the Black Island.

Habib valued not the victory which was gained without danger, and therefore abandoned the enterprise to the conduct of Balazan, and sought the repose which the labours awaiting him rendered necessary.

He was still asleep when Balazan arrived from the Red Island, holding in his hand two bottles of goat's skin. Knight, said he to awaking him, behold the remainder only dangerous enemies which were country I have just subjected to the the queen. I have shut them up in ottles, and am going to send them im-ly to the mouth of the caverns of Mount To-morrow you may repair, with-icle, to the Red Island, and there what manner you are to pursue But the dangers you are about will admit of no description. genie whose enchantments are to those of Abarikak, is gover-he Green Island, and his empire ex-over the Blue. It is impossible to in what manner his attacks ought to be resisted, for he varies them perpetually: your own prudence will enable you to avoid such as are visible, and your wisdom must discover those which he conceals. All this would be impossible to us, but nothing can oppose the champion of Dorathil-goase.

Resistance and difficulty only inflamed the courage of the Arabian prince; and with the first rays of morning he set out for the Red Island, the dolphins dragging the raft. He passed the point of it, that he might be within reach of the Green Island, which he proposed to attack the next day.

The daughters of the sea had not forsaken their deliverer, and perpetually ministered to his necessities. The hero, left to his own reflections, recalled to his memory the saying of the wise Il'Haboul:—*I am more afraid of danger to you from secret stratagem, than from open force.* The young prince therefore determined to be on his guard against the artifices of the genie with whom he was about to contend. He fell asleep, confiding in the goodness of Providence, and arose next morning with a heart glowing with courage and hope.

The hero was quietly proceeding on his voyage, when, all at once, the three sisters uttered a dreadful shriek, and the head and hands of Ilzaide, who swam by the side of the raft, suddenly disappeared. Habib instantly threw himself into the sea, with his scymitar in his hand. He found himself entangled in the meshes of a net. He pronounced the terrible word, and employed the edge of his weapon. The net was cut to pieces. He laid hold of Ilzaide, placed her on the raft, and flew to the relief of her sisters. When he had placed them in safety, he perceived that the raft was agitated without moving forward, and that this was occasioned by the dolphins being entangled in the same sort of netting. He disengaged them; and that he might open a passage, he mounted on the foremost dolphin, and proceeded toward the shore. Striking on the right hand and the left with his scymitar, he cut to pieces the enchanted net that had been spread to oppose his course.

From the summit of the highest tower in his castle of steel, the tyrant beheld an object approaching toward the shore. He saw its progress through the magical netting he had spread in the water; but he perceived not the Arabian knight. He, however, discovered three female figures, half naked, seated on the raft, which advanced with great rapidity. He knew not what species of danger he had to apprehend. None could be so weak as to imagine that his heart might be assailed by female charms; and the precautions he had taken were, in his opinion, sufficient to guard him against the power of enchantment. His palace was constructed of solid steel, and it was only accessible by a vaulted passage in the rock, armed with iron pikes; the whole vault being supported by one key-stone, which

was retained in its place only by a slender thread. This defence was, he thought, proof against all the arts of magic.

Nisabic, confiding in the strength of his palace, came out by the formidable vault, and prepared to meet his antagonist. The group of females still advanced, and the knight at last leaped ashore. The monster, who was clad in strong armour, despised such an assailant. He had consulted his horoscope, and discovered that none could vanquish him without being master of his steel house. It appeared to him almost impossible that his enemy could escape the danger of the mysterious vault; and if he should even be so fortunate as to pass through it, he thought he could still make no impression on a fort which he regarded as impregnable.

Nisabic, bearing in his hand a steel club of enormous weight, advanced to Habib. Audacious stranger! cried he, what madness has induced thee to rush on certain destruction? —I am the knight of Dorathil-goase, answered Habib firmly; I come to punish the rebels against God and the great Solomon.— Vile reptile! replied the enraged genie, receive the death I inflict on the meanest of my slaves. While he pronounced these words, he raised his dreadful club, and aimed a blow at the head of the young prince. The hero warded off the stroke with the blade of his scymitar. The effect was terrible. At the sight of the awful talisman the club dropped from the hands of the genie, and he fell motionless on the earth. He saw himself in the power of his enemy, and muttered some dark words of conjuration. Habib flew on his vanquished foe, and endeavoured to pierce his body; but he was surprised to find that it was only his armour that lay at his feet, and that he had obtained no more than the shell of the genie. The material substance of Nisabic had disappeared; and the Arabian prince did not at that moment know that his victory was greater than if he had seized the body of the genie. In short, the prophecy was explained and accomplished, which declared, that he who should vanquish him must first be master of his steel house. The oracle meant the armour in which he was incased, and which Nisabic thought impenetrable.

Habib trampled under foot this enormous suit of armour, and by three or four strokes of his scymitar unloosed all its joints, and scattered the fragments. Thus was another prediction of the oracle fulfilled, which said, that the power of Nisabic should be disjoined and scattered.

The monster, by rendering himself invisible, and retiring under the vault that led to his palace, had made the last effort in his power. He presented himself at the entrance of the vault in his natural form, with his sword in his hand, as if he would challenge his antagonist to single combat. The young prince fell into the snare. The genie retreated a few steps, and cut the thread which retained the key-stone of the vault, and the rocks instantly began to fall, with a horrible crashing noise.

At the first alarm the hero pronounced aloud the sacred word of the talisman, and opposed the falling rocks by the dazzling blade of his scymitar. The vast fragments of stone arranged themselves on his right hand and his left, without doing him the least injury: But he heard near him the most piteous cries and groans, and was involved in a cloud of dust. It was the tyrant himself who uttered these lamentations. Arabian prince! cried the genie, I am made acquainted with thy destiny and my own, by my present misfortune. The oracles have deceived me. I have long expected thee, yet I knew thee not. Thou hast disguised thy power under a shew of weakness, and I have been vanquished through my own imprudence. Abuse not thy victory. I am buried under these ruins, in a situation altogether insupportable. Make me, I beseech thee, be transported to the dungeons of Caucasus, where I may at least have the comfort of mingling my groans with those of my companions.

Genie! answered Habib, thou art indeed guilty of many crimes, yet of a true knight even an enemy may demand a favour. I must, however, take counsel, and I will not return thee an answer till I have offered up three prayers.

Habib was inclosed in a sort of pit amidst the rocks. Scarce was the cloud of dust dissipated, when he saw what he might have taken for two stars over his head: they were the bright eyes of Ilzaide, the youngest of the three daughters of the sea.

Are you then safe, my prince! crie
How happy are we! We trembled f
life when we beheld this mountain tu
your head. Lay hold of my hair,
not that you hurt me. I have
resolution sufficient to sustain y
While she said these words, she th
her long flowing tresses,
took hold, and by this
the cavern.

His first care was to t
I have done nothing, sir,
rits your acknowledgments.
power, I would make you the
mortals. She then lent him her
assisted him in passing from one rock to another, till they came to the exterior rampart

of the steel castle, the residence of the genie Nisabic.

Scarce were they arrived at the outward fosse when they observed the other daughters of the sea at a small distance. Come, sisters, cried Ilzaide; here he is. Nothing but a true and sincere passion could have preserved our hero from the attacks of the charming Ilzaide, which were the more dangerous, as they were the effusions of innocence, and pure simplicity of heart: But his choice was fixed by destiny, and the beautiful queen had nothing to fear.

The conquest of the Green Isle was not yet accomplished. The steel castle was inaccessible; the fortifications were guarded, the gates shut, and the bridges drawn up. I know not, said Habib, how I shall be enabled to accomplish this arduous enterprise. This fort seems impregnable to human force. I have no confidence in my own powers; the decrees of fate must guide my steps. Perhaps, continued he, addressing the three sisters, the pretended submission of Nisabic might be a snare laid to bring me into new difficulties and dangers, in which it would be improper that you should partake Return then to your own element. Offer up your prayers for the knight of Dorathil-goase; at least, let your absence make me easy on your account. We will not leave you, answered they. We fear no danger, while you are with us. If you were by my side, added the youngest, I could brave the fury of the tempest, while it tears up the foundations of the rocks.

Habib approached the draw-bridge with his scymitar in his hand. In the name of Solomon, cried he, and by virtue of his talisman, I command this bridge to be let down. In a moment it began to move on its hinges, descended, and offered an easy passage over the fosse. The hero with his sabre cut the two chains that served to raise it, and entered the court of the fortress

In the midst of the court stood a lofty co-
, on the top of which was placed an iron
This pillar was covered with talisman-
ns. On the bottom was written,
t not be destroyed but by the power
Habib struck the talismans with
A sudden noise resounded from
through the vaulted roofs of the
the pillar sunk into dust. The
of Dorathil-goase, whom the tyrant
d with chains, now issued from their
The iron cage stood on the earth,
perceived that it contained a very extraordinary object,—a naked woman, whose face was concealed with her long hair. Who are you, madam? asked the hero. Sir, answered she, I pray thee deliver me from this prison, and give me some garments, that I may appear with decency before you. This cage is shut by means of a talisman, which the cruel Nisabic always carries about with him. Restore my liberty, and I shall never cease to bless God, and Mahomet, and yourself—You will not, I hope, forget the great Solomon, interrupted the knight, in whose name I break these bars. At the same time he cut them in pieces with his sabre.

The three daughters of the sea each contributed a part of their dress to afford a covering to the prisoner, so that she might present herself before the hero without offence to modesty. As soon as the subjects of Dorathil-goase saw themselves relieved from their fetters, they made haste to show their respect and attachment to the unknown lady, by falling prostrate at her feet. Habib expressed his surprise at this behaviour. What means all this? Who is this lady? asked he. Alas, sir, answered they, it is the lady of the beautiful tresses. She was our queen before the rebellion of Abarikaf: She is the near relation of the fair Dorathil-goase.

O Heaven! cried the Arabian prince; a queen! the kinswoman of Dorathil-goase! How shall I be able to restore to her what she has lost?

Nothing will be easier, answered they. The tyrant has collected in this fortress not only all the riches of our queen, but the whole spoil of the island. While you are master here, you possess abundance of treasure. Those poor women whom you see at the further end of the court, and whose situation forbids them to approach you, were the servants of our royal mistress. They showed too much attachment to her after her misfortunes, and a long imprisonment has been the reward bestowed by the tyrant on their fidelity.

Bring hither, cried Habib, all those who have been attached to the person of your queen. Let them take possession of this palace, which belongs to her.

I myself was in her service, said he whom Habib interrogated, and held a place of some consequence. Thou mayest resume it, returned Habib, if your mistress thinks fit. In the mean time, use every means to relieve her present wants; and when you have made her easy, since you know this place, you can point out to me the most magnificent apartment in the castle, that I may have the pleasure of conducting her into it.

In a moment the whole servants who had formed the household of the lady of the beautiful tresses were assembled. Habib presented them to her, and at the same time begged that she would favour him with her hand.

To you it belongs, said he, to command in this place. Permit me, madam, as the knight of Dorathil-goase, to have the honour of re-conducting you to your palace.

The lady of the beautiful tresses cast down her eyes, and suffered the hero to lead her into the splendid apartment that had been prepared for her by the genie, but to which she had preferred the iron cage she had just left. Every thing was in the most superb style. A profusion of riches was accumulated around her; and the lady found no difficulty in providing suitable garments for herself and her whole court.

The three daughters of the sea followed her, and, as the companions of the Arabian knight, claimed the honour of being permitted to trim her beautiful tresses.

Alas! cried she, these locks have been the cause of my misfortune, yet they have also been a resource during my sufferings, and I do not regret the care I have taken to preserve them. With pleasure, therefore, I commit them to your care. The beautiful queen arose from her toilet, with a triple crown on her head, formed of her braided hair, entwined with strings of rubies and pearls, while two loose tresses waved gracefully on her back, and descended lower than her girdle.

She was no sooner dressed than an usher entered to announce that dinner was ready. She invited the three sisters to dine with her, and the gallant Habib led her into the hall. Now was the Arabian knight seated at table with ladies for the first time in his life; nor had he enjoyed a repast that was not the immediate produce of his own industry, or that of others, for six months before. The entertainment was sumptuous, for there was no want of provisions in the kitchens and stores of Nisabic.

The lady of the beautiful tresses was in the flower of youth. Her stature was graceful and majestic; her shape perfectly handsome; her bright eyes were expressive of languor and keen sensibility: in short, it was impossible to behold her without sympathizing in her misfortunes; and no heart but one entirely pre-occupied could have resisted her charms. Habib regarded her with a look of tender compassion, and Ilzaide, meeting the glance of his eye, felt the sting of jealousy, without suspecting the cause.

During the repast, the company reciprocally shewed each other the politest attentions, and when it was finished, they retired into another apartment. There, as soon as they were seated, Habib entreated the fair queen to favour them with a recital of her misfortunes. The lady, heaving a sigh, and wiping the tears from her lovely eyes, began in this manner:—

The History of the Lady of the beautiful Tresses.

My father held the crown of the Green and the Blue Isles, under the favour of his brother, (the father of Dorathil-goase,) to whom he annually did homage, and paid tribute. I am, like my cousin, the only offspring of a marriage contracted between a prince and the daughter of a genie.

Illabousatrous, father to my aunt Camaralzaman, and chief of the spirits subjected to Solomon, had formed the project of establishing in this country all the genies obedient to that great prophet. To prevent their relapse, he wished them to intermarry with the children of Adam. Many of them refused these terms, among whom were Abarikaf, Mokilras, and Nisabic. They dissembled their motives, but the real cause was, the rebellion which was already formed in their heart, and their eager desire to obtain power, whenever they could hope to revolt with safety.

My cousin Dorathil-goase and I lost our parents almost at the same time; and I found myself queen, under the guardianship of an old visier, whom my father had chosen for me.

The insolent Nisabic, one of the favourites of Abarikaf, became enamoured, not of my person, but of my locks; and being perpetually occupied with enchantments and predictions, he was at length convinced, that if he could obtain me for his wife, he should be able to reduce under his power as many genies as I had hairs. He was to employ them as chains to bind the genies, and every genie would have cost me a hair.

I knew the foundation and extravagance of his project, because he had the audacity to give me a particular account of it, with a view to seduce me, by the representation of the power I should one day enjoy. I rejected all his offers, and gave my hand to Prince Dal-ilsha, who was already possessed of my heart. Scarcely were we united, when the revolt of Abarikaf broke out. He had drawn into it all the inhabitants of the Black Isle, which he governed as visier. Legions of revolted spirits, from the most remote corners of the world, flocked to his standard. Illabousatrous, far from being able to send any relief to the islands which Mokilras and Nisabic invaded by the orders of Abarikaf, had great difficulty to defend himself, with his grand-daughter, in the island of Medinasilbalor.

Dal-ilsha, my husband, was vanquished, and carried to the Black Isle, where the traitor

Alarikaf detains him as an hostage, and the wretch Nisabic came to make me a new offer of his detestable hand. Queen, said he to me, your hand is disengaged; you cannot reserve it for my slave; you ought to bestow it on the conqueror.—Vile rebel! I answered, the malignant fates must one day account for having fought in thy behalf. With this he retired in fury, and made me a prisoner in my palace.

Every day he renewed his importunities, and I still loaded him with contempt. But he was absolutely determined on obtaining my hand, being completely blinded by that prediction which made it appear to him so precious. At length, however, despairing of success, he thought of employing the greatest severities. I threatened to tear out my hairs one by one, on which he foamed with anger. I will completely prevent that, said he to me; they shall become your only resource.

It was at that time that the monster determined to shut me up in the enchanted cage from which you have delivered me, where the air was all my food, and tears my only drink. My locks were the only covering which was left to shelter me from the rigour of the climate, from the severities of the weather, and from the shame and confusion of appearing naked before those to whom he had exposed me. I could only comb them with my fingers. Thus did he force me to preserve my tresses, which were the original cause of my misfortunes, and of his extravagant hopes.

He came every morning to the foot of the pillar, to ask me if I was wearied with suffering, and if I was willing at length to give him my hand. I earnestly besought him to put me to death; but throwing water into the air with his hand, he thus replied to me: Live, suffer, sigh, weep, and comb yourself. Every evening he came and urged me to consent to share his bed, and with the same ceremony he repeated the same words.

This, knight, is my distressful history: I cannot tell you how long my sufferings have lasted. I was wholly lost in reflection, and, as it were, swallowed up in misery. To part of my affliction you have indeed put a period, but separated as I am from a husband whom I tenderly love, and afflicted with the idea of the torments to which he is without doubt subjected, I cannot taste the joy which the sight of my deliverer, and my happy change of fortune, would otherwise inspire.

When she had ceased to speak, the lady of the beautiful tresses burst into tears, and by a sort of involuntary motion, which had become habitual to her, put her fingers into her hair, as if to comb it.

Habib had never before had an opportunity of commiserating the sufferings of others. The recital of the lady's disgrace inspired him with a feeling altogether new to his mind. His soul was moved, and he shed a torrent of tears. Ilzaide began to sob so heavily, that she was obliged to rise from her seat and go out. Her elder sister followed her. What is the matter, Ilzaide? asked she: Why don't you contain yourself before company?—I cannot, answered the younger sister; that lady's story has too deeply affected our Arabian knight. You are not like me, sister: I cannot bear that he should suffer the smallest degree of pain. While she talked in this manner, she was reconducted to her place.

The lady of the beautiful tresses observing the uneasiness of the company on her account, composed herself; and Habib, as soon as he had mastered his own emotions, addressed her in this manner:—

Madam, cried he, I swear by the sacred scymitar with which I am intrusted, that your husband shall be restored to you, and that I will avenge the injuries done to Dorathil-goase and yourself, till the last of your enemies are exterminated. If I may credit the word of Nisabic, he already, in part, suffers the punishment due to his abominable crimes, by being at this moment buried under the vast heap of rocks with which he wished to overwhelm me. I am more than avenged for all the evil he intended me; but Heaven, Dorathil-goase, and yourself, madam, call for more ample vengeance. Let us go together to the foot of those rocks under which he expected to crush me: I will employ for his punishment the very means his horoscope pointed out to him as the fittest to subject others to his power. Deign to accompany me, madam, that I may, under the protection of Heaven, put an end to your troubles, and afford you the satisfaction of seeing your injuries revenged.

He then went out, followed by the lady of the beautiful tresses, and the three sisters, and advanced to the pile of rocks, which stopped up the passage between the rampart of the castle and the shore.

When they arrived at the spot, Habib struck the rock thrice with his scymitar, and pronounced with a loud voice, Nisabic! if thou dost still groan under these rocks, give a sign,—it is the Arabian knight who calls thee! At that moment the enormous mass of stones began to heave, and a dreadful groan was heard. The lady of the beautiful tresses knew the voice, and trembled at the sound.

Rebel genie, resumed Habib, I am still ignorant of many crimes you may have committed; but before I send thee to expiate

them in the caverns of Caucasus, thou must be humbled in the presence of a queen whom thou hast basely insulted.

When he had said this to the genie, he next addressed himself to the queen. Madam, said he, this impious spirit wished to make use of your hair for the purpose of subjecting to his power other beings like himself. It will be proper to punish his foolish ambition by the very means he hoped to employ in satisfying it.

Habib again struck the rock, and cried out, Guilty wretch! thou shalt have three of those hairs you so eagerly desired; but they shall become chains of iron on thy neck, thy hands, and thy feet. He then threw the three hairs into the air, pronouncing, with a firm and solemn tone of voice, Noble creatures of God! spirits who watch over the elements! servants of Mahomet, and friends of Solomon! chain this criminal, throw him at the feet of her whom he hath offended, and then bear him hence to the dungeons of Caucasus.

Immediately dreadful shrieks were heard, the rocks opened, and Nisabic came forth, loaded with chains. He stood for an instant humbly bending his head to the earth before the lady of the beautiful tresses, and suddenly disappeared.

While the hideous monster was presented to their view, Ilzaide concealed herself behind the knight. The fair queen could not restrain her emotions of fear and disgust. Take courage, madam, said Habib; you see that your hair is a precious treasure. It shall, this very night, free you from all your enemies that remain shut up in the prisons of this castle, and whose poisonous breath infects the air. The same means will be effectual against those who are lurking about this island, in hopes of escaping my vengeance. Nor is this all. I here see a certain and easy method of subjecting the whole rebel genies in the Blue Island, without the trouble of going in pursuit of them. I hope also to see your powerful hairs prevail against the tyrant Abarikaf himself; and thus will the horoscope be verified at the cost of your enemies, and those of Dorathil-gonse, which foretold, that your locks should furnish chains for legions of genies. You need not be sparing of your hair, madam: yield to the call of destiny, and whatever you give away will be amply replaced.

The lady of the beautiful tresses returned to her chamber, and the three sisters attended at her toilet to undress her. Confident in the wisdom and virtue of the knight, she plucked out a whole handful of her hair, and gloried in the thought of its being so nobly employed. Ilzaide received the prize from her hand, and flew with it to the hero. Habib then went to the gates of the prisons, and performed the necessary ceremonies, and all the rebel spirits were, at his command, instantly transported to the dungeons of Caucasus.

He next mounted on the terrace at the top of the castle, scattered a portion of the hairs into the air, and invoked the slaves of the prophet, commanding them to give the charm effect against all their remaining enemies in the Green Isle, and also against those who were in possession of the Blue Isle; and he soon after heard a confused sound of distant groans, which assured him of the success of his operation.

He indulged a moment's reflection on what he had done. Were I now to stand before thee, my dear Il'Haboul, I might appear less humbled than formerly; but I could not be vain.

The words have passed from my lips, and miracles have followed. I have conquered—shall I glory in my strength?—My words are but a breath; my strength but as one of those hairs I hold in my hand! While he said this, he carefully put into his bosom the remaining locks of the lady's precious hair, and returned to the hall, to join his company.

Be not uneasy, madam, said he, as he entered; you are delivered from your enemies. Born to a throne, you are in no need of my counsels. My destiny and my duty require that I should leave you to-morrow; but if Heaven shall favour my arms, you may rest assured that I will not lose sight of your dearest interests. To-morrow I shall bear your commands to the Blue Isle. I must carry with me the amiable companions of my labours. I have yet two seas to pass; and I may still have need of their kind assistance in a country where the tyrants have destroyed every means of navigation.

The lady of the beautiful tresses was sorry to part so soon with the young hero to whom she owed her deliverance, but she thought it her duty to yield to a request, in the motive of which she was so deeply interested. They took leave of each other with every testimony of the most perfect esteem.

At the earliest dawn Habib and his fair companions departed. The raft flew over the waves, and reached the shore of the Blue Isle before mid-day. The inhabitants were assembled to testify their joy at their sudden and unexpected deliverance. Their oppressors had been vanquished and carried off before their eyes, yet they knew not by whom.

Habib, on his arrival, increased their satisfaction, by informing them of the happy deliverance of their queen. As they were the near neighbours of the Black Isle, he made

inquiry respecting what had passed there, and what success Abarikaf had had in his attack on the isle that still remained faithful to Dorathil-goase.

Prince, answered the inhabitants, ever since the rebels have had possession of this isle there has not been a fishing-boat seen on our coast. The genies by their nature could communicate with each other through the air, but we were deprived of every means of intercourse with other human beings. We were not permitted to leave the shore, and we could learn nothing of what happened elsewhere. Whether owing to a near or distant storm, we cannot tell, but the arm of the sea which flows between the islands has, for some days, been blacker than usual. Unagitated by the wind or the tide, the billows are in constant commotion; and, without being able to assign the real reason, we are of opinion, that the passage from this to the Black Island is extremely dangerous, even although the fury of the monster who reigns there did not deter all such as might wish to make the attempt.

The Arabian hero being determined next day to examine, in person, what had been described to him, accepted the hospitality which was offered him; and without giving the smallest hint of his project, indulged in the amusements of a feast, which was held in honour of the deliverance of the island. Before the rising of the sun, he tore himself from repose, and accompanied by the amiable sisters, mounted his raft. He coasted along the Blue Isle, till he had entirely passed it, and endeavoured to advance into the narrow strait which lay betwixt it and the Black Isle; but the sea before him became so boisterous, that the dolphins which conducted him took fright, and ran aground on the shore of the Blue Isle.

In vain did Habib strike the billows with his sabre; in vain did he pronounce that word by which he had prevailed over every enchantment: the charm which he was op-
ng did not operate in the air, and his raft
driven upon the shore was really a na-
l effect, although the cause was not so.

The monstrous inhabitants of the neighbouring deeps were assembled in the channel which he had to cross, and its waves were filled with them. Their enormous masses, moved by the restlessness arising from their crowded situation, would have put a large vessel in danger of being overset; and the sea in which they were tossed was terrible.

Accustomed as the daughters of the sea were to behold its most frightful inhabitants, and emboldened by the presence of a hero formed to encourage inexperience and timidity itself, they were yet struck with this spectacle, uncommon and new to them, and had hastily gained the land. They now surrounded the Arabian knight, who remained lost in thought.

What danger can that be, said he, which has frightened the dolphins and the daughters of the sea? What difficulty is that, which hath not vanished even at the powerful word which was given me to pronounce? The sword of Solomon is useless in the hands of him who possesses not his wisdom. Oh! my dear Il'Haboul! where art thou? Inspire me, I entreat thee.

Danger must be narrowly inspected before one can judge of it: it is by the trial of means that the force of them is known.

Sword of Solomon, open to me the depths of the sea, if I must penetrate them, or carry me on its billows, if it is necessary.

At that time the hero was on the brow of a steep rock, from which he threw himself headlong into the sea, and found himself surrounded on all sides by fishes, who pressed around him, but did not injure him. Wherever he could reach with his scymitar he slew them in thousands, and in a short time the sea was covered with blood; but their number, far from being diminished, seemed to increase: He was pressed by them on every side, for they were restrained by barriers which prevented their escape.

The warrior covered the sea with floating carcasses, and was fatiguing himself, while the scaly legions which were around him appeared to be reinforced. At last he raised himself for a moment above the dying wrecks with which he was surrounded. In the name of the illustrious Solomon! exclaimed he, by whatever charm these fishes are confined here, let it be destroyed, and let them be dispersed through the vast regions of the deep.

This command was followed with immediate effect. A tumultuous motion of the waves announced the retreat of the aquatic animals, and the whole crowd instantly disappeared.

The knight, now swimming amidst a calm sea, only saw about him the dead fishes, that lay motionless on the water. Whatever possessed life had escaped. The three sisters beheld what passed from the summit of a rock. Ilzaide cried out with terror, as often as she observed the sea stained with blood; but when she saw the arm and the sword of the hero above the waters,—Thank Heaven, cried she, that blood is not his! The sea was now smooth, and she observed that the knight directed his course towards the opposite shore. See, cried Ilzaide; see! he attempts

to brave the waves, and cross the sea by he will certainly perish. She into the water, that she might fly to his aid. Her sisters called to her in vain, and at last threw themselves into the sea after her. Nor were they her only followers: two dolphins, who had been disentangled from the raft, and who delighted to sport around their young mistress, were at her side. The tranquil waters opposed not the course of such dexterous swimmers, and they proceeded with astonishing rapidity.

Ilzaide expected soon to reach the object of her anxiety, and offer him assistance; but in a moment the hero sunk under the water, and disappeared. She dived at the same time, and witnessed a horrible conflict.

Habib was now engaged with Abarikaf himself, who had entered into the body of a whale, and exerted his utmost efforts. When the hero advanced, the prodigious animal opened its enormous jaws, and poured forth a torrent of water, which seemed to overwhelm him; but Habib soon re-appeared above the waves, and leaping on the back of the monster, with his irresistible scymitar pierced the heart of the vast animated mass with which he contended.

The huge monster began to struggle, covering the sea with blood and froth, and in an instant sunk to the bottom. Habib, unable to breathe in the watery element, was forced to rise to the surface, but he still followed the bloody track of his wounded enemy. When his strength was nearly exhausted, Ilzaide came up to him. Brave knight! cried she, mount on one of these dolphins. You are too adventurous. How is it possible that you, whose nature is human, should thus risk yourself in the open sea, and do as you have done.

The Arabian prince thanked Heaven for its protection, and for the aid now sent him He followed the advice of Ilzaide, and, seated on the dolphin, observed at his ease the consequences of the terrible combat in which he had been victorious. When Abarikaf attacked the hero, he was attended by other rebel genies, accomplices of his crimes, who had assumed hideous forms like his own; but his danger made the others betake themselves to flight.

Struck with terror, they only thought of making their escape. They endeavoured to leave the bodies of those whales, sword-fishes, sharks, and sea-lions, of which they had taken possession by their enchantments, but a more potent charm retained them. It was the hair of the fair queen, of which Habib had thrown a portion into the sea in a moment of enthusiasm. May those hairs, cried he, bind as many slaves to God, in the name of Solomon, as the wicked Nisabic hoped to subject by their means to his own power!

The charm attached to these hairs had operated, and from that moment the genies were held captives in the bodies of the monsters into which they had entered.

The whale possessed by Abarikaf, exhausted by the loss of its blood, now lay without motion on the surface of the water, and appeared like a floating island. The Arabian knight sprung from his dolphin, and mounted on the back of his vanquished enemy, where he gave thanks to God for his victory.

My confidence, cried he, is in thee alone. I fear not to plunge into the abysses of the deep: Even there hast thou opened my eyes, and given strength to my arm. I have attacked this enormous monster, and my sword has pierced his heart. When my powers sunk under fatigue, thou didst send me relief. A child in thy hand is more powerful than a legion of the wicked.

Ilzaide, emboldened by the example of the valiant prince, leaped also on the back of the vast fish. Her sisters came up, attended by six other dolphins, and followed the example of Ilzaide.

In the mean time the enormous mass which bore them was driven along with the current of the tide, and passed the channel which led to the Black Isle. Habib, after receiving with modesty the congratulations of his companions on his recent victories, asked them what country it was he discerned in the edge of the horizon. It is the isle of Medinazilbalor, said the eldest sister, in the capital of which dwells our amiable queen, Dorathil-goase. At hearing this discourse, Habib could not contain his joy. How, cried he; do I then at last behold that long-looked-for country? How happy would I be, could I conduct the monster under our feet into the port of your queen. What an agreeable sight it might afford her; for I believe the rebel Abarikaf lies chained in the belly of this whale.

Your wish may be accomplished, said the eldest of the three sisters, though the raft will be rather unweildy. We will go to the bottom of the sea in search of marine plants, of which we may form harness to yoke our dolphins. In a moment they plunged into the water, and disappeared.

By their address and activity they soon obtained what they sought. The dolphins were yoked, and the body of the whale, no longer impelled by the current, now took its course towards the harbour of Medinazilbalor.

Heavy groans issued from the bowels of the enormous carcase, with a hollow sound, resembling the rushing of the waves when they are dashed into some profound cavern

of the rocks on the shore. Abarikaf saw himself about to be delivered up to the vengeance of Illabousatrous and Dorathil-goase, from whom he expected no mercy.

In the mean time the huge mass which approached the shore of the isle of Medinazilbalor attracted the notice of Ilbaccaras, whose office it was to keep watch over all the territories of Dorathil-goase adjacent to the coast of the Black Isle. That visier, transformed into a bird, had taken his station in the middle region of the air, the lower atmosphere being infested by parties of the rebels. He observed some commotion in the sea, but could not, on account of the distance, distinguish the cause. He, however, saw what appeared like a point detach itself, and float on the water. He ventured to descend from his post, and was surprised to find that the air was entirely free; yet he was still suspicious of some secret snare, and approached with great caution toward the earth. The whole vapours that had covered the coast of Medinazilbalor and the neighbouring sea had now retired to the Black Isle, which seemed overwhelmed by a thick cloud.

By degrees the small point seemed to extend as it approached him, and at last appeared like a floating isle, capable of choaking up the harbour of Medinazilbalor. Nor did this island seem uninhabited, though otherwise entirely barren. On making this discovery, he immediately flew to inform Dorathil-goase of what he had seen.

Great queen, cried he, I come to inform you that I have just now observed some extraordinary appearances on the sea that separates us from the Black Isle. Early this morning I perceived a great commotion in the waves, which was not occasioned by the winds, for they moved in an opposite direction. An island soon after suddenly arose from the bosom of the deep, which has continued to advance, by what means I know not, toward your port. It is of a size sufficient to fill up the whole harbour; and I saw on its surface beings of a human form: Besides, Abarikaf has removed all his centinels from their posts: The whole forces of the enemy have retired to the Black Isle, which is involved in darkness. This floating isle may be intended to promote some new stratagem of the enemy, which he has artfully concealed under an appearance not very alarming. At any rate, since this must be the work of enchantment, you ought to take every measure your prudence can suggest to guard against its effects. Dorathil-goase commanded that her two ministers and her grandfather should be informed of this affair. In an instant the coast was covered with all the warriors of the island.

Illabousatrous assembled all the genies that remained faithful to him, that he might be enabled to repel the attacks of Abarikaf, and the other wicked spirits who had joined in his revolt. Every preparation was made in the city of Medinazilbalor for the most vigorous defence, in case the vast mass which approached should contain a numerous army of hostile spirits, ready to be poured forth on their coast.

Habib, whose eyes were constantly fixed on the place where he hoped to see the charming object of his love, soon guessed the cause of the warlike preparations he remarked on the shore. As they entered the road of Medinaz, they happened to pass near a small isle covered with mangroves. The young prince cut a branch with his scymitar, and presented it to Ilzaide. Go, said he, charming maid! carry this branch as the ensign of peace, and demand an audience of the queen Dorathil-goase: tell her that an Arabian knight, whose life is devoted to her service, entreats her permission to throw himself at her feet.

Ilzaide took the branch, and dived into the sea. She halted to adjust her dress under a rock that protected the mouth of the harbour. She then emerged from the water, displaying the mangrove branch in her hand, and required the guard to conduct her into the presence of the queen. It is impossible to describe the transports of joy with which Dorathil-goase received the message of the fair ambassadress. Her first minister, however, restrained her from flying to the shore, as she intended. Madam, said he, your enemy knows that your destiny promises you a deliverer from Arabia: this may be a plot, conducted under the mask of innocence and simplicity. The vehicle which brings your knight appears very suspicious. Suffer me to put some questions to his ambassadress.

Young daughter of the sea, (for such you are from your appearance,) canst thou tell us by what means the knight who has sent you proposes to arrive on our island? He cannot come ashore on his floating island without overwhelming our harbour.

What you take for an island, answered Ilzaide, is a monstrous whale, which I saw him destroy, and on the back of which my two sisters and I mounted along with him. He told us that the enormous monster was the queen's greatest enemy, and he wished to present him to her.

And dost thou not recognise Habib by this exploit? asked the queen eagerly, addressing herself to her minister. Not yet, madam, answered he: Abarikaf may come to take possession of your port under the form of a whale, that he may subject you to his power, and afterwards give you laws in his own name.

Abarikaf! repeated Ilzaide with vivacity; he and his vile crew have done us much mischief; but I hope he shall do us no more: I believe it is himself who groans in the belly of the whale—at least the hero says so.

And pray thee, young woman, who is this hero? resumed the visier.—It is he, answered Ilzaide, with a degree of enthusiasm—it is he who killed the monstrous shark Racachik, his son the tyger, and the huge giant clad in steel armour; it is he who delivered the lady of the beautiful tresses; he, in short, who has vanquished all the monsters that oppressed us. Whatever he performed, he did in the name of our queen, Dorathil-goase. My sisters call him a hero: I know not what that means; but if you loved him half as much as I do, you would fly this moment to meet him.

Dorathil-goase, notwithstanding her anxiety, could not help smiling at this sally of simplicity, uttered in praise of the idol of her soul. Take your flight, said she to Ilbaccaras, and present yourself before Habib in your natural form. Make him be commodiously conducted hither by two of your genies; and take care to have the whale dragged out upon the sand.

My sisters, said Ilzaide, have always attended the hero; I pray you, madam, let them come along with him; they would be sorry to part from him. Yes, my dear girl, answered the queen, they shall come. Your sisters shall be as welcome as yourself; you shall each of you be received with kindness.

Ilbaccaras departed, and was satisfied to find that the fair ambassadress remained as a hostage. He could now no longer doubt the truth of her report. Illabousatrous arrived. I have this moment been assured, my dear child, cried he, that you are about to receive your Arabian knight, your deliverer, who has restored to you all the dominions you have lost, and re-established your authority.

The young queen felt such an ecstacy of joy, that she could scarce contain her emotions. She commanded her visier, and requested her grandfather, to give the necessary orders for the triumphant reception of her knight, her avenger, her lover, her husband. She made Ilzaide recount to her all the circumstances of his adventures. During the recital she was alternately agitated with transports of joy and emotions of tenderness.

Ilbaccaras had now met the hero. He proposed to carry him immediately into the queen's palace. My duty and my regard to her interests, said Habib, still demand my presence for a few moments. You may drag the whale to the shore, but I must be present while you do so. My impatience has, on a former occasion, led me into an error; I must now guard against it. I suspect that the cruel enemy of your queen still lies in the bowels of the monster he had raised up against me. I must be assured that his power is destroyed, in order to acquit myself of my duty as the servant of Solomon, as well as to secure the peace of your sovereign. Ilbaccaras made the whale be drawn to a sloping part of the shore, where, by powerful and redoubled efforts, it was at last brought to land. Habib approached it, and spoke thus, with a firm tone: Vile enemy of God! said he, addressing the monster; rebel against him and his prophets! apostate from the law to which thou wert subjected! art thou concealed in the entrails of this fish? A sound, resembling the gnashing of teeth, proceeded from the belly of the enormous animal. Speak, cried Habib, or I will devote thee to the cruelest punishments. At last a dismal and plaintive *yes* was uttered from the jaws of the monster.

The knight then took from his bosom the remaining portion of the lady's hair. May the projects of the wicked spirits, said he, now be executed against themselves: May each of these hairs become a chain of iron, to deprive them of all action. Mayest thou be delivered over, thou and all thy slaves, to the servants of Solomon, and hurled into the lowest dungeons of Caucasus.

While Habib pronounced this command, he twisted the hairs about the fins of the whale. The enormous mass made an effort as if alive; but it was not repeated. The hairs of the lady of the beautiful tresses suddenly disappeared, and were, no doubt, employed as the hero had ordered. My queen is now in safety, said Habib to Ilbaccaras: Let me have the happiness of seeing her: Conduct me, I pray thee, to her presence.

While the Arabian knight had been thus employed in securing the tranquillity of Dorathil-goase and her subjects, preparations were made in the palace, and in the city of Medinazilbalor, for the triumphant entry of their victorious deliverer and avenger, who was soon to become their sovereign. The lovely queen strove to divert her impatience and tender solicitude, by making Ilzaide repeat whatever she knew of her dear knight: his minutest actions, his words, and even the most trifling circumstances that the young lady could recollect with regard to him, were eagerly listened to by the queen.

As night had come on, Habib was conducted to his apartment, through the most superb illuminations. The royal magnificence displayed on this occasion might admit of description, but words are insufficient to describe the transports of joy and respectful love which inspired Habib, or the tender sensibili-

ty of the young and beautiful queen. Never did love light up a purer flame, nor the fates conjoin two hearts more perfectly congenial. So much beauty, and so many virtues and accomplishments, were scarce ever united to such merit and valour.

Habib felt an ecstacy of joy, and declared his happiness to be complete. Dorathil-goase, who was no less pleased, exclaimed, Have I then no more to offer you, my dear Habib, than my heart, my hand, and my crown? A poor recompense these for such important services, and for the dangers you have encountered for my sake; a reward how inadequate to such heroic virtue!

The evening of their meeting was also that of their nuptials. The same night that brought them together as happy lovers also witnessed the ceremony which perpetuated their union; and the morning sun beheld the completion of their felicity, and the joy of the whole island of Medinazilbalor.

But the happiness of Habib did not render him forgetful of the obligations he had come under. The prince Dal-ilsha, husband to the lady of the beautiful tresses, still languished in the dungeons of the Black Isle; and that unhappy country, though no longer infested with the enormities and the presence of Abarikaf, was still, without doubt, in very great disorder.

Habib had pledged his word to the lady of the beautiful tresses, that he would deliver her husband from his oppressor. He was destined by the stars to establish peace in the whole dominions of Dorathil-goase; and he only needed to employ the means which fate had put into his hands to pursue and accomplish his adventures.

The three daughters of the sea were in the palace of Dorathil-goase, who loaded them with favours, when Habib thus addressed the eldest: We have, said he, some vessels here, which might convey us to the Black Isle, but I prefer your invention, which has already been so serviceable. When an affair is regulated by fate, its accomplishment is often made to depend on circumstances so trivial, and on the employment of means apparently so insignificant, that weak man knows not to what he should attribute the success. Endeavour then, ladies, I pray you, to find our raft, if it be not easier for you to form another. I shall never be at ease till I have dried up the tears of the lady of the beautiful tresses, and till I have removed the disorders which still disturb the repose of my remaining subjects in the Black Isle.

The three sisters received this proposal with joy. They saw themselves associated in the glory of Habib. Ilzaide had appeared rather dejected since the marriage of her hero; but as her esteem was sincere, she still loved him with all her heart, though she saw his hand bestowed on another, whose superior beauty and merit she could not dispute.

Habib called his charming queen to assist at the council he held with the fair companions of his adventures; and it was resolved that they should set out on their journey as soon as the raft was ready. Dorathil-goase, however, proposed that she should mount on her roc, and hover above the raft, to give notice in case of the approach of danger. Ilbaccaras, the genie who was most attached to her, and for whom she had the greatest esteem, together with two other genies, were appointed to attend her on the journey.

Next morning the raft was ready, and Habib put to sea about sun-rise. The dolphins by which it was drawn seemed to redouble their exertions and swiftness, and the coast of the Black Isle was soon in view. Ilbaccaras observed with pleasure, and made the queen also remark, that the coast was entirely free from those black vapours which had formerly rendered the aspect of the place so dismal.

Habib landed without difficulty or opposition. He met only with a few of the wretched and half-starved inhabitants wandering about the shore. He called them together, and inquired what news they had of Abarikaf, their tyrant. He is vanquished, said they, at least we have reason to think so, from the terrible cries of his attendants. 'Twas but the day before yesterday we were obliged to flee to the mountains. In an instant, a multitude of the most hideous sea monsters had covered the coast. Their fury was inconceivable; they fought and tore each other in pieces, and the sand on the shore is yet stained with their blood. We, who have been so long the unhappy slaves of those monsters, were glad to escape their fury, and to turn our eyes from a spectacle so horrible. Their roaring, their yells, reiterated by numerous echoes, still resounded in our ears, and continued to terrify us, when suddenly we thought we saw a glance of lightning, and the whole noise ceased. We passed the night in the greatest disquiet, and in continual alarm, from the impression of terror which still remained on our minds; but this morning we perceived nothing but the vapour which the blood of these monsters had diffused. Happily the heat of the sun and the blast of the winds have dissipated it, otherwise the island had been uninhabitable.

While Habib was talking with the inhabitants, the roc, at a regular height, hovered above the isle, and the unfortunate inhabitants,

terrified by so raised their eyes towards that with an air of un-

The knight encouraged them. You see nothing here, says he, that is hostile to you. I am the husband of Dorathil-goase, your queen and your sovereign. The object in the air is a roc, upon the back of which is my queen, who comes with me to give you the assistance you require, and to re-establish order and peace among you. But where is the palace which Abarikaf inhabited?

Sire, replied the inhabitants, we are astonished at what we have to tell you. It was in that plain, and we now do not see even its ruins. Every thing respecting it was visionary, as likewise the forms which it daily assumed; for on the earth it was sometimes a dog of a frightful size, in the air a huge bird, and in the sea a whale. He had taken prisoners, said the prince; what is become of them? Sire, said the inhabitants, if they be here, they must languish in dungeons; the tyrant prevented them from death, but he did not give them the proper means of life.

Did you know the prince Dal-ilsha? replied Habib. Yes, sire, we have heard of him: He loaded him with chains on account of his wife's hair, which he and his friends wished to make themselves masters of. He, however, never consented to give it to them. Go, said Habib, disperse yourselves every where around: I will reward him who shall find me that unfortunate prince. The inhabitants obeyed, and found Dal-ilsha stretched upon the grass, near the spot where the dungeons built by Abarikaf's enchantments were situated, in the neighbourhood of his palace They hastily constructed a litter, and brought the emaciated and almost dying prince to Habib. The daughters of the sea crowded round the affecting object of compassion. Dorathil-goase observed the concern which that object occasioned. Solicitous to know the cause, and encouraged by the presence of her hero against every species of fear, she descended on her roc, and alighted near the groupe which engaged her attention. Immediately she mingled her anxieties with those of the three sisters. Ilbaccaras likewise joined his sympathies to theirs; and powerful elixirs inspired so much strength into the husband of the lady of the beautiful tresses, that he could rise, and speak, and thank them for the relief they had afforded him. He then received the welcome intelligence of the deliverance of his wife and his subjects: He acknowledged his obligations to the knight, whom he now knew as the husband of his relation, Dorathil-gouse; and discovered to them both the deepest sense of gratitude and the joy which he felt at seeing them: He added, that he was impatient to fly to embrace his spouse.

It was necessary, in the mean time, that Dorathil-goase and Habib should settle the government of the Black Isle; which duty was devolved on Ilbaccaras. Here an opportunity was offered of rewarding the daughters of the sea; and the Arabian knight accordingly bestowed the hand of the eldest on the new viceroy. Ilzaide, without envying the good fortune of her sister, rejoiced at the match. She, indeed, thought no marriage desirable, unless it were with a hero. She joined heartily in the mirth and festivity of her sister's wedding, without losing sight, however, of her favourite project of marrying none but a brave knight.

The island had been desolated during the reign of the rebel genies; and the nobles assembled, in order to concert, with their new chief, the means of restoring confidence and happiness to the people. Dorathil-goase having taken these precautions, resolved, in the course of visiting the several islands under her dominion, to carry the prince Dal-ilsha to the Green Island, stopping, as she passed, at the Blue Isle, in order that he, when he joined his spouse, might be enabled to take proper measures for re-establishing an intercourse by sea between those islands.

Next morning Habib and the two sisters put to sea in the raft. The roc ascended into the air. Dal-ilsha, somewhat recovered from his long and severe sufferings, accompanied the queen; and the rapidity of the voyage was favoured by the calms which prevailed at that season. The two sovereigns and the prince their tributary found the people of the Blue Isle diligently employed in rebuilding their dwellings. Anxious to guard against troubles like those which they had already experienced, the inhabitants wished nothing more than a re-establishment of those wise laws by which they were governed before the rebellion. A fisher's boat, the only vessel in the Green Island, had been dispatched by the lady of the beautiful tresses, with an assurance that she would soon be ready to divide with her friends the treasures found in the tyrant's steel castle; and that she only waited till a vessel was built, in which she might venture to sea. Dal-ilsha acknowledged the prudent foresight of his spouse; Habib and Dorathil-goase approved of it no less, and they agreed to set out instantly for the Green Island.

Now were the tears of the lady of the beautiful tresses to be dried up; now was she again to see her beloved husband, who had been so cruelly ravished from her. The two charming cousins embraced, and shed tears of affection, and their valiant deliverer participa-

ted in their tender emotions. It was next resolved to visit the White and Yellow Isles. The two kinswomen were inseparable, and this was made a condition on their undertaking the voyage. When the travellers arrived at the White Isle, Dorathil-goase, who was constantly inquiring into the particulars of Habib's adventures and exploits, turned her eye toward the summit of Mount Caucasus, which was partly concealed in the clouds. Is it not there, said she, where dwells our faithful Il'Haboul? Since we are thus far, my dear Habib, and since we have discovered the retreat of our best friend, how can we return without paying him the tribute of gratitude for the many services he has done us? Leave your raft to the daughters of the sea, mount with us upon the roc, and to vary our pleasures, let us now go and taste the sweets of friendship. The desire of the lovely queen was seconded by the ardent wishes of her husband, and the journey was begun.

As they approached the steep cliffs which face the sea on the side of Mount Caucasus, Habib pointed out to his queen the place where, after his escape from the caverns, he received assistance from the daughters of the sea. The tender Dorathil-goase trembled at the idea of her lover's situation in such a horrible abode. While they hovered over the summit of Caucasus, he made her remark a part of the desarts which he had traversed. I am charmed, said he, that my queen can thus see at what price I have purchased my present happiness; but that is so great, that I now forget the pains and trouble it has cost me.

In the mean time the roc glided over the highest top of Caucasus, and lowering his flight, set down the travellers at the entrance of Il'Haboul's cavern. That good genie had already been informed that something approached in the air towards his abode; and to him alone such a visit could be intended, in a place absolutely inaccessible to the human race. He stood near the rock which concealed the entrance to his cavern. According to his custom, he perfumed the air with a pan of incense, which, by enchantment, mitigated the rigour of the climate in that region of eternal frost. He was soon informed, by one of his servants, that Habib and Dorathil-goase were the guests he was to entertain. This also made him acquainted with the union of those lovers. He came up to receive the queen, assisted her to descend from her roc; he affectionately pressed the hand of Habib, and expressed his satisfaction at seeing Dal-ilsha and his spouse. He then made the whole company enter the interior part of his dwelling, and seated them at a table already covered for them with refreshments. The roc, which had been bred on Caucasus, was no stranger to this place. Il'Haboul soon learned the principal events of the successful expedition of his young disciple against the revolted genies. In effect he already knew the greater part of them, for the gates of the cavern which faced the sea had been, for some time, opened every hour for the reception of prisoners sent thither in the name of Habib. The criminal Abarikaf, and the whole revolted chiefs, were among the number.

When he had learned from his guests every thing he thought worthy of inquiry, and when they had all enjoyed the pleasures of friendship and mutual confidence, he conducted Dorathil-goase and the lady of the beautiful tresses to a commodious apartment, fitted up for their reception. He then took Habib and Dal-ilsha aside, and thus addressed the former: My dear pupil, for I must henceforth esteem it an honour to have been your instructor, you have hitherto acquitted yourself well in the noble, though laborious parts which fate has allotted to you. What remains for you still to perform is only to satisfy the feelings of duty and natural affection. I must therefore make you acquainted with a part of the history of your family, which will, no doubt, be very afflicting to you.

Habib regarded him with astonishment and anxiety. Continue, said the genie, to show yourself worthy of Dorathil-goase, of the great Salamis your father, of the favours of Heaven, and the peculiar protection of the prophet Solomon. Arm your soul with new courage, and fortify yourself against an excess of sensibility. He alone who can bravely suffer under misfortune is fitted to encounter and surmount difficulties. After this preamble, Il'Haboul informed Habib of the account which the twenty knights had given to Salamis on their return. At the same time he described the affliction and despair of his tender and virtuous parent, on hearing of the death of a beloved son, the only hope and comfort of his declining years. His grief, said he, was so severe, that his eyes became two fountains of tears, the acrimony of which extinguished his sight. Being unable, by reason of his blindness, to exert his wonted activity and courage, a tributary prince, whom he had formerly subdued by his arms, raised the standard of rebellion against his master, and engaged others in the revolt. Those who remained faithful to him were defeated in several battles; and as he received little aid from his allies, he was now in danger of falling into the hands of the enemy.

While Il'Haboul made this recital, Habib felt the strongest emotions: his soul was swayed by the most violent as well as the

noblest passions; but he suppressed his feelings, being already armed against them. Command me, my guardian genie, cried he, and you shall see that I still know my duty. Mark then what I shall say, answered Il'Haboul. You have an easy mode of travelling, and you must set out for Arabia immediately. Your father, it is true, has lost his sight, but his eyes are not entirely destroyed. The remedy by which they will be restored must be applied by the same hand that occasioned the misfortune, that is, the hand of Dorathil-goase. This secret remedy is to be found among the treasures of Solomon, and thither you must go in search of it. It is now neither dangerous nor difficult for you to approach them. The word written on the talisman is the only key necesary; besides, the labourer of the prophet has an undoubted privilege of being admitted to his shrine.

But, said Habib, if I depart with my queen, what must become of Dal-ilsha and his spouse? How can they attend us, while their presence is so necessary in their own kingdom; and who could quiet the fears of the people in mine during our absence? When you approached with difficulty towards Caucasus, my dear Habib, how did I contrive to lend you my aid? The same means still remain with me. I can send back the lady of the beautiful tresses and her husband in safety to the Green Island. The same slave of the prophet who re-conducts them on the roc will convey information concerning you to Illabousatrous and to your visiers. You may therefore proceed with tranquillity on your way to Arabia. I cannot now accompany you thither; my duty retains me in this place, and my labours have been doubled since your expedition. I found it, indeed, altogether impossible to comfort your affectionate father, by telling him what news I could of your exploits.

If you are willing, continued Il'Haboul, to follow my advice, you will not alight at first in your father's territories. You will conduct your spouse to the little cottage in the mountain, which was once our retreat. As nothing there could excite the avarice of the plunderers, it has escaped their fury during the rebellion. The furniture which Dorathil-goase carries along with her travelling pavilion will serve for her accommodation; nor need you fear that the grand-daughter of a genie will suffer from want, where there is plenty of fish, game, and delicious fruits.

You will be under the necessity, added the genie, when you enter the treasury of Solomon, to deposit the scymitar which you have been permitted to use in subduing his enemies. It is not an ordinary weapon; and I know you desire no other advantage over enemies who are your equals, than such as may be obtained by prudence, experience, and superior courage. But you must not venture into the camp unarmed, for hostilities may perhaps be unavoidable. I will therefore present you with two complete suits of armour, formed in the Parthian manner, and resembling those I wore when I appeared in the front of your camp: to this shall be added harness and trappings for your horses. Of these things you will make the use which your prudence shall suggest.

Dear Il'Haboul, said Habib, I feel the strongest emotions: My life depends upon the moment when I shall bring assistance to my father. Open to me, for once, the gate which leads me to the talisman which will enable me to give sight to the author of my being. One moment's delay is an enormous burden upon my heart, and I doubt not my dear Dorathil-goase sympathises with my emotion. No doubt the charming queen must have been very much disposed to enter into the views of a husband, all whose affections she shared; preparation was therefore immediately made for their journey.

Habib went down into the cavern where the arms of Solomon were deposited. None offered to dispute his entering. When he approached the trophy, in order to fix to it the scymitar, he observed upon the visor of the helmet two flat opal stones, resembling in bigness the eyes of a man, bound together by a thread of gold. They shone with a brilliant lustre. He knew them to be the talisman mentioned to him, took them up, and retired, mortified that he could not remain longer in a place where he might derive so much instruction. But the sentiments of filial affection extinguished in him every other passion, and he only waited the departure of Dal-ilsha and his wife to fly where his affection and duty called him. Another circumstance affected him: He had left the daughters of the sea in the White Isle: he made the husband and his wife engage to stop there, and take them along. Next morning the two rocs mounted into the air, and took contrary routes. Towards the evening of the third day, the children of Salamis could discover his tents. The bird which carried them alighted at the fence which barred the entrance of the retreat frequented by Habib and Il'Haboul.

The happy couple entered. The genie who conducted the roc relieved the animal of its load, and left it at large to seek its food. Habib and Dorathil-goase resolved to wait the break of day; and as soon as it appeared, they prepared to execute their purposes. Habib must enter into his father's tents in disguise, to save his parents the danger of a too

hasty discovery. He im a dress. He found, by chance, among the lumber of the place, a pair of old slippers, which had served him to work in. These were his shoes. He covered his shoulders with a goat skin, and fastened another round his middle. He next rubbed his face and neck over with a deep yellow stuff, which hid his complexion; disordered his hair and beard; and, with a dagger at his belt, and a stick in his hand, with a little basket of fruit, he passed the barriers, and arrived at the entrance of the tent in which his mother's slaves resided.

He found there a large stone, on which, with his basket between his legs, he sat down to rest, and shortly pretended to be asleep. Several slaves passed, but he saw not the one in whom he intended to confide. At length she appeared. He called her by name, for she had been his governess. Ah! do you know me, then, young man? said the old woman. Yes, replied Habib; and if you will come with me behind this great tree, I will tell you news that will rejoice our masters. Put my basket into your tent, and if you be not satisfied with what I shall tell you, both it and the fruits shall be yours. The slave, more curious than greedy, took the fruits, and went behind the tree, which almost touched the back of the tent, and effectually concealed their interview. Come, speak, said she; what have you to say to me? Assure me that, if what I tell you gives you very great pleasure, you will not exclaim, nor make the least noise. Good! said the old woman: Thou must be very eloquent: This does not appear from thy mantle and sandals. Hast thou then made many ladies cry out by only speaking to them? No, my good lady; if you do not be on your guard, you will be the first. There now, says the old woman, only look at the vagrant fellow with his basket of plumbs, who calls me his good lady, and yet does not provoke me. Have done prosing, will you? and give me this mighty pleasure which I wait for. You love the poor Habib very much, don't you?—And you come here to make me weep?—On the contrary, if you love him, comfort yourself: He lives. In saying that he held her, and prevented her from crying out. Hush! hush! said he, and make not the least noise. I myself am Habib. I will shew you the sign which is on my neck, and that which was on my breast; and I will sing you the little song with which I used to entertain you. How! how! cried the old governess, in transports, when she heard the sound of his well-known voice; but Habib suppressed her cries, by putting his hand upon her mouth. Beware, said he; you will kill my mother with surprise. I come to deliver my father from the hands of his enemies, but my design would be defeated, were they prematurely to discover that I am here. Be silent then, for God's sake, my dear governess. Shew me where I may conceal myself in your tent. If I cannot enter by the door, I must find a passage some other way. I must instruct you in what manner you are to communicate the news of my arrival, so as to occasion no sudden surprise to my father and mother. It is necessary, too, that it should remain a profound secret among us four.

The faithful slave of Amirala was almost suffocated with her tears. Unable to utter a syllable, she could only lead her dear Habib into the tent, where no person happened to be at the time. He there taught her how to prepare his mother for receiving the glad news; and concealed himself in the best manner he could. His governess in the mean time went to watch an opportunity of speaking to Amirala, who scarcely ever quitted Salamis.

Habib remained alone, indulging melancholy reflections, and comparing the formidable state of his father's camp at the time he left it with its present pitiful condition. Scarce a fourth part remained. He was no longer contented with ordinary barriers; he was surrounded with strong entrenchments. Whatever military operations were going on, seemed to be merely defensive. It is impossible to describe the impatience of the hero to embrace and to console his afflicted parents, to restore sight to the honoured author of his life, and to punish those mean and ungrateful rebels, who, taking the advantage of their sovereign's infirmity, had thrown off their allegiance, and even threatened his personal liberty. Happily those painful reflections were soon interrupted by the return of the old governess.

Sleep had for some time suspended the cares of the venerable emir, and Amirala had retired into her own tent to take a little refreshment and repose. Her faithful slave followed her. When they were alone, Madam, said she, I know you put some confidence in my dreams. I have long had none but such as were unhappy, and those, alas! have been too often verified; my last, however, has filled my mind with comfort and hope. The twenty knights who accompanied our child to the desart have been first cowards, and afterwards liars. Our dear Habib is not dead; he is well: I kissed the marks he bears on his neck and breast. And will your dreaming that you kissed those marks, cried Amirala, make the knights to be liars, and restore our child to life? O! madam, answered the good woman, I embraced him in my arms, and he pressed me to his heart, which beat very quick: it was

not the heart of a dead man, madam, I assure you.—But where, when did you dream all this?—Just now, madam. Drink this cup of cold water, and I will tell you the rest.

Amirala drank the water. Well, said the old woman, there will be no danger now to speak plainly; but beware, madam, of an excess of joy. Know then that I did not dream: I saw him; I embraced our Habib himself: He is here, and resides in what he calls his little mountain retreat. There stands a basket of plumbs which he has brought from thence. He came disguised into the camp like a poor peasant, with his face bedaubed with clay. He is resolved to make himself known to none but his father and us. He told me it was for the good of his father's affairs to keep his arrival secret. Our Habib, you know, is wise; his advice must be followed.

Notwithstanding the precaution of the glass of water, Amirala's spirits began to fail. She cast her eyes on the basket, and could only utter these words: Here are plumbs from his garden! The governess then made her smell some fragrant essences. Take courage, madam, said she; happiness awaits us, which will compensate our past sufferings; Habib told me so. Your eyes shall this night behold the heavens, and you shall not there find a star that is not for us. But where, where is he? said Amirala, when she recovered the use of speech.—In my tent, behind the great hamper which contained the stuffs from Chiraz. Take heart, madam; come with me and see him: We will shut ourselves up with him; we will comb his hair, and wash his face; and I am much deceived if we do not find him more beautiful than ever.

Amirala made an effort of her strength, and was conducted, with difficulty, to the tent of the kind governess. There, after using every necessary precaution to prevent being discovered or surprised, the hamper was taken down, and Habib prostrated himself at the feet of his mother, who was seated on the old governess's couch. The essences were again necessary for reviving the spirits of both the mother and the son, who had mutually sunk into a swoon. When they were somewhat recovered, Ah, my dear Habib! cried Amirala, by what favour of gracious Heaven are you thus restored to my arms? By that, madam, which was promised me by the stars. You see before you the husband of Dorathil-goase; the king of the Seven Seas; the instrument (though unworthy) of the great Solomon, the conqueror of the enemies of God and his prophet. But I would only bewail my successes, did I not bring with me a physician who is able, in a moment, to restore sight to my father.

Restore the sight of Salamis! exclaimed Amirala. Yes, madam, answered Habib; and that physician is my wife herself, commissioned by the decrees of Heaven to perform this miracle. Your wife! exclaimed Amirala: where is she? In my garden hut; she waits there for an Arabian dress. Provide two of them, under which she may disguise her sex, and I may be unknown. We propose, madam, to introduce to my father, in the eye of the whole camp, an Arabian physician and his slave. Give orders to one of the emir's grooms, whose discretion you can most depend upon, to follow me with three mules to my retreat, whither I am going immediately, that he may open the barriers on our return. Announce to the slaves that you have sent for a physician, and that a tent must be prepared for his lodging. We will arrive at sunset; and you need engage only the governess in our service. Thus far, madam, prepare my father, by some story which may elevate his spirits on my account. Inspire him with confidence in a skilful man, who needs only to see his eyes, and apply his fingers gently to them, in order immediately to restore is sight. I shall not, if possible, make myself known to him till after the operation.

Habib's proposal was executed; and he went off to his retreat, going before his father's groom, without speaking to him. When they approached the pales, he called the groom by name, who was struck with the sound of his voice. Do not be astonished, said he; I have spoken with the voice of Habib, because I am he. You will see, when you are entering, something which will surprise you still more—the queen my spouse. Prepare yourself for what we shall appoint in favour of your emir, my father. The groom thought he was dreaming; but the business with which he was charged soon convinced him of the contrary.

Habib placed upon the mules the arms and riding-furniture which he received from Il'Haboul. He and Dorathil-goase put on their disguise. The young physician was mounted upon the best mule. His slave, on foot, conducted the second, and the groom the other. The arms were covered with the skins of lions and tygers which were lying in the hut; and the little troop arrived at the camp about the twilight, and were readily admitted.

Meanwhile Amirala and the governess were attending Salamis, who had now awoke. They accosted him in a tone less melancholy than usual. The good emir appeared pleased. Heaven, said he, has humbled me. I was too much elated by its benefits, and it has

withdrawn them, that I may know my own insignificance. I bless it, my dear Amirala, since I see you are as resigned as I am. Though bereaved of my glory and my power, and of my sight, I will brave that slavery which threatens me, since you will aid me in supporting my fate. My cowardly enemies fear not my lance, but they will fear that of the great prophet, and we shall be revenged: He will unite us to our Habib, and we shall be happy. Oh! said the governess, after the dream which my lady and I have had, I am certain we shall yet see our Habib. What dream? said Salamis. Who ever heard of the same dream by two persons? We both dreamed, however, and each the same dream. We saw Habib: He was handsome; he was a king; he had a queen, beautiful as the Houris; he loved his father and us with all the native tenderness of his heart; and he intended to come hither and let us see him, and——See him! cried Salamis; that will not happen on earth. My eyes are shut for ever. You will be, perhaps, agreeably deceived in this respect, replied the governess. They speak of an excellent physician. If the apple of the eye be entire, he restores sight in a moment, and that, too, without occasioning pain I have been too much the dupe of quacks and astrologers.—This man is neither. He offers to pledge a thousand pieces of gold, before he undertakes it: If he does not succeed, and occasions the least pain, he will lose his money. Let him pledge then, said Salamis: I would gain the thousand pieces of gold for my poor subjects who have been robbed of their flocks. It will only cost me a little patience. The fellow shall suffer for his presumption.

This compliance on the part of Salamis was all that Amirala wanted. Habib and Dorathil-goase arrived. When they were introduced into the emir's apartment, the groom deposited the arms, covered with the skins. The operation on the emir's eyes was now to be performed, but previously all the persons present were dismissed. A supper was ordered to be prepared, which the governess alone must wait upon; and the groom was appointed to guard the entrance of the tent, to prevent any person from coming in. Amirala announced the physician to her husband, and at the same time put into his hand a purse full of gold. Weigh that, emir, said she. See if the stipulation of the physician be sufficient to cure you, and prepare to dispose of the gold, in case the operation should fail. But as you are sovereign, he reckons your life should not be endangered on such low terms; and, to institute a sort of proportion, he begs you will allow him to pledge his head.

My dear Amirala, said Salamis, would you make me dream, as you and the governess have done? Would you have three dreamers? I hope, my dear emir, that there will soon be five persons dreaming, and the most charming, and the least deceptive dream imaginable—But here comes the physician. Come near me, said the emir. Is it true that you are so certain of my cure?—As certain as of my existence.—Ah! you have the voice of an angel, not of a man. Are you the messenger of Heaven who brings me so unexpected a favour? for it is from Heaven alone I can hope for such a miracle.—You are mistaken respecting the nature of my essence, but you conjecture rightly of my commission.—I know not how it is, but your words shed a ray of hope on my soul. Look on my eyes.—I see them. Permit me to touch them, and for an instant to apply my thumbs upon them.—I feel an agreeable warmth: What a pleasing sensation! Some happy change has taken place, which is communicated to every nerve, and my whole frame is invigorated. The operation is finished, my lord. Look up without fear. The rays of the sun will no longer be offensive to your eyes. O Heavens! I see, cried the good emir; and before taking notice of any object about him, he fell down with his face to the ground, and thanked God for his deliverance.

Having finished his prayer, he arose, and looked around. Where is this physician? cried he in a transport; where is this messenger of God?—Here I am.—Divine creature—I am not divine, my honoured father; I am Dorathil-goase, your daughter, devoted to you by fate: I am the wife of your son Habib.—Wife of Habib! Draw near. Amirala, support me: My son is married; he lives! Where, where is he?—At your feet, cried Habib, embracing his knees.

O gracious Heaven! exclaimed Salamis, thou hast restored my strength, but much is necessary to sustain this excess of joy. He remained for some time deprived of sense, in the arms of his son and the young queen; but this was no more than a momentary crisis of tenderness, which exhausted itself in the torrent which soon gushed from his eyes. His tears were mingled with those of his children and of his wife Amirala; and the good old governess, emboldened by the warmth of her attachment, presumed to join in the tender scene.

Natural affection here operated so powerfully, that for some time curiosity and every other sentiment remained suspended.

At last Amirala recollected that she ought to offer her guests some refreshment; and the governess, on receiving her orders, prepared to serve them.

The father is seated at table, between his two children; Amirala sits opposite, and enjoys the inexpressible felicity of beholding the reunion of all the objects of her love.

For a long time her breathing had been interrupted by continual sighs; her mouth was seldom opened but to utter a complaint; her heart was wrung with sorrow, her mind haunted with terrors: She shed the bitterest tears, was dead to every pleasure, and grief preyed on her vitals. Every step she made seemed marked with misfortune. In a moment all was reversed. The flood of tears that pours from her eyes is a delicious enjoyment; her soul was filled with enthusiastic joy, and her lips thus gave it utterance:—

Let my heart taste of pleasure: it is not now a time to resist the impressions of delight. Let my heart open, and furnish abundance of tears. When each tear I shed was accompanied with a heavy groan, who could have persuaded me that I should one day find such pleasure in weeping? O laughter! how deceitful art thou? Thou canst not express the joy of the soul; thou art a stranger to sweet sensibility. Go, distort the faces, and mark the insipid mirth of the fools who court thee: Be gone from those who can taste the tender delight of weeping. Dorathil-goase! Habib! how charming are your tears! How they exalt every beauty; how they improve every feature of those angelic faces!

Amirala might have proceeded longer in the language of poetry, for the happiness she then felt had inspired her with all the vivacity of youth; but the groupe on which her attention was fixed began to change. The repast was short; the governess had retired; and it was now time that Salamis should learn from his son's own mouth in what manner he was restored to him by the kindness of Heaven.

The young hero recounted to him his history, from the moment he set out on the expedition to Mount Caucasus: He described the behaviour of the twenty knights, till the period they left him, exposed in the desart to the rigours of the climate, to famine, to thirst, and to the rage of ferocious animals. He described all his exploits in the most undisguised colours, even to the fault he termed unpardonable, which he committed before leaving the caverns, and the consequences that followed that error. He proceeded to relate his meeting with the daughters of the sea; a meeting which was, no doubt, ordained by Fate. He described in what manner his labours were facilitated by their assistance, and how they had, in a manner, saved his life. At length he expressed the extreme felicity he enjoyed since the moment of his union with the charming Dorathil-goase. He concluded with mentioning the reasons which had led him to return to Mount Caucasus; how he there, for the first time, learned from Il'Haboul the unhappy situation of his father, of his mother, and of the whole tribe; and how, on this, he took the resolution of hastening to Arabia.

Salamis eagerly listened to his narrative, without once interrupting him. When he had done, My son, said he, have you not resolved to punish those treacherous knights, who have so basely plotted your destruction? Father, answered Habib, I think it unnecessary: I leave them to the stings of internal remorse, and to the vengeance of Heaven. Such despicable monsters are so mean, so far beneath me, that I cannot stoop to punish them. Your sentiments, rejoined Salamis, are truly magnanimous; your answer is worthy of a hero; but you should also judge as a king. Vengeance ought always to pursue crimes, and the guilty are not proper objects of mercy. But after their infamous treachery to you, what wonder is it that their cowardice has been the chief cause of all the disorders which have desolated our tribe; for not one of them has had courage enough to face an enemy. They have oppressed my people with every species of injustice. The crimes they have committed against you and against myself are so enormous, that you expose the whole tribe to danger in suffering them to live. Besides, as you are now to discover yourself, their villainy must come to light, and public justice will demand their punishment. I might add, did I not know that you are superior to such fears, that they would still be dangerous enemies.

Habib yielded to these reasons, and entreated his father to acquaint him with the particulars of that unhappy revolution in Arabia, which Il'Haboul had mentioned to him only in general, and of which the sad effects were too visible on the face of the country.

O my son! resumed the virtuous emir, I call on you to execute vengeance on wretches whose existence is a disgrace to humanity; and while I excite you to repress your generous feelings, that you may secure the welfare of a people over whom you will hereafter bear rule, it is a task truly painful, to set before your eyes the unpleasing picture which must banish for the time those sentiments of universal benevolence that should always inspire the heart of a true mussulman.

When the Arabians saw me deprived of sight, when they could no longer hope to triumph by my arms, nor share with me in my conquests, they regarded me as an outcast, unworthy of life. The emirs I had appointed in my provinces forgot that they owed their

elevation to me; they all deserted their allegiance: They quarrelled among themselves, nor would they listen to my counsels. By my conduct and military skill they had subdued the formidable tribe of Kleb, who were infidels, worshippers of the sun and the stars. We were obliged to reduce them to servitude, by imposing heavy contributions, which rendered them impatient of the yoke.

A warrior started up among them, named Zir; a man of enormous stature, and extraordinary strength: he was naturally ambitious, enterprising, and brave, but quarrelsome and cruel. Zir had excited his brethren to revolt: they flew to arms; and while the emirs were disputing with each other about the vain honour of command, they were routed, their forces dispersed, and their flocks driven off. The few that were not entirely subjected by him are now wandering in the neighbouring deserts. Thus freed of every enemy whose force he had reason to fear, the terrible Zir advanced to my camp, to accomplish the most important part of his project.

The tribe of Benihelal, who rendered such important services to our holy prophet, was, above all the others, odious in the eyes of the infidels. Zir was ambitious of subjecting them to the same degree of slavery from which he had delivered his own people; or even, if he could, of cutting them off, root and branch, from the face of the earth. The favourable situation of our camp, between two steep hills, the exact discipline which I have enjoined, and the means I have suggested of repelling attacks and avoiding surprise, have hitherto prevented my defeat; but we are daily losing ground, and the few cattle remaining with us can scarce find pasturage sufficient for their support. Had you not, my dear son, arrived thus seasonably; had not Heaven been pleased to restore my sight, no other prospect was before us than death, or the most humiliating slavery. Though the enemy, from a knowledge of our position, have ceased to attempt to force our camp, yet they daily present themselves at our barriers, and exultingly reproach our warriors with cowardice. None of them have courage to resent those cruel insults; and one might imagine that the tribe of Benihelal was reduced to women and infants.

This recital kindled a flame in the breast of Habib. His father forsaken; his tribe dishonoured;—these were ideas altogether insupportable: But, above all, the ungenerous advantage which Zir had taken of his father's weakness filled his soul with indignation and

O! my father, cried he, I hope before to-morrow's dawn to begin our vengeance. Under these tygers' skins are concealed pieces of armour of no ordinary kind, which were given me by Il'Haboul when I left Caucasus. Your groom shall prepare me a war-horse. I will fly to the barrier, there to await the insolent bravadoes of our enemies, and give them a proper reception. If the enemy does not appear, I will rush on to the tents of Zir, and dare him to the combat.

And where shall Salamis be, cries the generous old warrior, if he fails to accompany his son in so glorious an enterprise? Here are two suits of armour under the tygers' skins. I pray thee tell me, was this intended for your wife or mine? What Arab is able to bear these arms, or even to lift this lance?

Having said this, he took it up, and brandished it in the air in a terrible manner. While he wielded the enormous lance, it looked, in his grasp, like a reed in the hand of a child. O Mahomet! exclaims he, thou hast restored two chiefs to thy tribe; restore also to the people their courage and their strength.

Amirala and Dorathil-goase, far from being alarmed for the safety of their husbands, were delighted to see them assist each other in adjusting their armour, and to observe the graceful manner in which they, by turns, tried the weight and the temper of their weapons. When they were completely armed, they embraced. Thou wert my son, said Salamis; I was thy father. To-day we are brothers, and rivals in the field of honour. Pity it is, we have none to contend with but slaves! Let us, however, take comfort: We fight for the great prophet, and our glory is connected with his. Salamis then called his groom. Prepare for us, said he, two horses of the noblest breed; let them be caparisoned in these trappings, and conduct them to your tent: Keep them in readiness till day-break, when we shall mount. God has been pleased to restore my strength, as you see, together with my sight. To-morrow my son and I go to receive the challenge of the rebel knights, from the army of Zir. When we set out from our tent, you will follow at a small distance. You may answer to those in the camp who inquire who we are, that we are two stranger knights, come to offer their services to Salamis.

The groom retired, to do as he had been commanded; and the darkness of the night enabled him to execute his orders without being perceived. The guards who kept the passages to the emir's tents saw the groom enter without suspicion, and as they knew him to be the emir's servant, suffered him to take from thence two horses, without the least disturbance. At day-break the two warriors, completely armed, after taking the most

affectionate leave of their wives, went out unobserved. They came to the groom's tent, mounted their horses, and rode up to the barriers, to wait the approach of Zir's warriors, who came there daily to renew their insults. Nor had they long to wait. Six knights, in complete armour, soon made their appearance, and, followed by a small party of their attendants, advanced towards the barriers of the camp. One of them alighted, and thus addressed the guard who kept the post:—

People of Arabia! are you mad? Would you remain ingloriously penned up like your cattle, on the last of which you now feed? Would you suffer famine and death for the sake of a poor blind man? Our chains are honourable, and are destined to be worn by the bravest people of the earth. Submit then to the common lot of the nations conquered by our arms. You shall be permitted to become a footstool to the throne of the mighty emir Zir, our glorious sovereign. Leave then, for shame, this feeble old man, who can only share with you his disgrace and imbecillity. You shall even be allowed to mix with our tribe, and there forget the ignominy of your own. Why not forsake a prince abandoned by Heaven, who has not among his friends one knight bold enough to face the weakest of us? Thou liest, vile slave of a rebel slave! cried Habib, who had suddenly started from behind the pallisade. He then struck the visor of his casque with one of his gauntlets, as a signal of defiance. I here defy thee, said Habib, and challenge thee to engage a knight of the great Salamis!

In the mean time the valiant husband of Dorathil-goase overleaped the barrier, and came up with his adversary, before he had time to remount his horse, or lay hold of his shield. Habib threw away his, disdaining the least advantage of that sort, and the fight began; but the victory was soon decided in favour of the son of Salamis. Habib scarce struck a blow that did not pierce the armour of his antagonist; and he fell dead at his feet, before the other knights of the tribe of Kleb could advance to assist their companion in arms.

He who first came up, forgetting the laws of war and of honour, tried to overthrow Habib, by rushing on him with his horse. The brave son of Salamis avoided the shock, and with a mortal blow smote his adversary to the ground. Salamis, who had just passed the barrier, met the third knight, and dispatched him. Habib, who had now taken his horse, joined his father, and both fell upon the three remaining warriors of the tribe of Kleb. These knights would have sought safety in flight, had not the shame of being seen by their attendants restrained them. Fear, however, had seized their hearts: they suffered themselves to be disarmed; the fate of their companions having completed their terror.

Salamis and his son returned to the camp. Every one who bore the title of knight in the tribe of Benihelal came round them half armed. Joy, mixed with suspicion and shame, appeared in their faces. They asked, who can they be? From whence are those wonderful strangers, who have displayed such intrepidity against our enemies, who have so easily triumphed in the unequal contest of two against six? The two knights did not remove the visors of their casques. They answered those who praised their valour only by a graceful inclination of the head. They observed a profound silence; and the groom, who spoke for them, told the people that they were two noble and valiant strangers, who were come to offer their services to the emir; and that they had requested to be conducted to his tent, that they might be introduced to him. The two heroes again mounted their steeds, and proceeded to the tent of Salamis. The groom led the way, went on before them, as if to announce their arrival, and afterwards introduced them with a mysterious air.

They threw themselves into the arms of Amirala and Dorathil-goase. The iron which covered them seemed to soften, and to yield to the tenderness of their embraces. A victorious knight is the most delightful object to his lady. How many titles did they add to those sweetest and most endearing of all caresses? The two happy pairs yielded to their mutual affection, which, when refined by virtue, never approaches excess. Their wives now stripped off the armour of the heroes, and served them up a repast, which they had need of. Salamis learned that the tent was surrounded by the curious of all ranks. He desired them to be informed, that having rested ill during the night, he had need of repose. Meanwhile he gave orders to proclaim in the camp, that he would hold a council of his knights before mid-day prayers.

The report of the physician's arrival was spread abroad, but the physician and his slave had both disappeared. It was thought that the emir, not having confidence in the operation which was proposed to him, had dismissed the man who had offered to attempt it. On the other hand, every one asked at what time, and by what gate the two knights in complete armour had entered a fortified camp, and penetrated to the emir, without being observed by any one, even by the guard.

While they indulged conjecture on these circumstances, Salamis, Amirala, Habib, and Dorathil-goase enjoyed the sweets of repose;

and all who were to meet at the council prepared themselves to see the novelty which was there to be exhibited. None neglected to appear at the hour appointed. Salamis received his knights seated on his sofa. He covered his forehead, that he might conceal the fire which had lately re-animated his looks. As soon as they had all assembled, and had sat down, he spake to them as follows: Emirs and knights, who constituted the glory of the tribe of Benihelal before it had incurred the wrath of the great prophet, I did not expect ever to be instructed in the cause of this our great calamity, nor to see the end of its afflicting progress. Placing always my hope in God, I am resigned to his will; and he has just now let me know it. At the same time he has revealed to me the dreadful crime which some of that tribe have committed. They have provoked Heaven, and drawn upon us the scourge with which we have been chastised. Emirs! and, above all, ye knights of Arabia, listen to me! Ye who harbour amongst you false and cowardly hearts, souls blackened by the darkest treachery and the most criminal of all treasons. From the moment ye became thus guilty, Mahomet turned away his face from us, the stars became our enemies, and we were abandoned to be the prey of infidels. I, though innocent, yet, as your chief, was struck blind, insomuch that, being rendered incapable of action, I found my counsels despised. You are no longer confident of your strength, nor dare you face the enemy; you have become an object of ridicule to them. Those who formerly always depended on their own efforts have felt their courage fail, and skulked behind the entrenchments. The tribes which were subject to us have withdrawn themselves, without, however, being able to avoid the contagion of the misfortunes drawn by these crimes upon the tents of the Arabians. Their enemies, as little courageous as we, but more imprudent still, divided among themselves, have suffered their brothers to fall by the sword of their revolted slaves; and those who have not had recourse to rebellion have sought, in the most frightful desarts, the miserable resource of an ignoble security. Arrived almost at the height of misfortune, we have at length attracted the looks of compassion; and divine justice expects no more from us than the punishment of guilt, which it *hath hitherto inflicted with reluctance upon* the innocent as well as the guilty. Do you consent to deliver immediately, to the punishment which they deserve, those who are about to be convicted of having drawn upon the faithful mussulmans of Arabia the dreadful misfortunes by which they have been desolated?

The emir pronounced his speech with a tone of firmness and authority which they did not expect in that state of abasement in which they supposed him to be. The assembly were astonished. Some looks were cast upon the ground, but an unanimous wish was visibly manifested, that the horrible crime which Heaven had pursued with such vengeance should be instantly punished, by the death of those who should be convicted of it. In the first place, evidence is necessary, said the emir. Then, rising, he made Habib approach from behind the curtain which concealed him.—Appear, my son, and convict the nineteen knights here present of the falseness of the reports which they made of your death to me, and to all the tribe.

Then addressing the guilty knights:—Cowards and cruel deceivers, dare to deny that, chosen from esteem, and appointed by me to guard and defend your prince, adding guilt to pusillanimity, you resolved to abandon him, in order to shelter yourselves from shame and vengeance. You left him, after depriving him of every resource while he slept; and taking away even his arms, you exposed him at once to hunger, to thirst, to the fury of the elements, and to the rage of ferocious beasts. At the sight of Habib the knights were thunderstruck. Ye knights, continued Salamis, of the tribe of Benihelal, the judgment and execution of these criminals belong to you. It is your part to avenge the children of Mahomet upon those who have dishonoured his favourite tribe, and brought the rod of Heaven upon your brethren. The guilty knights spoke not a word, nor could they allege one syllable in their defence. They were presently surrounded, and bound in chains; their armour was torn off, piece by piece; the executioners seized them, and led them out of the camp. Their heads were then cut off with a sabre, and their bodies delivered to the beasts of prey. Rabir had escaped the infamy of this punishment by death, soon after his return. The thought of the crime to which he had consented did not permit him to rest, and occasioned his death, which otherwise might have been considered as premature.

After rendering to their sovereign the justice which they could, the knights were eager to testify their joy upon the return of Habib. While Salamis had addressed them, the importance of his speech had arrested their attention, and prevented them from remarking the fire which beamed in his looks. At their return, Salamis spoke to them all one by one; and they observed, with surprise, that he had recovered his sight. You must have heard, said the emir, of a physician who was introduced to me by the grace of God and his prophet. His means were successful. But

that is not the only favour we have received. The victory which my son and I gained this morning is the pledge of all those we are to expect. Valiant Arabians! no stain of guilt is any longer upon you. Resume, with your former confidence in your forces, all your accustomed bravery and ardour, and prepare to march against the tents of Zir. I wish to have with me only my knights; my other warriors will remain, and take care of the flocks, in the pastures to which I wish them to be conducted. The camp, too, must be well guarded. Let those of our tribes who are wandering in the desart be informed that fear shall dwell to-morrow in the tents of our enemies, and is about to be banished from the hearts of all those who shall repair again to the standard of Salamis. In the mean time, since we have been able to re-unite formidable forces, which can strike terror into our enemies, and spare us the distress of too bloody a victory, let all the Arabians who continue to worship the true God rejoice with me, on account of the favours which I have now received. The return of Habib, and the happiness of recovering my sight, are not the only favours done me. It was the queen of the seven seas which are at the extremity of the east—it was Dorathil-goase, the wife whom the stars have destined to my son, whom Heaven commissioned to restore me the strength of my best years, and the power of raising towards the firmament of heaven my eyes, no longer darkened. Let this be resounded in all the countries subject to the laws of the Alcoran, that thanks may be rendered to God and his prophet. Let religious festivals be every where appointed. It is not the body, but the soul which ought to rejoice at the return of our bliss, announced by such singular favours and astonishing miracles. Let the transports of our gratitude break forth, and re-echo through all the tents of Zir, and shake every heart that remains attached to him.

Thanksgivings were unanimously and publicly rendered in all the camp of Salamis, with all the solemnity and splendour which its situation afforded. Dorathil-goase received the homage of the tribe of Benihelal, and the camp resounded with the acclamations which usually attend festivals and public rejoicings. The camp of Salamis had the appearance of the greatest prosperity, and the happy news were spread abroad, and drew thither, in succession, the knights of the other tribes, whom misfortune had dispersed. Salamis rejoiced, and engaged Habib and his wife to receive them favourably. He himself prevented their apologies and confusion, in attributing to the chastisement of Heaven the conduct which they had pursued with respect to him. In five days the emir saw himself surrounded by a numerous body of knights, impatient to wipe off, by their valour, the shame with which defection on the one hand, and inactivity on the other, had covered them.

Zir was not ignorant of this revolution. The defeat of his six warriors had prepared him for it. Three of them remained dead on the field of battle; three were prisoners in the camp of Salamis; who communicated to their tribe the news which had reached their prison; and Zir was struck with one astonishment after another, when he heard of the sudden cure of Salamis, and the return of Habib, with a queen whom he had married. He now knew who were the two warriors who had fought with his knights, and reproached himself with not being at the barriers of the enemy, to sustain a shock by which his friends had received such a calamity. The opinion which he entertained of himself led him to think he would have come off victorious; and he resolved to repair the honour of his arms, by giving a defiance to Salamis, at the head of his camp.

His sister Yemana, a wise and beautiful princess, though she knew the uncommon strength and courage of her brother, doubted his success. My brother, said she to him, you view my opinion, perhaps, as the effect of my attachment to principles different from yours.—Whatever may be the strength of him whom we have so long called the great Salamis, though I allow something to Fortune, I should believe that you are able to make her balance in your favour; but I ascribe much to the stars. Their malignant influence has hitherto crushed the tribe of Benihelal, which, with all the tribes under his dominion, have been abandoned to you, and you have conquered them. But, my brother, Heaven changes, and the influence of the stars changes along with it. One misfortune and one happy event are always followed by others, and we never seek for the true cause. Consider the happy events which, almost to a prodigy, have been accumulated in favour of our enemies, and think of the means of repairing your fortune, and that of the tribe of Kleb, of which you alone are the only resource, without hazarding your glory.

I shall think on these, my dear sister, when I have gained the victory over Salamis. His glory troubles me more than his power. I saw him laid low, but he has risen from his ashes. He has raised up a son, to place another obstacle in the way of my fame. All Arabia is too narrow for me; judge then if I can support the idea of two rivals. My sister, your stars may take what direction they please, but if they be contrary to me, I will make them turn pale with fear for the safety of the champions they shall prefer to me.

While Yemana and her brother held this conversation, Emir Salamis, at the head of his knights rode towards the tents of the tribe of Kleb, which were only three leagues distant from his own. This space was soon passed. Zir, who was warned of their approach, brought out near an equal number of warriors; and the two armies were almost within the reach of each other's arrows.

Zir, distinguished by his size, proudly reined his prancing steed in the front of his squadrons. Salamis wished to give the defiance, and combat him. No, my father, no! cried the young warrior. Heaven, by preserving and restoring me, has committed to me the charge of avenging you. You are too young, Habib, said that tender father. Your limbs have not yet acquired sufficient strength to cope with a giant.—Ah! gallant father! said Dorathil-goase, can you doubt that the hero whom you have produced is not worthy of you! Remain satisfied with the glory which you have gained. Charge my Habib with your quarrel, and you shall see that no giant is a match for him.

Habib then quitted his Parthian lance, and took up an Arabian one, in order to conform to the manner in which his enemy was armed. He advanced at the ordinary step of his horse; and lifting his visor, he gave the signal of defiance. Zir advanced, and assuming a tone of irony, You have, said he, a very fine voice. Are you a lady?—You shall know that, answered Habib boldly, presently.—Ah, I know thee, my child: I have seen thee upon the knees of Amirala. Thou hadst much gracefulness. Thy father has not sent thee to fight with me; he must know I love youth. Go, tell him I wait for him, and that I never measure my strength but with men.

My father, replied Habib, is not to fight with a revolted slave. I learned upon the knees of my mother to despise insolence.

But, young man, I shall now be forced to bestow on your mother a mourning garb, which she need not hope to quit a second time. Go, I say, bring me your father. However vain he may be of his former victories, would not the trophy of my arms, if he should triumph over me, be a noble ornament displayed upon his tent?

I have already told thee, slave, that my father will not do thee the honour to accept thy challenge. Thirty times hast thou followed him to battle, singing his victories over warriors more valiant than thyself; nor could thy defeat add any thing to his glory. Thou shalt not have the trouble of sending a mourning dress to my mother, nor can I do the like to yours: it is well known that you are even ignorant of her name; but I here promise to present a suit to your sister Yemana.

Rash boy! cried Zir, pushing on his horse, I have been led to battle singing the victories of your father, because the tribe of Kleb were slaves, and slaves must sing what they are told. Your mother, and the adventurer queen you have brought from the deserts, shall sing mine to-morrow: They shall wear my chains, and be subject to my will, or their blood shall stain the earth, and be mingled with thine and thy father's. Having said this, he threw his lance with vast force against Habib. The young warrior observed its direction, and, by a skilful and sudden motion of his body, evaded the blow. The lance passed over him, and fell at the distance of thirty paces.

Habib, lifting up his lance, presented it to the throat of Zir. Thou hast dared, said he, to pronounce the name of my mother and my spouse in terms of insult, like a mean coward. Thou hast a sister who is weak; she will be more so after thy death, and shall be the more entitled to my compassion. Then gently tapping upon his shoulder with the point of the lance, Go, said he, take up your weapon, where your awkwardness has thrown it. Armed, I despise thee; unarmed, thou art an object of ridicule. Zir, distracted with rage, flew to seize the lance, and returning to the attack, again threw it against Habib, with all the force that fury could add to an arm that was thought irresistible.

Habib, by the most dextrous movement imaginable, withdrew his body from the stroke, by passing his leg under the belly of his horse. The weapon glanced along within half a foot of the saddle, and its point pierced the trunk of a tree at some distance.

Habib now threw down his own lance, and Zir was more than ever enraged at this fresh mark of contempt. He drew his scymitar, and assailed Habib with innumerable blows, which fell on every part of his armour as thick as hail.

In this contest the strength of the combatants was nearly equal, but in skill and presence of mind there was a great disparity. Every stroke given by Zir was foreseen, and warded off; but those of his antagonist always took effect, and never failed to carry away some portion of Zir's strong armour. Many passages were thus opened to the sword; and while the giant lifted his arm against the son of Salamis, the young hero with a reversed blow struck off his hand by the wrist. Zir attempted to save himself by flight, but a second stroke laid his head at the feet of the conqueror.

Both the camps, and even the women, were witnesses to the contest between Habib and the gigantic Zir. The knights of both parties were filled with the highest admiration at the discourse and gallant behaviour of the

son of Salamis. What generosity! what moderation! cried they. So much activity, grace, and skill, united to such strength and valour, must surely be irresistible.

But though there was only one opinion respecting the merits of the combat, its consequences to the opposite parties were very different. Consternation seized the tribe of Kleb: they thought themselves vanquished by a single arm. The knights returned to their camp, that they might withdraw their most valuable effects from the pillage, which they regarded as the inevitable consequence of their defeat. Already did the people disperse in small parties, consulting together how they might escape, by flight, from a state of slavery more dreadful than that which they had endeavoured to shake off. The followers of Salamis, on the other hand, advanced in good order, that they might avail themselves of the advantage gained by the son of their emir, and the disorder of the enemy.

Habib, confident of his strength, courage, and good fortune, entered the camp of the tribe of Kleb followed by a few warriors, whom none ventured to oppose, and ordered that he should be conducted to the tent of the princess Yemana.

That princess, accompanied by fifty guards who attended her person, had viewed the combat at a distance, mounted upon a hodage,* which had been raised higher than usual on the back of her camel.

No sooner had she seen her brother stretched on the dust, than she returned to her tent, to secure her most valuable effects.

She had just received them from the hands of her slaves, when Habib entered. The guard made a motion as if to oppose him, but she restrained them. What are you, said she, who pretend to resist the favourite of Heaven, the conqueror of my brother? Save your lives. I chuse rather voluntarily to become his slave, than be led about as a captive princess.

Then turning to Habib, Brave emir, said she, he who has overthrown the cedar will scorn to lop off the slender branches. At the same time she dismounted from her camel, and, supported by her attendants, took the hand of Habib. Prince, cried she, you behold at your feet a disconsolate woman, who, confiding in your virtue, delivers herself up to you at discretion.

The hero, with an air of respect, made her arise. Madam, said he, never did the son of Salamis learn from his magnanimous father to abuse his power over a helpless woman. I restore you to your rank and dignity, and I have no doubt of my father's approbation. You are free, madam; you are princess over your whole tribe. You know the temper of your people, and the best methods of quieting their minds. Teach them their duty; for my father, who is a virtuous mussulman, has no other wish than to make his subjects happy, even those who have blindly been led to rebel against him.

Assist me, madam, to check the present disorders, too favourable to the pillage which I wish to prevent. Command your guard, while I attend you in person, to call together your warriors, and even the women, whom fear has made to flee Speak to them as their mistress. Let your tents resume their usual splendour, and let those ornaments be restored of which they may happen to be despoiled.

Yemana was struck with surprise at this conduct, so truly magnanimous, but less than another might have been, for she herself possessed a great soul. She assumed the tone of a queen, as Habib had authorized her, and gave the orders necessary to re-establish tranquility in her camp.

The warriors who led on the party commanded by Salamis advanced to their young sultan, who placed them about Yemana, and sent others to prevent pillage, and to recover whatever plunder had been already made by his people. At the moment Salamis was giving orders to pursue the detached bands of the tribe of Kleb, he was amazed to see the people come peaceably, and range themselves under their tents.

He soon learned that this was owing to the prudent conduct of his son. He came into the camp, accompanied by Amirala and Dorathilgoase, and was shewn to the tents of Yemana.

When they advanced, the princess of Kleb arose, that she might present herself to them as a suppliant. Habib would not suffer her to kneel, but thus addressed his father:—

My glorious sovereign! said he, I have promised your clemency to Yemana, princess of the tribe of Kleb. She possesses every great quality that can fit her for the throne. Besides, if she swerved from her duty, it was owing to her brother, for she never willingly took part against us; and she has requested to be reinstated in your good graces in a manner so worthy of herself, that I have promised

* The carpets that cover the camels backs are rolled into a sort of cushion, on which the lady and her slave are seated. This is called a *hodage*.

her favour in your name, in that of my mother, and of the charming Dorathil-goase.

Confiding in what his son had said in favour of Yemana, Salamis assented to whatever he had done for the princess. He knew that she had none of the vices of her brother, and that she was willing to embrace the doctrines of the Alcoran.

Madam, said he, I ratify, with joy, all that my son has done for you; and, added he, you appear so worthy, that I should be happy, if possible, to add new favours to those which he has already conferred on you. At the same time Amirala and Dorathil-goase embraced the princess with unfeigned affection. They would have willingly conducted her to the tents of Benihelal, there to console her, by their caresses, for the loss of a brother who was so dear to her; but her presence was necessary at his funeral, which was celebrated with all the ceremonies of mourning usual in that tribe, and likewise for establishing good order among the people, of whom she had now assumed the management.

Habib, that nothing might be wanting, ordered a hundred knights to wait her orders. The venerable emir now returned to the tents of Benihelal with his family, and was received with songs of triumph.

The praises of Habib resounded from every quarter, and the subject of the song was his victory over Zir.

What has my husband done, said Dorathil-goase, which one ought not to expect from the son of the great Salamis? People! you mistake, when you eat excellent fruit, if you do not, in tasting it, refer its excellence to the tree which has produced it.—Nothing was seen during ten days in the tents of Benihelal but festivals and rejoicings. The Arabians, dispersed by the fear of falling under the tyranny of Zir, were quickly assembled around their ancient emir. Their camps were brought near his, and he was again at the head of sixty-six tribes. Heaven had restored him his former vigour, and rendered him capable of commanding them with more authority than ever.

When a festival of ten days was ended, Yemana, at the head of the chiefs of her tribe, came to render homage to her sovereign. She was still in mourning, and the more handsome for it. She was received by the emir and Habib with all the respect due to her sex and quality, and by Amirala and Dorathil-goase with all the graces of the most animated affection and frankness.

Salamis had a brother's son, named Saphey, a young warrior of the most promising hopes. The emir conceived a plan of giving him as a husband to Yemana, in making him the emir of Kleb. Yemana accepted, on her part, with gratitude this new favour; and the payment of her tribute was remitted, as the nuptial present.

New rejoicings celebrated that union which had put the tribe of Kleb beyond every appearance of slavery. The knights who attended their princess were astonished at a favour so unexpected. It is thus, said their new sovereign, that a true mussulman avenges himself. From that day her subjects shewed less dissatisfaction with a law which promised to establish such virtuous regulations. Henceforward the tribe of Kleb renounced their ignorance and ferocity. Heroes such as Zir were no longer admired, whose only merit was their strength and violence, and who thought it impossible to be both great and beloved. When Yemana and her new husband had retired to their camp, Dorathil-goase and Habib felt some impatience to return to their states, and to give assistance to their subjects. who had scarcely recovered their tranquillity since the defeat of Abarikaf.

Salamis knew too well the duty of a sovereign, not to enter into their views, or to require them to sacrifice the happiness of their subjects to their own private gratification.

The departure of Habib and his wife was, however, retarded. It was thought needful they should return to the solitary abode, and leave it secretly, by the same means which had conducted them thither.

Salamis and Amirala would have accompanied them, that they might have been longer together; but this would have attracted too much notice. There are many things of which the common people ought to be ignorant; for in their love for uncommon things they lose sight of their duty.

The young couple parted with the virtuous husband and his wife with tears, and having agreed on the means they should use to maintain a correspondence, which rendered separation supportable to all the four, they mounted a camel, and, conducted by the confidential groom, they went to the little solitary habitation; from which, next morning, before day-break, the roc resumed its flight towards the heights of Caucasus.

They were here again to see the faithful Il'Haboul, and crown him with joy, by the recital of their adventures. Habib brought back the talisman which he obtained from the treasures of Solomon.

At his entrance into the mysterious spot, a hieroglyphic, which he had not remarked, caught his eye, and threw him into a profound meditation. It consisted of emblematical figures. Upon a clear and shining sky an eagle was in the attitude of darting to the disk of the sun, while upon the earth a snake

seemed to creep up to the nest of the bird, and devour its eggs.

Habib returned pensive to his instructor, and related to him the image which had just now attracted his attention. You give me the picture, said Il'Haboul, but the meaning must be found. Methinks I have found it, said Habib.—It represents myself. In rising too high, we are in danger of becoming blind by prosperity, and of losing sight of our true interests. I know that my old pupil, said Il'Haboul, will never open the gate of the treasures of Solomon, without reaping some advantage. What pity that one should learn truths one by one, and not be able to grasp the whole glorious system at once!

After the prince and his spouse had devoted two days to friendship with the respectable friend of the prophet, the roc resumed the way towards the White, then towards the Yellow Isle, where, by the attention of the old genie Il-balhis, some marks of prosperity began to appear.

The royal pair came at length to the court of the lady with the beautiful tresses and of Dal-ilsha. Every thing there breathed abundance. The two daughters of the sea had been conducted thither, and were waiting with impatience the return of the hero to whom they had so kindly devoted their services; and particularly Ilzaide, who hitherto had never experienced languor, and was astonished to find every where the tediousness she so eagerly wished to shun.

Habib and Dorathil-goase spent some days with their relations, and went from them to Medinazilbalor, taking Ilzaide along with them, by a route in which the dolphins could not follow her.

Every thing wore the appearance of happiness in the principal isle of the realms of Dorathil-goase, and the return of its [illegible] completed it. The happy couple, always lovers, added to their present satisfaction that of endeavouring to open new sources of felicity to their subjects.

Ilabousatrous, on his part, rejoicing in the good fortune of his family, remarked, with pleasure, the progress of his grand project towards its accomplishment. Every day witnessed the legitimate union of some one of the genies with a child of Adam, and beheld them subjected to a law the most advantageous for them, although in appearance to the limiting of their power.

Soon after, one of the daughters of the sea espoused a relation of Dorathil-goase. They spoke also to Ilzaide of marrying her.

To whom? cried she: there are no knights here. You should send me to Arabia; that is the country of heroes.

My charming girl, answered Dorathil-goase, we shall most willingly carry you there when we return to visit our worthy parents. But thou wert born in the sea, and art habituated to that element; how then could you live in a country where little else is to be seen but vast plains covered with dry sand? Love can make every place agreeable, returned Ilzaide with vivacity: even the elements are subject to its empire. If the knight your husband had feared them, you never could have possessed him; and could I hope for the conquest of such a heart, I think I could equal even the noblest knight of Arabia in resolution and generosity.*

The sultan of the Indies shewed some dissatisfaction upon finding that the story of Habib was finished. While it lasted, Dinarzade

* *Observations, by the French Editor, on the History of Habib and Dorathil-goase, or the Arabian Knight.*

This story is of a kind so interesting and peculiar, that the editor cannot refuse himself the satisfaction of making a few remarks upon it; and this he shall do while the sultan of the Indies enjoys his repose.

The tale, from its moral plan, and from the nature of the composition, which is partly verse and partly prose enriched with the ornaments of poetry, might be rather regarded as a poem, than a simple story. But it is evidently a romance of chivalry, which unites the two chief characteristics of such works—amusement and instruction. The author's plan commences with bestowing on the mind and the body of his knight every advantage and accomplishment; and the hero, thus formed, steps forth a complete knight-errant The manner of his education resembles that of Telemachus. His instructor is a being belonging to the class of spirits, who acts the same part as Minerva under the form of Mentor. His body is habituated to hardships and fatigue, agreeable to the advice of Rousseau, in his Emilius; but as a true knight should be devout toward God and the lady of his affections, the Alcoran is the first book put into the hands of the young Arabian. It ought to be remembered that Rousseau proposes earnestly to make his pupil study the adventures of Robinson Crusoe. This is here realized; for the hero is made in every respect a Robinson Crusoe, as far as the country which is the scene of his adventures will permit. Rous-

seemed to be all attention. Ah! my sister, said she, the verses which you rehearsed to me pleased me much by themselves, but they have another charm when you connect them into a regular story. I confess that I, who laugh at random, could not conceive why the laughers displeased Amirala, the mother of your knight, but I can account for it now: —Since you have made me taste the pleasure of tears, I can say with her, that I shed one tear which was not so would have wiped it off with

There is another thing comprehend in your story. the enemy of Salamis, who had a amiable, could brook the injurious reproach of not knowing who was his mother.

The explanation of this, replied Schehérazade, wishes to inflame the hearts of his pupils by pictures of imaginary beauty. The lady who is the object of the young Arabian's affections is not an imaginary one; but he is enamoured of her by a simple recital of her charms This gives us no reason to infer that M. de Fenelon or the author of the Emilius were acquainted with the Arabian manuscript where the story is found; but confirms us in the persuasion, that, in every age and country, men have nearly the same ideas on the same subjects. The Arabian author, eager to arrive at the conclusion sooner than our moderns, puts his hero upon the stage sooner than they do. His poet makes verses instantly, and his pupil receives no instruction of which he does not immediately make advantage. This little romance must have been composed some time after the victories of Saladin, and perhaps by a poet of his court. We find in it a greater mixture of European and Arabian ideas on chivalry than could have entered the mind of a man who knew the opinions of only one of these regions of the world. The matter is not here of an object purely natural, whose effect is to excite analogous sentiments. When the Arabian employs all his care to accomplish his pupil, he exhibits him nearly perfect, but he does not represent him, so young, as having arrived at absolute perfection. He places on the one hand his father as his model; on the other, with sufficient artlessness, he sends him to make a tour to study the hieroglyphics of Solomon, in order to shew that perfection is only the fruit of maturity and application. The character of Zir, being opposed, serves as a foil to set off the brilliancy of his. But as it is necessary to give scope to all the virtues of chivalry when fidelity in love is to be displayed, it is not an impassioned fool who is put upon the stage, as in Grandison, to cover it with gloom. Here is exhibited a young lady sufficiently lively, whose character forms an agreeable contrast to whatever is too serious in the others. She is amorous without knowing it, and her passion is of a mild tone, which does not render her troublesome to any body, not even to herself. It is a shade of sentiment which arises from, and exists in the merit of the hero. The Clementina of Grandison forms a very interesting picture, and its effect is truly affecting; but the author has not been aware that, in exposing the virtue of his hero to a danger which he was certain he would overcome, he was to put the sensibility of his readers to too severe a trial, and that it would unavoidably happen, that many would be interested for Clementina, and condemn even the virtuous principles which had rendered her unfortunate. During the episodic amour of Richardson's romance, every other concern is extinguished. The character of Miss Biron is eclipsed, and that of his hero becomes uninteresting, and even disagreeable. The principal characters are destroyed, in place of being heightened; and the principal fable is less suspended than annihilated. It has been said, that if Grandison had travelled six weeks in company with Ilzaide, even without having any obligations to her, he could not have been able, with all his gravity, sometimes to have preserved himself from smiling at her sallies. In other respects there is betwixt Grandison and Habib no comparison. The former is a hero quite accomplished, and the latter is one to be formed. Hence the one cannot commit even the smallest fault; the other is guilty of one, for which youth and love excuse him. Happily for him, his error is always in his eye, and makes him modest, as he is enterprising, valiant, and cautious. The only view in comparing this little romance to works of greater extent and better established reputation, is to point out the resemblance that is to be found among them. It is a slight sketch, in which it is pleasing to remark the happy strokes of the pencil; and for that purpose we must bring it under the same light with those larger pictures that are likely to resemble it in design. The Arabian author of the story of Habib, being a poet, has taken every opportunity of indulging his peculiar talent. He displays more learning, without boasting of it, than the other compilers of the thousand and one nights. His invention is of a different turn; and he evidently aspires at novelty among his countrymen, both in his thoughts and imagery. His demons, whose history diffuses a languor through some part of the tale, are of a peculiar sort. His general ideas seem to have been, that the genies, in order to return at last unto God, should finish their course by becoming men. He has also a method peculiar to himself of handling the magic rod. Upon the whole, it would be presumptuous in the editor to decide absolutely upon the merit of this fable, although it appears to him to be equal to any of the kind that has been offered for the amusement of the public.

I have led me into a story too long, shall have occasion hereafter to circumstances.

with regard to that, my sis-

It is not that which ex-

my curiosity, but I recollect one, which I hope you have not forgot. What is that? said Scheherazade. You remember, my sister, said Dinarzade, a certain Maugraby, whose name frightened us when we were children? Did not they say to us every day, if we were naughty, that Maugraby would take us? It is this Maugraby of whom I wish to hear you speak at present. It is reasonable that the pleasure of hearing his history should now indemnify me for the many terrors he formerly occasioned me: I run the risk of only a few troublesome dreams.

The fair sultaness, who observed that the curiosity of her sister did not displease the sultan, began instantly the recital of the following story:—

*History of Maugraby, or the Magician.**

This Maugraby, sire, was the most detestable wretch on the face of the earth. Zatanai,† to whom he had entirely devoted himself, had laid open to him the treasures of his riches, as well as those of his malice, and had rendered him most powerful in wicked works, so that he never had a more faithful servant; and his name, which spread terror during his life, is, to this day, accursed.

This execrable fellow ransacked the earth in quest of conquests for his master, by turns practising the most flagitious wiles and the most studied finesse.

When a married pair, especially among the rich, found themselves without children, Maugraby found means to introduce himself, to offer his assistance, and to render his offer acceptable in removing the cause of sterility. When by chance an heir was wanted by a royal house, he then redoubled his zeal and address.

Habed-il-Kalib reigned at this time in Syria, and held his court at Tadmor, his capital. Born an idolater, he had been brought to the light of the Mahometan religion by Bein-Habas-Mortazer-Billaz, the eighth caliph, who having made him quit the name of Sankir-Balleyn, had caused him adopt that of Habed-il-Kalib. This monarch could gather together under his three hundred th guard, which he kept amounted to seventy thousand. was adorned with monuments architecture; the rarest magnifi through his palace; and all the trees of the fertile country of Damascus boasts embellished his gardens. He had sixty wives, selected from among the most beautiful virgins of the east; but his power, and the objects of pleasure wherewith he was surrounded, had become insipid to him. He was advancing in years, and, in spite of his efforts and his prayers, he was without posterity.

Maugraby seized this occasion to come and offer him his interested services He presented himself at the gate of his palace, in the disguise of a rustic, blind of the right eye, bleared in the left, and exhibiting altogether a most ludicrous figure. He had a small basket under his arm, and cried with a loud voice, Apples, apples to make women fruitful! The slaves of the palace laughed at the merchant. Why do you not cry gourds rather than apples? said they; that perhaps would do better.

In the mean while the grand visier arrived at the palace. He came to treat with the king concerning affairs of state: He heard the cry of Maugraby, and called him. What sell you there? said he to him.—My lord, it is a fruit to render women fruitful.—You should soon, answered the visier, be richer than all the monarchs of the earth if you possessed such a fruit. Not so rich as you think, my lord, said Maugraby: my tree yields but one apple in the year, but it is a fine and beautiful one. You carry it, no doubt, in that basket, resumed the visier: pray let me see it.

Maugraby obeyed, and produced the apple, which was covered with a quantity of leaves. The visier seemed to examine it with pleasure, when a eunuch, who was the court fool, stepped forward, and said, My lord, don't buy any thing from that hideous fellow, who wants one eye, and squints with the other. His bleared eye is infectious, and taints whatever he looks upon. Pray, says he, addressing Maugraby, you wonder-merchant, have you any secret that would render me prolific?

No, answered Maugraby; but you have a

* *Maugraby*—a word signifying barbarian, or more properly barbarous. They still swear by him in Provence, in Languedoc, and in Gascoigne, *Maugraby*; or in other places of France, *Maugrebleu*.

† *Zatanai*. It is easy here to recognise Satan.

; I think I could render it
f you please.

Well, I agree, returned the eunuch, for I am weary of my present condition.

Take this nut, said the merchant, apply it to the tip of your nose, in any way you choose, and pronounce these words: *For the price it cost me, and from the hand which gave it, I accept, with all my heart, the gift of Maugraby*:—that is my name. Your appearance was formerly comical, but it shall then be more so, I promise you.

The buffoon, thinking he would get a fresh opportunity of turning the countryman into ridicule, took the nut, and placed it on the tip of his nose. It there stuck fast, and exhibited the ridiculous appearance of a small nose which had grown out of the greater one.

The spectators could not refrain from laughing, notwithstanding their astonishment, when they saw that the nut was changed into flesh, and had actually taken root on the spot where it had been placed.

The eunuch being so foolish as to pronounce the words dictated by Maugraby, the charm instantly took effect, and the poor fellow was exposed to the railleries of the populace.

The visier, who was witness to this adventure, made no scruple of boasting to his sovereign of the infallible virtues of the apple, and advised him to procure it at whatever price it might cost. This is not the first instance, sire, of kings having had recourse to magic when other means failed; and the wisdom of the motive may here justify the imprudence of the measure. You have to no purpose consulted the learned astrologers at your court, but here is a man more skilful than all of them. Despise not his services; the interest of the state requires it of you, since, by his means, you may be assured of having a successor.

Habed-il-Kalib was easily persuaded to make an experiment which flattered him with the accomplishment of his most ardent wish. He ordered the apple-seller and the buffoon to be brought before him.

The buffoon first made his appearance. Sire, said he to the king, a malicious blind fellow is come here, with whom a thing is no sooner said than done. If his basket were full of apples, all your ladies might look out for nurses.

The figure of the buffoon, which was rendered more completely ridiculous by the new acquisition to his nose, joined to his odd manner, forced the king to smile. When the prince had resumed his gravity, Maugraby was conducted into a closet, where none had access to hear his conversation with the king, except the grand visier.

Merchant, said the king, show
ple.—There it is, sire. Never
beheld any fruit that could be
in shape, colour, flavour, or tr
the skin. When I am to purchase so valu
a piece of merchandize, said the king, I
that the seller should appear in a dress becoming the importance of his business; therefore, said he to his minister, order the grand treasurer to send a robe and a turban suitable to be worn by the person who is to negociate with me.

The order was instantly executed; and Maugraby retired to another apartment, where he was dressed like a nobleman, and again introduced to the private audience of the monarch. Let us now enter on the bargain, said Habed-il-Kalib. Give me the apple, and as soon as I am assured that by its virtue I shall have children, I engage to pay you down four thousand sequins. I will pledge, said Maugraby, a diamond worth ten thousand sequins, to be left in the hands of your majesty: if the fruit I present to you does not produce the desired effect, I forfeit the jewel; but I will not part with my apple for gold, of which I have no need. What other price, then, do you expect for it? demanded the king.—*You feel your own wants, sire, and I feel mine. I have a great and important succession to leave behind me. I have no heir, and the means which will procure one to you are not sufficient for myself. My conditions are not, I think, hard: All I demand is, that if your first-born child be a boy, he shall be mine; if a girl, she shall remain with you.*

The king could scarce restrain his indignation at this proposal; but the grand visier gently laying hold of his arm, led him to a sofa which stood at the further end of the apartment. He there conversed with him in whispers, so as not to be overheard by the stranger.

The insolent proposal which this man has made, sire, is no doubt deserving of death; but this being the only opportunity you ever can have of assuring yourself of an heir, if you should promise to him that your son, in case you have one, should be his, what force can he employ to make you keep your word; you who can cover the earth with an army of three hundred thousand horsemen? He wants an heir, and if he should take a liking to your son, would you oppose his enriching him with his vast treasures? Dissemble then, sire:—the promises of the great are only words.

Habed-il-Kalib, blinded by the too eager desire of having an heir, suffered himself to be prevailed on, and returned to bargain with Maugraby.

He consented to give up to him the first

male issue obtained by virtue of the apple, and it was immediately delivered into his hands. It was now necessary to instruct him how to use the charm.

Sire, said Maugraby, in order that the apple may have its effect, your majesty must espouse a young virgin: After having used the bath, and before you ascend the nuptial bed, you must divide the apple into two equal portions, giving one half to your spouse, and eating the other yourself: Lastly, you are to pronounce aloud these words: *Sovereign power, that has given virtue to this apple, let it be exerted in our favour, and grant that we may have a child!*

Having said this, the stranger made a profound bow, and added, before taking his leave, Sire, if you happen to have a daughter, I promise you a second apple: you may rely on my word, as I shall do on that of your majesty. The beauty and the flavour of the apple delighted Habed-il-Kalib. You see, said the visier, what a treasure your majesty would have lost, had you put to death, as other monarchs less prudent than you would have done, a man who presumed to make a proposal apparently so insolent. By an ill-timed violence, the apple might have been rendered of no avail, from not knowing the right manner of using it. The king could not deny the justice of the remark. Impatient to make trial of the secret, he commanded the chief of his eunuchs to seek for him in Tadmor a beautiful virgin, such as the stranger had described.

She may soon be found, said the eunuch: There is not in your majesty's dominions a more amiable and accomplished young lady, nor one more worthy to give an heir to the crown, than Elmennour, the daughter of your grand visier.

I rejoice, said the monarch, addressing himself to his visier, that you possess the treasure I need. Go prepare your daughter to give her hand to her sovereign. Never did I form an engagement of this sort, which was attended with such flattering hopes. The visier put his hands on his head in token of obedience, and departed. Maugraby was still at the gate of the palace, where the rabble had collected about him and the buffoon-eunuch, who was entreating the magician to deliver him from the ornament with which his nose had been enriched.

I'll do no such thing, buffoon, said Maugraby, with a malicious sneer; I should ruin thee if I did. Is it not your profession to make people laugh? Were I to comply with your request, you would often miss your aim; at present, you need only present yourself, and none will be able to wear a grave face.

As professed jesters are never beloved, such bursts of laughter arose among the crowd, that Maugraby retired unnoticed amid the confusion, and the buffoon, with his double nose, escaped into the palace.

The grand visier returned to his house, not a little mortified at the commission he was bound to execute. Elmennour was his only daughter, and he felt much reluctance in bestowing her on an aged monarch, as his sixty-first wife. He was apprehensive that the news of her destiny might be very distressful to his fair daughter. Disquiet, agitation, and embarrassment were evident in his looks. Elmennour, who saw that her father's mind was uneasy, prayed him to acquaint her with the cause of his trouble. When he had explained the matter, Why, father, said she, should you be afflicted at the prospect of a match so honourable both to yourself and to me? Habed-il-Kalib, it is true, is thrice my age, but I esteem his virtues, and my heart is free to love whom I please. If this wonderful apple you talk of shall have the supposed effect, then will the sixty-first wife be the first of all, being mother to the heir of the crown. I shall have the satisfaction of seeing you the father-in-law and grandfather of kings. My compliance may thus assure your fortune, and place you in a situation where you need not fear those disgraces to which courtiers and ministers are so often exposed. Tell the king that your daughter Elmennour thinks herself highly honoured by the preference he has been pleased to show her.

The visier excused his seeming uneasiness, by imputing it to the tenderness he had for his daughter; and pleased to find no further obstacle, hastened to inform the king of the readiness of his daughter to comply with his majesty's commands.

The marriage was celebrated with all possible magnificence. After the usual feasts and ceremonies, the king led his bride to the nuptial couch. The apple of Maugraby was divided with exactness, and each of the parties eat a half, after Habed-il-Kalib had distinctly and audibly pronounced the words which were to assure the effect of the charm.

Scarce were the days of festivity at an end, when evident symptoms of pregnancy appeared, and continued to proceed, with the happiest presages of the desired event.

At last the nine months elapsed, and Elmennour was brought to bed of a son, beautiful as an angel. The child was put to nurse: He grew daily, and experienced none of the maladies incident to infants in the first stage of life. Every thing, in short, seemed to contribute to the happiness of the king and the visier; and no circumstance recalled the image of the odious Maugraby, except the nose of the buffoon, the sight of which now and then awakened painful reflections.

But afterwards, when several years had passed, and when the prince, being circumcised and baptised, was named Habed-il-Rouman, they had laid aside every apprehension of danger, and would often amuse themselves with the eunuch's ridiculous appearance, without reflecting on the cause. If they thought at all of Maugraby, it was of an old wretch, who could no longer be in the land of the living.

It was now time that Habed-il-Rouman should be put to school. A learned cheik, the most intelligent in the kingdom, who was imam of the grand mosque, and at the head of the college of Tadmor, was chosen for his preceptor. This venerable old man kept him always in his eye, and only suffered him to associate with the young princes about him, who were either sons of the vassals of the crown, or of the first nobility in the kingdom.

The young Habed was now arrived at his fourteenth year, and equally surpassed his fellows in the progress he made in his studies and exercises, as in his strength and stature. His good qualities made him the idol of his father and mother, and the hope of the whole nation. But amid so much happiness, an incident occurred, which gave a general alarm.

Maugraby, dressed in a decent habit, partly like a lawyer, and partly like one belonging to the mosques, came and demanded an audience of Habed-il-Kalib. He had covered his blind eye with his hand, and the usher, being newly admitted to his place, did not know him.

The officer having obtained leave, introduced him to the king, who was then on his throne; the grand visier by him; the chief eunuchs behind him, with the ordinary guard of the palace.

Maugraby approached, bowed thrice almost to the ground, and then standing upright, discovered his odious face. The monarch, struck with terror and surprise, exclaimed, Who art thou? What dost thou want? Who permitted thee to come into my presence, without thy name being announced?

I know, answered Maugraby, that they whose right is clear may approach thee to demand justice, although against yourself. It is thirteen years and more since you have been in my debt. The son you have had by Elmennour is mine; you have enjoyed him long enough: You have educated him in your own way, and I must also instruct him in mine. When I have done my duty as a master, as you have done as a father, I may send him back to you. The king was almost choaked with rage. The visier, who observed his situation, undertook to answer. Whoever thou art, stranger, thou hast been guilty of a crime deserving the severest punishment, in daring to require of a sovereign a son who belongs to the state. Visier, said Maugraby, I speak not to thee; I address myself to the king. Presumptuous! cried the visier. Here, guards! Instantly off with the wretch's head! The guards surrounded Maugraby, bound him, and conducted him to a court of the palace set apart for executions.

Habed-il-Kalib placed himself at a window, to feast his eyes with the sight of that head which was to him so odious: One stroke of a sabre severed it from the body; it bounded against the earth; and when the king thought to glut himself with the sight of a dead enemy, he saw only a pumpkin divided in two.

They approached the body; they perceived not one drop of blood:—it was indeed no longer a body, but a sack filled with the chaff of rice dipped in brimstone, which took fire, with a crackling noise, and sent forth a smoke, which infested the whole court:—Soon after the whole disappeared, and not one trace remained of the execution.

Habed-il-Kalib and his minister were astonished; the day was passed in fruitless deliberations, and the king resolved to go next morning and implore for aid at the mosque, by offering up fervent prayers to God and his prophet.

As the king, at the earliest dawn of day, was going on foot, and without sandals, as a greater mark of humility, though he was surrounded with his guards, a dervise placed himself suddenly in his way, and stood before him face to face. King, says he, know me again: I am Maugraby: I come to demand of you my child. Ah! accursed magician, exclaims Habed-il-Kalib, may Heaven deliver me from thee! At the same time he gave orders to his guard to rush upon the counterfeit dervise, and suffocate him on the spot. The guard obeyed There not being room enough upon the body to receive all the blows which they aimed at it, they trampled it under foot; but they quickly perceived that this counterfeit body, which they attempted to destroy, was nothing but a sack of pease loosened at both ends, which scattered on the spot all its contents: they rolled on every side, and in a short time not one of them remained in sight.

The king, intimidated by this last spectacle, abandoned the design of going to the mosque, and returned to his palace. There, after having consulted with his visier, they both agreed that it was necessary to send immediately in quest of an astrologer, who lived at Tadmor, and who had the reputation of being skilled in magic, that he might set his art in opposition to that of the sorcerer. They brought the astrologer from his studies,

direct to the palace. When he arrived, he was informed of the wonders to which they wished to engage him to oppose his skill, should the magician repeat his attempt.

This sage was a vain man. Sire, says he to the king, I am going to enchant a cord: when the magician shall present himself before your majesty, it is necessary that an expert hand pass it quickly round his neck, and if the hand be dexterous enough to tie a second knot before he be able to pronounce three words, the magician is in your power. Resume the design of going to-morrow to the mosque, and I will accompany you thither.

The king soon found the man whom it was necessary he should have to cast the running-knot, and to do it in less than the twinkling of an eye:—this was the buffoon himself, who was also a juggler by profession.

They caused him to make an experiment of the trick, upon a slave who endeavoured to defend himself all in his power, but was secured, and bound with three knots, before he could pronounce the name of Mahomet. They then entertained no doubt of the success of their scheme on the day following.

Habed-il-Kalib, on horseback, took his way to present himself at the mosque, the astrologer and the buffoon accompanying him. No human figure presented itself to their view, but, all of a sudden, an ass of a huge stature escaped from a stable before which the king was passing, and presented itself before him, crying to him, with a frightful voice, Give me my child: I am Maugraby.

The dexterous buffoon had played his best game, and had given the cord to the astrologer to hold, but in a moment the huge ass sank into the earth, and the spectacle which presented itself in its stead was the buffoon transformed into a little scabby ass, without a tail, and without ears, which had fixed themselves, the one to the posteriors, and the other upon the head of the astrologer, who continued to hold in his hand the end of the pretended magical cord, passed round the neck of the little scabby colt. The king was too much shocked, and the guard and the people were too much astonished, for any one to be tempted to laugh at this metamorphosis, as sudden as it was singular. By degrees, however, the buffoon resumed his wonted shape, without any one perceiving how: The dust which was raised by the prancing of his feet prevented them from observing the operation of the change. The tail and the ears of the sage in like manner disappeared.

Sire, observed Scheherazade, interrupting her recital, to address herself directly to the sultan of the Indies, the Syrian astrologer perceived that he had to contend, without knowing it, against the wisest, as well as against the most dangerous magician who was then upon the earth, for such was Maugraby. Satan, to whom he was a most faithful slave, had himself set open to him the forty-eight gates of science, which existed in the Dom-daniel at Tunis, before that place, celebrated throughout all Barbary, was demolished, and committed to the flames, with all that it contained, by Zanate Kalife.*

Maugraby was then, continued the fair sultaness, resuming the thread of her story, as much superior to the other magicians of his time, as the light of the moon is to that of the faintest star. He was determined to punish the buffoon and his associate, in such a manner as to render them ridiculous in the eyes of others, without suffering them to know it themselves. While they were under the momentary change, all the spectators saw that they were made to resemble asses; but they themselves were insensible of their situation, and maintained that the people's eyes were fascinated.

Habed-il-Kalib, discouraged at the failure of his attempts to free himself from the persecutions of Maugraby, resolved to pursue his first intention of going to the mosque, and imploring the aid of God and his prophet. One of his hussars preceded him, to require the chief of the imams to convoke the other ministers of the mosque, that their prayers might have the more weight and solemnity.

The chief of the imams was the venerable cheik to whom the education of Habed-il-Rouman had been intrusted. The cheik put on his robes, and went to the mosque, leaving his young pupil with some of his companions, amusing themselves in a court, of which all the gates were securely locked.

These precautions were feeble against the power of Maugraby. He had seated himself on a great tree in the middle of the court, metamorphosed into an owl. The young prince came behind the tree, there to lie close, till his companions hid a handkerchief which he was to seek; and the magician took this opportunity to let fall one drop of

* Zanate Kalife was sent by the caliphs of Arabia to the conquest of Mauritania and of the barbarous nations. These idolatrous people were entirely given up to magical superstitions, for which they kept public schools in the place called the Dom-daniel.

a liquid, from a phial he held in his bill, upon the prince's head, which instantly changed him into a mouse. The little animal, impelled by instinct, ran from behind the tree, and sought a place of safety. At that moment the companions of Habed-il-Rouman saw distinctly a great owl descend into the middle of the court, and pursue a mouse, which he soon seized and carried off.

In the mean time Habed-il-Kalib, tormented by his fears, had already returned to his palace, and sent for the grand visier, that he might deliberate upon what was next to be done, in the present embarrassing posture of affairs. Before the arrival of his minister, he had cast his eye on a written paper which lay on a table. He therein read the following words:

Maugraby to Habed-il-Kalib, King of Syria.

"Prince, faithless to your word! it is not me you would disappoint, by refusing the son which you promised me; it is the power whom you invoked when you eat the apple. I have taken your son, that I may restore him to his rightful owner."

While the king held this terrible writing in his hand, the grand visier arrived, and having read it, they were both seized with the utmost consternation. Amid their perplexity, they commanded the chief eunuch to go with a guard, and fetch the young prince from the house of the cheik. There all was tumult and disorder. The venerable governor of Habed-il-Rouman tore his beard and his locks, whitened with age, when he heard the sad story, from his pupil's companions, that Habed had suddenly disappeared, when the monstrous owl had seized the mouse, and carried it away.

The cheik came to the palace, and mingled his tears with those of the king, the visier, and the inconsolable Elmennour. The paper which informed them of the disaster was not now to be found, but its contents remained engraven on their minds. O Heavens! cried the king, to what a barbarous power have I abandoned my child! To what misery has my imprudence exposed him!

The grand visier reproached himself as the chief promoter of the unhappy affair. It was I, said he to himself, it was I who procured access to this abominable magician, and advised the use of the fatal secret. It is I that have brought these misfortunes on my sovereign, my daughter, myself, and the innocent prince. Elmennour, almost suffocated with sighs and tears, could only cry incessantly, Alas! my son! my son! my dear son!

The cheik did not attempt to interrupt these first effusions of grief. At last he thus broke silence:—We have been guilty, said he, and Heaven has been pleased to punish us; but do not think that justice will suffer a faithful mussulman, who observes the laws imposed on him at his circumcision, to fall into the power of any other than the great prophet, whose seal he bears. My dear pupil Habed-il-Rouman has the seed of every virtue in his heart. He is a hopeful plant, whose branches will be watered by the dews of heaven, though placed in the desart. Can he be removed from the eye of the Almighty, who has marked him as his own? Let all the mosques be opened, and let us implore Heaven to succour us, by opposing an irresistible arm to crush a supernatural and infernal power.

This discourse of the cheik afforded a shadow of consolation, by rousing the hopes of the afflicted family. Public prayers were ordered in Tadmor, and through all Syria.

During this time the young Habed-il-Rouman was in a most pitiable condition. Maugraby had transported him into the midst of a desart. He there restored him to his natural figure, and presented himself to the young Habed, blind, bleared, and filthy, as he had at first appeared when he came to the palace gate in Tadmor. Dost thou know me? said he to the frightened prince. Habed-il-Rouman was naturally gentle, and only replied to this abrupt question,—No, I never saw you before; I know not who you are.—Thou shalt know presently, said the cruel magician, at the same time giving him a blow. I am Maugraby: Didst thou never hear talk of me?

Habed-il-Rouman now felt a blow for the first time in his life; for, being the king's son, none durst address him in harsh language, even to reprove a fault. He looked round with astonishment, and began to rub his eyes, that he might be awakened from so disagreeable a dream. Maugraby understood his meaning. Thou art not asleep, said he: answer the question I ask thee. I am Maugraby: Didst thou never hear talk of me?—I have heard from my mother, but oftener from my nurse, the story of an apple which had been brought to my father by Maugraby.—Why speak you of your father and mother? You are the son of the seeds of my apple, said the magician.—I assure you, said the young prince, I am the son of Elmennour, and Habed-il-Kalib is my father. All the world say so.—All the world are liars, answered Maugraby, giving him another blow, more violent than the first. Your pretended father and mother are only fit to beget mules for my stable. I shall try if you are really of that breed.

Maugraby then took up, in the hollow of his hand, some rain water from a rock within

his reach, and threw it in the prince's face. In a moment he was transformed into a mule, and felt the magician mount upon his back. The unhappy youth, urged by the smart of the lash, was forced to run at full speed under his unworthy rider. Habed would have invoked heaven and earth to his aid; he would have implored the help of the great prophet; but he could articulate no sounds that were not shocking even to himself. Nor did the cruel magician give him the least respite day or night, till he had carried him to the place where he intended to halt. This was at the bottom of a horrid mountain, whose summit was lost in the clouds, surrounded by desarts more dreadful than any they had passed. Here the magician alighted, and tying his mule to the branch of a stunted shrub, went to the side of a spring which flowed from the rock.

Sorry beast, said he, applying the lash on the back of the unfortunate young creature, thy education hath enervated thee: We shall see presently if we cannot put some more mettle in thee. The four limbs and the body covered with wounds, which disguised the prince of Syria, had now sunk under hunger and fatigue. Maugraby approached the spring, and taking up some water, threw it upon the prince's head, pronouncing aloud,—*Subject of Zatanai, in the name of Zatanai, resume thy form!*

The wretched Habed-il-Rouman now saw that he had again arms and hands, though wounded and bloody. The magician plunged him into the pool that flowed from the spring, and the coolness of the water somewhat refreshed him. His persecutor then placed him with his back against a rock, and addressed him in a gentle tone of voice: Say, Habed, whose son art thou?—Alas! answered the young prince, with a feeble accent, I am the son of that apple—of those seeds you talk of. I am yours, since compassion for me has touched your heart.—You are in the right to answer as you have done. I have washed from you, in that pool, every drop of the odious blood you derive from the ungrateful and perjured man and woman, who, in recompence for the services I did them, have thrice attempted my life. You have been punished for their crimes against me, according to the common law, that children should suffer for their parents' offences. It was with regret that I subjected you to a part of the vengeance due to their infidelity. Be wise and submissive in every thing, and you shall find in me a father who will love you without weakness, and who can teach you to despise that rank and greatness to which you was destined, by uniting you to a power who is the terror of all the sovereigns of the earth. On these conditions, will thou be my son, Habed?—Alas! Yes, said the young prince, seized with a fainting fit, which he thought the forerunner of death.—My dear son, said the magician, after appeasing, by your sufferings, the wrath of the sovereign power incensed by your pretended father, let us join in commanding this mountain, in his name, to open its bowels, and afford us an easy passage to a delightful country, where you may find all things necessary for your relief. You will possess every enjoyment suited to your age and taste, and you will be instructed in matters you never could have learnt from an ignorant cheik, who taught you to believe that all the secrets of nature are included in one book, which is itself a tissue of absurdities.—I will do whatever you please, said the enfeebled prince to the man who had lately appeared so cruel and terrible, but seemed now inclined to indulgence.

The magician arose, took a small book out of a purse which hung at his girdle, a slender taper, and a tinder-box. He collected a few dry leaves, kindled a fire, burned perfumes, muttering some words of conjuration, and concluded with pronouncing aloud, All powerful Zatanai! king of the earth! two of thy children desire to take repose in the pleasant country where thy munificence is displayed. Let the earth open, in thy name, and give them free access.

The young prince was in such a state, that he could scarce mentally repeat the words that resounded in his ear. In an instant the earth trembled, and he fell flat to the ground. The magician hastened to relieve him by the use of perfumes and potent elixirs, and taking his hand, led him into a cavern which had opened into the bowels of the mountain. The taper which Maugraby carried served to guide them in the winding passage. At last they arrived at a vast plain, in a mild and pleasant climate, where the fertility of the soil was announced by the luxuriance and beauty of the plants, and the number of fine rivulets which flowed through it in every direction.

Here all the beauties of nature seemed united. Flocks were seen feeding in the rich meadows; wild animals of various kinds appeared to abound; and flights of birds traversed the air: But none of the wild creatures shewed the least symptom of fear at the approach of men; they seemed wholly occupied with the pursuit of their food, or their gambols.

How do you like the prospect of this country? said Maugraby to the young prince.—It is very fine, indeed, answered Habed.—Well, my son, said the magician, it shall be yours as much as mine, if you are wise; and

this is nothing to what you shall see by and by. At that instant they discovered a palace of uncommon extent and magnificence. To whom do you think that house belongs, my son? said the magician.—To you, no doubt, answered the young prince.—Yes, it belongs to Maugraby, your father, and it may at last be yours, if you give me satisfaction. When I treated you so harshly, my child, you could have no idea that I had such fine things in reserve for you. Children generally take those for their best friends who caress them most; but that is not the way to begin with youth: They should be taught to fear, before they can love any one. Had you continued at the court of the king of Syria, you would have been indulged in every fancy, however capricious; so that, being grown up, you might have fancied yourself at liberty to overthrow the whole kingdom, without danger of challenge. Here you may be assured that every fault you commit will be severely punished, and your merits will be duly rewarded. This is my way of treating those I love, but neither disobedience nor breach of trust are ever pardoned by me. You may perhaps imagine, my dear child, that the sumptuous palace you see here is inhabited by a great number of people; but when I resolved to educate my son here, I dismissed all my retinue, that there might not be one flatterer near him. You shall, however, want for nothing, for I have every thing here at my command. From the love I have had for you ever since your birth, I have resolved to serve you with my own hands, till you are able to avail yourself of my lessons; after which you will have no cause to regret the absence of officers and servants, whose place you will find amply supplied.

It is impossible to describe the impression Habed's mind received from this mixture of severities, caresses, threatenings, and promises, which Maugraby mingled in his discourse; above all, he knew not what to think of the disadvantageous gloss the magician wished to throw on the education he would have received in the palace of Tadmor.

Every thing about the young prince was new to him. He understood but very imperfectly what he had seen, or what he had promised to do. Restrained by fear, more than any other motive, he concealed the embarrassed state of his mind, and thus advanced toward the silent habitation of Maugraby.

The architecture of the building was noble, simple, and magnificent, but this was by no means calculated to attract the notice of a young prince, whose eyes were accustomed to behold magnificence. He was somewhat surprised, however, to find the gates open, and no centinel over them. From the colonnades to the galleries, and from thence to the vestibule; from saloon to saloon, the magician conducted him to a pavilion, whose angles were adorned with four fountains of water, more transparent than crystal. A fountain issued from a table of green marble, which stood in the centre of the apartment, and after having played round the vase of its basen, lost itself beneath, by small openings appointed to receive it. A gate, whose height was proportioned to the elevation of the edifice, admitted the rays of the sun, which fell obliquely upon the fountain, and exhibited the appearance of a moving rainbow. The curvature of the pavilion was ornamented with superb sofas. Four lofty windows, which lighted it, contained each a gold cage of exquisite workmanship, inhabited by birds of the most vivid and beautifully-variegated plumage, which poured forth the warblings of their little throats in notes most exquisitely harmonious, and sported themselves amidst the flowers and odoriferous shrubs with which the floors of their dwellings were garnished.

My child, behold your study, says Maugraby to his pupil, if it happens to please you; for as I make you master here, you have your choice. Recline yourself upon one of these sofas. Take your repose, whilst I prepare supper for you. You will recover your strength. Contiguous to this, there is a room containing the baths: I am going to heat them for you, as you yet bear upon your arms and body the remains of contusions, the consequences of the treatment you have experienced. We must do our best to remove, by degrees, both the pain and the marks.

But, my son, amidst the pleasures which surround us, it is not amiss that something should recal to us the remembrance of pains that are past. I leave you for a moment. I am going to put every thing in readiness which is necessary for you. After these words, Maugraby departed, and Habed-il-Rouman reclined upon a sofa, where he would have wholly resigned himself to the bitterness of reflection, had not the harmonious melody of the birds, which bade adieu to the setting sun, diverted his melancholy.

Presently his master returned with a basket of rich fruits. Choose, says he, and eat. He then disappeared. Some time after, he re-entered. He conducted him to a neighbouring saloon, where all was delicious, and after having himself undressed him, he caused him to enter a bath moderately heated, amidst an air perfumed with spices of the sweetest smell.

Maugraby followed his pupil into the bath, and gently pressing the bruises that were most

painful with a piece of fine and soft silk stuff, soon removed the uneasiness and inflammation.

If my son were at Tadmor, said the magician, this office would be intrusted to slaves: But how much better is it performed by the hand of a father? You are now easy, my dear child; let us go into the hall to supper. In the mean time he combed and perfumed his hair, presented him with a rich dress, and a robe of silk embroidered with gold. He then led him into another apartment, which was lighted by a hundred crystal lustres, and caused him to recline on an elegant sofa. I do not promise, said he, that you shall be always so commodiously seated, but after such fatigue, some rest is necessary. Sleep then for a little, while I prepare our repast. I have every thing at hand: The vegetables are gathered, the fowls killed, and I am wonderfully expeditious in the business of cookery. I shall before long teach you the same art. He then retired, and Habed-il-Rouman, notwithstanding his surprise at every thing about him, was so overcome by fatigue and the vapours of the bath, that he fell fast aleep.

During his repose, a table was covered before him, which exhibited a sumptuous repast; game, fish, dressed rice, confections, a variety of excellent wines, and a sideboard loaded with all kinds of delicious fruits.

Maugraby at last awaked him. Habed, said he, it is time we should sit down to supper. The young prince being at that period of life when the cravings of appetite are strongest, gladly placed himself at the table. His entertainer took his seat immediately opposite to him, and helped him to every dish with the greatest attention, studying to say every thing he thought might be agreeable or flattering, and expressing his compliments with peculiar sweetness of voice and manner.

This change in the magician's tone of voice first struck the prince's ear. He began then to examine the features of his face, and there remarked a change equally advantageous. He now appeared to be a venerable old man, of a pleasing countenance, whose eyes had a sparkling lustre.

Habed-il-Rouman could not refrain from saying, with the greatest innocence and simplicity, Sure you are not the ugly old fellow who carried me off, changed me into a mule, and beat me so unmercifully?

O child, I am very ugly, and very surly to those who have offended me, but to an obedient son, such as you are at present, I am always such as you see me. Don't you acknowledge me now as your real father?

The glance of Maugraby's eye permitted not Habed to hesitate in his answer. Oh! surely, said he, you are my father. He had no sooner uttered these words, than the magician rose, and embraced him in a transport of tenderness. I was afraid that nature might have spoken—But go, my dear son, enjoy your repose I hope you will be the consolation of my old age, and that I shall leave behind me an heir possessed of more power than all the potentates of the earth.

Maugraby then took the young prince to a chamber where a magnificent bed was prepared for him. Rest, said he; take your full of repose, and when you awake, I will show you a few of the conveniencies of the palace, and we shall afterwards think of what relates to your instruction.

The fair sultaness here again interrupted her narrative. Observe, sire, the hellish cunning of the detestable Maugraby. Who would have believed that he did not tenderly love this young man? Who would have thought that he did not sincerely wish to promote his happiness? But he only sought to subject him by fear, and to engage his affections by indulgence, in order, at last, to subdue him soul and body, and make him as wicked and as devoted to Zatanai as he was himself.

Maugraby was by turns his slave, his cook, and his preceptor; but in order the more perfectly to gain his confidence, and become completely the master of him whom he pretended to serve, the magician sought to ensnare him by every means that could allure his tender mind.

The young prince of Syria, who had never before tasted wine, had drunk so freely, that he fell into a profound sleep. At sun-rising his assiduous preceptor came to his bed-side, and opening the curtains, My son, said he, this fine morning invites us to walk: Let us enjoy it. We will each take a bow and a quiver of arrows. We ought both of us to be dexterous archers, for you are an Arab, and I am a Moor.

While we view the curiosities in our solitary excursion, the air, the earth, and the water shall afford us such things as may regale our appetite on our return home. You will now learn how pleasant it is to procure your own provisions.

While Maugraby held this discourse, he assisted Habed to put on a hunting dress. They now set out, the sky being serene and pure, but the horizon surrounded with mountains and thick clouds. The sun, though out of sight, shed a vivifying warmth, which was tempered by a gentle agitation of the air.

I must now tell you, my dear son, said Maugraby, in what part of the world we are. This little plain is environed on all sides by the summits of Mount Atlas; it is naturally a dry and uninhabitable desart. When I undertook to fertilize it, and make it the place

of my residence, it contained nothing besides barren sand, over which floated thick vapours, like those you see in our horizon; neither plant nor animal of any kind appeared; perpetual tempests raged, and raised clouds of sand into the air; not a drop of water was to be found; and all the potentates of the earth, uniting their powers, could not have rendered it habitable. But nothing is impossible to those, who, like you and I, have been devoted, from the first moment of life, to the Great Spirit that has the whole treasures of nature at his disposal, in case they pursue the studies necessary for the attainment of the sublime secrets of science. That power has enabled me to transport hither all the natural beauties of the most fertile regions—the luxuriance of vegetation, the variety of animals, and those innumerable springs and rivulets that embellish this fine country. In short, to the same power I owe all I possess, and all we now enjoy.

While Maugraby amused his pupil with this wonderful recital, they advanced to the side of a gentle stream, of which the transparent waters glided over a bed of smooth pebbles, and discovered a multitude of fishes, whose scales reflected the most beautiful colours. On the mossy bank they observed an antelope, which, when Maugraby waved his hand, sprung up, and ran across the meadow. The magician discharged an arrow with a sure aim, which pierced the creature's heart, and stretched him on the verdant turf.

Habed-il-Rouman, fired with emulation, let fly an arrow at a young fawn, which was frisking between two thickets. The animal being wounded, after a few nimble bounds, fell down and expired. Well done, my son, said the magician. At the same time he approached the river, and transfixing a fish which played on the surface of the water, Habed rushed in, and seized it, as it floated down the current.

Let us leave off this sport, said Maugraby. I shall send for our game afterwards: We must not burden ourselves at present; it would spoil the pleasure of our walk. I must now show you an object worthy of your attention, both for its beauty and utility; I mean our poultry-yard. As I shall have occasion to absent myself from you from time to time during your stay here, our great aviary will afford you ample store of provisions, on such days as your studies, or any other cause, may induce you to omit the pleasures of the chace. This day's walk shall be concluded by visiting it; and on future occasions I shall discover to you other things equally interesting and wonderful. The magician now led him into the centre of a thick wood, where he saw a vast aviary, surrounded with lofty trees. The mixture and the variety of fruits and blossoms here displayed produced a charming effect.

The aviary was a square, each side of which measured a hundred paces, and its height was a hundred feet. It was inclosed by a netting of gold wire, which had here and there a resplendent tinge of green and purple, and was of a texture so slender, that you could scarce perceive it till you approached close to it. Among the plants and trees which constituted the ornament of this place, he had selected those chiefly whose fruits and seeds are grateful to the taste of birds from all parts of the world; and round the trees, whose height would have otherwise rendered all access to the nests extremely difficult, there were placed easy winding steps, whereby one might climb to their very tops. A fountain rose in the middle of the aviary, and fell back into a vast bason lined with green turf, from whence it distributed itself, by small canals on a level with the ground, through every part of the inclosure. Favoured by this continual humidity, and by an unclouded sun, the earth, of itself fertile, was covered with a luxuriance of plants, the most proper to furnish food requisite for the variety of birds collected into this delightful abode.

The magician observed, with pleasure, the effect which this sight had upon the altered mind of his pupil. It was necessary to banish from him the recollections which might still remain, that he might readily and entirely subject him to his own sentiments, and make him enter into his mischievous designs.

Impelled by the ardour of youth, Habed-il-Rouman climbs to the top of a cedar, to unnestle some young ringdoves: he puts two pair into his bosom, and descends, satisfied with his prize. Could he have obtained this prize at Tadmor, his happiness would have been complete; but in spite of the caresses of Maugraby, the mind of the young prince was still under continual restraint.

It appears, says the magician to him, that you are tired, my dear child. When you was on the top of the cedar, you must have perceived the palace; it is very near us: carry the pigeons thither. Go lay aside this dress, which will incommode you: I go myself to collect our game, and I shall return in an instant, to get ready our repast.

Habed-il-Rouman returned alone, and would perhaps have given himself up to serious reflection, but the path which conducted him to the palace led through an orchard thick planted with trees, unknown to him, and loaded with various kinds of fruits, of admirable beauty.

He gathered them, and found them exquisite: he ate of them plentifully, and carried

off a quantity. He then re-entered the pavilion of fountains, and deposited his little burden. One would have believed that the birds in their cages were glad to see him again, so great was the joy they demonstrated, such was the variety and harmony which they mingled in their notes. The prince of Syria found a dress ready for him, which he put on, after having rid himself of his own. At this instant the magician arrived.

Ah! says he to him, you are dressed, my child, without my assistance. There is nothing amiss in your having put on this dress, but I am sorry that I have not spared you the trouble.

Accustomed as Habed-il-Rouman was to flattery, this speech made him blush, because his soul, prepossessed with love to his father and his mother, still refused to surrender itself to the caresses and studied anticipations of his wishes, with which he felt himself oppressed. The magician observed the fruit upon a table. Ah! says he, here is fruit! I will wager you have been eating some of it. The prince blushed. Think you, replies the magician, that I mean to reproach you for it? You are my child; every thing that is here within the reach of my power, is yours. I am not one of those fathers who appropriate all they possess to themselves; who keep their children at a distance, under pretence of instructing them, to deliver themselves from the trouble of looking after them, and prevent them from participating in their pleasures. My son is here as much king as I am: If he is continually to perform my pleasure, it is incumbent upon me to instruct him in his duty, and upon him to render the performance of my task pleasant. Hear me, Habed. I interdict you from eating these fruits, because they would rob you of your appetite, which is the first and the best seasoning of the repast which we are shortly to make together. Repose yourself upon a sofa: this is not a day of application with us: divert yourself with the singing of the birds: your cook is too eager to serve you, to cause you to wait long for your repast.

The young man, in a state of uncertainty and distraction, continued meditating, as it were, in spite of himself, on every thing he had seen and heard. Scarce half an hour elapsed, ere the repast was served up: The fish, the venison, and the pigeons, were all delicious. The magician's behaviour was so attentive and insinuating, that his address began at length to triumph over the innocent heart he strove to ensnare. The young prince was inclined to think that the man who called him son might really be his father, by means of the apple he had heard so much of; and before the end of the treat, he drank to Maugraby by the name of father. But, said he, is not Elmennour still my mother?

Your nurse was as much your mother as she, answered Maugraby; but I command you to think no more on those people, who, that they might be rid of you, intrusted you to an old dotard, that kept you under constant restraint, and, after all, taught you nothing but absurdities. If they gave you a bird, they thought they made you a fine present: I freely give you a hundred thousand. You was continually told that you was born to command, and yet you always found yourself subjected to an old grey-beard, who kept you poring over a foolish book, from which you could learn nothing worthy of remembrance. Your pretended father made himself be attended by seventy thousand guards, as if he were a precious person indeed; while you, poor little thing, was left neglected among the children where I found you. O my dear child! I am more enraged at those vile creatures you call your father and mother, on account of their ill treatment of you, than for all their breach of faith, perjury, and terrible ingratitude toward myself. I loaded them with favours,—they thrice attempted my life. I doubt, when you have learned to know them better, I shall scarce be able to restrain your vengeance.

Though this reasoning was specious enough, yet Maugraby had here gone a little too far; for though he had spoken with a most affecting and vehement tone of voice, yet the heart of the young prince so revolted at his discourse, that he hung down his head, and shed some tears.

The artful magician saw that it was now necessary to efface the ideas he had awakened, and to silence the voice of Nature, which began to be loud against him. The stratagem he employed was to make Habed drink off a glass of sparkling liquor. Its effects on the head of the young prince were sudden, and the pretended father bore him to a sofa, where he left him, sunk into a profound sleep.

When he awaked, he was again plied with all the caresses that flattery could suggest. From festivity he again returned to repose; and in the morning new scenes of wonder awaited him. The magician led him out to walk. He first carried him to the houses appropriated for keeping domestic animals; next to the menagerie of wild beasts. Here he was astonished to see that those creatures all appeared to fawn on him; even the most ferocious kinds, such as are seldom mentioned but as objects of terror, came creeping to his feet. You here behold, said the magician, the privileges of the man of science. All animated nature obeys his voice. The dog that keeps the gate of your old grey-bearded cheik,

would have bit him if he had come too near, nor would the cur have been quiet, though his master had read the whole Alcoran to him: But I shall teach you one short sentence, which will make every thing here, even the cedar, the loftiest of trees, to bend humbly at your feet. You must now be convinced that whatever you have formerly been taught is unimportant or useless.

Habed returned to the pavilion of fountains, more than ever astonished at what he had seen. Dinner was served in the most sumptuous style. He was indulged in every dish he fancied, and treated with unremitting attention. The afternoon was employed in examining the library. He was here shewn a sufficient fund of amusement for his leisure hours. Here were instruments of music, apparatus necessary for astrology and the occult sciences, and, in short, the means of acquiring every kind of knowledge of which the human mind is susceptible.

Man, without science, said the magician, is nothing: His strength and agility is greatly inferior to that of several other animals, and he only possesses the slender advantage of communicating his thoughts: but even in this, brutes in some respects excel him; for his meaning is often misapprehended, or unintelligible, whereas their language is always clear, uniform, and just. This is the place in which you are to commence your studies. You have here an opportunity of availing yourself of every thing I have been able to collect, and of profiting by my knowledge. When I am satisfied with your progress, I shall teach you how your education is to be completed.

You must first learn to arrange your thoughts; then to express them accurately. To assist you in this, you will here find every thing set down, distinctly and progressively, in the order in which the ideas present themselves to the mind. My dear son, you can make little progress in these studies without my assistance, till you have given undoubted proofs of your assiduity, fidelity, and implicit submission to that Being who here sports with every creature with much more ease than you used to do with the play-things which served to amuse you in your confinement under the odious cheik. What I now say needs not deter you from prosecuting your studies You will find the acquisition of science more easy than you may expect, after the principles are plainly laid down, and well understood. Nature is only a mystery to those who are ignorant of our art, and enjoy not the same opportunity you do at present, of finding a key to her secrets.

Habed-il-Rouman had a quick apprehension, and was capable of the greatest application. His curiosity was highly excited, and for the most part he anticipated the instructions of his insidious tutor.

When the master and scholar had fixed the subjects and the hour of study, every exertion was made, both by the one and the other. The young prince was so intent on the pursuits in which he was engaged, that it was with difficulty he could be prevailed on to take his usual recreation of hunting and fishing. At length his mind seemed altogether absorbed in deep researches; and his progress in the science of mathematics was truly astonishing.

Maugraby rejoiced secretly to find a pupil so likely to second his views, the greater part of which, however, he could not yet venture to make known to him. But though he had determined, in time, to make the prince as wicked as himself, yet he resolved to keep him always his inferior in knowledge and power. When he observed that Habed had proceeded farther than he wished in any part of his studies, he always contrived to draw off his attention to some other object.

Come, my dear child, said he, let us leave the quadrant and the compass for a little: we have worked enough at present: we will visit our stables.

Habed-il-Rouman followed him. He was surprised to see, in so remote a place, a more noble stud of horses than was to be found at the palace of Tadmor.

You will no doubt wish, my dear child, to take an airing on one of those fine horses. Choose which you prefer, and I shall accompany you in your exercise.

As soon as the prince had made his choice, the magician put an elegant saddle and bridle on the horse. The only rein he himself used was a slender thread of green silk, passed through the mouth of his steed. Thus mounted, they both set out at full gallop. The prince, while he remained at Tadmor, had for three years been daily accustomed to ride. He sat firmly and gracefully on horseback, and managed the bridle with skill; but his instructor shewed him an easier method of riding. He taught him to speak to his horse, in such a manner as to be instantly understood and obeyed. The attention of Habed was now for the time withdrawn from the study of mathematics, in which he was making such rapid progress; but his inclination made him resume his former assiduity; and a variety of amusements were necessary to afford relaxation to his mind. Among other curiosities, Maugraby shewed the prince a number of elephants. Habed admired these majestic animals, and begged to see some specimens of their strength and sagacity. After amusing himself with the instinctive wisdom and docility of the elephant, he fol-

lowed Maugraby to the kitchen. The magician thought it now time to communicate to him the secret of his cookery, than which nothing was more simple. He ordered the dead antelope to throw off its skin, and divide itself into four quarters. He only touched it with his wand, and all was done in a moment. He put as much as he wanted into a cauldron, and said, *Cauldron, do your duty.* The fire obeyed the same command: In a word, he had the appearance of doing every thing, and did nothing. I show you here, my dear child, an art which is necessary to you. You will do in my absence what you see me do, by pronouncing only these words: *In the name of the Sovereign Spirit, obey the child of the house.* When you awake to-morrow, you will not find me; I have duties which call me hence; I must perform them. Every thing on earth acknowledges a subordination; there is but one pleasant; it is the subordination of a son; it is yours; at present mine obliges me to leave you here alone, yet be persuaded I leave with you my best wishes; suppose to yourself, therefore, that I am daily directing you to do whatever can contribute to your advancement. Pursue your studies, my son, and your exercises; diversify them with amusements, and take care that you do not suffer too intense an application to injure your health, when I am not here to administer the remedy. As for the rest, traverse the whole delightful tract of which we are the possessors: at the name which I have given you, all the gates which you shall meet with will open themselves. When you take the pleasures of the chace, the water which shall seem to oppose your passage will open itself before you. The child of the house is master of the house.

Having thus addressed him, he put him to bed, embracing him with demonstrations of the most affectionate tenderness. He pretends to leave master over every thing the victim whom he resolves to load, for his selfish purposes, with chains of the most rigorous slavery.

Next day Habed-il-Rouman rose with the sun, and divided the day exactly as it had been prescribed him. After laying aside his studies, he set out for the chace, preferring to live on his game, to the barbarous cruelty of robbing the poor birds of their harmless young. He collected pulse and fruits; and possessing a memory and intelligence equally acute, he served himself almost as expertly as the magician himself could have done. The occupations of the young prince were so varied, his curiosity gratified, and alternately roused, by such a diversity of objects, that if there existed in his mind any remembrance of the events which had befallen him at Tadmor, he regarded them only as a dream. Above all, he could not forbear regarding with contempt the occupations in which he had then been engaged, the nature of his studies, and the small advantage he now believed himself to have derived from them. Nature would not allow him to feel for the magician any emotions of tenderness, but reflection spoke in favour of the gratitude which was due to his constant and anxious cares, and to the apparent beneficence of his conduct.

It was impossible to testify his gratitude for the favours he had received in any other way than by an exact obedience to the plan of conduct which had been laid down to him. This was the part which Habed-il-Rouman uniformly acted; and he spoke to himself as follows:—

I should have been willing, said he to himself aloud, to have incessantly pursued the study of mathematics and natural philosophy; but I have been prevented from doing so; and I can express my thankfulness for the favours I have received in no other way than by a blind obedience.

It was fortunate for him that the young prince thought thus, and spake audibly; his dangerous spy Maugraby was at his side, although invisible: he had feigned absence for no other purpose than to penetrate the inclinations of his pupil; and when he imagined he had sufficiently tried him upon this point, he re-appeared.

It was morning when Habed-il-Rouman opened his eyes to the first rays of the sun, ushered in by the singing of birds, when his crafty master presented himself. He assisted him to dress, at the same time bestowing upon him the tenderest caresses, to which the prince made the best returns in his power, and they then resumed their daily occupations.

The pupil, proud of the acquisitions he had made, rejoiced to give proofs of them to his master. He likewise shewed him that he had not neglected his amusements, and that he had acquired much dexterity in the use of his bow. On horseback he wielded his lance with peculiar grace and skill, and with his scymitar he could cleave an apple, when at full speed.

He had used every privilege allowed him for his convenience and pleasure. The wardrobe had been made to afford him a new dress when he wanted it; and, in short, he had used every thing, and abused nothing. What more could the magician require? But he cunningly pretended to learn all with pleasure, as if he had been ignorant of what had passed.

For two months Maugraby continued the same assiduities, nor had he once left his pupil; but the time now approached when he was to put his grand enterprise in practice. He feared lest some unforeseen circumstance might occur to force him to throw off the mask;

and if Habed discovered his intentions, he either would have renounced all connection with him, or though he had complied, he would no longer have been the innocent victim which the magician was bound to present to Zatanai, his master, in order to obtain a greater share of his favour.

It therefore became necessary to prepare him as soon as possible, to be offered at the shrine of the wicked spirit, in the place where he receives the homage of those impious wretches who have renounced the worship of their Creator, and the protection of Mahomet.

The temple destined to these sacrilegious rites lies under the sea, near Tunis. The descent is by the nine gates of the Dom-daniel. The passage between each gate is a stair of fourteen hundred steps. The whole magicians who were so far advanced in the art as to know the winding passages that led to any of these fatal gates, were here obliged to meet at stated times; each entering by the passage with which he was best acquainted; but Maugraby knew all the avenues. Here Zatanai, or his representative, held his grand divan with his faithful servants, who deliberated on the surest means of introducing mischief into the world, under the appearance of good. At the foot of his detestable throne was the innocent Habed to be presented; there to make a sacrifice of his integrity; to renounce all laws, human and divine, and become the blind instrument of the cruellest and most odious tyranny, while he thought himself in the path of knowledge and happiness. But as it was necessary to pass through the Dom-daniel, in order to approach the throne of Zatanai, every one who expects admission there must previously study the twelve first books of the forty, which are called the gates of the occult sciences. No man can explain them to another: The key must be discovered by one's own application.

Those twelve books treat of the manner of forming enchantments; that is, of doing mischief. The art of destroying them is a secret reserved for the thirteenth book, which can only be understood by those who are empowered by the master whom they serve, sometimes to do apparent good, for the sake of the evil to follow. But no man, without instruction, can find the key to this last book.

The magician was soon to undertake a journey, which obliged him really to absent himself from his habitation, and remove to a distance, which rendered it impossible for him to watch over his pupil with the same assiduity as formerly. But he set his mind at ease. Every thing here depended on his enchantments, and was subjected to him. The innocent Habed was entirely devoted to his service: his good nature, and his ignorance of magic, secured him, he thought, against any apprehension from his understanding and genius. He was now indeed to commence the study of enchantments; but what use could he make of these in a place where every thing was already enchanted?

My dear son, said he, when he was about to depart, I am now to be separated from you for some time; I cannot tell precisely how long: My tender love for you makes me hope that it will be short. Wherever I am, I shall always be mindful of you; and I hope you will never forget the injunctions which my paternal affection obliges me to lay on you. My advices, however, must be considered equal to absolute commands, and are in no shape to be disobeyed.

Enjoy every thing here in the same manner you have hitherto done. You are not yet acquainted with all the wonders of this place: Some are perhaps as interesting as any you already know; but I wish to leave the discovery of them to chance, that you may, from time to time, be agreeably surprised with novelties in your excursions. I have hitherto restrained you from too intense application in your studies. I was afraid you might become sedentary and inactive; but your constitution is now fortified, and you must redouble your exertions. After my return I shall conduct you to a place where the gates of science will be opened to you. Let us in the mean time proceed to the library, of which I shall deliver you the keys. You observe a range of forty volumes: I recommend to you the study of the first twelve. You must make yourself as much master of each, as if you were the composer of the work. You will find a multitude of secrets, which you must penetrate by your own ingenuity; but I absolutely prohibit you from making use of them without my permission, and I require your promise to that effect.

Habed-il-Rouman cheerfully promised whatever the magician required. Maugraby having embraced him, took his leave. Soon after, a slight tremor of the earth announced to all, except the young prince, that the magician had done violence to that element, by opening a passage through the mountain, as he was obliged to do, at his departure.

The young Habed-il-Rouman was now a second time left alone; but as he was commanded to study, he had no reason to fear that he should experience the tediousness of solitude.

He took up the first of the twelve books: He was at a loss to comprehend even its plan or introduction; but he presently found out, that the meaning was discoverable by calculation. When he had advanced a little in his studies, his labour was greatly facilitated;

and such was the force of his genius, that he acquired in a few days what would have been to an ordinary capacity the work of a year. When he had made himself completely master of the twelve books, he felt a desire to proceed to the thirteenth; but here he found it impossible to decypher one line: All his skill, all his exertions were in vain: It was to no purpose that he racked his brain to discover the meaning: for aught he could see, it was inscrutable.

At last he called to mind the advice which his old master the cheik used to give him. Never torture your thoughts too much, my dear child, would he say; but address yourself to the great prophet. Pray that he may enlighten your mind, and then resume your work. As often as he had hitherto followed this advice, he always found it attended with success.

While the prince of Syria had remained in this place, all ideas of religion had been banished from his mind, by the discourse and the example of the crafty magician. Happily the young prince was now obliged to recur to his former practice. He recollected the form of prayer which the cheik had taught him; and after earnestly pronouncing it, he went to bed, and fell asleep. Between waking and sleeping, a spirit stood before him under a human form. My child, said the phantom, in a gentle voice, all your application will never conduct you to the knowledge of the reading in which you are engaged: Behold the key of the book. The first line, read from left to right, offers you a meaning such as this: *This first chapter was composed in the third day of the month Nisan.* It seems to present a meaning, but this is not its real import in this place. Count the letters of which it is composed, and submit each of them to calculation; the numbers thus obtained will correspond to the lines which you must search for: range these in order, and you will have the whole chapter, which consists of just as many lines as the first contains letters. You must observe the same method with the other chapters, to the end of the book, and there you shall finish your reading: These are all that are required for the business which is before you. When you have finished your work, you must go to the chamber of the magician; there you will find a statue of white marble; give it a blow on the right cheek, whilst you thus address it:—*Perform thy duty for the child of the house.* It will step to one side, the wall will open behind it, and you will see things which you ought to know.

After having listened with attention to this discourse, Habed-il-Rouman found himself perfectly awake; he therefore arose, and hastened to his apartment, where the tapers were still burning. He proceeded to the library for his book, and before day-break he had solved every difficulty, and fully attained his purpose. One chapter, above all the rest, attracted his notice. It treated of the means necessary for discovering whether any animal was a man transformed, or if it was a mere brute. It likewise clearly shewed in what manner speech might be restored, in case the animal was found to be a man.

The prince of Syria then began to reflect on the vast number of creatures he had seen in the menagerie of wild beasts, and elsewhere. Alas! thought he, those lions and tygers that caressed me so much are perhaps of the same species with myself: I shall try to make one of them speak. This operation is not contained in any of the twelve books, the secrets of which I have promised not to use. But first of all, I must obey the kind spirit who commanded me to go into the magician's chamber. He provided himself with a tinder-box, a match, a taper, and some perfumes, and proceeded cautiously towards the apartment of his dangerous master. He there found the statue; gave it a blow as directed; and on its turning aside, the wall opened, and discovered a great aviary, filled with parrots, jays, pies, starlings, and other birds that have the power of imitating the human voice. They all joined in a confused cry of—Who is there? Who is there? But Habed soon found that they could only utter a few incoherent words, without understanding their meaning.

Surely, thought the prince, none of these can be human creatures enchanted, for they all speak. He, however, remarked one large Indian hara, (or parrot,) which sat on a perch, fettered by the leg with a steel chain. This bird always kept silence. The young prince approached it, and asked, Why art thou chained? Art thou mischievous? The poor bird drooped its head. Why don't you speak like the rest? continued he. Is it possible that thou art a man changed into a hara? The bird again hung down its head, and cast a look on the prince, that seemed to implore his compassion. Ah! said Habed, sure I am not sent here in vain. Mahomet, to whom I addressed my prayer, would not deceive his servant. Mahomet! Mahomet! cried all the birds, clapping their wings; and the hara, though silent, appeared more agitated than the rest.

This is extraordinary, said the prince. I must try to make this hara speak, in case it be a man. Come, bird, said he, let me pull three feathers from thy head. The hara, notified its readiness to comply, by stretching out its neck. Habed-il-Rouman put the three

feathers in his bosom, struck fire, lighted a taper, burnt the perfumes he had brought on purpose, and said, *If thou art a human creature, I restore speech to thee.*

Alas! I am indeed a human creature, cried the hara, with an air of melancholy, and a very wicked one too, since I have joined in the evil practices of Maugraby, that child of the devil. I am, however, happy beyond what I merit, since God has had compassion on me, and since Mahomet has sent thee, his messenger, to deliver us. The name of Mahomet was again re-echoed through the whole aviary. Tell me then, resumed the prince, since thou art really a human being, can I restore thy form? That is not possible, answered the hara, unless God should enable you to vanquish the wretch who detains me here:—But what do I say? I have been enslaved by my own consent! You must make yourself master of his power, before I can hope to resume my natural form. Alas! young messenger of the prophet, I fear you do not yet know where you are. Pray tell me by what means you have come hither, and how you have been able already to perform this miracle in my favour?

The prince recounted his history in a few words, and ended by mentioning the vision.

O just Providence! cried the hara; thou hast employed one whom the monster regarded as a victim of his vile arts, to save us, and to hasten the day of vengeance. Young prince, my confinement has already continued a long time, and my sufferings would have been insupportable, had I not hoped at last to be relieved. But there are persons here more unhappy than I am: Would to God that a sufficient number may still survive, to assist you in effecting our deliverance; for every day some one of them is rescued from misery by the hand of death. This is one theatre of Maugraby's long-continued cruelties, but elsewhere he exercises barbarities of a more terrible kind.

My dear prince, you have, no doubt, amid your amusements, been taught to guide a chariot; for I know the arts practised by our insidious betrayer on his innocent pupils. Make haste then to have the horses yoked, and do not omit to provide yourself with some light viands, and a phial of elixir. Proceed toward the east, till you arrive at the foot of a mountain: There you will find a statue of black marble, which you must strike on the left cheek. It will turn aside, and discover a trap-door, which is the entrance to a cavern. With a light in your hand, you must descend into this dungeon, where your humanity and good sense will dictate to you how you are to proceed. If you can save the life of only one of those perishing wretches, in whose unhappy fate you probably would have soon participated, you may vanquish Maugraby, and deliver me from these fetters.

This speech made the blood of Habed run chill in his veins. He could scarcely restrain his feelings; but he gave himself no time for reflection. He hurried away from this sad spectacle, regretting that he could not set the hara free from its chain. He went to the repository of drugs, and to the kitchen, where he provided every thing necessary for his expedition.

The chariot was soon prepared, in a place where all was done *in name of the master, and for the son of the family.* But while he pronounced these words, he could not help adding in his own mind, Great prophet! what an infamous master do I serve! Of what a detestable family am I the son!

These reflections, however, only made him the more zealous in the prosecution of his design. He saw that if he did not anticipate the return of the magician, he had every thing to fear from his vengeance; the very idea of which filled him with horror.

Habed-il-Rouman soon arrived at the place described to him by the hara. He found the statue, and gave it a stroke in the way he had been directed. It turned round, as on a pivot, and shewed that its base covered the entrance to a cavern. Habed struck a light, and with a taper in his hand descended the passage.

His ears were assailed with piteous groans and feeble cries, which seemed all to issue from one place of the dungeon. At length he discovered a sort of well, which contained many dead bodies, and a few, with some appearance of life, suspended by the heels on iron hooks, with their heads downwards.

He hastily drew up one, but it was a lifeless corpse, withered to a skeleton. He took up another, who seemed to breathe a little. The young prince administered a few drops of the elixir, and saw with joy that the unhappy sufferer was still alive. Of all he found in the well, only five were capable of receiving succour. These he brought into the open air, one after another, placed them in the chariot, and returned instantly to the palace.

The elixir had operated on the way. Their spirits were re-animated by means of the free air; and when they came to alight from the coach, those who were least weakened leaped down themselves; the rest were carried into the vestibule of the palace.

Habed-il-Rouman ran to the cabinet of drugs, and brought some. By the help of these words—*Serve the child of the house,* in a place where every thing was magical, the drugs operated instantly, and the poor

tures recovered their faculties with their lives. Hunger, however, distressed them; and their deliverer made them enter a parlour, where they found an ample repast provided.

The avidity of their appetites, so long deprived of nourishment, must have exposed them to the dangers of excess, but the medicines prevented every danger; and at the end of the repast, the guests of Habed, instead of being pale and emaciated, had become vigorous and animated.

They at length finished eating and drinking, and went, with one accord, into the hall of fountains. There the prince of Syria, after having made them put off their rags, and put on new and convenient clothing, begged them, in their turns, to satisfy his curiosity, by the relation of their histories. How, said he to them, and for what reason, were you thrown into that dungeon from which I have taken you?

Alas! cried one of them, before we can satisfy you, you must do us the favour to tell who you are, and what connection you have with that execrable wretch who rules here with so much sway, that we may be assured whether or not this moment of respite which we enjoy shall not be followed by torments as dreadful as those to which we have been so long exposed. You delivered us, continued he, from a frightful condition, in which, between waking and sleeping, and plunged in dreadful dreams, we suffered a thousand deaths without being able to die. Even this moment may be only an agreeable dream, which the magician makes use of, in order to make us feel the more keenly the misery with which he intends again to overwhelm us. But your countenance inspires us with confidence: what you have already done demands our gratitude; yet we have to deal with a villain, who practises all the means of deceit.

He is doubtless my enemy as well as yours, replied Habed-il-Rouman. He then ran over a short history of his adventures, to the period when a mysterious dream had shewed him what he should do, and when a human creature, under the figure of a hara, engaged him to fly to their relief.

God and his great prophet be blessed! replied the young man who had spoken. A ray of the sun of justice, I see, has penetrated the gloom with which the crimes of this place are enveloped. You will preserve yourself, as well as us, from the magician, for you were intended his victim, as well as we. Oh that we were permitted to free the earth of this monster!—But to convince you of the reason of what I say, I shall relate to you my history.

The History of Halaiaddin, Prince of Persia.

Birminvansha, my father, at the age of seventeen mounted the throne of Persia. He had the misfortune to see my grandfather die too soon. While he was employed in preparations for his marriage with the daughter of the sultan of the Curdes, his visier having secretly fomented a rebellion, and seduced the guard, beset his palace. My father had only time to disguise himself, and to gain the desart, alone, mounted on the best horse which he had in his stables. Being well aware that he would be pursued, he rode his horse too hard; for, exhausted with the fatigue of running day and night, it sunk down under him near a cave, which was cut out in a rock. My father raised him, and placed him in a neighbouring grotto, to shelter him from the sun. There lay asleep in the cavern a man dressed like those who accompany the caravans which travel to Mecca. He awoke at the noise which the horse occasioned in entering, and rubbing his eyes, addressed my father as follows:—

Fellow-traveller in the desart, whither are you going? You are happy in having found this grotto to rest in, for there is not another asylum within twenty leagues round, and you appear to be fatigued. I am going no farther, said my father, who was not afraid to discover himself. I am, or rather two days ago I was, a king. My first minister has seized my crown, and I have fled to save my life.—Your life shall be safe here, replied the pilgrim.—Yes, said my father, if, starving as I am, I could find a little food for myself and my horse. We are not so ill provided, said the pilgrim: I have some dressed rice and barley, bread, onions, dates, and a flask of excellent liquor. Do not be uneasy: I know where your horse will find pasture. I will lead him thither, and bring water in a leather bottle; then we shall fare as travellers do.

My father allowed the pilgrim to pursue his good intentions, who accordingly brought water, and likewise, from a corner of the cave, in a bag, an unexpected quantity of cheese made of goat's milk, nuts, and, in short, every thing which could constitute the repast of a hermit. Unfortunate king, said the pilgrim to Birminvansha, you owe me the recital of your history: I may be able to give you some consolation. I bear a great hatred to usurpers. He whom you speak of must be a villain. You are too young to have done any harm, and you have doubtless been sacrificed to ambition, not to the public good. Pilgrim, said my father, you have well guessed. I had reigned fifteen days, when the [redacted] visier, to whom my father had [redacted]

ces of his state, abused that confidence, in order to usurp my place. He is an ambitious monster, who has veiled his heart under the mask of hypocrisy.

O, hypocrisy, hypocrisy! my prince, said the pilgrim, is a frightful vice. Let me never see the dome of the holy mosque, if I do not teach you how to avenge yourself upon the hypocrite.—How? said my father.—Return instantly to your capital, said the pilgrim. Let us change clothes, and you shall lodge in the caravansary which is near the gates.—But, pilgrim, my horse will discover me.—Is it not a black one?—It is.—At this moment I wish it white, with a black main and tail.—You wish, but is that sufficient?—Oh, king! you have not reigned long enough to know the extent of the will of a king: it almost equals mine: what I wish, I have, and your horse is now white. As I have left him two black eyes, so he loses nothing by the change of colour which I have given him. Let us see.

My father followed the pilgrim. He saw a white horse grazing beside a fountain, in a sort of plain, between two steep rocks. He ventured to call it by the name which he had given to his own, and the animal came to him immediately.

Let us sit down here a little, said my father. I see, pilgrim, thou dost not at present appear what thou really art. My father always esteemed people of your profession, and it was my intention also to have favoured them. In my present destitute situation, I willingly implore the aid of magic.

My prince, returned the pilgrim, can there be any thing reprehensible in it, when employed to punish an usurper and an hypocrite? Hypocrites are hated even in the infernal regions. Oh! how detestable is the character! How opposite to mine! Wherever I find hypocrisy, I crush it. Since you have some confidence in my abilities, I shall tell you in what manner I intend to employ them in your favour. Your enemies shall humbly entreat you to re-ascend the throne, and you shall trample them under foot.—But when may I expect the accomplishment of this promise?—In three days, answered the pilgrim, if you will promise me a suitable reward; for every one who performs his work will expect his hire.—You may command my treasury.—Fie, fie! said the pilgrim, what are your riches to me, who can live on cheese and dried fruits? I am an old man, and need help and consolation. That I can only expect to find from a son, and I never can hope to have one of my own. You can marry sixty wives if you think proper; by whom you may procure yourself a numerous posterity. Give me your first-born male child: let him be mine. You will find that I shall be in no haste to deprive you of him; but when he is able to fast with me a few days in the desart, he shall be treated as you are: He shall not die of hunger, I assure you.

My father recollected that at the moment of his flight he had heard that the ambassador of the sultan of Curdes had already agreed to give the hand of the princess Laila to the son of the usurper. Birminvansha was in love with her; and in the present situation of his affairs, all other women on earth, and all the children that might spring from them, were indifferent to him. What was an infant, whom he had never seen, and with whom he resolved to part, when put in competition with a crown, and the pleasure of revenge?

He acceded to the proposal which the magician made him. Then, said the pretended pilgrim, I will risk every thing for you, and even abandon my pilgrimage. Let us set out to-morrow morning; and the better to prepare us for our journey, we will empty a flask of Schiraz wine.

The agreeable manners and conversation of the pilgrim made the day pass on insensibly. At night the grotto was in better order than formerly. The stones which served as sofas were covered with soft moss, and three lamps diffused a clear and pleasant light through the cavern.

The pilgrim brought out his sack of provisions, and Birminvansha expected to see him produce onions and nuts, as at dinner; but in place of these, a pheasant, partridges, and a variety of cold meats, were presented to him. Our evening provider, said the pilgrim, has not been so sparing as he who served us in the morning. Let us do honour to his attention. He then carved the meat with dexterity, and politely invited my father to partake of the repast, which he did without much entreaty. The bottle of Schiraz wine was quickly emptied, and another succeeded, till at last both the pilgrim and his guest fell asleep.

At sun-rise they quitted the mossy couch on which they had reposed. Let us depart, my prince, said the pilgrim; your horse is ready saddled; let us go straight to your capital.—But are you to travel on foot? said Birminvansha to his companion. No, answered he; that would retard us too much: I shall mount behind you.—You will have a very disagreeable seat.—Not so bad as you may imagine. Come, Lightning! is not that thy name? said the pilgrim, addressing himself to the horse; lengthen thy sides, to make room for thy master's squire: obey the command of Maugraby. And pray who is this Maugraby? asked my father.—I am he, at your service, my young prince. You may perhaps have heard of me; but you shall be convin-

ced, by and by, that every one in the world has enemies. People are best known by their actions; and you shall soon see how I treat hypocrites. I shall not conceal from you any stratagem I may use against them; and their obstinacy must be very great, if they do not yield to me.

In the mean time the horse was actually lengthened, and carried them, like the wind, towards the capital, insomuch, that having set out at sun-rise, Birminvansha and the pilgrim were at the gate of the capital before sunset. The pilgrim dismounted, clothed in the groom's habit under which my father had escaped, and led the horse into the nearest caravansary. Every person admired the beauty of my father's horse, and concluded his master was a pilgrim of distinction, although disguised under a dress so humble. The sagacious Maugraby had already provided and arranged his lodgings, and hastily prepared himself to go out.

Take your rest, said he to my father; I must go learn the news of the city and the palace, sound the inclinations of the people, fathom their very hearts, and judge, from their present sentiments, what they are likely to do. So saying, he went out, and did not return till the evening. What do you think of your infatuated people? said he to my father. They are amusing themselves with festivals, on occasion of the marriage of the son of the usurper with the princess Laila. He is satisfied; and what with eating and dancing, he has entirely forgotten you. Did we not know his weakness, we should think of revenge. But it is not necessary to interest ourselves either for or against him: it is not worth while; at least he is no hypocrite. I hate nothing so much as the mask of wisdom. This night I will begin to work for you, but I must have surety. What will you give me as a pledge of the fulfilment of your promise, which I expect you now to renew?

My father was lost in chagrin, on believing that Laila was in the arms of another. Jealousy preyed upon him. He loved none so much as that princess: She was the first object of his passion. Besides, he was blinded by the desire of revenge. I know what you wish for, said he to Maugraby. It is the first child which I shall have by a lawful wife:—You shall have it. I promise once more; and my horse is the pledge, if you chuse it: It is the only thing I can call my own.

Your horse is a fine creature. I accept the pledge: I shall mount it to-morrow, on our business. Let us sup; let us sleep. Every person here shall not rest so well as we. Next morning Maugraby went out on horseback, and did not appear during the whole day. At night he shewed himself. I have good news to tell you, said he to my father. The king, his viziers, and his emirs have all had horrid dreams last night. Phantoms have reproached them for their infidelity and villainy, and threatened them in the most horrible manner. To-day the great divan was held, and you would have laughed to have seen their consternation, when they communicated to one another their dreams. The usurper, being the most profound politician, was most cautious in speaking, but he was the most alarmed. I know not the measures they will take; but we shall learn to-morrow, and then we shall proceed to action.

The only other piece of news I could learn is, that orders have been given to break off the festival of the marriage of the son of the usurper with the princess of the Curdes; and it is well known it ought to have continued eight days longer. This is a small step to a revolution. Some steady measures must be adopted, to make the people return to their duty. We shall deliberate together upon this to-morrow.

To-morrow came; Maugraby entered at night, apparently in ill humour. We have to deal, said he, with people who have no steadiness but in mischief. One restless night had brought them all to a resolution to return to their duty. They have enjoyed a peaceful one, and their resolutions have vanished. I see we must strike firm, in order to bring them to a decision; and if you have any pleasure in seeing your enemies punished, you shall enjoy it now. I will make them dream in your presence, without seeing either you or me; but first, I must cover this room with black. My slaves have orders to visit them as soon as they go to bed; and we shall observe all that passes, seated on this sofa, and concealed behind the curtain.

Scarcely had Maugraby finished his preparations, when a large, black, hideous figure presented itself. Master, said the figure to him, the king went to bed in order to pass the night with a Circassian lady of extraordinary beauty, whom a merchant sold to him this morning: your slaves have lulled the lady to rest, and brought off the king, whom we have here, fast asleep.

Ilage Cadahe, said Maugraby, be careful to act thy part well: Let the king be brought, and placed upon this wooden seat; and light the fire, to serve when needed. The negro brought a pan full of burning coals, whose flame he increased by blowing upon them.

As soon as the usurper was set down, the negro said to him, with a voice like thunder, Who are you, unhappy wretch?

The guilty man, interrogated by a voice so menacing, endeavoured to recollect himself, and consult his senses, to know if he was awake; then, in a tone which [illegible]

terror, he answered, Am not I the king of Persia?—Thou the king of Persia!—Slaves, said the negro, to the four who had brought the usurper, let this slave of the father of Birminvansha have a hundred blows upon the feet with a rod; who deceived his master by a detestable hypocrisy, and employed the forces of the state, which were intrusted to him, against the son of his benefactor. So Nakaronkir * commands. The unfortunate man, subjected to the bastinado, raised dreadful howlings, which would have alarmed all the caravansary, if Maugraby had not stopped their ears. He was delivered from that punishment, to be exposed to another.

The negro ordered him to be set down again. This wicked hypocrite, said he, wishes to be a king. Let him have a sceptre and a crown; but let them both be of red-hot iron. He does not wish for the sceptre, cried the negro; let the crown be put on his head. It was brought so near as to burn his hair. The poor wretch stretched out his hand towards the sceptre, to chuse the least evil, but it also burned him. Ah! mercy! mercy! cried he. Nakaronkir, have pity, and I shall presume to reign no longer. As many hours as you shall reign, said the negro, so many burning coals shall you kindle on your head. —I will resign, cried he. Oh, Nakaronkir! I will reign no more. Where is Birminvansha, that he may reign in my stead? It is your part to seek him, replied the negro. Make all your court, your capital, and your kingdom, go into mourning till that great prince be sought for every where; and as soon as he shall be found, go, with your dastardly courtiers, and fall at his knees with your heads and feet uncovered. Ah! said the usurper, let this hot iron be removed, which is more tormenting by the fear than by the pain which it occasions, and I shall do every thing that Nakaronkir orders.

Let him go for to-day, said Ilage Cadahe. The four slaves instantly bore him away, and placed him, fast asleep, by the side of the fair Circassian, who happened then to awake. She was astonished to find that she had slept so long; nor could she account for the strong and disagreeable smell of burning which she felt.

When Maugraby was left alone with my father, he put the chamber in order. I told you, said he, that you should see how I serve your enemies. If the king has been roughly handled, I can make you certain that his viziers and generals have not been more gently dealt with. One only has been spared, and son of the usurper; because the fair chastised him, and he has submitted respectfully to his punishment. What could Laila do, demanded my father eagerly, that merits so much approbation? The affair is not new, but the discretion of the parties has confined the secret to the palace, and I was informed of it only to-day. On the wedding night the young man expected to receive the embraces of his bride, but as soon as he approached her, she spit in his face. Audacious slave! cried she, take that from the wife of thy sovereign. I longed to give thee thy reward. The son of the tyrant, whose dispositions were unlike those of his father, retired in confusion; but he kept quiet, and did not attempt to justify himself. Permit me, madam, said he, to sleep at your feet this night. I respect even your resentment; and I acknowledge the indignity you have offered me to be no more than I deserve. I could bear with it, but I fear my father's anger, and I would sooner die than expose you to so powerful an enemy. You have a noble soul, answered Laila: I pardon you, and I hope also for your forgiveness. Enjoy your repose. Each succeeding night has passed in the same manner, and your spouse is still worthy of you. This, I think, is the best news I can tell you to-night: To-morrow we may expect other events. These will, no doubt, be curious enough. I have not indeed subjected all the rebels to the bastinado, but I hope to see them assembled at the divan. As I shall be a witness of their behaviour, under some form or other, you may expect from me an account of what is done. But the night is far advanced, and I advise you to take a little rest.

My father complied the more readily with this advice, as he felt his mind relieved by the account he had heard of the princess Laila's behaviour to the son of the usurper. As for Maugraby, although he went late to bed, he was abroad before day, while all the gates of the caravansary were shut.

He returned at an earlier hour than usual. O, Birminvansha! said he, how you would have been amused, had you accompanied me to the divan, and heard their discourse. The four viziers, whom fear had rendered unreserved, communicated their dreams to each other before taking their seats. Their astonishment was equal to their terror, when they discovered the exact uniformity of the visions which had afflicted them in their sleep. They then called the principal officers of the law and consulted privately with them on the

* Nakaronkir is the spirit which Mahomet sends to guilty persons in dreams, in order to urge them to repentance.

subject. This surprise was inexpressible to learn they had suffered from the same cause; but the looks of consternation and anxiety which appeared in every face left no room to doubt the truth of what they had been told. The behaviour of the emirs and generals, when they arrived, also confirmed their belief of a supernatural interference. Nothing was to be seen in this assembly of a hundred people, comprehending hussars and inferior officers, but detached parties, talking together of dreams and Nakaronkir. If that spirit delights to inspire terror, none ever served him better than I have done on this occasion. At last it was determined by the assembly, after mature deliberation, that the gates of the divan should be kept shut, till they could make such resolutions as might pacify Nakaronkir, who had declared his will in so terrible a manner. A report was spread, that the king was indisposed; and no one doubted that he had undergone, like others, the capricious chastisements of Nakaronkir. Every other fear was lost in the terror which that formidable spirit had inspired; and three deputies were appointed to announce to the king the resolution of the assembly, that search should be made for Birminvansha, in order that he might be reinstated in his throne. I followed them, added Maugraby; and had not the proud spirit of the king been humbled by the discipline he underwent last night, they would have met with a very unfavourable reception: But his hypocrisy and dissimulation were still admirable. Though his hair, his forehead, and the tips of his fingers were burned, and though the will of Nakaronkir had not been expressed to any other in so decisive a manner, yet he listened with incredible patience to the recitals of his courtiers, and concealing his own fears and pain, addressed them to this purpose:—

I took upon me, said he, the management of the government, because I thought Birminvansha unable, by reason of his youth, to hold the reins with a firm hand: It was my intention, however, to restore him to his dignity when he advanced to a mature age, and when his mind had been formed by my counsels and example; but since it is the will of Heaven that he shall reign, I am ready to lay down the burden I undertook to sustain on his account. He shall see that if some violence was employed to take the public affairs out of hands too young to manage them, I will use means equally effective to recal him to the throne from which he is removed.

I will cause all my court to go into mourning, and appoint a fast, which shall continue till I have found the king, of whom I wish to be here only the vicegerent. Let this edict be proclaimed through all the city and kingdom; and let a reward be announced to him who shall declare into what part of the world Birminvansha has retired. This was my design before I heard the reports you have just made me. These increase the load of my affliction. Inform the divan that I will go into mourning as well as my subjects, but that mine shall be more austere. I will never appear but with my head and beard shaved, until I have the satisfaction of seeing our legitimate sovereign replaced upon the throne. I will abstain from all public affairs, and the administration shall devolve to the visiers.

Observe, my sovereign, continued Maugraby, addressing my father, the last stroke of the usurper's hypocrisy, which remains to be chastised by you. See with what art he endeavours to conceal from the public the marks of the fire upon his hair and his beard. Oh! he is a profound villain! However, do not be uneasy. Let the hopes of the people be excited: Suffer them to wish for you, and to wait for your return at all the gates. When the revolution is ready to commence, and when there is a universal cry in your favour, I will lend you the horse which you have pledged with me. You shall make your appearance mounted upon it, and suitably dressed. Ilage Cadahe, my negro, shall be your chief eunuch, and I will be your slave. But you must preserve your patience for four days. I shall still serve you; and your spouse will continue to be respected by her nominal husband.

My father consented. On the fifth day the magician made him go out by a gate of the city, dressed like a pilgrim, and mounted upon a white horse with a black mane, and enter by another, upon a black horse, like that upon which he had made his escape. A robe and turban, embroidered, but without magnificence, had now taken the place of the pilgrim's habit. Ilage Cadahe walked on the one side, and the magician on the other; each holding, with one of his hands, the crupper of my father's saddle. Those who first saw my father ran to throw themselves at his feet: the guards of the gates were struck dumb with astonishment: a crowd was instantly collected: my father was obliged to retire into the house of an emir, and a general shout resounded, *Long live our king, Birminvansha!* This shout was heard at the palace, where the divan was held. The usurper, whose burning was now abated, and whose head and beard were shaved, threw aside his slippers, and came, at the head of the visiers and emirs, to entreat my father to resume his seat on the throne.

I purposely avoid the detail of the festivals occasioned by the marriage of my father with the faithful Laila; the vengeance which he

took upon the usurper and his adherents

, on account of his respecting the princess of the Curdes, notwithstanding her offending him, and pass to the departure of

this monster, who had declaimed so loudly against hypocrisy, had seen all the criminals put to death, he pretended to be fully satisfied with the security of my father's situation. You are now, said he, re-established on your throne, and have no further need of my assistance. I must depart; but remember me when you have a son. Remember that he is mine by right, as the just reward of my labours. I have done much, and undergone incredible fatigues. I begin to fail, and need a staff to support my age. Educate him well, that after being a comfort to me, he may return to console you in your declining years. So saying, he demanded his horse, took his leave, and disappeared.

My father was so much occupied by the hurry of business, and a constant round of pleasures, that he had no leisure to reflect on the cruel conditions on which he had recovered his rank, till the regret he felt at the moment of my birth opened his eyes.

He himself acknowledged, that he shed tears, when he reflected that he had voluntarily devoted the first fruit of his love with his dear Laila to Maugraby; a being whose base designs he could not help suspecting, notwithstanding all his outcry against hypocrisy.

As often as he took me in his arms, tears sprung into his eyes. My mother at first imagined that this emotion was the effect of tenderness; but she soon observed an unusual disquiet in his looks.

You weep over that infant, said she; what is there in his lot that should afflict you? He is beautiful, healthy, the son of a king, and destined to reign———

Let us not speak of his destiny, my dear Laila, returned my father: that idea awakes all my fears. I possess you, and we reign: that is a great blessing, no doubt; but I am afraid I have bought it at a dear rate. He then recited his whole adventures.

My mother did not appear so much concerned as he expected; for the people of the Curdes are infatuated on the subject of

——, said she, is this all? Maugraby requires him for a staff to his age—he will make him a magician like himself. What of that? Is it a misfortune for a prince to be wise; or need we be deprived of our son on that account? For my part, I shall be charmed to see him possess so much knowledge. On many occasions he will be able to extri-

[illegible] from difficulties without the aid of magic; and, in my opinion, it derogates from the dignity of a monarch to depend on the skill of his astrologer.

My father suffered himself to be blinded by these reflections. I was educated with due care; and as soon as I could keep a secret, I was informed of the particulars of my history. Although I shewed little concern, yet I never heard Maugraby's name mentioned, but my heart quaked with terror. I was now advancing toward my fifteenth year, and the uneasiness of my parents, as well as my own fears, began to abate, but one day his chief groom came into the palace, to inform him of the arrival of a very beautiful horse, which he had brought to show him.

My father was extravagantly fond of those animals. Where is this horse? asked he.—Sire, answered the groom, as I passed the watering-place, I saw a man bring thither a most beautiful white horse, with a black mane and tail, having a circle of the same colour round each eye. I alighted, that I might examine the noble creature more attentively, and expressed a desire to mount him, to which the owner readily consented. Never did I find a horse so tractable, and so obedient to the voice: One would have sworn, sire, that he understood the Persian language. I asked if he was to be sold: the owner said he was not for sale. —But, said I, it is for the king.—In that case, answered the owner, the horse [illegible] his service. I took the man at his word, and he is now in the palace-yard with his [illegible].

I happened to be with my father when the groom made this report, and I was impatient to see this beautiful animal: But my father, who was struck with the story, had no doubt that Maugraby was at last come to restore his pledge. He therefore took me by the hand, and led me to my mother's apartment.

My dear Laila, said he, the moment of trial approaches. Maugraby has not forgot us, as we vainly flattered ourselves. He comes to demand his son; and our refusal would be attended with innumerable dangers.

Let us receive him here, answered Laila: I am not afraid of a magician: My nurse was suspected to be one. She never did me any harm; yet my mother's slaves assured me they had seen her throw hairs into a tub of water, where they were changed into frogs. When he comes in, I shall speak to him.

Maugraby was introduced, and presented himself in a respectful manner. My father received him as well as he could, but constraint was evident in his behaviour.

Astrologer or magician, said Laila, whichever thou art, you have, it seems, taken our son under your protection, and promised to become a second father to him; but you have

neglected him for a long time. He is now arrived at an age proper to receive instruction. You will find him well prepared; and we hope that, by cultivating his genius here in our sight, you will have reason to applaud the care we have taken of his education. Besides, you shall be esteemed here by every body, especially by me, who always loved men of science. We will make you a visier, less with a view to render you respectable in our eyes, than that you may appear with suitable dignity before others.

Maugraby declined to accept any such favours. He did not come, he said, to be my preceptor, or to undertake the education of the child of another: He came to demand his own; a son who belonged to him by an express bargain, of which he had faithfully performed his part, and restored the pledge. Nothing is now to be found, exclaimed he, but base ingratitude and breach of faith among men; and they reckon themselves acquitted of all obligations, by soothing their benefactor with fine speeches, or decorating him with vain titles.

When he had said this, he seized me by the hand. I struggled to withdraw it; and my mother, bursting into tears, laid hold of my robe, but it remained in her hands. I found myself in a moment transformed into a greyhound, and I made my escape through a window. Maugraby pursued me through the same aperture, and we were soon in the open fields. He held a long whip in his hand, with which he scourged me unmercifully; and the lash still seemed to lengthen, in proportion as I exerted myself to avoid its strokes. I cannot tell whether, during my flight, the light of the sun had given place to that of the moon; but, fainting with hunger and thirst, smarting in every part, and still running, though overwhelmed with fatigue, I at last fell headlong into the pool of water at the bottom of the mountain which you mentioned; and it became tinged with the blood that issued from a thousand wounds made by the whip on my body. As soon as the coolness of the water had in some degree refreshed me, he dragged me out, and restored me to my natural form.

I need not repeat to you the invectives and execrations which he uttered against myself, my father, and mother; nor the flattering and insidious discourse he held, after he brought me to this place, in order to make me abandon the whole world, and devote myself solely to him. You have already described his arts; and they no doubt vary according to the temper and principles of the mind he wishes to pervert.

Time at length began to render me patient in my situation; and he left me alone, with a command to study the books which you have so successfully perused. In my solitude I comforted myself with the hope that the things which I there learned might one day become useful to me. I rejoiced to think, that, at his return, I could let him see that I had mastered the first twelve books, and understood how to perform every operation described in them. He soon made his appearance; and I hastened to meet him with an air of confidence, that I might shew him what progress I had made in my studies. I had no sooner approached him than he saluted me with a blow. Blockhead! said he; indolent fool, who canst do nothing of thyself: Dost thou think that I have leisure to tutor thee like a child? I was not sensible of any fault, and wished to convince him of his error. He gave me a second blow, which almost knocked me down. Presume not to reply, cried he. I come but for an instant, and must again leave you. If, on my return, I have not better reason to be satisfied than at present, you may expect a more serious chastisement. He then went to the palace, and seemed to search for what he wanted; and on coming out, beckoned to me, as a sign of his taking leave, and disappeared.

I retired to my chamber, bathed in tears, and threw myself on my bed. A thousand times did I wish my persecutor in the hands of Nakaronkir, of whom I had heard my father and mother talk so much; and most ardently desired to throw myself into the arms of my parents, who had always treated me with so much tenderness.

I then began to reflect on the studies in which I had been engaged. I recollected that I had learned how to change myself into a bird; and I resolved to become a bird of prey, that I might escape from my captivity with the greater ease. I therefore determined to change myself into an eagle. I shall soar so high, said I to myself, as to elude the view of my pursuers, and never descend, but in search of food. I shall soon reach the capital of Persia: I will enter my father's palace in the night, and be found in the morning seated on the roof of his bed-chamber, holding in my bill a piece of bark, on which my name shall be inscribed.

I passed the night in arranging my plan of operations. I rose before the sun, and wrote on a slip of bark, *Poor Hafiaudin, prince of Persia.* I then began to attempt my transformation; preferring to remain a bird for life, to the misery of continuing exposed to the magician's brutality. The charm took effect. I felt my nose become a bill, my arms wings, and I saw my body covered with feathers. Elated with joy and hope, I secured the writing in one of my talons, and took my flight.

Scarce had I begun to mount, when I found myself entangled by the tail, and so vigorously grasped about the back, that my whole body seemed crushed to pieces. It was the magician who had seized me. He took up the writing, which had dropped from my talon, and read, with a sarcastic sneer, *Poor Halaiaddin!* Poor, indeed, cried he: like thy father and thy mother, thou art poor enough in sentiment, ingratitude, and in every virtue. Thou wouldst be a bird, forsooth! ungrateful wretch! But no animals of prey can enter my aviary: I must find thee a place elsewhere. I fell at that moment into a state of insensibility, and did not recover myself so far as to distinguish any objects about me, till I perceived that I was suspended by the feet among the dead and dying, in the place where you found me. While in this situation, my sufferings were the most dreadful imaginable. Between sleeping and waking, I dreamed that Maugraby, more like a demon than a man, pursued me, having a scourge armed with iron points in his hand, with which he seemed to lash me incessantly, while I in vain pursued the spectre of Death, who still shunned me: Nor did I wake till you drew me out of the pit.

It is easy to conceive the impression which the story of the prince of Persia made on the mind of Habed-il-Rouman: But he mastered his emotions as much as possible, and begged another of his companions in misfortune to favour the company with the particulars of his adventures. This young man, who seemed to be about nineteen years of age, immediately complied with his request.

History of Yamalladdin, Prince of Great Katay.

My grandfather was a barber in the city of Schiraz: he was industrious and skilful, and made a little fortune in the way of his profession; he was endowed with more wit than commonly falls to the share of people of his rank, and his company was therefore sought after by many who were his superiors in fortune.

An eminent astrologer lived in the neighbourhood, and frequented his shop. One day this man observed his wife put on her veil in a hurry, and prepare to go abroad. Where are you going in such haste? said he.—To assist our neighbour the barber's wife, who is lying in.—Bring me notice, at your return, he continued, of the child's name, with the names of the father, mother, grandfather, and grandmother. We are never consulted but on the birth of great [illegible] as if none else [illegible] could [illegible] hing interesting in their lot. Our friend the barber is a man of genius, and his child may have something more than ordinary in his destiny. The woman promised to bring him the information he required.

My grandmother was safely delivered of a son, who was named Schaskar; and the astrologer obtained the information he wanted on his wife's return. He immediately began his labours, and noted the precise hour of the nativity. My father was born under the planet Il-Marlik,* in his ascendant; and at that time the star, viewed through an optical instrument, appeared uncommonly bright. By calculating from the letters that composed the names which he had under his eye, the sage astrologer discovered that the child should become a king, and that the brilliant rays of his star were shed over the vast empire of China. The star, notwithstanding its lustre, shewed a deep red colour, which announced many obstacles to the high fortune of the child born under his domination. It was not without reason that I conjectured the extraordinary fate of this child, said the astrologer to his wife. Let us go and congratulate the barber and his wife on their good fortune. My grandfather was very much flattered by the horoscope which his friend had drawn. Both he and his wife took the utmost pains in the education of my father, in which they were assisted by the astrologer. When he was sixteen years of age, there was not a young man in Schiraz who had received so good an education. He was pointed out as a model to children of the best families. Only look, said they, at Schaskar, the barber's son. It is true, indeed, that to his acquirements he joined a handsome figure and a fine countenance. Apprised of his destiny, he endeavoured to shew himself worthy of it, both in his conduct and looks. Schaskar one day was going to the bath, and happened to be there first. After passing the room where he left his clothes, as he crossed a second, to go to the stove, though he walked very steadily, his foot slipped upon a wet flag of polished marble. He struck his foot hastily against the flag, to recover himself. It instantly sprung up, and from the place a vapour arose, which gradually condensed, and presented to the eyes of Schaskar a genie in human shape.

Leave the bath, said the genie, to the indolent. Depart for China, and take the road by the great wall. You will find a caravan

* Il-Marlik, or Saturn.

at Astracan, which you shall join. your clothes where you left them, and you will find with them a sum of money which shall continue to supply you on every occasion. When you reach the great wall you shall receive further instruction; but do not intrust the secret to any one.

My father put on his clothes without delay, and found at his girdle a purse containing two hundred pieces of gold. He put twenty of them under his mother's pillow, and went out of the city. Presently he met a man driving camels upon the road which was prescribed to him: he bought one of them, and hastened towards Astracan.

When the caravan arrived, he joined it, determining not to separate from it till he had reached his destination. The day on which he expected to reach the great wall he slept longer than usual, and his camel strayed from the rest, without any one perceiving it. When he awoke he found himself in the midst of a desart. He stopped, thinking to rejoin the companions of his fortune. But night came on, when, on observing the stars, he perceived that he had taken a quite contrary road to that which he should have pursued: he travelled all night to recover it.

Day appeared, and scarcely did he give his camel a moment to rest, or to eat the scanty remains of its provisions. He hurried on all day, and all next night. At sun-rise he found himself at the great wall, but at a place where there was no passage. He was exhausted with fatigue, and his camel was not able to carry him farther. He was now ready to despair, when he observed a dervise coming from behind a thicket of brambles, with a book in his hand. He revived at the sight, dismounted, and went straight towards the religious man. Holy man, said he, I am a Persian, a merchant by profession, separated from my caravan, which is going to China. Tell me if I am near the gate which leads to Great Tartary? You are, replied the dervise, five days journey from it, and more; for you cannot go by the wall. You must search for the road, otherwise you shall bewilder yourself in the marshes which are on your right and left hand: besides, have you a passport? I have none, replied my father. In that case, said the dervise, you will not be allowed to pass. No strangers are admitted into China but those who come by the caravans and have regular passports. I am then very unfortunate, said Schaskar, sighing deeply. If a remedy for every thing except death, said the dervise. Come to my hut, which is not far distant: You will find there a little fountain, and pasture for your camel. I am doing penance here; you will accompany me; and if you open your heart to me, some means perhaps may be found to bring you out of your distress. My father, leading his camel, followed the dervise. They arrived at the hut, which was a deep cave, shaded by a green arbour.

You have need of some food, said the dervise. I have here the milk of a goat which I feed, a fresh honey-comb which I found in a tree to-day, and some dried fruits. These are my provisions. Saying this, he put them upon a stone, which served instead of a table. Although my father thought now that his star had misled him, he still reckoned upon the assistance he was to find. He ate and drank, while the dervise was fastening the camel by the leg, to let it graze. When the officious dervise had provided for the animal, he returned to his guest, with an eager and important air. You make, said he, a very frugal meal: you have doubtless been accustomed to better furnished tables. The nobleness of your appearance announces you born above the vulgar.

Alas! no, replied my father, with his usual frankness. You are so generous, your countenance inspires me with so much confidence, and I have so much need of opening my heart, that I believe it to be my duty to relate to you my whole history ingenuously. You see in me what astrologers call a child of fortune. I am to have a crown, according to them; and if I had not met with you, I might perhaps have obtained that which Mahomet promises to those good mussulmans, who, yielding to the excess of misfortune, die without murmuring. I am the son of a barber of Schiraz, and my name is Schaskar.

My father having thus told his name, proceeded to make a faithful report of his history, omitting no circumstance; and when he came to speak of the purse which had been given him, containing two hundred sequins, he put it on the table. See there! said he: I have spent more than four hundred in coming hither, and every morning it is again filled.

The dervise paid the greatest attention to the recital which my father made. I know that purse, said he; and I also know from whence it came to you. It gives me to understand that I have duties to perform in your behalf, more important than those which I owe to ordinary guests. You have now made yourself entirely known to me, and I ought to discover myself to you. You are indeed, my dear Schaskar, a child of destiny; and I am devoted, by my condition, to the service of those whom it favours. If it conducted you hither, it likewise appointed me to wait for you. You have delivered me from great

uneasiness. There is always obscurity attending the orders we receive. Mine obliged me to repair, in the habit of a dervise, to the wall of China, and to remain there, in a place removed from every road, four days, exposed to cold and hunger. Such was the rigour of the commands I received. The subject of my commission had begun to render me uneasy, but I knew its importance, and I now see its object. It is the appointing of a monarch to the empire of Great Katay; and, lord Schaskar, the crown is yours.

The false dervise then took from his side-pocket a slender rod of ebony, which he made to twirl round the points of his fingers with great velocity. *Come, Megina!* said he, *do thy duty.* A shrill, but very sweet voice was then heard. What would my lord, the powerful Maugraby, have with his handmaid? Thou flattering little elf, when did I permit thee to name me so freely? Do you not see that my guest is a person of distinction, who has had a very indifferent breakfast, and is ill accommodated here? Call my slaves, and let a convenient place be prepared, where we may dine comfortably. Take care to let this noble Persian have a bottle of the best Schiraz wine. The small voice answered, My lord's commands shall be obeyed. My father was astonished at what he heard, but less so than another would have been, from a remembrance of the miraculous manner in which he had been conducted to the wall of China.

The pretended dervise then turned to my father. My little worker, said he, has informed you of my name: I hope, my lord Schaskar, that my services may hereafter be such as to make you remember it as long as you live. While dinner is preparing, I shall explain to you what fate has decreed in your favour, if you do not refuse your good fortune; for a man has it always in his power to thwart his destiny; and I have known instances where opportunities of the highest advancement have been lost by weak and imprudent conduct. Some sacrifices must be made, and some hardships suffered with patience. The crown of Great Katay is at present vacant, by the death of the sovereign, who has left no male heir. Five days hence, the people are to proceed to the election of a new monarch, according to the custom, and with the usual ceremonies observed in that country. It will depend on yourself whether or not you shall be elected emperor of Great Katay, and husband to the most beautiful princess on earth, the daughter of the deceased monarch. Her charms, her accomplishments, and her virtues are more estimable than all the other treasures she possesses. You need only promise me one thing, and all is yours.

It is easy to imagine what effect this proposal produced in my father's mind. He had been habituated from his infancy to ambitious thoughts; and saw the summit of his hopes within his reach, and that almost instantly. He who made the proposal was, it is true, in appearance, a dervise, but he had witnessed the twirling of the magic wand, and heard the voice of Megina.

My lord Maugraby, said my father, I have not undertaken the dangerous journey in which I am engaged with a design of remaining at the foot of the Chinese wall, by refusing to do what is required of me, in case it shall be nothing criminal.

So far from being criminal, answered Maugraby, you shall find what I request to be rather an act of virtue, a small sacrifice, a testimony of gratitude to one who has done you an important service. When Maugraby had said this, a black of gigantic stature, handsomely dressed, presented himself, with a silver club in his hand. My lords, said he, dinner waits you. They both rose and followed him. They were ushered into a sort of pavilion, covered with rich figured silk, and elegantly adorned within. It was placed on the brink of a natural fountain, pure as crystal; and a sufficient opening was left below the covering, to display the profusion of flowers that fringed the border of the spring. The table was loaded with every thing that could please the sight, and regale the taste or the smell. My father and Maugraby seated themselves on two sofas of exquisite softness, and formed for luxurious indulgence. The negro made a signal with his club, and four slaves appeared; two of whom stood at my father's back, and the other two took their station behind the master of this magnificent pavilion. The conversation at dinner turned chiefly on the choice dishes at table, and the excellent relish of the meats, which reflected honour on the skill of the cook. When dinner was over, Maugraby thus addressed his negro: Ilage Cadahe, we are here in the cool shade, and are going to enjoy a short repose, after which it would be refreshing to us travellers to bathe: You will therefore provide a comfortable bath. You will also take care that our entertainment at supper be no worse than what we have had at dinner; and inform Megina that I wish to give my guest the pleasure of seeing some agreeable company. The black went out, and my father insensibly fell into a slumber, his senses being overpowered by the fatigue he had undergone, and the inviting softness of the sofa on which he rested; nor did he take time to reflect on the wonderful things ce. In about

two hours after, his entertainer called him:—My lord Schaskar, the bath is ready: let us step into the next apartment. The entrance into the tent was closed up, and another appeared on the opposite side, which led to an elegant bath-room, illuminated with a great number of flambeaux. Two marble founts were here seen, each of which was supplied with cold water on the one side, and hot on the other, poured from two figures of a lion's head.

My father and Maugraby put off their clothes, and went into the bath. While they remained there, four young negresses entered, and placed in order boxes filled with perfumes and fragrant ointments. When Maugraby came out, my father followed him, and the negresses retired. They were succeeded by four white eunuchs, who carried two magnificent dresses, formed in the most exquisite taste.

That which the pretended dervise put on made so great a change in his looks, that my father scarcely recognised him. His figure was that of an old man, with a long white beard, which gave him a noble and venerable aspect.

He seemed to be in the best humour imaginable. I see, said he to my father, from the freshness of your complexion, that the bath has been of service to you. I cannot express the satisfaction I feel in being the instrument chosen to afford you assistance in these trifles; and I shall soon, I hope, afford you my aid in things of greater importance. I cannot expect every day to meet with the son of a star; and it gives me great pleasure to think that I may concur with your planet in promoting your happiness. You will now, I dare say, be glad to breathe a little fresh air; but the walks hereabout are not very agreeable. Behind that hill, however, there is a small valley, where your camel feeds, which, though a narrow spot, abounds with objects that must delight every one who loves solitude and rural beauty. The way to it lies along the mossy bank of the neighbouring lake. One cannot imagine a place better fitted for the confidential intercourse of friendship. There we may recline at our ease on the flowery turf, and converse freely, without other witnesses than the birds of the air, or the beasts of the field.

While he talked in this manner, he led my father insensibly toward the valley he had described. It was of no considerable depth, and was terminated by a steep rock, over which the water that formed the lake fell in fine cascades, dashing on the huge masses of rude marble that had been accumulated by the hand of time. At the bottom of these rocks they took their seat, and Maugraby began a conversation, in which he endeavoured to make my father sensible of the beauties of this charming solitude. Believe me, said he, I pity you, and all who, like you, are called to the government of mighty empires. You must renounce, in a great measure, the peaceful and sweet enjoyment of the beauties of nature. Observe this delightful retreat: it has been the constant object of my admiration since I came hither to wait for you. I assure you, it is my design, at some after period, here to resume the habit of a dervise; and if I have the good fortune to fulfil my intention of returning to this place, I am resolved never again to leave it. There I may set down my house, which will face the rising sun. I will prune the luxuriant branches of these trees, which produce too much humidity, and ornament the banks of the lake with a greater variety of fragrant shrubs. There my little flock of goats may browse, and here may stand my hives of bees. I shall thus enjoy quiet and peace, occupied alternately with the study of my books, and the pleasure of beholding the natural beauties of this enchanting spot; while you, seated on your throne, shall be surrounded with flattery and falsehood. I do not represent your future condition in an unfavourable light, in order to disgust you at your lot. The earth must have sovereigns, and you are destined to be one. Besides, you are very young; and it is your duty to acquit yourself of the debt you owe to society. But, my dear friend, what I have just now said reminds me of what I owe to myself. I have laboured incessantly during a long lifetime, and I am weary of performing miracles in favour of others. All the pleasures of society are become tasteless to me, and I now desire to enjoy ease and repose.

Why cannot you obtain that, asked my father, from those supernatural agents, whose powers you seem to command?

O, Schaskar! you will find that their favours are not obtained without an equivalent: sacrifices must be made in their favour. I cannot be permitted to retire from my laborious occupations till I find a person able to perform the duties incumbent on me. To qualify one for this important employment, he must be devoted to it from the womb. He must be brought up in the greatest innocence to the age of puberty, habituated to such exercises as may inure him to fatigue, and taught every art that may fit him to receive the sublime instructions to be afterwards communicated to him. These conditions are not easy; but one remains, which

seems the most difficult of all:—he must be of noble descent—no less than the first-born lawful son of a king.

While he uttered these words, the pretended dervise accompanied them with a heavy sigh, which seemed to proceed from the bottom of his heart. We will resume our conversation afterwards, added he; in the mean time let us pursue our walk round this charming valley.

My father firmly believed every word Maugraby had said; for he took him for a sacred personage. In the mean time they advanced toward the plain where the pavilion stood; and night coming on, they observed, at a little distance, a superb display of illuminations. My father expressed his surprise at the sight.

My dear friend, said Maugraby, I have always been accustomed to treat those I entertain in a style suitable to their dignity. You must now accustom yourself to receive the homage due to royalty. Fifteen days hence, every one that meets you will salute you with—*Long live the king!* The apartments of your palace, and every house you honour with your presence, will be perfumed and illuminated for your reception. I am going, continued he, to present you with another subject of astonishment. You are to sup with ladies, than whom there are none more beautiful in Georgia, from whence they came. There are, indeed, more agreeable objects than beautiful women; but I treat them as I do a nosegay, which I love to trifle with and disregard, so that they cannot corrupt my principles. Darkness increased during this conversation. The negro with the golden collar appeared, carrying his mace, and preceded by twenty flambeaux. My lords, said he, you are obeyed. Are the ladies come? said the host. They are seated on sofas, replied Ilage Cadahe, and entertaining themselves with music. I never interfere in such matters, said Maugraby to my father; my little Megina attends to them: She knows what company to provide, and never fails in her duty.

They now entered a spacious pavilion, whose magnificence struck my father with astonishment. The table was placed upon an eminence, under a superb canopy. Two large sofas, of unspeakable elegance, were placed opposite to each other. The ladies had taken their seats on one of these.

On seeing the master of the pavilion come in, they arose. Maugraby advanced to them abruptly. This, says he, ladies, is the prince Schaskar, my friend, in whose acquaintance you will be very happy. Brilliant stars like you are fit to favour a noble Persian, who is at the same time a child of destiny.

My father described these ladies as being beautiful as angels. He was prevailed on to sit down by one of them, and his host sat down by the other.

Eighteen slaves, of exquisite beauty, waited at table; twenty-seven others, divided into three separate choirs, formed a concert. The air was sweetened with perfumes; and before the end of the repast, wines and liquors of all sorts covered the table. Maugraby shewed infinite attention to his lady. My father endeavoured to imitate him, and tried to enter into a conversation with his; but he could obtain nothing but monosyllables. She bestowed on him, however, looks sufficiently intelligible; and she drank freely, and invited him to join her. My father forgot the rest of the entertainment. His head was full of the fumes of the Greek and Persian wines he had drunk; and he did not open his eyes till next morning, when he found himself stretched upon the sofa, in the room where he had supped in such splendid company. His host appeared sleeping opposite to him. He went out softly to take the air, but Maugraby soon joined him. Young man, said he, I find you can behave discreetly in the company of women, and you are therefore worthy to become the husband of the charming princess of Katay. I confess I meant to try you; and I hope you will not be offended that I have acquitted myself of this duty. Let us take the same route in our walk to-day, that we pursued yesterday. In that delightful solitude we may concert measures to promote your fortune. My father felt his head still affected by the excess of the preceding night, and gladly agreed to the proposed walk. They both sat down, as formerly, on the mossy rocks under the cascades. Maugraby now began to assume a more decisive tone. Schaskar, said he, are you ready instantly to set out for Katay? You know that in five days the election comes on. My lord, answered my father, I know not how I shall pass the wall, nor how many days journey it is from hence to the capital of Katay; far less do I comprehend how it is possible for me, who am an absolute stranger in that country, to obtain the voice of all the great men of the state in my favour at an election, which must be indispensably necessary.

The passage through the wall, resumed Maugraby, is about fifty leagues from this place, and from thence to the capital of Katay is at least fifteen days journey, though you were mounted on the best camel in Persia. Besides, among your competitors for the crown there are several princes who are sons of kings. But notwithstanding all this, if you consent to what I am about to propose, you shall by to-morrow

be transported to the place where the election is to be made: You shall be lodged near the royal palace: In three days after you shall enter on a competition with your rivals; and if you do not rise superior to them all, by the extraordinary means I shall employ, call me no longer Maugraby, but dispose of me as your slave. This I swear to you, by the Great Spirit who is sovereign over all earthly powers. But if I shall thus raise you to the throne, and enable you to espouse the most beautiful princess in the world, I shall expect as my reward the first-born male child of the marriage. I have already fully explained my motives to you; and I exact from you your promise, on the word of a prince, and by the holy prophet, that you will grant my request.

My father's head was still heated with wine, and his mind influenced by the artful discourse of Maugraby. He had been from his infancy taught to consider himself under the influence of the stars, and he naturally venerated the science of astrology. He was therefore easily led to confound that art with magic, without suspecting the dangerous consequences of such a mistake. In short, the ambition of reigning, which had become habitual to him, was no doubt a powerful motive to his accepting the offer of the magician: Thus the fatal vow at last escaped his lips. The eyes of Maugraby sparkled with joy. Let me embrace thee, cried he, thou sole possessor and sovereign of the great empire of Katay! Then turning towards the valley they were about to leave, Farewell, delicious solitude, said he; I hope I shall one day revisit thee, to depart no more. When he had finished this exclamation, the negro came to tell them that breakfast was ready. Well, said he, let Megina serve us. You must go immediately to Nantaka, and secure a palace for our reception, near the royal residence. If none can be had for hire, you must buy one at any price; and you may expect us there this evening. Be prepared. —On receiving these orders, Ilage Cadahe instantly disappeared.

The two travellers sat down to breakfast. How do you like the sofa on which you rest? said the magician. It is extremely soft and agreeable, answered my father. I have a mind to make it serve for our carriage, resumed Maugraby. He then placed himself by my father's side, and drew out his slender wand which he twirled round the points of his fingers: *Come, Megina*, said he, *let our carriage be yoked; let us fly quickly.*

In a moment the sofa ascended from the earth, passed over the wall, and proceeded through the air with incredible velocity. In the mean time my father fell asleep, nor did he awake till he was roused by a burst of laughter from his protector. Where are you now? asked he. My father looked round, and found himself in an elegant apartment, which he had never before seen. Look through the window, said Maugraby, and try if you can find out where you are. My father obeyed, and observed, by the light of the moon, (for it was now night,) a vast multitude of people walking in a spacious park, enjoying the cool of the evening under the trees. You are at home here, Schaskar, continued Maugraby; for this palace is purchased for you, and the price paid. That is the great square and public walk belonging to your capital. If any body presumes to oppose your election, leave it to me to chastise him. Let us sup and be cheerful: to-morrow I shall go into the city, and observe what passes there.

Next day my father was left alone, and had leisure to contemplate the crowds of people that passed and repassed before the window of his chamber; and it gave him much uneasiness to remark that their dress and manners appeared altogether new to him. His anxiety of mind prevented him from eating, and made him impatient for the return of his guide, who arrived late. Maugraby pretended to be fatigued. Nothing is to be learned, said he, without trouble. O! what vile schemes and plots are suggested by avarice and hypocrisy! The plan is well concerted. To-morrow the priests are to consult Dagon and his son Bil-il-sanam, to whom sacrifices are to be offered with great solemnity: next day the election is to be determined by the flight of the bird, which will, without doubt, as they believe, alight on the head of the grand visier, who will consequently be elected king. And pray what bird is that? asked my father. It is a ter-il-bas, (a kind of peacock,) answered the magician, which the priests of Dagon have endeavoured to instruct since the late king's death. They privately twisted the neck of a real wild bird, which the country people brought with the usual ceremonies, and substituted in its place this one, which they have trained for their purposes. The business of those people is to watch the bird day and night; and the whole nation confide in their honesty: nor are the countrymen false to their trust; but they have one failing:—they cannot resist the intoxicating draughts that are offered them. O how I long to avenge Dagon and Bil! I shall spoil the plot of the crafty priests, or no longer be called Maugraby. To-morrow, my prince, you shall go to the temple; for you must appear in some public place, and especially there: Dagon must not be supposed to choose a man whom he does not know. There you will see the princes of Corea, of Tonquin, of Cochin-china; but in spite of all

they can do, your air and appearance will make you remarkable. Ilage Cadahe will provide you with a suitable dress and retinue. For my part, I will not interfere in that ceremony; I shall be more useful to you elsewhere.

Next day my father went to the temple of Dagon, that he might comply in every thing with the directions of his guide. He observed all eyes fixed upon him, as Maugraby had foretold. The priests omitted nothing that could render their divinity propitious. Bulls, kids, sheep, doves, and sparrows were sacrificed; each class of people being represented by the offering they brought.

Every one who beheld the seeming devotion of the priests, and who heard the earnest prayers of the choir, must have concluded that they really expected Dagon and Bil-il-sanam to make choice of a monarch for them. The people had no doubt of their sincerity; but my father, who knew their plan, retired with indignation from this scene of hypocrisy and deceit.

His assiduous adviser met him as he returned home. You have seen, said Maugraby, what they have done. But these artful priests shall be sadly disconcerted to-morrow, when they find that their bird has forgot the lesson they have taught him. You need not be alarmed at any thing that shall happen to you. I shall always be at hand to protect you from danger; and, at all events, you shall never be without the aid of the little Megina.

At last the hour of election arrived. There was erected, in the centre of the great square of Nantaka, a lofty altar, surrounded with scaffolds, rising in rows, one above the other, and sufficient to accommodate ten thousand spectators. The grand visier and his friends were seated in the first rank, nearest the altar; and next to them sat the princes, emirs, and other chiefs of the nation. The priests who were to officiate at the sacrifice stood ready to perform their functions.

The ter-il-bas, still under the care of the countrymen, was exhibited in a gilded cage, crowned with garlands of flowers; and the air was darkened with the fragrant smoke of perfumes.

The sacred trumpets were sounded, to announce that Dagon and Bil were about to make their choice. The high priest advanced to the cage, to let out the ter-il-bas, which was now supposed to be inspired.

No sooner did the bird see the door of his prison half opened, than he darted out in the face of the chief priest, wounded him with his bill, and beat him with the strokes of his wings.

He then took his flight into the air, but soon descended, soared around the heads of those who sat on the first seat, and by his conduct one would have thought he deliberated in his choice. He next flew toward the farthest ranks, examining them in the same manner, and still seeming to be on the search, without being able to find what he sought for.

The people gazed in silent astonishment at the various motions of the ter-il-bas. The priests who conducted the sacrifice were confounded and terrified at so unexpected a phenomenon: They however kept silence, and testified their surprise to each other only by their looks and gestures.

My father stood at some distance behind the scaffold. The ter-il-bas, which had mounted to a considerable height, seemed at length to distinguish him, and hovered directly over his head. The young servants of the altar who had been appointed to follow and observe the motions of the sacred bird, endeavoured, by every means in their power, to drive him from the place where my father stood: But all was in vain; for, regardless of their signs, the ter-il-bas suddenly alighted on the head at which he aimed. There he joyfully spread out his wings, and displayed the beautiful arch of his tail.

All the people were struck with wonder, and the priests and visiers with consternation, at this unexpected sight. The servants of the altar used every exertion to make the bird quit his hold; but he still kept his seat on my father's head, in spite of their efforts. Nor could the ter-il-bas be displaced, till my father's turban was pulled off. The bird, however, instantly mounted into the air, and again settled on the bare head of Schaskar, though twenty arms were lifted up to oppose his return. The people now cried out, This is the king whom the great Dagon hath given us! —It is false! it is false! returned the priests, and all those who attended the altar. One of the priests came up to my father. Nobody here knows thee, said he: To what country of China dost thou belong?—To none, answered Schaskar: I am a Persian.—A Persian! cried all those engaged in the sacrifice: Let the people know that he is a Persian: Dagon never could make choice of a stranger to be our king: This is the work of sorcery.

In the mean time the bird had disappeared, and my father had taken up his turban, and replaced it on his head. A ring was formed around him by the populace, among whom appeared Maugraby. Let us retire to your palace, said he, and leave those hot-headed fools. You are manifestly chosen by Dagon and his son, Bil-il-sanam: And I swear by Dagon and his son, that you, and none else, shall be king of Great Katay. I shall teach those impious

priests what risk they run, by employing the name of the gods to give credit to their impostures, and even to oppose the will of the divinities they pretend to invoke. They are cheats, hypocrites, avaricious wretches, who are the mean tools of an ambitious visier. I shall soon derange all their schemes. Be confident, my prince: let nothing that may happen shake your courage; and be assured that all shall turn to the confusion of your enemies. My father remained during the rest of the day in his chamber, and from his window remarked a number of people who seemed to examine his apartment with particular attention.

Next morning, pretty early, a party of armed men invested his palace. The officer of justice who commanded them entered, and accosted him in a terrible voice. Vile stranger! wicked sorcerer! detestable outcast of the earth! thou shalt be thrown into a dungeon, where torture shall extort from thee a confession of thy crimes. He then commanded my father to be dragged to prison.

The occasion of this violent measure was, that the priests, when they returned to the temple at the usual hour, had found the images of Dagon and Bil-il-sanam thrown down, and broken to pieces. They had run in a fright to inform the grand visier of this disaster, who immediately ordered the divan to assemble. A council was presently held, and the fact being represented by the high priest, the unanimous voice of the assembly imputed the guilt to the Persian, whose sorceries had guided the flight of the ter-il-bas, and who, by his magical practices, had got access to the temple, and crowned his other impieties by this act of sacrilege. The result of these deliberations was, that the stranger should be immediately sent to prison; and the visier retired to his apartment, to get ready an order for committing him to the flames on the following day. He sat down on his sofa of state, and ordered his pipe, which resembled a small adder in enamel, to be brought him, bathing it at the same time in snow water, contained in a magnificent vase of rock crystal. When he was about to smoke, an usher presented to him the pen and ink, that he might sign the sentence which condemned the strange magician to be burnt. He plunged the pen very deep, that it might be the better filled with ink, and having drawn it out, signed the sentence; but the characters, instead of being black, were of a bright red. He was seized with terror, and involuntarily emptied the ink-holder, which was full of pullet's blood, upon the writing and his own sleeve. O Heavens! cried he, this is another trick of the Persian: shall we never have an end of them? So saying, he went away to change his robe.

The usher, full of astonishment, remained behind, with the paper and ink-holder in his hand, and with his face turned towards the door of the chamber where the visier had entered. The latter returned presently, to smoke his pipe, being impelled by the force of a powerful habit, which got the better of his distress; but the table of sandal wood, the vessel of rock crystal, and the little adder had disappeared. The usher was still in the same attitude, holding the bloody ink-holder and paper in his hand. What are you doing with that? said the visier: throw that stuff into the fire. The usher turned about to go out:—Stop, said the minister: Where are my table and pipe? I know nothing about them, answered the usher. Where then, replied he, are the canopy, the sofa, and the footstool? There is some person here who takes away your furniture, sir: For my part, I tremble for fear. O Dagon! O Bil! cried the visier, what a situation are we in! I am going to lay myself on my bed. Inform the members of the divan to assemble here early to-morrow: let the high priest and the four chiefs of the college of priests be present. We are in a very extraordinary, perhaps dangerous situation.

While the minister was thus distressed, my father was enjoying his ease at his expence. He had been thrown upon some half-rotten straw in a dungeon, apart from all others, and situated in a corner of the prison-court. A slave belonging to the jailor had brought him an earthen vessel full of water, and a bit of mouldy bread, upon a block of wood half consumed, which served for a table. This sorry apparatus could not offend the eyes of the prisoner, for he was drowsy when he entered the dungeon; and scarcely was he laid on the straw when he fell asleep.

When he awaked, he found himself conveniently seated on the grand visier's sofa of state; his arms were supported by cushions of down; over his head was a canopy embroidered in the most splendid manner; and his feet rested upon a footstool covered with the richest tapestry. Before him lay the pipe, upon the table inlaid with sapphire; a golden pot, smoking with sweet odours, was by his side; to which a Chinese pagoda, eight inches high, constituted an appendage.

Prince, said the little pagoda to him, with a voice that resembled the silver sound of a small bell, do you not recollect me under this appearance? I am *Megina, the little servant* of your benefactor Maugraby. You have been put in prison, and he has sent me to console you, and to furnish your apartment at the ex-

pence of the visier, your enemy. Smoke his pipe; there it is: it is full of the most delicious opium which the bramins on the banks of the Ganges can prepare: he uses it for procuring agreeable dreams; but at present my master reserves to himself the care of his dreams. You are upon his sofa of state; and to divert you, I here offer you the choice of whatever he possesses, including even his women.

My father thanked the pagoda. Your master, said he, destines for me a charming spouse, to whom I have given my heart, and I wish for no other woman. But tell me what am I accused of, that I am thus put in prison?

My master, replied the pagoda, in order to terrify your enemies, has overturned the idols of the country, and it is supposed that this is the effect of your sorcery. Observe how pious they are here! You would be burnt to-morrow, if my master did not prevent it: remember this when you are king. All the evil which they can do you is to put you in prison; but you shall want nothing, for I am obedient to your commands; neither shall you be long detained; we will go from hence this night, to return to your palace.

My father, on hearing the discourse of the little pagoda, was greatly encouraged, and wished to propose some questions to it, with respect to Maugraby, whom he suspected, in spite of all his pretensions.

I am ordered, sir, it answered, to gratify your wishes in every thing; but I am so young, that you must be better acquainted with my master than I am, and I can say nothing about him. Can any one put serious questions to a puppet like me? I was given to my master, and I serve him with fidelity; he treats me with kindness; and this is all I know.

My father could not help suspecting that there was more cunning in the pagoda than it chose to discover; but only one step more was wanting to ascend a throne, and possess the most beautiful princess upon earth. What a temptation for a barber's son, who was only eighteen years of age! I have heard him relate to my grandfather the little struggles which he then felt within himself. He ceased talking with the pagoda, and, in order to divert his attention, asked for something to eat. When night was come, the pagoda said to him, Set me upon your hand: wish to be transported to your palace, and we shall instantly be there.

My father was carried to his bed, where he fell into a profound sleep, from which he had not awaked when Maugraby approached his pillow.

I am come, said he, to give you an account of what has passed in the divan, and of the resolutions which have been entered into. When the grand visier came there, every thing was in confusion. The jailor of the prison gave an account of two very extraordinary facts, for the truth of which he produced many witnesses.

In the morning, when he intended to bring you a loaf, and supply your vessel with water, the dungeon was not to be found; there was only an old stable, perfectly open. Thirty men were there tied, like so many asses, by halters to the manger, which was all around; and they were sleeping upon some bad litter, with their chief at their head.

The jailor could scarcely rouse them from their lethargy, nor could he untie the halters with which they were bound. He at last cut them, and discovered that those wretched creatures were the party that had been sent to take possession of your house, from which they departed empty-handed, and in a way very different from what they intended. Some of the members of the divan treated the jailor as a fool; others thought he had invented a falsehood, to excuse his negligence in letting the prisoner escape. Who will believe, said the high priest, that a dungeon, of which the walls are ten feet thick, should be carried off? Who ever heard of such a theft? The grand visier answered him,—However that may be, I can assure you that I myself was robbed in a moment, and almost in my sight, of my pipe, my inlaid table, and my sofa, with its furniture, which was the richest in China. And why, said the priest, do you not crucify the slaves who robbed you so audaciously? It would be unjust, answered the visier, to punish my slaves for the tricks of a vile magician. Your profession, as high priest, obliges you to deny the powers of magic, and impute every extraordinary event to some natural cause. For my part, I am convinced that the Persian, who, by his sorcery, perverted the flight of your ter-il-bas, has also thrown down the images of your gods, transported the guard from one end of the city to the other, and removed the dungeon, in the same manner that he took away my pipe. You value yourself on being less credulous than others; but I think our situation peculiarly dangerous, while we remain exposed to the practices of this powerful sorcerer, who has so lately bound our soldiers like asses, and may, for aught we know, be prepared to muzzle ourselves like bears.

But what remedy is to be tried? returned the priest, who was a little staggered by this discourse.—We must seek for it, replied the

visier, among the archives of this country. This nation once fell a prey to the arts of enchantment, and was delivered from that calamity by the performance of certain rites and ceremonies, which are described particularly either in your records or in ours. What convinces me, said the visier, that there is nothing else than sorcery in what has happened, is, that a divinity would never have stooped to rob me of my pipe. It is likewise an action which none else than an impious magician would have committed, to overthrow the sacred statues of the gods in our temples. The high priest was obliged to yield to the visier's arguments, and promised to engage the priests to examine their archives with all possible diligence. They then communicated their opinion to the three other visiers, and lastly to the assembly; after which the divan broke up. This, my prince, is the whole plan of defence devised by your enemies. It is not at all dangerous; for I promise you that it shall be confounded before they have time to put it in practice. You need not be uneasy if I shall leave you to-night, for I am going to fight your battles.

Maugraby kept his word. As soon as the four visiers were in bed, he commanded the spirits subjected to his power to bear them away, and place them on a pinnacle of Mount Caucasus. There they stood naked, tied to separate stakes, in sight of each other. The faint gleam of light in that place was no more than sufficient to distinguish near objects, and served to increase the livid hue of their faces, while they witnessed each other's sufferings. A dreadful storm, fraught with all the rigours of the north, suddenly arose, and almost froze the blood in their veins; but a strong enchantment kept them from perishing, while it rendered them sensible to all the agonies they suffered. During this scene of horror, Maugraby suddenly appeared, amid a resplendent glare of light. Guilty wretches! cried the magician, know that I am Bil-il-sanam, the son of Dagon, your god. Presumptuous slave! said he to the grand visier, thou wouldst be king! and your mercenary colleagues there would gladly participate with thee of the power and the treasures of your late monarch! You have refused the king we pointed out as our choice: I have therefore thrown down my father's image and my own, and we will withdraw from among a people whom you have perverted. You shall remain here, base miscreants! till you have cooled your ambition and avarice. He then vanished, leaving them trembling with horror, and stung with remorse.

Immediately after he left them, the magician ordered the high priest and three chiefs of the college to be transported to the burning sands of Africa. There, naked, and bound to stakes, like the others, they were exposed to the scorching rays of the sun, which would soon have put an end to their life, had they not been supported by the powers of enchantment. While they suffered the direst tortures, Maugraby appeared to them, as he had done to the visiers. Unworthy ministers of our altars! you offer sacrifices to my father and myself, only that you may fatten on the victims. You call yourselves the instruments of our will, and yet you have dared to oppose us. You have betrayed the people, by endeavouring to corrupt the instinct of the animal in which they confide. Hypocrites! villains! infamous cheats! I will raze our temples to the foundation, that you may no longer find shelter there, if you persist in your disobedience. Know that he whom we judge worthy of our choice ought nowhere to be treated as a stranger.

The priests uttered the most dismal shrieks, until their tongues at last became dry, and clove to the roof of their mouths, so that they could not articulate a word.

When Maugraby thought he had sufficiently chastised those who had opposed his intention of raising my father to the throne, he ceased to torment them with such frightful visions; for to them all seemed to pass in a dream. Their bodies, to their apprehension, had not been removed from the beds on which they lay; yet they bore the marks of the violence they had suffered during the night. While the one set felt their skins shrivelled and chapped with cold, the other seemed to have been fried on burning coals.

After the fatigue they had undergone, the magician threw them into a profound sleep, that they might recover sufficient strength to go abroad next day, and communicate to each other the resolutions they had taken, in consequence of the horrid visions of the night.

When they had consulted together, and discovered the similarity of their dreams, it was unanimously agreed that the pontiff should address the assembly in these words:

Potentates, princes, emirs, and lawyers, who compose this assembly, we did wrong in rejecting the marked choice which our gods had made of a stranger to reign over us. They have testified their anger against us, by overturning their own statues: they have threatened us in particular, and have predicted dreadful calamities to you and to us, if we delay one moment to submit to their will. Those wonders which frightened you proceeded from them. Let us guard against calling forth their terrible vengeance: Let us

seek for the stranger whom they have given us for a king, and the husband they have destined for the daughter of our ancient monarch.

At the very moment when the high priest had done speaking, intelligence was brought to the divan, that the ter-il-bas had appeared over my father's house, and was wheeling round it. The people, who were assembled, wondered at this prodigy, and were beginning to murmur, when they saw the whole divan coming in a body, bringing the sceptre and the crown to the person whom they desired for a king. I pass over the account of this unexpected coronation, and the ceremonies of my father's marriage, because I am less acquainted with them than with other particulars which have been a hundred times related to me. When they were finished, Maugraby disappeared, having previously put my father in mind of their mutual engagements.

My mother became pregnant, and my father wept over me at my birth, when he called to mind the fatal engagement into which he had entered. My father, though a barber's son, was early prepared for his great fortune, and allowed not himself to be dazzled with its splendour. He engaged in war, and conducted it with glory: his government was equitable: in short, he was beloved by his subjects.

When he saw himself well established in their opinion, dreaded by his enemies, and respected throughout his dominions, he deferred not the consolation of sending for my grandfather, and dispatched an ambassador into Persia, to claim him from the sovereign.

The embassy was well received. My grandfather and grandmother were not too old to be afraid of the long journey: their friend the astrologer assured them that they would be very fortunate, and engaged to accompany them himself. He was farther advanced in age than they were; but he was now a widower, and had no family. They all therefore set out for Nantaka.

Nothing would now have been wanting to complete my father and mother's happiness, if the engagement entered into with Maugraby, concerning me, had not disturbed their repose. They had no other children, and they were powerful and respected, and surrounded by all those who were dearest to them upon earth.

I was eight years old when our family was thus assembled. So much was I beloved by my father and mother, that they took pleasure in instructing me themselves. I was present when the former gave the old astrologer a particular account of what Maugraby had required of him, as the condition of establishing him on the throne; which afflicting circumstance he had concealed from my grandfather, that it might not trouble his repose.

I perceive, said my father to his old friend, how rash my conduct has been, but the purse which I received, and which, during my journey, appeared inexhaustible, I then perceived to be almost empty; and I was at the foot of the wall which it was necessary for me to overleap in order to be king. If I wished to enjoy the fortune to which I was called by the fates, it seemed to me impossible to draw back. You yourself, my friend, would not have advised me to do so.

It was then too late to ask my advice, said the astrologer. You should have come to me when the spirit whom you saw while bathing, and who gave you the purse, bid you undertake the journey. I would have taken the purse, examined it by my art, and discovered from whom it came. My prediction concerning you was certain: evil spirits have been informed of it, and it is probable that you have fallen into the snares which they have spread to lead you astray. But let me see that purse: I consider it as suspicious, since it was always full while you advanced to the wall, and would have been empty if you had determined to go back. I will examine it according to the rules of my science; and we will consult concerning the means of delivering your son, if the extraordinary wickedness, of which I have discovered a little, has not already rendered them fruitless.

O, Schaskar! said the good astrologer, you should not have set out without bidding farewell to your parents, and to me, who loved you so sincerely. You should not have run like a madman in quest of a throne which was to cost you so dear.

This discourse occasioned my father to burst into tears. I threw myself into his arms, to comfort him by my caresses; but they only increased his grief. My mother joined us, and mingled her tears with those of her husband.

The astrologer said every thing he could to calm their minds, and having received the purse, went to his laboratory, to wait the favourable hour for his labour. But, alas! he got no information but what was truly mournful, and might well alarm my affectionate parents. Maugraby, said he to them, is the most powerful and dangerous magician upon the earth. The child has been delivered to him in the name of Mahomet: it is impossible to prevent the effect of the agreement; and the greatest danger is run by irritating the formidable person with whom it is made. You see how he has treated your enemies. But you are not forbidden to circumcise your son,

which you have not yet done, and to recommend him, with your whole heart, to the care of Mahomet, when his dangerous master comes to demand him. The great prophet will not forsake him: his own he will rescue from the bottom of the deep. As my father reigned over idolaters, I was privately circumcised by my grandfather, and my family were somewhat more at ease regarding me.

In the mean time I advanced in years, surrounded by a family whose whole attention was employed on my instruction. As I endeavoured to profit by their care, I may venture to say, that I gave them very good hopes of my progress. But death deprived me of my instructors, one after another. At twelve years of age, I lost my grandfather and the astrologer, and at thirteen, my grandmother. At length, at the age of fourteen, Maugraby appeared. I could not conceal from the monster the throbbing which I felt at my heart in his presence. My father, who had been accustomed to restrain his feelings, gave him as gracious a reception as possible. Maugraby pretended to be the dupe of this artifice, and addressed my father and myself in the highest terms of flattery. He had arrived on a fine horse, and led another still more beautiful, which he said was for me. He assisted me to mount, and served me like a groom. My father and mother were a little encouraged at seeing this kindness and attention on his part; and after a tender embrace, they suffered me to depart. My conductor went on before, and I followed in silence, till we were out of the city. When we came to a retired place, my horse suddenly sunk under me, and I fell upon my feet on the ground. Maugraby stood before me, with that look of distraction and fury which you have all beheld. I was seized with horror, and cried out; but he silenced me with a blow, which brought me to the ground. What, said he, art thou not circumcised? What hadst thou to fear from me? He then lifted me up by the neck, throwing me under his arm, like a bag of cotton; mounted from the earth, and bore me through the air with incredible rapidity, till at last he dropped me from a vast height into that pool of water in which you were also plunged.

While I was under his arm I felt myself as light as a feather; but while I fell headlong into the pool, I became like a mass of lead, and every bone of my body seemed to be broken in pieces by the fall. He afterwards dragged me out, stretched me, almost lifeless, on the grass, and by the means he usually employs, restored me to some degree of strength. At last he conveyed me hither.

I need not detain you with an account of the treatment I received in this place. Eight days were taken up in curing me of the bruises occasioned by my fall from the hands of the monster, who now shewed me unremitting attention. He slept on a mattrass by my bedside, and served me with whatever I wanted. I knew he could have cured me in a moment of all the wounds which he had designedly given me; but he determined to prolong my sufferings, that he might, by his apparent sympathy and assiduities, persuade me of his paternal affection, and engage me to devote myself entirely to him.

His wiles and artifices have already been narrated. I need only add, that I began at last to think the treatment I had received not altogether unjust, and that perhaps he would have always shewn me the greatest kindness, if my father, assisted by a geomancer, had not performed a vile operation on my body, from which it was necessary that I should be purified.

This barber's son, whom I have raised to a throne, would he say, speaking of my father, has been so ungrateful, so unnatural, so audacious, as to oppose his benefactor! He wished to deprive me of a son whom I had earned at the expence of so much labour and pains. You are indeed Yamalladdin, the son of the princess of Katay, but not the grandson of a low-born artisan: You are mine, thanks to my stars! and whoever shall presume to degrade you from a rank far superior to all the monarchs of the earth, shall soon feel the effects of my vengeance.

He thus endeavoured to stifle my natural affection for my parents, and to eradicate the salutary principles which had been early impressed on my mind, in order to subject me the more completely to his will. When I recovered, he made me pursue those amusements which you have enjoyed, and bestowed on me the pretended privileges of the son of the family. As soon as he thought me sufficiently familiarised to his way of life, he put the books into my hands, commanding me to apply myself particularly to the first twelve volumes. I pursued my study with the more eagerness, as I found in those books many secrets that might, I hoped, one day prove useful to me. The thirteenth, however, appeared altogether inexplicable; and I desisted from attempting to understand it, for which I was punished with a severe blow, on my master's return. Thou disobedient, indolent fellow, cried he, worthy to have remained the grandson of a barber, wilt thou never cease to abuse my patience and indulgence?

Maugraby endeavoured to relieve me from the confusion into which this rude treatment had thrown me, by leading me gently into his

closet, and presenting me with the obscure book which he recommended as the subject of my study.

"I am not always, said he, master of the first transports of my passion, when I see my pupil fail in his duty to himself and me. I am under the necessity of absenting myself from this place for about a month; and I leave you but one volume to study, with this assurance, that you have every thing to hope or to fear from me, according as you apply to your task.

When he had said this, he disappeared. Monster of brutality and injustice! cried I, when I thought myself alone; thou shalt not find me here at thy return. If there be any truth in the books thou hast put into my hands, I need only trace a few characters, and pronounce some words, and I shall be transported wherever I wish. I will make my escape from this place, and take my route toward my father's kingdom.

Having formed this resolution, I went to the stables, and brought out one of the finest horses I could find. I drew a circle, inscribed the talismanic characters, mounted the horse, and pronounced the requisite words. In a moment I thought myself lifted up into the air, and transported through that element, beyond the limits of this fatal place, with a beaten path before me, which I gladly followed; but night coming on, and observing a house at a little distance, I hastened toward it, to request lodging. I found, when I approached, that it was a ruinous building. There was, however, a spring near it; and my horse could feed safely in a small inclosure within the gate, the walls of which were not entirely demolished.

I was happy in the prospect of passing the night in this shelter, and I soon fell fast asleep: But what was my surprise when I awaked, to find the retreat I had chosen converted into a dungeon, vaulted above, without a door, and lighted only by a window in which there was a triple grate of iron fixed in the walls, which which were of prodigious thickness.

I could discover none of the objects which I had remarked the preceding evening, except a large stone, covered with moss, which served me for a pillow, and my horse still feeding in the small inclosure where I had put him to pasture.

Oppressed with hunger and thirst, and seeing no means of escape, I was seized with despair. I preferred any kind of death to that which here awaited me: I therefore resolved to throw myself again into the power of the magician, whatever might be the consequence.

I traced a circle with my finger, inscribed the characters, and pronounced the words required to transport me hither again. In a moment I found myself on the horse, and within the same circle from which I had taken my flight.

I was beginning to efface the marks of my conjurations with my feet, when the magician suddenly appeared, with fury in his looks. Don't destroy thy work, cried he, ironically: it is very solid. Thou hast, by its means, made a long journey, without, however, moving a foot out of this circle. Contemptible descendant of the Schiraz barber! thou wouldst be too happy, wert thou sent to keep the shop of thy grandfather; but I reserve thee for a punishment of a different sort:—Thou shalt be made a sacrifice to the great spirit whom I have offended, by wishing to consecrate to him so unworthy a reptile.

So saying, he seized me by the hair of the head, and twisting it round his hand, carried me up into the air, in such a state, that I had not power to utter a cry. The rest of my history, prince, you are acquainted with. I cannot tell you how long I have been subjected to the tyranny of the most dreadful of all enchantments.

No sooner had Yamalladdin concluded his story, than the person who was by his side thus began:—

Story of Baha-ildin, prince of Cinigae.

I SEE, princes, said he, addressing himself to those around him, that our misfortunes are very similar, and that our parents have been imposed upon by the same devices.

My name is Baha-ildin, and my father is king of Cinigae, a country lying betwixt Egypt and Ethiopia. At the age of sixteen, my grandfather, who was then very old, married him to my uncle's daughter. The lady was four years younger: he loved her to distraction, and had attained the summit of happiness by enjoying such a wife.

Soon after the marriage, my mother became pregnant, but being very young at the time of her delivery, after sustaining the pains of labour for ten days, she was reduced to the last extremity.

The assistance of the physicians of the country had been called in vain; and even a celebrated Arabian, who had met elsewhere with uncommon success in the exercise of his profession, could here be of no service. Science could do no more, and nature was sinking under her load. Perhaps the villainy and wickedness which came to her assistance were concerned in the distress which brought her into danger.

From the first moment that my mother's life was supposed to be in danger, a merchant who sold besoms made of heron's feathers, and who had been introduced into the palace on account of his beautiful goods, con-

stantly said, while conversing with my mother's women, to whom his profession gained him access, There is only one man who can give the princess any assistance: he is an African physician, by whom I have seen wonders performed, in cases of difficult deliveries. He lives at Masser, where he enjoys the greatest reputation. He is possessed of an elixir which is pretended to be irresistible in its effects; and it is supposed that it is by means of this secret that he has enjoyed so long a life; for he is at least an hundred and fifty years old.

The discourse of the besom-merchant made at first no great impression; but returning to the palace, as if he had been led thither by concern and compassion for the young princess, he let fall these words: Ah! if the African physician were not so old! If he could but drag himself hither! The danger was grown to the greatest height: The princess's nurse saw that she would infallibly lose her, and ventured to mention the African physician to her father and mother. By them it was mentioned to the king, who was as fond of the princess as it is natural for one to be of a person bearing the double relation of niece and daughter.

The merchant was sent for, and asked where the African physician could be found. He pointed out his dwelling, (for he had removed from Masser.) It is just at hand, said he, but he is no longer able to walk. A visier was dispatched in quest of him, and found him the very picture of frailty. He was supported on men's shoulders, and was brought on cushions to the palace, and to the sick person's bed. Having felt her pulse for some time, She is very young, said he; but if she does not quickly get assistance she will in a moment be as near the grave as myself. He then drew from his pocket a bottle, in which there were about twelve drops of the boasted elixir. I fled from Masser, said he, with the voice of a dying man, that I might not be deprived of those drops of elixir, which have been extracted from the substance of balsams procured from all the different quarters of the earth. I can no longer traverse the world, in order to recompose it; and it is nothing else which keeps me alive. I will share it, however, with the patient, and I can do no more. Look at my flask: it is made of one single precious stone, and yet it has not half the value of a single drop of the liquor which it contains.

While he was thus talking, he opened his flask with a trembling hand, let a drop fall from it into a spoon, and presented it himself to the mouth of the princess, who swallowed the small dose. It was observed that from that moment the patient visibly recovered her strength; and, as a proof of it, she laid hold on the spoon, when presented again, with great eagerness. When the sixth drop was given her, her pain ceased, and she recovered the use of speech so far as to be able to declare that she was greatly better.

The father, mother, husband, and, in short, the whole family were quite overjoyed.—Have you then restored her to us? said the king to the physician. Yes, she will live, said the old African: I will answer for it. But with respect to the child? replied the king. I will not answer for its life, said the pretended chemist. You cannot require me to sacrifice the six drops which I have remaining: you would not have me give my life for that of an infant, who has not seen the light, and whose very sex is unknown.

O, good old man! exclaimed my father, since it is in your power, preserve the life of my child, whatever it may be, even though I should give it to you as a recompence.

Give it to me! said the African: Yes, that may do: we may thus agree. You may have an heir every nine months, but I can have none, because, in order to serve you, I may be forced to descend into the tomb before six months have elapsed. Cursed is the man who leaves no heir! I have always studied the means of avoiding this curse; and my succession is not so despicable as may be supposed. If your child is a male, and you pledge yourself to give him to me, after this flask is emptied of the six drops it contains, I will leave it as a play-thing to my little heir. It is the least valuable of the treasures which my science has procured me; but he shall also enjoy all the others. Let us come to the point. Shall the new-born child be mine?

The princess, on whom the elixir had produced a wonderful effect, was anxious for nothing but the revival of her child, which had not moved for seven days. Let us give the old man an heir, said she to her husband: my father will agree to it. My grandfather and uncle thought they were perhaps only giving a dead child to a dying man, and consented to the bargain. My mother swallowed the six remaining drops, and in half an hour after, without convulsion or pain, I came into the world. The old African took me in his arms, and with a ribbon tied to my neck the little flask, the contents of which had saved my life.

Come, said he to my father, shake hands with Maugraby, with whom you have made a very good bargain. Unless I recover, you will probably never see me again; but educate your son well, as if you expected me every day. I tell you before-hand, that unless he is obedient, wise, and well-informed, he is not fit to be my heir. I am resigned to every

thing which can happen, and whether it be death or life, I am satisfied with the exchange I have made for my elixir. The odious deceiver then desired to be again placed on the back of the strong Ethiopian who had brought him, and, as he returned, amused himself with increasing his weight, in order to crush the poor porter, who at length sunk under the burden, and was obliged to let him fall at the door of his house.

After this affair, both the African physician and the feather-merchant disappeared. As for me, I grew up remarkably fast. At six years of age, I might have passed for a boy of nine; and at eleven, I was fit to be taught every manly exercise; nor was the cultivation of my mind neglected. After my grandfather's death, when my father mounted the throne, the story of Maugraby was almost forgotten. It was only mentioned occasionally, as a curious fact; and my nurse was the sole person about me who still remembered the name of that singular personage.

About this time, however, a learned Arab, who was travelling towards the sources of the Nile, happened, in passing, to visit my father's court. He spoke of the many wonderful things he had seen in the course of his travels, and, among others, of the discoveries which had of late been made in medicine. This discourse naturally led my father to mention the African physician, and the wonderful elixir which had saved the life of my mother and myself. My mother, who was present at this conversation, told him, that the old physician had deprived himself of the last six drops of his precious elixir, on this singular condition, that we should give him the child, that he might make him his heir. We agreed to it, continued she, that we might humour his fancy. Nor do I suppose his succession to be despicable; for if we may judge of his wealth from the phial he left here, which is cut out of a solid gem, his treasures must be immense. But this unhappy man's heritage must have been vacant next day; for when he was here, he seemed almost at the last gasp, and his body became as heavy as a corpse before he was carried back to his own house. He undoubtedly expired in a few hours after, for want of his elixir.

I happened to come in when my mother had finished this speech. Baha-ildin, said she to me, go fetch the phial which the old African physician left you. Ask his name at your nurse; your father and I have forgot it. Madam, said I, when I returned with the jewel, which I presented to her, my nurse says that the old physician who saved your life and my own, called himself Maugraby.

The learned Arab had listened with great attention to all that my father and mother had said. My father remarked the disquiet of his mind by his looks; but when the sage heard the fatal name pronounced, he could not help exclaiming, Heaven guard us! Maugraby! My parents were alarmed at this behaviour: What can there be, asked they, in the name of this unfortunate old man, that should terrify you so much?

Alas, cried he, the decrepitude which he assumed was only a specious mask that enabled him to impose on you, and render you the dupes of his vile artifice. That infamous wretch, who lies under the curse of heaven and earth, is not dead; and it is very probable that at this moment ten sovereign princes may be deprived of heirs to their thrones by the same wicked impostor. He no doubt conducts them to the Dom-daniel of Tunis, in which he holds a high rank, and there instructs them in his pernicious arts. Tygers, crocodiles, and venomous serpents are by no means the most dangerous productions of Africa. The magicians that are disgorged from the Dom-daniel, which is their chief nursery and retreat, are far more to be dreaded than these noxious animals. Ah! would to God that our great prophet might free the earth from this den of monsters! Come hither, my dear little child, said the good Arab to me, while he took up my right hand, and placed it on my head:—I here devote thee to Mahomet, and henceforth put thee under his protection.

My father and mother did not oppose what the sage Arab had done, though they seemed not to partake of his enthusiasm. When he was gone, they scarce thought any more of what he had said. They satisfied themselves with imagining, that if Maugraby had meant to claim me for his heir, he would have returned long ere that time. Nor did they view the science of magic with so unfavourable an eye as the learned Arab; but thought the traveller too much prejudiced against the African. His prejudice was, no doubt, in part, founded on his religious principles, and the laws of Mahomet are not yet known in Cinigae; but I here solemnly vow, that they shall be established there, should we have the happiness to escape from our present dangerous situation. I have been already dedicated to the great Mahomet, and I now again commit myself to his protection with my whole heart.

I enjoyed with tranquillity the caresses of my kind parents, till I attained the age of fourteen years, the period at which our tyrant regards us as ripe for his designs.

One day, when I was amusing myself in the company of my father, Maugraby most

unexpectedly made his appearance. He was as wrinkled and decrepid as ever, but he now seemed to poiseas the power of moving himself. He sat in a sort of basket covered with mats, and dragged forward his body, by means of two wooden instruments in his hands, with surprising agility.

Here I am, said he, contrary to all expectation. You see I am not dead, but have come back to demand my son.

The illusion under which my father and mother had so long continued vanished at this odious sight, and the words of the virtuous Arab recurred to their minds, and inspired them with terror.

They wished to compromise matters with Maugraby. They proposed that he should lodge in the palace: they assured him that he should constantly enjoy the company of his heir; and that nothing on their part should be wanting to render his old age comfortable: But they could by no means think of parting with their son.

When Maugraby heard this, his eyes kindled with rage. He threw one of the pieces of wood he had in his hand at my father's head, and the other at my mother's. Both were struck down by the violence of the blows. Instantly I felt myself dwindle into the size and form of a butterfly. I then perceived the magician, who had assumed the same form, mounted upon my back. I flew out by the window, bearing my persecutor through the air. When we had proceeded some time in this guise, I found my body enlarged, and I was then changed into an enormous stork, twice as big as the largest in my father's menagerie, on the back of which I used to ride for my amusement: But I was now forced to bear along our pitiless tyrant, who galled me incessantly with his legs, and pricked me with a sharp-pointed iron instrument, which brought blood from every part of my body. Though I was oppressed with fatigue, hunger, thirst, and all the miseries that a poor creature can feel, yet the cruel monster forced me, by his enchantments, to continue my flight, loading me, at the same time, with curses and reproaches.

At length we arrived at the fountain in which we have all been dipped. It was tinged with my blood; and I afterwards, like you, experienced the artful flattery and pretended compassion of our insidious seducer.

I attempted to make my escape in the form of a bird, as some of you have done, but with as little success. I knew that the lois-il-teraz (wild goose) travels every year from Arabia into Ethiopia. I assumed that form, as the most convenient, and, to my great joy, mounted with ease from the earth, in full hopes of soon revisiting my father's dom. I saw far below me the thick va through which I had passed; and dir my flight [illegible] the east, I was proct with great [illegible], but a monstrous appeared, and gave me chace.

I soared into the clouds; I descended to the earth; I buried myself in the water, and crept under the shelter of a thicket of reeds: All was in vain. My pursuer at last seized me, and I felt his cruel talons almost penetrate into my heart.

The dreadful bird of prey, whom you recognise as our persecutor, carried me to the place allotted for the victims of his wrath. There I was made to participate in the miseries of those whose sufferings are at present suspended, and whom Heaven has for a little permitted to breathe with me in this fatal place.

I hope, said the fourth prince who had been delivered by Habed-il-Rouman, that we shall soon all breathe our native air, and return to rejoice the hearts of our parents! Nor do I despair of seeing vengeance executed on the tyrant who holds us in bondage. My old grandfather by the mother's side, who was my instructor from the cradle, taught me never to yield to misfortune, however great.

When the magician threw me into the pit, and as long as I retained my recollection, though inhumanly suspended by the feet, I never ceased to set him at defiance, and my last words were, Bury me, if you please, twenty feet under the earth: my heart tells me I shall one day escape from your cruel hands.

My history is as follows:

History of Budvildinn, Prince of Tartary.

THERE lived in the suburbs of Samarcand a woodman named Shamakda, who had a wife and three children, whom he supported by his industry. His riches consisted of a small cottage, covered with thatch, three asses, an axe, and a pair of the most brawny arms in Tartary. Every morning he waked with the cock, and went cheerfully to the forest with his three asses, from whence he returned to sell his wood in the city, before others of his profession had performed half their task.

When the people saw him come within the gate with his merchandise, they flocked about him; for every body knew him. Let us go buy our wood of Shamakda! would they say; he is a merry fellow; we shall hear his jokes.

Though jocose or sarcastic discourse may be very unbecoming in people of fashion, yet among the vulgar it is a proof of merit, and

shews that the person is above his lot, or, at least, repines not at it.

One day, as Shamakda and his asses were on the road to the forest, he observed that the wood which was sold there was at a great distance from the city, and that there were nearer at hand some trees of a monstrous size, but very difficult to cut down.

My fellow wood-cutters, said he, spend their time and their legs to spare their arms. I intend to apply my hatchet to one of these colossuses; when I have got it to the ground, I will find a complete forest in the branches; and were the trunk of iron, I will have a part of it. He immediately turned his asses to graze, tucked up his sleeves, and aimed such terrible blows at the root of the tree, as carried off great chips, and made the whole forest resound. Suddenly the tree began to shake strangely, and a rent was made in it, which immediately became a door twenty feet high.

A giant, in his shirt, slippers, and night-cap, stooped down as he came out of it, and cried aloud, with a terrible voice, Who dares? What is wanted with me at this hour? Shall I never be allowed to enjoy repose? I had just laid my head upon my pillow: it is only three hundred hours since I went to bed. So saying, he fell a-rubbing his eyes, to open them.

The wood-cutter, who was not to be dismayed, viewed the monster that stood before him, and listened with attention to what he said. He supposed that he was one of those beings called genies, whose fancies must be wholly complied with, that their anger may not be provoked. The appearance of the giant would have terrified almost any other person: His body was like one of the towers of Bagdad, and his cap resembled the roof of the principal steeple on Yahme-Ilasarhr, the grand mosque at Masser.

Who are you? What want you? said the giant to Shamakda. Know you not that the three hundred and thirteenth hour of the day is an unseasonable one for knocking thus at people's doors? Sir, said the wood-cutter, it is fifteen hundred and sixteen minutes more, as you may see by the moon and stars, and it is broad day. You kind of people, replied the genie, are very impolite and inconsiderate. When a fancy strikes you, you come and trouble the repose of persons of rank, and our sleep must be interrupted by your intrusion. Say, fellow, what would you have?

My lord, answered the wood-cutter, I knew not that this was your dwelling, and I could not suppose that so great a prince as you could be without a porter. I came here to get wood to load my three asses.—What is the use of that wood?—To bake bread for people like you.—We want not! Is not there bread already baked at the shops?—But for to-morrow, sir.—To-morrow? To-morrow is made for you; we know of nothing but the present. How insupportable are these reptiles, with their puny wants! Thou wouldst have wood; are not the forests full of it? What wouldst thou do with this wood?—My lord, I would load my three asses, return into the city, and sell it for money, to support my family.—Your family then can't support itself? To what an insignificant race dost thou belong!—We are very weak indeed, my lord; but if I do not return with my asses loaded with wood, we shall be in want of money, and both myself and my family might starve.—Could you not have said so at once, instead of knocking so furiously? Since it is money you want, to be rid of your importunities, I will give you enough to load your three asses. Follow me.

The giant retired within the tree, and Shamakda followed. The woodman was confounded to see himself in a grand vestibule, of an oval form, supported by columns of jasper, the interstices embellished with golden urns and magnificent statues. He passed hastily after the giant through this and several other apartments, all equally furnished with rich ornaments, till at last they arrived at a sort of closet, where he saw bags of money built up like a pyramid, the base of which was six feet square, and the height proportionable.

You want money, said the giant, opening one of the bags, which was full of gold. Here take what you want: make haste, and be gone, for I am oppressed with sleep.

Shamakda approached with timidity, and took a single piece of gold. Blockhead! cried the monstrous black, stamping his foot with impatience, how long time wouldst thou take to load three asses, like thyself, in this manner? Make haste, sloven, and take up a load. The woodman placed five bags on his arm, and let two of them fall in the hurry. Ah! thou awkward wretch! thou wilt make me die two thousand years before my time, cried the giant.

He then brought a great chest from his store-room, filled it in a moment with bags of gold, and with an air of discontent and impatience, carried it into the open fields, where he threw it down hastily.

There, said he to the woodman, take that, once for all, and be gone. If you and your asses cannot carry it home, you may bury the rest. I am not at leisure to talk long with you, but remember, that if, for nine hundred years from hence, thou hast the audacity to disturb my repose, or make the least noise

near my habitation, thou shalt answer for it with thy head.

Be assured, my lord, said Shamakda, that your orders shall be punctually obeyed; and I wish you a very good night.

Well, well, be gone, cried the giant, stretching out his monstrous arms, and yawning so wide, that his throat might have received the chest that stood before him on the earth.

When spirits display such liberality towards mortals, we who are here present know, from experience, that their gifts are very suspicious, and are seldom bestowed without some sinister design. You will soon see how the woodman's sudden enrichment elevated him to the dangerous honour of becoming my grandfather.

Shamakda, with the utmost expedition, took off the empty sacks that were girt on the asses backs, to save them from being injured by the wood; these he filled with gold, and tying them carefully, replaced them on the asses.

There still remained three loads of the precious metal, which he buried in the earth, and covered up the hole with a heap of stones. He then returned cheerfully towards his cottage.

As soon as he came home, he communicated his fortunate adventure to his wife, who was a prudent woman. They agreed to conceal their treasure while their children lay asleep, and next night to bring home the remainder, by the light of the moon.

This plan was happily executed, and they saw themselves possessed of immense riches; but they judged it proper to make no sudden display of their opulence, and only made it appear by degrees, as the fruit of their industry. In short, their behaviour was so moderate, that they rose to a superior rank without exciting the envy of their neighbours. They spared no expence in the education of their four children. Three of them entered into trade, and maintained an honourable station in the world. Their daughter was beautiful as an angel, and fit to inspire the most violent passion; but no man was permitted to approach her; nor was she suffered to go abroad unveiled, or without attendants. Her name was Billah-Dadil.

One day when this charming young creature, accompanied by her slaves, went to the bath, she was obliged to step aside from the pavement, and stand under the porch of a great house, to avoid the embarrassment occasioned by a number of horses and camels that had accidentally met in a narrow part of the street.

The handsome Prince Schazzarickdin, son to the king of Samarcand, happened at that instant to be going out a-hunting, with his retinue; and being interrupted by the crowd of camels belonging to a caravan, found it difficult to restrain the ardour of his high-mettled courser. This afforded him an opportunity of displaying his skill and address in horsemanship; and the gracefulness of his appearance made such an impression on the tender heart of the fair daughter of Shamakda, that she could never after get his image out of her mind.

This might perhaps be the effect of pure natural sympathy; but I cannot help suspecting that there was more in this adventure, as our execrable persecutor soon after appeared in disguise, to conduct the business of the plot.

Billah-Dadil pined away, consumed by a secret flame, which she durst not avow to her parents. In spite of all that could be done, by the advice of the best physicians in Samarcand, she daily lost strength, and her life was at last despaired of. Her father, mother, and brothers were inconsolable.

About six months before, a female merchant had introduced herself into the family of Shamakda, who said she came from Mossoul, and dealt in perfumes, pomatums, paints, and other articles for a lady's toilet.

Her goods had become fashionable, and she was favoured with the custom of all the ladies of Samarcand. Her age made her respectable; and her looks were so ingenuous, her discourse so insinuating, that nobody suspected her of flattery. She told stories in the most pleasing and interesting manner, and always accommodated herself to the humour of the people with whom she conversed. If a few satiric hints escaped her, these were always thrown out so artfully, that she never gave the smallest offence. She even extended her complaisance to the slaves of her own sex, whom she treated with civility, and would often make them a present of those articles which she sold to their mistresses at a dear rate. She listened to their private complaints, and, like a zealous confidante, served them in their difficulties.

This Mossoul merchant was not unknown to the fair Billah-Dadil, whom she visited every day during her illness. She used to stand in a corner of the chamber, listening to the consultations of the physicians, and when she heard their opinions, she would shrug up her shoulders, and tell the women who waited on the sick young lady, These people know nothing of the matter, and will let your charming mistress perish for want of understanding her case. When they have done their utmost, I shall be tempted to try my skill. I should never have been able to compound such exquisite ointments and perfumes with-

out some knowledge of medicine; and I possess one secret which is more efficacious in certain complaints than all the prescriptions of these learned physicians put together.

In the mean time the situation of Billah-Dadil became daily more and more hopeless. A piece of news, that had been accidentally mentioned in her presence, had greatly aggravated her distress, though nobody suspected, at the time, that it could affect her in the least. A report was spread, that an ambassador from China had come to conclude a treaty between the two nations, and to offer the hand of the princess, his master's daughter, to the prince Schazzarickdin. No sooner had the poor Billah-Dadil heard the fatal news, than she fell into a swoon, which seemed to have terminated her life.

The whole family was alarmed; and when, by the assistance of her attendants, the fainting young lady shewed some signs of life, the Mossoul merchant sat down cross-legged on a carpet, along with her women, to watch at her bed-side. I vow, cried she, I will not suffer those ignorant physicians to kill the finest woman in Samarcand, or, indeed, in all Tartary. When she wants any thing, let me be allowed to serve her: if I do not give her comfort, this box shall be yours, and you know my commodities are very precious. The slaves did not hinder the merchant to serve their mistress; and as soon as the young lady called, she approached her in a respectful manner.

Fair lady, said she, do you not know me? Your own mother could not love you more than I do. Suffer me to feel your skin. How hot you are! You burn; you are consumed with a secret fire! Your pulse is feverish: I know by that how much you suffer in concealing your flame: Your eyes, which are so beautiful, so expressive of candour and sweetness, testify the embarrassment of your mind. Why will you not confide in me, who regard you with the same affection as if you were my own daughter, and who have this day offered in your behalf a dove, innocent like yourself, to the great Astaroth? Why should you refuse me your confidence? When you make me your confidante, you will tell me nothing that I know not already, and what I am willing and able to remedy. In short, you are in love.—You blush! That shews I am in the right; but it is not enough: you must tell me with whom you are captivated, before I can apply the infallible remedy of which I am possessed.—I dare not confess it.—You are going to tell me that you are in love with a handsome young prince; and though you might be proud of your choice, you are pleased to be ashamed of it.—But, merchant, said the young lady, since you have so well guessed my disease, how is it possible that the prince should love me, or even see me, since he is to marry another person?

I promise you three things, answered the old woman. He who is the subject of your thoughts shall see you: he cannot see you without loving you; and as for the Chinese ambassador, who comes to offer his princess in marriage, I shall serve him with a perfume that will send him back from whence he came. Leave off all the prescriptions of your physicians: Let hope cheer your soul; that is the precious balm which will infallibly cure your wound: Let ease of mind recal the rose to your cheek, and restore the freshness of your complexion. Follow my advice, and if, in less than three months, you are not the happiest creature in the world, may all my perfumes evaporate into smoke, and may I never again see Mossoul, my dear country! You already begin to revive. Your appetite will speedily return, and you must have something to eat. One precaution, however, is necessary: You must take three drops of this elixir; and I will take the same quantity in your presence, to convince you of its safety. It will fortify your stomach, so that you will be in no danger of a surfeit, though you eat heartily. Be assured I have no medicines with the virtues of which I am not well acquainted; for I compound them all with my own hand.

The sick young lady put herself entirely under the direction of the merchant: The elixir operated as powerfully as her counsels, and never was convalescence more rapid. In three days after this conversation, she had not only recovered her healthy looks, but her charms were rendered more touching and delicate than ever.

The physicians were astonished at this sudden alteration; and the credit which the Mossoul merchant acquired by this cure, made them quit the house entirely. In the mean time the news of the Chinese embassy was frequently the subject of conversation; and, as is usual when negociations of this kind are on foot, the idle people of Samarcand had already settled all the articles of the marriage treaty.

The Mossoul merchant, however, comforted Billah-Dadil. Be not uneasy, my fair mistress, would she say; doubt not of my zeal and assiduity in your service. While this ambassador is busy with unpacking his goods, and preparing his presents, people imagine that he has obtained the consent of your prince to marry the Chinese princess. But don't believe it. What a ridiculous figure she must be, with her gew-gaws hanging from her nose, her lips, and her ears; her face hung about with baubles, like a toyman's

window; and this is the rival who expects to deprive you of the heart of a handsome young prince, now no longer at an age to be pleased with a doll or a puppet. Be not alarmed at what you hear: Perhaps by to-morrow I shall relieve you from all your fears, by bringing the prince himself to see you.

When the fair Billah-Dadil heard this proposal, she cast down her eyes, and blushed. But my mother, said she, and my slaves—All these shall be fast asleep, interrupted the crafty old woman. Do not fear that I, who love you more than I love myself, should make you run the smallest risk. But once more, my charming mistress, I pray thee refuse not to receive me this night, at whatever hour, and in whatever manner I shall find it necessary to return. You may expect a most agreeable visit; and remember you are served by one who never failed of her purpose.

Here Badvildinn interrupted his narrative. You will easily guess, my princes, after what you have heard, who this was, that appeared under the mask of a Mossoul merchant. For my own part, I believe this to have been no other than he, who, under the form of a giant, had so profusely opened his treasures to Shamakda: In short, under all those forms it is easy to recognise the detestable image of Maugraby.

While he acted this part at Shamakda's house, he was not idle at the palace. Under his disguise of a female merchant, he had gained the confidence of all the women and eunuchs; he was the intimate friend of the prince's nurse and governess, and had described the princess of China to them in such ridiculous colours, that they conceived the greatest aversion to the proposed marriage. Be assured, said this dangerous creature, I know her, for I have sold her pomatums, to remove in part that redness which is on the point of her nose. I shall give you a representation of her; but I must first make use of one of my drugs, to swell my eye-lids so that they may adhere to one another, and the effort to admit the light into my eyes may make me squint horribly. When she had thus prepared herself, she put her hands into her sleeves, stretched out her neck, hung down her head, and began to walk from one end of the apartment to the other upon her ankle bones. The women who saw her fell into immoderate fits of laughter. The prince arrived in the mean time, and asked the subject of their mirth. Come and behold your intended spouse, the princess of China, said they. Schazzarickdin was so diverted with the exhibition, that he could not refrain from joining in their mirth. The supposed merchant of Mossoul, with whom he was already acquainted, entered into discourse with him. What farce were you acting? said he, taking her aside. Is it possible that you know the princess of China?

Yes, I know her, said the false creature; Believe me, prince, she is not made for you. You are straight as the reeds of the Nile, and fitted to charm the eye. Your looks are the freshness of the rose, and the splendour of the butterfly. Happy would you be to have children like yourself; but this ambassador comes to propose to you to mix your blood with that of a race of half apes. And how is it necessary to your happiness that you should marry a king's daughter? When the curtains are drawn, does one seek to roll on sceptres and crowns? And think you that a wife is the more obedient to her husband that she is the daughter of a monarch? Trust me, and make happy the most beautiful girl in your dominions, who will derive all her glory from the honour of being yours. I know one whom the rays of the sun have never yet beheld, and whom they will be proud to illuminate, when she is placed by your side. In gentleness she is like the dove, and the quickness of her understanding is equal to the fire which sparkles in her eyes: besides, she possesses a vigorous and feeling soul. In short, prince, I know you both, and the more I have considered you, the more do I perceive that the fates have engaged themselves to bring about your union. I have seen the world, and you may depend upon my word. I know none but the charming Billah-Dadil, the daughter of one of the most worthy individuals in Samarcand, who is worthy to attract the wishes of the great prince Schazzarickdin.

The encomium of this false merchant was not extravagant: there was, moreover, something strongly persuasive and seducing in the sound of her voice, in her figure, and in her gesture. The prince of Tartary felt an emotion, not of common curiosity, but a strong desire of seeing the extraordinary beauty which had been described to him. He asked the woman of Mossoul if she could procure him that favour: She pretended to find a great many difficulties, but proposed to hazard every thing in order to overcome them, and promised immediately to give an account of her success. When this conversation was ended, she came to revive the hopes of her beautiful patient; and as soon as she had prevailed upon her to receive the prince, when she should bring him to her, she went to fix upon the disguise which the young enamoured prince was to assume.

Next day she appeared at the palace, and after having prated for some time with the nurse and governess, as usual, she found an opportunity of accosting the prince, who was

in search of her. Your business is done, said she, it only cost me the telling a falsehood. In no house of Samarcand am I treated with so much kindness as in that to which I will this evening conduct you. I informed them that I expected my daughter, who stays with one of my sisters, at the distance of two day's journey, and they are impatient to see her. The beauty of whom I boasted to you is lately recovered from sickness, and her friends are very well pleased that my child should come and spend a great part of the evening in their house, with their beloved daughter. I have brought the disguise of a woman for you in my basket. It will fit you to admiration; and you must prepare yourself, that we may leave this place by a private door, as soon as it is night. We will betake ourselves to the house, and if it is possible I should have been mistaken in the description which I have given of one whom I love as dearly as my own life, you will continue to conduct yourself so as to pass for my daughter, and leave the house without making yourself known.

The measures were adopted, and the interview took place. Schazzarickdin was inflamed with as violent a passion as that with which he had inspired Billah-Dadil. His disguise soon became irksome to him; and the confidante assisting him to discover himself, presently brought the two young lovers to swear eternal affection, attachment, and fidelity to each other. The prince learned that love for him had brought the young lady to the point of death, and this became the subject of a thousand impassioned speeches. In short, they would not have separated, if the old woman, who was well skilled in intrigue, had not put them in mind of the respect which was due to each other, and the impropriety of a longer visit.

The prince of Tartary was tenderly beloved by his father, and hesitated not to tell him the sentiments of his heart, that he might be able to anticipate the proposals of the Chinese ambassador. Sire, said he, the envoy from the king of China has only had two audiences, and has not yet told you the whole object of his coming hither; but it has been spoken of by his attendants, who possess not equal prudence. He will make you proposals which will be attended with many difficulties; for, in order to procure more adv
terms for his master, he intends to offer in marriage to me the daughter of the Chinese king. These pusillanimous people have false ideas of greatness, and suppose that man must seek for honour in the alliance which he forms with a wife; as if our Tartars would treat me with the more respect because I was the son-in-law of a king. Let us live in peace, sire, with this avaricious, trifling, and enervated ; but let us not stain the nobility of our blood by the baseness of theirs, from which unnatural mixture nothing could proceed but a degenerate offspring. It belongs to me to procure the respect of my people for the wife whom I shall choose.

These arguments of the prince seemed to please the king. My dear Schazzarickdin, said he, you have the true sentiments of a Tartar, and I will not confine you in your choice by any political motive whatever. But it is now time to think of settling you in marriage, and I shall be anxious to know what beauty throughout my extensive dominions is worthy to make you happy.

I can let you see her, said the prince, and I have no doubt you will approve my choice. The king expressed his impatience. Schazzarickdin procured him a sight of Billah-Dadil, and the monarch, delighted with the charms and conversation of Shamakda's daughter, announced to the whole court that his son's marriage with her was immediately to take place. The Chinese ambassador now saw that his negociation was at an end, for they had anticipated the offer which he intended to make, in order to obtain advantageous terms, that they might not be under the necessity of disobliging him by a refusal.

I have now related to you the circumstances which preceded my father and mother's marriage; for I am the son of Schazzarickdin and Billah-Dadil. It is needless here to give a detail of the ceremonies of the nuptials, and I shall therefore confine myself to those events which followed it. Although something supernatural may readily be suspected in the passion which my parents had conceived for one another, since Maugraby himself contrived and conducted the intrigue, yet, without doubt, sympathy came in for a great share. When they found themselves united, they thought they were the happiest of mortals; but without suspecting it, they were the sport of our enemy, who for a long time had been preparing to himself a victim who has been subject to his power from the first moment of his existence. His fatal influence deprived me, from the beginning, of the sweet caresses which I would have enjoyed in the bosom of my parents. Alas! if you do not already sufficiently abhor this abominable monster, the sorrow and distress which his infamous arts have diffused over the best years of my life will furnish you with new motives of aversion.

To make you understand my history, I must go over a picture at which my heart still revolts, and, contrary to my inclination, violate the secrets of my parents' nuptial bed. In vain did my father possess the bloom of youth, with all its blessings; in vain did

love light up a flame in his heart. A charm superior to the strength of youth and the power of passion cooled his fire, at the moment he hoped to possess his charming bride. The treacherous Mossoul merchant came into their chamber next morning, to enjoy her triumph over nature and love.

She did not think proper, however, to anticipate their confidence on a subject of such delicacy. She knew that in a few days they would be reduced to despair. Nor was she mistaken in her conjecture; for my father soon made known his misfortune to her. O Astaroth! cried the perfidious wretch, this must be the work of the wicked Chinese. I know their way: These are the tricks they perform by the help of their great dragon. Curse on the ugly, decrepid race! They are no more to be compared with other men, than a mushroom to a melon. This too must be the cause of their sudden departure. But I swear by Astaroth, that the blow they have aimed at you shall be reflected on themselves with double force. I could give you a sling with which you might attack them; but what would avail your single arm, my prince, against an ambassador attended by a thousand men? Leave then to me the care of our vengeance.—We must, first of all, apply a remedy to the most urgent evil. When your wife was at the point of death for love of you, I made some offerings to Astaroth, who enabled me to restore her health. I am resolved, therefore, to pass this night in the temple of that god: his priests already know me, and will not prevent me from exercising my devotion at his shrine. I will offer a sacrifice on the altar of the god, and burn some of my most precious perfumes, and rest my head, while I sleep, on a pillow filled with the seeds of white poppies. Make yourself easy, my prince, and trust with confidence in my skill and ability to serve you.

My father informed his bride what had passed between him and the Mossoul merchant; and they both expected her return with excessive impatience.

Next morning the false old woman made her appearance, with a cheerful countenance. Let us rejoice, said she. I was not sparing of my perfumes; but my offerings have been acceptable, for I never had a more agreeable dream. The great dragon shall soon be put to flight, with his wings clipped. You need not take notice of this affair to any other than the king your father; for there are some things which are not fit for the ears of the people. It was not Astaroth himself who appeared to me, but the great Maugraby, his vicegerent on earth. Ah! what a noble figure! your own eyes shall one day behold

Never did I see so grave, so venerable

a personage. He was clothed in a long flowing robe of rich satin. The rustling of his dress first made me turn toward the side where he stood. He told me his name. Astaroth, said he, accepts thy perfumes. The prince of Tartary shall be delivered from the enchantments of the dragon. He shall be avenged of his enemies. He shall enjoy length of days, and be blessed with a numerous posterity: But something more substantial than perfumes must be offered to the divinity whom thou invokest. The prince and princess of Tartary must devote to him, by a solemn promise and pledge, the first male fruit of their embraces; and thou must bring me a writing, signed and sealed by them, to confirm the obligation. At the same time he cut a piece from his robe, and put it into my hands, that I might present it to you. Let us retire into the princess's apartment, and shew him how much you honour Astaroth, and how you prize the advantage of having your child adopted as the son of so potent a divinity.

My father was excusable, in submitting to any thing, rather than continue under so disagreeable an enchantment; and my mother was no less so, in wishing to avoid the reproach of sterility: Besides, they had both, from their infancy, been taught to regard Astaroth with a superstitious veneration.

Their insidious confidante dictated the writing, and drew from the arm of each a drop of blood, which she mingled with her own, and in this solemn manner made them sign an engagement to deliver me to our cruel enemy. You may now easily guess who this pretended god Astaroth really was, of whom the odious Maugraby was the vicegerent.

Nine months after this fatal engagement, I came into the world; and my parents, knowing that I was not theirs by right, immediately sent me to be offered in the temple of their divinity.

The chief priest received me with great pomp, and, amid other ceremonies, covered me with a sheet of fine linen, bordered with purple, to denote my double character, of a priest, and the son of a king. A nurse was provided for me in the temple, from whence I was brought, from time to time, to the palace. The priest, who attended me on these visits, would seldom permit me to receive the caresses of my parents.

As soon as I was able to stand upright by the side of the altar, I was made to assist at all the sacrifices; but I felt a strong antipathy, even at a very early period, against the office imposed on me.

My father and mother, however, saw their family increase and flourish beyond their most sanguine hopes. At the time of my de

parture, I left three younger brothers in good health; so that my father had no reason to fear the want of a successor to his throne, though I was devoted to another purpose.

For my own part, my employment was by no means agreeable to my inclination. If I learned any thing of my profession, it was merely owing to a sort of mechanical docility in my temper; but when left to my own choice, I escaped from my keepers, mounted the first horse I could find, or ranged through the fields with a bow in my hand.

In this manner my life passed on, till I attained my fifteenth year. One day, while I stood before the high priest, clothed in fine linen, and crowned with roses, ready to perform my part at a sacrifice, a message was brought, that my father and mother requested my instant attendance at the palace.

I threw down the censer hastily, and dressing myself as I now appear, I flew to obey their commands.

I found in my mother's apartment the old man with a white beard, dressed in the manner I had so often heard described, when the reasons were talked of for removing me from the palace. It is impossible to form the idea of a figure more noble and stately, or better fitted to command respect than that which Maugraby had then assumed. My father was very grave; and I perceived tears drop from my mother's eyes. My son, said Schazzarickdin, the vicegerent of the divinity to whom you are consecrated has come to conduct you to the place where you are to be initiated. Sir, said Maugraby to my father, you have kept your word with me, and I restore you your writing: if there is any thing with which I have reason to be dissatisfied, I cannot blame you. Young man, said he, turning about to me, you are now going to be more seriously employed than you have hitherto been. He then took me by the hand, which he still held while my father and mother locked me in their embraces, and immediately set out, carrying me along with him. Before the palace we found a camel, which was intended to assist us in our journey: I was placed upon it, in the most convenient situation; and a tall black slave went before us, holding the camel by the halter.

When we were without the city, in a retired place, my master said to the black slave, Stop, Ilage Cadahe: we must change our plan of travelling; this is too slow for us. Saying this, he sprung from the camel, and the slave stretched out his arms, to assist me in alighting. Before the negro had set me on the ground, While you hold him, said his master, [illegible] him properly for the journey. The negro lightly ran his palm over my body, and stopped at my forehead, which he pressed very roughly. Soon after, this operation produced in me a very extraordinary revolution, impossible to be described, beginning with a terrible giddiness, which made me lose my balance, and fall upon my side. But what was my surprise, when I thought I observed, that, instead of being a man, I was only a bit of wood cut into a conical shape, pointed at the end, and fitted with a golden nail in the point. I say that I thought I observed, for, in reality, after reading so many books, I have learned the meaning of three-fourths of those illusions which are produced by magic, and am now convinced that I did not see what I really was, nor was I what I saw. I had an uncommonly lively dream; but, as you shall see, there was something real in it, and the organs of sensation were not entirely asleep.

Come, Ilage Cadahe, said my master, having stripped off his beard and robe, and assumed his own hideous form, take a lash, and give me another, that we may amuse ourselves on the way, with awakening this sleeping top. I straightway felt a shower of blows descend upon me, by which I was made sufficiently sensible that I was not merely a piece of wood. I received blows with leather thongs, which lifted me up, and carried me forward an hundred paces, but in an instant my enemies were up with me. Raillery was added to cruelty. Ah! what a fine blow I have just now given, Ilage Cadahe! Truly our top is excellent: I have been well assured that there were many tops in our college of priests, but this one exceeds every idea which can be formed of perfection.

I could hear no more: I fainted away, and did not recover until I was plunged in the fountain where my wounds were washed; for every stroke which was applied to the top drew from me a drop of blood. This barbarity, however, was nothing, compared with that of which I am going to tell you, and under which I have unfortunately groaned for the space of a year.

I retained sufficiently the use of my faculties to hear what they said, but I was too weak to give any external proof of it. Ilage Cadahe, said the crafty master, in chastising this young minister of Astaroth's temple, who was devoid of application, of zeal, of devotion, and even of inclination, we have followed orders which we could not resist. But I, the unfortunate father, will pay dear for my obedience, for I will lose my dear child, and my only son. You know he is my son, Ilage Cadahe, said he, after a deep sigh, for you carried Schazzarickdin out of Billah-Dadil's bed, to substitute me in his place, since the enchantment of the dragon could be broken in no other way. During the long time I have cherished this young man in my heart, I

eagerly wished to find myself free to bestow the most affectionate care on his education, which has been much neglected. Whither I go, nothing impure can enter; but the orders of the gods are positive, and by executing them, I have perhaps condemned myself to sorrow and tears during the remainder of my life. So saying, the villain shed tears, which would have melted a rock.

I was stretched on the earth, upon a heap of moss, and both of them put their hands upon my lips. He still breathes, said they. Upon examining my pulse, they found it very weak. Suppose you risk a drop of your elixir of life, said the negro. It is very strong, said my pretended father: I have some of it sufficiently mild at home: but it does not matter; a drop is of no great consequence: let us try. My head was raised up. The villains well knew the power of the potion which they employed. The elixir, together with my strength, restored my sensibility to all the pains by which I was racked. As they were able to suspend them at pleasure, their plan was to let me experience their utmost severity; and I uttered mournful cries.

Ah! he feels his pains! I shall yet save him, exclaimed Maugraby, as if transported with joy. I will carry him to my abode, where death cannot enter. Retire, Ilage Cadahe; whither I go, you cannot follow. Tell the power we serve, that, like a faithful slave, I have obeyed the orders I received.

I will not enlarge farther on the conduct of this demon towards me. You know, moreover, the use which he can make of a lie, when once he has adopted it; and you see the advantage which he could assume over me, to persuade me that my father (whose affection towards me was unluckily always accompanied with reserve) was not really so. Though persuaded of this, yet my education not being suitable to my birth, being unable to apply myself to any work, and being born with an independent spirit, I was negligent, and sometimes disobedient in the performance of what I was ordered to do. I then experienced those brutalities of which you have some idea. A blow I received from him made my lips continue swelled for many days. The cause of my receiving it was, that one day, while he pretended to be absent, instead of working by a rule of calculation which he had given me, I had been searching for a book of his art, in a place where he had concealed it, on purpose, undoubtedly, that I might see him do so. He suddenly appeared, snatched the book, and struck me.

Six days had elapsed since this adventure, and he pretended to treat me with his usual cordiality, and even with greater confidence. He carried me to hunt the stag. We were both armed with a lance; and I was so much the more familiar with this weapon, that I had been allowed the use of it in the college of priests. My enemy went before me, and having set his foot upon the trunk of a bush which was concealed under the grass, a sharp thorn run into his foot, having pierced the thin leather of his slipper, and a profusion of blood flowed from the wound.

He uttered a cry, stopped, and sat down, while I expressed my astonishment. Do not be alarmed, my dear child, said he: the hurt is not dangerous. He was much mistaken, if he imputed my emotion to sympathy for his sufferings: But he affected to view it in that light. Be not alarmed, added he: I never go abroad without a healing balsam, which will soon give me ease.

He sat down on a green bank that happened to be near, and drew out the thorn. He then took two small phials, full of liquor, from his pocket, one of which he used to stop the bleeding, the other to dress the wound.

When I saw his blood flow so freely, I could not help saying in my own mind, This must be a mortal like myself: since a thorn can hurt him, why may not a lance kill him? The idea of all the severities I had received from him then crowded upon my remembrance. I saw his ugly image before my eyes, as he appeared when he loaded me at first with cruel lashes, mingled with invectives and bitter railleries. He calls himself my father, thought I: He would have me obey him; and if I do not, he threatens me with the wrath of his god Astaroth. If I am punished, it shall not be through his means, for I shall dispatch him in a moment: I shall save him the trouble of using his balsam.

Having taken this resolution, as soon as he turned his back, I lifted my lance, plunged it into his body, and transfixed him with his face to the earth. I did not at that instant reflect on my hazard, in case I should fail of my purpose, and remain alone, exposed to his terrible vengeance, but hastily stepped over the bank of turf, that I might make sure work of it, and put my enemy out of pain. While I attempted this, however, my foot slipped, and I fell to the ground. Before I could recover myself, I perceived that my hands and feet were tied, and that Maugraby stood before me, with that horrible face which alone is natural to him; for his other aspects are all counterfeited.

Wretch! cried he; vile assassin! who wouldst even have committed parricide, had thou been able, I have at length detected thee. I shall take care to prevent thy future guilt, by sending thee out of the world.

The terror with which I was seized hindered me from attending to the dreadful im-

imprecations he uttered against myself and my kindred. The reproaches of the monster were, however, chiefly directed against the poor woodman, whom he cursed bitterly, declaring himself to have been the author of the high fortune of my mother's family.

He at last dragged me to his abominable cemetery. It is impossible to tell how long I have been in that horrible place, where a sensibility to pain was the only proof left me of existence.

The five princes to whom Badvildinn addressed his story had listened to him with great attention. As soon as he had finished his narration, the eyes of the company were turned on the remaining one of their companions who had not yet spoken; who immediately began in this manner:—

History of Shahadildin, Prince of Damas.

O! my brothers! my noble and unhappy fellow-sufferers! I cannot describe to you my feelings, while I listened to the recitals I have heard; but these have thrown light on my own adventures. I now comprehend many things which before appeared inexplicable; and I plainly recognise in several different personages the same wicked agent who has so artfully planned our destruction.

That I may exhibit my history in a clear point of view, I must, like the prince of Tartary, begin at a very early period. My grandfather and grandmother died young, and left my mother, at the age of fourteen, under the care of my great-grandmother. This old woman took a particular charge of my education during my infancy, and to her I owe all my misfortunes. I am, however, convinced that she was the innocent cause of my sufferings, and was herself the victim of vile artifice and barbarity.

I must now present you with a faithful portrait of my great-grandmother, which you have enabled me to place in a true light, by viewing her as the agent of the wicked Maugraby, though unknown to herself. That cruel

will see, was the secret cause
mischiefs that have fallen on me,
t not, on my whole family.
of this old woman was Hamene:
only one daughter, who had been very
a widow, by a merchant of Damas.
remember a young page, who was a great
favourite of the king my grandfather, once
said to me, Take care that your great-grand-
mother do not [illegible] you with devotion, as she
did her husband and her son-in-law. I doubt
not but the young page had heard this said
ning my great-grandmother, for she was
called Hamene the Saint, or the Saint of Da-
mas; and never was the external part of
sanctity carried to a greater height. She al-
ways went abroad with a veil larger and thick-
er than those worn by other women; and her dark-coloured attire, together with her tall stature, which, though withered, was still, notwithstanding her age, erect, would easily have discovered her, although she had not been characterised by the Alcoran, which she always carried under her arm, and a string of beads as large as eggs. She put on her weeds of mourning to accompany every funeral; she mingled with the relations of the deceased; and true sorrow was not to be compared to the grief with which she seemed to be affected. In short, to describe the affliction of a woman who had lost her husband, it was said, that she lamented him as loudly as the saint would have done.

One day when she was weeping and lamenting at the interment of a cadi who was spoken ill of by every body, I said to her, But, great grandmother, why are you so sorry for the death of one who was not a good man? It is just because he was not a good man, answered she: If I only cried for good men, I should never shed a tear: and though men are bad, the women are an hundred times worse. These all die regardless of their state, and the angel of death comes and carries them away to places from which Mahomet cannot rescue them: How is it possible then not to weep? The most wicked are the most to be lamented. How much need have they that we go to pray around their tombs, to chase away the harpies of hell, which, though invisible to us, gnaw incessantly upon their heart and entrails?

Thus penetrated with a sense of the need which the dead had for her prayers, she never went to bed before she had gone round the sepulchres, and entered them, to discharge, as she said, the only real duty which was incumbent upon the faithful who remained upon the earth.

The people were delighted with the appearance of devotion with which she repeated the ordinary prayers; but she gave great offence to the fakirs and dervises, whose profession she usurped, and who saw that applications for prayers were made more readily to her than to them, and that she did not despise the rewards which were offered her. Spurred on, therefore, by the double motive of jealousy and avarice, they brought a complaint against her before the iltakib, or chief of the cadis.

The [illegible] not come empty-handed, but bro[illegible] wherewith to tickle the fist of [illegible] When they had convinced him [illegible] must give a decision in their favour, he [illegible] ascended his seat, and desired them [illegible] forward their complaint.

Sir, said they, an old woman of the city, whom may your wisdom utterly confound, is not as-

tisfied with attending the interments, and utdreadful howlings, which prevent the from paying attention to the

she also goes into all the church-yards of Damas, enters the tombs, and there has the audacity to repeat the Ilfathea and the Ilcathme,* which our profession requires that we should do. The people, deceived by her grimaces and gestures, refuse to accept the assistance we should give to the deceased faithful, and place all their confidence in the extravagancies of this hypocritical creature. Forbid, sir, the old Hamene, who is called a saint only in ridicule, to interfere with sacred things: You will do an act very agreeable to God and his great prophet, and absolutely necessary to preserve the respect due to religious ceremonies.

I am now of opinion, that even though the ilnakib had not been well paid, he ought not to have rejected so reasonable a proposal, though he had suspected the real motives from which it proceeded. To prevail, however, upon the judge to disoblige the people, by depriving them of the public prayers of their saint, the weighty reasons adduced by the priests were necessary; and gold completely turned the balance against Hamene: She was therefore formally discharged from disturbing, in future, the prayers which the fakirs and dervises offered up in the tombs, under pain of the most rigorous punishment, if she should have the audacity even to appear there.

She was greatly discouraged by this order, and wished to mingle with the people, in order to excite them to exclaim so loud as to be heard by the king of Damas, against the ilnakib and the people he protected; but she was diverted from her intention by an obliging message which she received. Are not you the good saint Hamene? said a slave of a very good appearance, and well dressed. Yes, answered she. In that case, replied the messenger, you will greatly oblige my master, who is a rich Armenian merchant, and lodges hard by, in the khan, if you will be so good as go to his lodgings: He has great need of your prayers, and will be very grateful for the favour you do him.

Let me run to this customer, said my great-grandmother, lest the faquirs deprive me of him. The shops and storehouses of the khan are well worth the sacrifice of the tombs in the environs of Damas. I expect I shall have it in my power to take revenge at another time and place, if the merchants listen to me as they ought. In the mean time I will go and inform them concerning my enemies. I could have these priests for my friends, if I would share my profits with them, and receive them into my house: But I have a daughter to bring up, and to settle in marriage: they would give my house a bad character, and I gain more reputation by distributing in my quarter some properly-bestowed alms, than I should do by feeding every day thirty like fellows such as these.

While the old Hamene thus reasoned concerning her interests, she arrived at the khan. She there found a man sitting on a sofa, apparently of advanced age, of a tall stature, with a venerable beard, a turban of a very large size, and a robe with large folds, in the Armenian fashion. As soon as this man perceived my great grandmother, he came to the door of the hall to meet her, with an eager and respectful air.

I acknowledge, madam, said he, presenting her his hand, that he might lead her to a sofa, the kindness of my star, in bringing me to Damas, there to find a remedy for my troubles, in the assistance of the holy person who has been pleased to favour me with a visit. Every body, sir, answered Hamene, does not think as you do: the faquirs and santons—Let us not think, madam, of the manner in which these people judge of things: their intrigues against you are well known in the khan: they have supported their known character without hurting yours; and, as a proof of this, I will now intrust you with my confidence. I have lately had the misfortune of losing my brother, who has left me, though I have no heir myself, his succession. His tomb is at a great distance from hence, in the mountains of Armenia; but prayers can be offered up every where; and I would prevail upon you, madam, to come and grant me, even in this place, your good prayers in his behalf.

Sir, answered my great-grandmother, I have already performed my ablutions, and said my two morning prayers, and am willing to do what you require. I should wish to know the profession of the deceased, and the failing to which he was most inclined.

He was a merchant, madam, as I am: there are his books, which have been delivered to me. He was, perhaps, a little too fond of women, which I believe hastened his end; but I hope Mahomet will forgive him. I hope so too, said the devout Hamene within herself.—Bring down these account-books from their place, and I will encircle them with my string of beads. Every man has, in the profession which he exercises, continual temptations to the transgression of his duty. If the deceased has yielded to any of these, we will pray for his pardon. With respect to death, it always comes at the hour appointed by the fates.

* Ilfathea and Ilcathme, prayers offered up for the dead

and the sword of the enemy or the love of women cannot for a single moment shorten the period of our existence.

Admirable reasoning! exclaimed the Armenian merchant. There are the books. Hamene went through her little ceremonies, fell upon her knees, opened the Alcoran, and repeated the prayers aloud. While she was thus employed, the Armenian seemed filled with respect, and deeply absorbed in meditation; and when the prayers were finished, he drew from his purse two pieces of gold, and gave them to Hamene. *Holy lady, said he, in the present situation of my mind, your company would be a great consolation to me: Will you do me the honour of dining with me?*

My great-grandmother could not refuse so kind an invitation, and soon had reason to congratulate herself on accepting it; for the entertainment was excellent. Thus do I live every day, said the Armenian; but I do not always enjoy so edifying company. When I engage any person belonging to the khan to dine with me, we can talk of nothing but trade; and I declare that I am very happy when I have it in my power to forget my ordinary employments. I know nobody at Damas, nor am I known to any one, and I should be afraid of forming any connections there.

You are right, sir, said my great-grandmother: it would be difficult, perhaps impossible, to find in it any one suitable to you. There is a curse upon this city; and unless the prayers of a certain good soul, who shall be nameless, were raised to heaven day and night, Damas would long ago have been struck with thunderbolts from heaven. Gold is here the only object of worship, and interest the substitute of justice. Commerce is little else than open knavery. When you admit the people of Damas into your store-house, you must have a sharp eye on your goods. There are many of the light-fingered tribe in this place, who need to be strictly watched. If you wish to deal with them, they will offer you a piece of stained glass in exchange for a ruby. If you go into a shop, they will shew you the greatest civility, conduct you from one part of the room to another, till they find [illegible] by darkening the window, that they may the more easily deceive you with [illegible] merchandise. The men are, in general, to be shunned; and as for the women, they are still worse.

I have heard, said the merchant, that they are very affable and handsome. Affable, indeed, cried she! Why not say they are cajoling? But it is all mere affectation; and if they look pretty, they owe their charms to art, not to nature. The rose and the lily on their cheek are the effects of paint; and the patches which they use, under the pretence of heightening the lustre of their fair skin, are truly intended to conceal the marks of some foul distemper. Even their caprices are studied; and they are not ashamed to cheat at every game, when they engage in play. In short, I should blush to confess myself of their sex, had I not studied from my infancy to correct those vices which I remarked in others.

The early impression, madam, said the merchant, which the faults of others have made upon your mind, gives the highest idea of your virtue. It is with regret I must at present *take my leave of you; but I hope you will not forget my dear brother in your prayers to-night; and I expect a repetition of your good offices here to-morrow.*

The old saint departed from the khan with a joyful heart, and in a great measure consoled for the affront offered her by the cadi. There are none like those Armenian merchants, said she to herself, as she returned home. Their religion is solid: they speak to the purpose, and know how to reward virtue.

Next day she returned rather earlier than the appointed hour, and was received in the most agreeable manner imaginable. Her prayers were offered up with wonderful zeal and fervour.

My dear brother, cried the Armenian from time to time, with an air of tenderness, who would have believed that one could find such aid in a city like Damas, so notorious for immorality! Hamene overhearing what he said, redoubled her efforts and gesticulations.

Dinner was at last served, and the fare was more sumptuous than that of the preceding day. Toward the end of the repast, a tall negro slave entered, who had the indiscretion to place before them on the table a bottle of excellent wine.

Hage Cadahe, said the master, you forget yourself: you affront this holy lady. The negro returned, to take it away, but the old woman prevented him. No, said she, sir, it is not to such venerable persons as you that we should apply the prohibition of Mahomet, but to such only as are inflamed with ungovernable passions. My physician sometimes prescribes to me a glass of wine, as a remedy for complaints in my stomach: Yet I would not taste it, though it were to save my life, during the fast of Ramazan. You comfort me, madam, resumed the Armenian, and I will taste a little with you, since you assure me that we are not transgressing the precept. I see the advantage of associating with people who are knowing in the law; for they are always enemies to unreasonable scruples.

While they held this discourse, the bottle was emptied, and a glass of rich cordial waters superadded to the prescription of the old woman's physician.

The entertainment was much longer than on the former day, and the fee was doubled. The old saint now carried home four pieces of gold, with a pressing invitation to her to return the next day.

It is easy to believe that my great-grandmother would punctually observe her appointment, and that she exerted herself to the utmost in displaying her devotion; for every day they dined luxuriously, and no longer child Ilage Cadahe when he presented wine.

The most flattering compliments passed on both sides; and after the entertainment was over, the Armenian opened his purse, and gave her eight pieces instead of four, with which the old saint returned home, and prayed with such ecstacy all night, that her head was almost turned.

At last a singular idea struck her. But what is all this for? said she to herself. It must be so—this Armenian loves me: If he should marry me—well, and why not? It would not be for my own sake I should consent, but merely for the welfare of my granddaughter.

Next day, before she went to perform her duty, she was careful to adjust herself nicely, so as to conceal, as much as possible, the most prominent wrinkles on her face. The Armenian saw her intention: His obliging discourse, his ample board, and a present of sixteen golden pieces, appeared to her undoubted testimonies of his sensibility; but none of those proposals which she expected he would make escaped from his lips.

Five days elapsed without the smallest alteration in the behaviour of either party, except in one particular—that the good entertainment and the pieces of gold increased every day till the last, when, as my great grandmother was returning home, the wine having affected her limbs a little, she bent under the sum which she was carrying to her house. She went in as usual to her granddaughter, from whom she had not been able to conceal her good fortune and her hopes, and said to her, You see he will marry me: he gives me my dowry by little and little; and you will very soon have the Armenian for your grandfather-in-law.

I have sometimes heard my father and mother laugh at the extravagancies which my great-grandmother committed that evening; but what now astonishes me is, that I then heard them say, And yet she is a saint, all Damas says so, and she has given proofs of it, for her chaplet certainly works miracles.

Hamene's part was finished at the end of nine days, and it now belonged to the pretended Armenian to play his. When she next appeared in the khan, he met her with a cheerful countenance. Come, madam, said he; come and receive the tribute of my gratitude. Let us sit down. My brother's affair is finished, thanks to your prayers. I will not dissemble, that, being afraid to shew you too many difficulties in what you undertook, I concealed from you some circumstances which were very distressing to me. In the excessive dreams my brother appeared to me, loaded with chains, and subjected to the most dreadful torments. Not knowing what course to take, in order to procure him relief, a secret voice directed me to Damas; I thought it even advised me to perform the great pilgrimage; but I have received more here than I could have found in that journey; for last night, in the most distinct vision, my brother appeared to me dressed in a linen robe of extraordinary fineness and whiteness: your chaplet encircled his brow, and the beads shone like the stars of heaven.—You can demand nothing, madam, which my gratitude will not grant. My brother's inheritance shall be yours; and we will both be happy, in thereby discharging our debt of gratitude towards Heaven, whose instrument you are.

Hamene afterwards agreed with her granddaughter, that till then she never could have flattered herself that she was so much in favour with Heaven. Dost thou see, would she say, what it is to be humble? The virtue of humility is always rated too low. Though somewhat astonished at her good fortune, she determined to take what was offered her, and with an easy air laid down her chaplet and veil upon a table. God is good, sir, said she, and shews mercy to whom he pleases: that which has been shewn to your brother is a great part of my reward:—but let us dine, and we will converse on what it is proper to do.

A sumptuous dinner was served up, and Ilage Cadahe received no reproof for having ventured to put several flasks of wine upon the table. My great-grandmother eat and drank with the best grace she could; and her landlord, no doubt, was diverted with her affectation of politeness and genteel behaviour; but the table being cleared, the explanation at length took place.

The Armenian took my great-grandmother gallantly by both hands, and seated her on the sofa. Holy woman, said he, [illegible] me how I can acknowledge the obligations you have laid me under. But, answered my great-grandmother, when the ages of two persons are nearly the same, when their dispositions are similar, when they are of the same principles—What would you have me understand, madam? You are going, without doubt, to my regret. I would have anticipated what you are about to propose; but imagine my misfortune! Informed of the terrible situation of my brother, attributing the punishment he

had brought upon himself to his immoderate love of women, and having also something to reproach himself with on this head, I made a vow, that if I could procure his deliverance from punishment, I would never marry again. That is very serious, answered my great-grandmother, but there is a remedy for it. To be absolved from such vows, pilgrimages are made to Mecca, and that without any scruple, when a reasonable union is proposed. Very reasonable, without doubt, said the Armenian. I would accompany you: With your string of beads, we could not fail of the purpose of our journey; but unluckily we cannot think of it for this year, for the caravan has already set out. While we wait for the next year's caravan, let us see, my dear saint, what I can do for you.—Assist me in taking revenge on the fakirs, the dervises, their superiors, and the ilnakib.—Must I rid you of all those people at once? This would have the appearance of destruction; and the pestilence is not at my command: not that I disapprove of vengeance; it is necessary to the repose of mankind, as I will prove to you in a few words. If every one killed his enemy to-day, to-morrow every thing upon the earth would be at peace; and in reality there is nothing more to be desired. Thus I do not intend to spare your enemies; but it is always a good maxim to spare those who are not dangerous; and besides, in this kind of service which is to be done you, I must have time for reflection. Let me see, therefore, if I could not do you some service which has a relation only to yourself. Have you no children?

Alas, sir, one grand-daughter only remains to me.—How old is she?—Sixteen.—Sixteen! that is a fine age: if she is like you, she must be charming.—You are very good, sir; but to tell the truth, the sun in his course does not behold her rival in beauty and discretion.

The merchant arose gently from the sofa, ascended a step, reached to a box which was placed very high, brought it down, and opening it, took from it a necklace of pearls, inestimable for their water, shape, and equality of

Here, said he, is the rosary of my beautiful devout grand-daughter: touch it that it may receive some virtue, carry it to her.

whose husband had been a pearl ... a present worthy of a queen. ... this a man who gave a present ... consequence to a young person he did ... know, and to whom he could have no ... ions, would not hesitate to perform the ... to Mecca. Joy sparkled in her eyes.

... said she, you make a present with so good a grace; that it is impossible to refuse you. You shall be the first man who has seen my little Yalissa.—It is needless to describe the behaviour of the Armenian in my great-grandmother's house. He loaded Hamete and her grand-daughter with civilities and attentions. They were both delighted with him; and he retired, after engaging my great-grandmother to come and spend the following day with him.

The old woman accepted with pleasure an invitation which appeared to be given on account of the pilgrimage. She was eager to be there early; and the merchant was concluding a bargain of jewels. I attend you, madam, said he, and immediately dismissed the merchants, and shut up his boxes. Then addressing his first slave, Ilage Cadahe, said he, know that when this lady is here, I admit no troublesome visitors.

They sat down upon the sofa. You have made me acquainted, said he, with a charming object. I feel the same sentiments towards her as towards you. I have been occupied the whole night with the thoughts of promoting her fortune and happiness, and after dinner I will inform you of my plan. The hopes excited by such discourse in the breast of Hamene were well calculated to promote cheerfulness and a good appetite: both these she displayed in great perfection, but still with a certain eagerness to see the table removed. Let us talk of our grand-daughter, said the Armenian: Do you know she is a morsel fit for a king's only son.—Truly, replied she, I should certainly think so; but kings' sons must go without her, since we cannot aspire so high.—Very well, my good saint, I have more resources than you suppose. Your exertions are directed towards heaven, and I have some power upon earth. What would you give me, if, by my means, your daughter should be married to the heir of some powerful monarch?—I would give you—but my body will be yours after we have performed the pilgrimage, therefore I have only my soul to give you.—Your soul! good saint: I know it, and I accept the present, the name of him to whom I owe my power and every thing I possess. Give me a bead of your chaplet: it will soon be replaced by another. I am quite overjoyed: we shall possess you entirely. At present, sleep in peace. Your grand-daughter henceforth belongs to us two alone. I am going to attend to our affairs: My plan I do not explain; but you shall not see me ... in till it is on the eve of being

My great-grandmother returned to her house, full of hopes, sufficiently flattering to have turned a steadier brain. My dear Yalissa, said she to my mother, (of whom I will soon have occasion to speak more frequently

shan I have hitherto done,) take great care of yourself; eat no green fruit, lest you destroy your fine complexion; and when you sleep, put two pillows under your arms, to support your hands, that they may not lose their whiteness. To-morrow I will give thee some pomade for your hair, that will make it grow like the grass in summer. Consider that you are destined for the son of a king. I have brought you a necklace more beautiful than any in the possession of the queen of Damas. We shall travel together on a pilgrimage to Mecca, and thou shalt arrive there like a princess of the Indies, seated on a white elephant. Be pious, my dear girl: say your five prayers, and remember what you owe to my devotion. You shall see by and by how the fakirs and the ilnakib will be chastised for opposing me. They'll suffer as they deserve, I'll warrant them. After raving in this manner for some time, she told Yalissa the particulars of her conversation with the Armenian.

The pretended merchant having settled his affairs, in a few days after took his leave of Damas, and went out publicly with his goods by one of the gates of the city.

Damas being a place of great trade, there is a perpetual ingress and egress of strangers from every part of the world. It was therefore easy for the false Armenian, after he seemed to go out as a merchant by one gate, to return under a different disguise by another. The appearance he chose to assume was still venerable, but of a character that would not have recommended him to the saint of Damas. He now appeared a Jewish rabbi, with shaven forehead, a broad thaleb,* and a thick white beard, which spread from ear to ear, and descended over his breast to his girdle. A tall negro, leading the camel on which he sat, conducted this reverend personage into the city. As soon as he entered the gate, Ilage Cadahe, said he, inquire for my lord Samuel, treasurer to the king of Damas. This Samuel was a Jew, who received all the king's revenues. Every body knew his house, and the rabbi was soon conducted to his gate.

Ilage Cadahe, said he, go tell Samuel that Ben-Moses, the humble rabbi of the synagogue of Saphad,† has come to visit the flock in Damas for a few days, and demands his hospitality. Samuel made haste to receive such an honour, to which he did not suppose he had any pretensions.

I come not, said the false rabbi of Saphad, to exercise my sacred function in this city, nor to be a troublesome guest in your house. My physicians have prescribed travelling for my health; and as the air of Damas is celebrated through the whole world for its salubrity, I come here to enjoy a short respite from my labours. The good reputation you have acquired has made me prefer your house.

The treasurer could not find words to express his gratitude for the favour shown him by the most eminent of all the rabbis on earth. He almost forgot that he was a Jew, while he displayed his liberality in entertaining so honourable a guest.

He collected at his house a number of the brethren of their law, that they might do homage to their chief. Some pretended to have seen him at Saphadnora; but none had any particular knowledge of him. He affected to appear fatigued by his journey, spoke but little, and begged his entertainer not to trouble him with much company.

I came not here, said he, to exercise my lungs otherwise than in walking. Do not, I pray you, force me to speak much; especially, do not oblige me to raise my voice. To-morrow I go to visit our sick or afflicted brethren, and to minister to them.

The Jew Samuel was not sorry that he should be spared the expence of great entertainments, and was highly flattered to think that the chief of the Hebrews should be tented with his company alone.

You have much business on your said his venerable guest; don't let me make you neglect it. Give me one of our brethren, who can conduct me, for I wish to see the city.

In the evening the rabbi returned, and talked to Samuel of every thing he had heard and seen. The treasurer required an explanation of some difficult and obscure passages of the Talmud, and Moses gave him solutions that appeared extremely plausible.

I have made many discoveries here, said the rabbi, and I will give you a copy of the notes I have taken, which may be useful to yourself and to all our brethren; for we are scattered among men like strangers and outcasts, whom they wish to exterminate. If we cannot make our persons respectable, we should at least distinguish ourselves by a superiority of understanding.

Samuel remained ignorant of the contents of these notes till the rabbi was about to depart. The evening before he left the treasurer's house, Ilage Cadahe came to the door of his chamber, to receive orders for their journey.

To-morrow morning, said his master,

* Thaleb—a sort of cap which the Jewish rabbis wear in place of a turban, but broad to descend to the shoulders.

† The rabbi of Saphad, or Capernaum, is the first rabbi in the world.

[illegible]en
[illegible]hey, are not
[illegible]ers.

you with a treasure for the
of which if he can avail him-
he may be the richest prince in Asia.
Your hospitals are highly magnificent: The vast sums allotted for their support I regard as one of the most wonderful effects of the enthusiasm inspired by the laws of Mahomet. That instituted for lepers alone might maintain an army of thirty thousand horsemen: But here the poor patients receive no other aid than what is derived from pure air and abstinence; nor are those belonging to the caravans, who are the immediate objects of the foundation, much better treated. Every thing is plundered, and the spoil divided among those who have the management, and their dependents. I have put into your hands the clearest proofs of their frauds, and of the artifices they use to bring the revenues to the charity into their own
These accounts regard not merely late transactions, but exhibit a view of the dilapidations they have made in a course of years: they also afford the most indisputable evidence, that the judges have connived with them, and participated in their crimes. The Ilyatame,* the great mosque, and all the rest, though so richly endowed, are governed in the same unworthy manner. You may thence guess the reason why the fakirs and dervises encrease the number of poor in this city, where every indigent person might find a resource in one or other of the charitable foundations there established. A king, by chastising those robbers, and making them disgorge their ill-gotten wealth, might acquire a vast treasure without injustice. And were he to put these charities into honourable hands, they might be four times more serviceable than at present, his revenues would be more than doubled, and his fame extended to the most distant plains and mountains of Hyrcania.

After giving Samuel the roll, the pretended rabbi embraced him. Farewell, said he: my flock will be impatient for my return to Ormond.

This discourse touched the avaricious soul of Samuel. He read over the memoir with the greatest eagerness. It was so short, so distinct, and so convincing, that it seemed impossible to withhold one's assent to the arguments and statements it contained. What riches, said he to himself, will now flow into the treasury under my direction! What confiscations must follow, in which I shall have part! What influence shall I acquire in the new administration! and what pleasure shall I find in crushing my enemies!

The first time that the king expressed dissatisfaction at the poor condition of his treasury, which prevented him from forming great designs, and even obliged him to be sparing in bestowing rewards, the Hebrew was quite overjoyed. He laid before him the description given by the rabbi, and the proofs of the depredations committed in his capital; and shewed him the immense riches which he would acquire by establishing better regulations. Of both these points the proofs were perfectly clear.

Zineb-il-Mourath, king of Damas, allowed himself to be blinded and deceived: He sent for the dishonest administrators, and demanded their accounts, which they rendered upon false documents, prepared long before. But he presented others, drawn from their port-folios, from which they had, without their knowledge, been extracted by skilful hands. The surprise and confusion they exhibited at the sight of these accounts betrayed their guilt. Heads were struck off, and blows of the bastinado descended like hail: *riches were confiscated, and houses razed to the ground in every quarter of Damas.* The reasons of these punishments which were inflicted were posted up at all the cross ways: the patients in the hospitals rejoiced at it, as much as poor creatures emaciated by meagre diet could possibly do; and the people, to whom the rich are always objects of hatred, took delight in the misfortunes to which they saw them subjected.

My great-grandmother had the pleasure of seeing the ilnakib and the chiefs of the fakirs and dervises involved in the same ruin. She now boldly walked through the streets with her string of beads. Behold, said she to every person she met, how the vengeance of Heaven has at length descended upon those wicked men, who wished to prevent good souls from offering up prayers for the dead. We must beware of praying for those who are punished by the king.

Samuel the Jew triumphed in the success of his plan. Carriages loaded with gold and precious stones were brought into the treasury; but in the mean time a storm was gathering over Damas, by which all his schemes

* *Ilyatame.* The name of the grand mosque founded by Omar.

were very soon to be defeated. The fakirs and dervises, in a body, had laid their complaints before the caliph: among the religious of the latter order, there were even some princes; and they had obtained a petition signed by the poor invalids who were shut up in the hospitals, as well as by many individuals in Bagdad, of the greatest distinction. They all represented that the magnificent establishments made by saint Omar-il-Achab, for the support of the grand mosque and the hospitals, would be ruined, if a king of Damas could, by his own private authority, assume the right of disposing of the revenues appropriated to them. They represented, likewise, that the charter of their institution contained a curse against the man who should dare to violate the order it prescribed for their regulation; the caliph only having a right to demand an account of the administration of establishments made for the sake of the faithful upon earth.

This complaint alone was sufficient to bring the king of Damas into the utmost embarassment; but, a relation of the grand visier having married one of his daughters, aspired to his throne, so that even his life was exposed to the greatest danger. Hitherto Zineb-il-Mourath had only punished criminals who were evidently guilty. He had indeed often meditated the abuse of his office, but he had never put it in execution. He had given a true account to the caliph of what he had done; but the visier, favouring the memorial exhibited against him, set aside his justification. The storm gathered around, in such a manner that the destruction of Zineb-il-Mourath appeared almost inevitable. His friends in Bagdad informed him of it; but by that time, even if he had fled into the desart, his enemies, by whom he was watched, would have surrounded him on all sides. Every thing at Damas was in confusion; the people were stirred up against the Jews, who came in a body to blame Samuel the treasurer. Who excited you to this undertaking? said they: Our great Rabbi at Saphad, answered he. What! replied the Jews, there never was such a man at Damas; we certainly know that the great Rabbi never leaves his own house; and you would make us the victims of an impostor. While Samuel was defending himself from this reproach, the king, in order to appease the insurrection of the people, agreed to take away his life. But this sacrifice was not sufficient to dispell the fears of the monarch, when my great-grandmother ran to his palace, and threw herself at his feet, with her precious chaplet about her neck.

I have now to inform you, princes, of the

[illegible] brought the saint, to whose [illegible] I have introduced you, to the feet of the unfortunate king. After her accustomed walk through the tombs was finished, she had gone back to her house full of triumph at the punishment inflicted on her enemies. She had just laid aside her veil, and placed her alcoran upon the table; and was going to lay her chaplet there also, when her pilgrim the Armenian arrived. Returned already? said she:—Yes, said he, my eager desire to serve you, and the opportunity of gratifying it, have brought me back. Lay not aside your beads, we shall have need of them; allow me to cut, with a pair of scissars, a small bit from the string on which they are hung. You shall see, that, of what is good in itself, every thing has its utility; let us sit down and have some conversation together. The king of Damas is ruined, if we do not give him assistance; but, if he shall agree to marry his son to your Yalissa, you may assure him of his life and crown, and that he shall be amply avenged on his enemies. And upon what ground shall I give him that assurance? replied my great-grandmother. This is the part you must act: he has avenged you on your enemies, the Ilnakib and the chiefs of the fakirs and dervises, and heaven has shewn you that you are the instrument it has chosen to avenge him also on his. My prayers, must you say to him, and especially my string of beads, shall be the means thereof; it is a magazine of irresistible arms against all those who oppose you. I leave it in your majesty's possession: put your seal upon every bead, bury it six feet under ground, and cover it with a wall of the same thickness; if I do not by to-morrow morning again appear before you, wearing it at my neck, you may send me to bedlam; but, if I bring it back, without wanting a single bead, I will answer with my life, provided you grant me a very great favour which I am going to request, that the prosperity of your reign will exceed your hopes. This is what you have to do and say: go boldly, my good saint; I will remain here as your pledge; and if you are treated as a mad person, I shall deliver you, or share your fate.

After receiving this encouragement, my great-grandmother had thrown herself at the feet of Zineb-il-Mourath. She observed in every particular the lesson which had been given her, and the king, devoured by anxiety and trouble, beheld with joy the feeble ray of hope that penetrated the gloom with which he was surrounded. He took the chaplet and retired into a private closet, and there employed to make whimsical and unintelligible marks upon every bead, with the point of

dagger. This was the employment of the evening; and he concluded, with enclosing the deposit which had been left with him, in a golden coffer with three steel locks, which was placed by his bed side, and of which he was sure not to lose sight for an instant.

In the mean time, the pilgrims had collected provisions for a very good supper. Ilage-Cadahe, his master's inseparable attendant, had taken care of it. My mother Yalissa was invited to it; and the Armenian conducted himself with such propriety before her, that I have since heard her say, she could not conceive how a man possessed apparently of so great merit could be so infatuated as to be in love with an old woman like my great-grandmother. The reputation of her sanctity must no doubt have prevailed over every other consideration. When the repast was finished, the Armenian arose: Good lady, said he to my great-grandmother, we have some little work to do here, in order to promote the success of our affairs. We will not send away our child. Some people endeavour to remove from the young, objects above their understanding, but, for my part, my plan is to draw them as near to knowledge as I can. Our beautiful Yalissa is discreet; and I would rather see her imprudent than ignorant. Bring, continued he, a chafing dish, and some fire; you must have some perfume here; take a pinch of it, and throw it upon the pan, along with the bit of string which I caused you to reserve, pronouncing, in a loud and firm tone of voice, *In the name of him who does every thing here in the aid of our designs, let my chaplet return to me from the place where it may now be concealed.*

While Hamene pronounced these words, of which we all now comprehend the meaning, she was surrounded with a cloud of perfume; and, as soon as it was dispersed, the chaplet was perceived on her neck. The Armenian caused her to remark the impressions which the king had made upon it, the better to recognize it. Behold, said he to my great-grandmother, how all his precautions turn out to our advantage; you are now armed to defend your sovereign against every foe. To-morrow morning you must go to him, before he is out of bed, without any fear of disturbing his sleep, for he will not have slept; and you must express yourself in the following words: My string of beads, which you behold, could strangle all your enemies, if Mahomet would put them into the hands of avenging spirits; but this affair, which was undertaken with justice, must be terminated with glory. Your hand fell heavy on a troop of impostors and villains; do you wish to reign in peace over Damas, and transmit the crown to your posterity? He will undoubtedly tell you that he does. My soul, will you say, is wholly employed in your service, and I assure you and your posterity of the enjoyment of the throne; will you then refuse to take for a wife to your son, my grand-daughter Yalissa, the most beautiful and the wisest young girl in Damas? Send your chief eunuch to my house, where there is a respectable old man, who is our relation. The chief eunuch will demand my daughter, and conduct her, covered with her veil, into a litter, our relation being allowed to accompany her. You will likewise send for a cadi; and then, if our children are agreeable to one another, the whole business will be finished; but your difficulties are otherwise too serious for me to engage in, unless I reap this advantage from my exertions in your favour.

Forget nothing, continued the Armenian, speaking to my great-grandmother, of what I have now told you; and give orders that, in your absence, I shall be admitted into your house should I have occasion to be there.

The old woman punctually obeyed his injunctions, and Zineb-il-Mourath, astonished to see her again appear before him, with the string of beads which he had marked and put under three locks, cast his eyes first on the fantastic necklace, and then on the coffer in which it had been inclosed. The king had, till then, held the saint of Damas in no great estimation; but this prodigy determined him to confide in her, since it was only by a prodigy that he could escape from his enemies, and those who envied him the possession of his throne. He agreed to all the offers that were made to him, and to the reward which was required. The eunuch came in state for my mother Yalissa; at the sight of whom every scruple was completely removed. Her neck was adorned with her superb necklace; and though covered with a veil, when she came out of the litter, to set her foot on the first steps of the palace, the excellence of her stature alone gave her the appearance of descending from one throne to take her seat upon another.

The cadi did his duty, and a robe of honour was given to the Armenian. The marriage was thus completed, for circumstances did not permit the ceremony to be attended with pomp, or celebrated with festivals; but while the young pair, seated on a sofa near the king, were forming an acquaintance with each other, and while the cadi and the witnesses of the marriage were regaling themselves at a table, the two pilgrims were discoursing together at a window. The affair of your daughter is now finished, said the merchant: and I [illegible] the conclusion of the troubles of the king of Damas; you shall see by what shall happen that I treat you all

as if you belonged to my own family; but we must not be foolish enough to secure nothing to ourselves: When we return from our pilgrimage we shall be far advanced in life, and must necessarily be without children, and without consolation in our declining years. Do therefore as I am going to tell you. When the husband and wife shall be put to bed, throw your string of beads over both their heads, and thus address them: My dear children, I bind you to one another, and to us, by him who has procured a fortune to us all: grant me this favour, give me and him to whom I have given myself, the first male child of your marriage, and I will remain here to bring him up. When they shall have granted your request, you will embrace them both, and return to inform me of it; in this only do I feel myself deeply interested; we then shall think of our pilgrimage.

My great-grandmother was far from refusing any thing which was required of her, by the man who had brought her into so complete subjection to his authority; and my father and mother, when they were in the chains of the fatal chaplet, pronounced every word which their grandmother required. The Armenian had no more business at Damas, and he presently disappeared; but he only changed his appearance, and we shall not be long in hearing of him again in a new form.

While these sad nuptials were celebrated at Damas, the grand visier was plotting at Bagdad the ruin of the King Zineb-il-Mourath. He who hoped to ascend the throne, had already prepared his equipage. In virtue of the warrant which condemned and superseded the king, he expected soon to march into Damas, accompanied by half of the caliph's guards. None ventured to speak a word in favour of Zineb-il-Mourath. All the people of Bagdad seemed against him, from the mufti to the muezins, from the governor to the lowest officer of police. The caliph, though naturally merciful and disposed to equity, was unable to resist the united opinions of all about him. His attention was now chiefly occupied in the enjoyment of his family, and he seldom left the interior apartments of his palace. It required an extraordinary effort to rouse him to activity. His only daughter had fallen into a weak state of health, and suffered chiefly from the total loss of appetite. My dear girl, would he say, can you think of nothing of which you could eat a little? There is nothing, answered she, I could taste, except a karmout, and no such fish can be had.

The purveyors of the palace were ordered to set their nets in every part of the ten rivers,* and, if possible, catch the fish that suited the princess's fancy. The season of the karmout was over, and every attempt to obtain one proved vain. The purveyors were returning home after their disappointment, when they observed a tall old man, with a line on his shoulder, who stood gazing stedfastly on the stream, seemingly in profound meditation. What dost thou there? asked they. Why do you not cast your line into the water?—You must first tell me, said he, what fish you want, for all do not bite at the same bait. We want a karmout, replied they.—If there is one in the water, you shall have it. But for whom do you seek it?—For the daughter of the caliph, the princess Zad-il-Draide. Come then, said the fisherman, I throw in my line in the name of the princess Zad-il-Draide. In a minute or two, the line began to shake, and the fisherman immediately drew to land a most beautiful karmout. The purveyors expressed the utmost surprise at so unexpected a sight. You need not wonder at the beauty of the karmout, said the old man; if any one of that species be found at this season, it must be a fat and lazy fish, and consequently in excellent order. The purveyors offered to pay him; No, no, said he, if the princess wishes to have another, you will find me here tomorrow; we will try our luck, and, if we succeed, you can pay me for both together. The officers returned to the palace with the fish, happy in the idea of procuring such a satisfaction to the princess; without reflecting on the old adage, Never receive a gift from an unknown hand. My great grandmother used frequently to repeat this proverb, for her discourse was always wiser than her conduct.

As for this fisherman, he was no doubt the same personage as the Armenian and the Rabbi Ben-Moses. They no sooner left the water-side than he went to the palace, where he arrived, though under a new disguise, almost as soon as the fish he had caught. He had assumed the appearance of a little man, of a grotesque figure, with a face expressive of mirth and drollery. In short, from his look, he seemed to be one of those facetious pedlars or quacks, who follow the caravans, and whose chief employment it is to amuse the travellers with their merry

* The two rivers near the city of the stream, that water the beautiful plains, are divided into ten streams

tricks, and to cure the camels, or other beasts of burden, when sick. Our quack, who well knew the world, had made his way into the first court of the palace, by means of a piece of gold bestowed on the guard. He had no sooner entered, than he cured a broken-winded horse, cut the ears from two dogs, the tails from two cats, and relieved a parrot from the falling sickness. An old eunuch who had the toothache, begged him to draw out three stumps. The operator instantly performed his part, and holding them up in his hand, cried out with a ludicrous grin, Who has got too many? I'll take them out. Who has got too few? I'll put them in.

While the fish was shewn to the king, and afterwards put into the hands of the cook, the facetious mountebank had made his way into the third court, where the young pages were at play. His odd appearance soon attracted their attention. They threw their balls to him, which he nimbly caught in the air, and put them into his cap; they came on pretence of taking them back, and hung a long plume of feathers to his shoulder. He no sooner observed it, than he laid hold of it, balanced it erect on his face, making it leap between his nose and forehead, and still escaping from those who endeavoured to take the balls from his cap. The laughter which this occasioned, was heard in the palace, and the report of his singular talents soon spread. In a few minutes, a black eunuch pulled him by the sleeve, and led him through a small door, into a richly furnished apartment. There he found a handsome and well-dressed female slave, who still had some pretensions to youth: Pray thee, said she, have you not some cases of false teeth ready made? My fair lady! answered he, there is no charm that a woman can want, which may not be supplied from my packet: But you, my young mistress, can need none of them.—O! my cheeks are indeed full, but a vile rheum has made me lose my teeth, and I dare not laugh, though I am naturally merry.—I shall presently restore your usual good humour: You shall henceforth display it through a double row of pearls. Suffer me to put my finger into your mouth. How lucky it is! not a single stump remains! I never had a better opportunity of doing myself credit. Sit down on the carpet. He then took from his box two or three sets of teeth. There is the one that I think will do, said he; when I made this set, I thought of a pretty mouth like yours: You see, madam, I have sometimes agreeable thoughts. While he talked in this manner, he fixed the set of teeth in her mouth, which fitted so exactly that nobody could have suspected them to be false. The slave took up a mirror, looked at herself, and was enchanted with the sight: How! cried she, and can I eat?—Try; there is some fruit and some cake upon the table.—Ah! I can eat! I can laugh! this is charming. I shall never laugh without thinking of you!—I am glad of that, for few people laugh, when they think of me.—I will give you nothing at this time; but you must promise to return immediately after dinner. You need only tell the porter, that you wish to speak with Thalide. I am the first woman slave to the caliph's daughter. I must leave you at present, because my mistress is just sitting down to dinner, where it is my duty to attend her.—Money was not the object of this crafty dentist. His plan was to obtain access to the interior apartments of the palace; and he had contrived it so artfully, as you will find in the sequel, that he was not only to be admitted, but called upon.

When Thalide returned to the presence of her young mistress, dinner was already served, and the karmout was upon the table. The slaves talked to the princess of the dexterity and skill of the strolling doctor, who had amused the young people all the morning with his jests and pranks. When they came to mention the balancing the plume of feathers, Thalide, who stood opposite to her mistress, burst into a fit of laughter, and displayed at once, the bright ornaments which now embellished her mouth. What! Thalide, said the princess, have your teeth grown since last night?—They did not come during the night, Madam, but in broad day.—Come hither; how! are they really teeth? Here, bite my finger. Ha! hold, you hurt me! this is extraordinary, indeed! Tell me, how has it happened?—The man of whom they pretend to make a jest, madam, made me this rich present in a moment. This is surely better worth being told, than his balancing the feathers they had hung on his shoulder.

The princess would, no doubt, have proceeded farther in her inquiries; but, as the karmout pleased her taste, she had eat of it too eagerly, and at that moment, a bone of the fish stuck across her throat, which obliged her to rise from the table. Nature, at first, made violent efforts to throw off the foreign substance, but in vain. All the ordinary methods put in practice on such occasions, were now tried, without success. The eunuch surgeon, who waited on the princess, then exerted all his address, and tried all his instruments; these occasioned much pain, but were to no purpose. At last, the caliph himself, attended by the whole faculty, came in. The resources of art were found insufficient. When the caliph was in despair at

the prospect of losing his favourite daughter, his spouse, the mother of the young princess, arrived, and, by her distraction, added to his sufferings. Ah! madam, said Thalide to the mother of the princess, the dentist who came to the palace this morning promised to return in the afternoon; were he here, he would soon relieve my dear mistress, and dissipate all our fears. Why dost thou talk so, Thalide? said the despairing mother: Does he know more than all the physicians? With what instrument would he attempt the operation? With his hand, madam, it is so delicate he could turn it in an egg; his fingers are so slender, he could pass them through a needle's eye. But where is this man to be found? asked the sultaness. It is four hours since he left the palace, answered Thalide, and his interest will surely make him punctual in returning: But he may perhaps have stopped at some of the gates: I will run and make inquiry.

She flew out of the chamber, and returned a few moments after, leading the artist by the hand. He was still the same dwarfish, spruce figure he appeared in the morning, though he had now assumed a gravity of face, that announced a deep and penetrating mind. Is this the man you spoke of? demanded the caliph. Yes, answered Thalide, he will save my mistress, I'll answer for it with my head.—Let this surgeon, since he pretends to be one, returned the caliph, answer for it with his own. Sire, said the stranger, my head is an object of importance to me, though I seem to be merely a buffoon in the eyes of those who do not know me. Your majesty will suffer me to approach the princess, and examine the depth to which the fish-bone has descended. When you have seen it, answered the caliph, you will be of the same opinion with the rest. Commander of the faithful! returned he, I will declare my own opinion, I never copy others. The subtile stranger then approached and examined the throat of the princess, and immediately returned to the caliph. If I promise, upon my life, to the most powerful monarch of the earth, that his only daughter shall be delivered from danger, may I hope from his goodness that he will grant me life for life, and save from destruction one that is more precious to me than my own? Yes, exclaimed the caliph, though it were the life of a criminal who had dared to lift his hand against myself. I am far, said the surgeon, from wishing to save the life of a criminal; but, august sovereign, this is not all. If the princess, delivered from her present danger, shall at the same time instantly recover her freshness, chearfulness, and appetite, would it not be proper that the man for whose preservation I am concerned should recover your good graces, if I can prove that he has been only been deprived of them by intrigue? I cannot conceive, said the caliph, who the person is of whom you speak; but cure my daughter, and I promise you any thing you can require.

You will think with me, princes, said the prince of Damas, interrupting his narration, that it was easy for this surgeon to find the bone where he had himself fixed it; for it may well be supposed that this extraordinary person, having under the character of a fisherman got the karmout introduced into the palace, had, by its means, occasioned this accident which enabled him to shew himself both skilful and obliging. At the first effort, therefore, the bone came into his hand; and so little pain did the princess feel in the operation, that her spirits were instantly restored. A glass of water, and three drops of a powerful elixir finished this speedy operation; and a piece of linen, steeped in the same liquor, removed the inflammation of the eyes, and the swelling of the eye-lids, and restored complete freshness to her complexion. The princess appeared more beautiful than ever, and she felt her appetite, which the accident had destroyed, return with great keenness. Thalide triumphed in the success of the man she protected; the caliph and the princess his wife were in extasies; the physicians of the court retired in confusion, and the whole palace resounded with shouts of joy. One person only appeared not to join in the general satisfaction; this was the performer of the cure which had made them all so happy. He waited till the caliph had several times embraced and congratulated his daughter, and suddenly approached to fall at his feet, as soon as he saw that he might do so, without interfering with their endearments. Commander of the faithful! said he, you owe me the pardon of a man, which will do no violence to your justice, if your majesty will look at the justification of him who is exposed by intrigues to your wrath. Here are the writings, of which a copy has been sent to the grand visier; but this minister wishes the throne of Damas to be bestowed upon his son-in-law. In reality, my master, the king of Damas, has punished faithless managers who divided among themselves the produce of the establishments made by virtuous and pious mussulmen, for the relief of the poor, and the decoration of the mosques. To restore every thing to good order it was necessary to take possession of the registers of an administration full of abuses, and to depose the directors; this opportunity has been chosen for calumniating him. You will find the signature of the men

who have petitioned you against him, among those of the most notorious prevaricators, in the satisfactory documents, of which I lay the originals at your feet. Justice! O great sovereign! do justice to my master the king of Damas. The humblest of his slaves, who reckons himself too happy in having had it in his power to serve you, aspires to no other recompense.

The caliph remained in great embarrassment. A buffoon was announced to him, and this buffoon had tied him down by his word of honour. He had likewise promised the crown of Damas to the visier's son-in-law, and the present possessor could lose it only with his life. He felt that he had acted with too little consideration; and the documents which were delivered to him, he therefore quickly opened, and read over. He discovered villanies which they had not thought proper to explain to him: and retiring into his apartment, he ordered the man who had cured his daughter to accompany him. When they were alone in the closet, he demanded to know what was the stranger's name. Sire, answered he, my name is Bekamar; and I am Zineb-il-Mourath's slave and surgeon. Why did he send you hither? Why did he deliver papers of such importance to his surgeon?—My master, sire, did not send me, nor deliver to me any papers. I was surgeon to a jew, named Samuel, against whom the people were stirred up, and who saw that his death was a necessary sacrifice to the public tranquillity. He delivered me this memorial, and these papers. The king said he, has copies of them, but do you lock them up, and they may one day be useful. When I learned that my master's enemies attacked him before your majesty, I depended upon your justice and his innocence. But the pride and confidence displayed by his enemies soon convinced me that they had some grounds of triumph. I betook myself to this place, and acted the part which might enable me to get introduced every where for the purpose of obtaining information. It has happily led me to be of service to your majesty; and if I can obtain the restoration of my master Zineb-il-Mourath to your good graces, I will then be recompensed beyond my desert or expectation.—Bekamar, said the caliph, your sovereign is very fortunate in having so intelligent and well affected a subject as you are. If you are not drawn towards him by an unalterable attachment, I offer you, at my court, every advantage which you can desire. Be not afraid that I will be rash in the determination I form concerning the complaints which have been sent from Damas. I will not decide till I have examined into the affair, so that I may be able to purge my divan from the corruption which has been introduced into it; and the king of Damas shall know what you have done for him. What order do you wish to have upon my treasurer?—The most trifling ring which may have belonged to your majesty is all I require; any other recompense would diminish the satisfaction I enjoy by having had it in my power to do you any service. The caliph took a superb ring from his finger. O commander of the faithful! said Bekamar, making a profound bow, one much less valuable would have been sufficient for me. But the richness of the gift points out the use I ought to make of it. So saying, he withdrew.

Thalide was waiting at the door of the caliph's apartment, to thank her dentist, to congratulate him on his success, and to make him acknowledgment for the service he had done herself. Amiable lady! said he, with a gallant air, the caliph, after granting what I desired, made me a noble present, which I must put into the possession of her who really saved the life of the princess. It was you who saved her,—I only lent my hand; this ring, therefore, is yours. While Thalide contemplated the magnificence of the diamond, her benefactor disappeared, and went to an obscure corner of Bagdad to wait the event of his stratagem.

The grand visier, being convicted of breach of trust, lost his head. One of the officers of the palace was dispatched to Damas with letters that conveyed very agreeable news to the sovereign, and an order for the execution of all those criminals who had formerly escaped punishment. One letter, in particular, mentioned in high terms the zeal and ability of the surgeon Bekamar. The king of Damas could not guess who this Bekamar might be, of whom the envoy from Bagdad told so many wonderful stories. The ambassador's servants also brought the surgeon a letter (no doubt a tender epistle,) from Thalide, but none could find the person to whom it was addressed. My father and mother mentioned it to the old saint, who was not sufficiently acquainted with her pretended pilgrim to know that he could assume so many forms—it would have been dangerous to his projects to have shewn her all his disguises. She could not, however, help saying; This Bekamar, of whom the king talks so much, my pilgrim, myself, and our children, are all one family. The king is restored to the favour of the caliph: Every thing has been granted that was promised. This surgeon would not even accept the caliph's gift, that was a sure sign.

The king of Damas thus delivered from his enemies, hoped to owe the continuation of

his good fortune to the prayers of my great-grandmother: He therefore gave her a lodging in the palace, near the apartment of her grand-daughter, and permitted her to attend funeral processions, and pray among the tombs as much as she thought proper. She was now doubly zealous in her exercises of devotion, and received eagerly whatever money was offered to her, which she afterwards distributed among the poor. A crowd collected about the saint, whenever she appeared in the street. These petty triumphs, and the hope of the pilgrimage by the next caravan, made her the happiest woman in the world. Every day would she go to the khan to watch the arrival of her dear pilgrim.

In the mean time, my mother became pregnant, and was safely delivered of me,—born under a malignant star, since I was, from that moment, devoted to our wicked enemy! My great-grandmother was more assiduous in attending my cradle than even my nurse, and muttered prayers over me without ceasing. As soon as the first dawn of reason appeared, she indulged me with every object that allured my fancy, and captivated my ear with a hundred little pleasing stories. In short, she made so much of me, that we were inseparable. By this time, I had several brothers and sisters; for my father's family received an annual increase. The attention of my parents was chiefly engaged in the care of their other children, and I was left to the sole disposal of my great-grandmother. She taught me to read, and to write; for, being accustomed to transcribe verses of the alcoran on slips of vellum, she had acquired great skill in writing. She now considered herself as a widow. Alas! my poor pilgrim, would she say, he was very old, and he has taken too much fatigue! You have lost a worthy grandfather, my child, who could have taught you many fine things. But, said I, from the stories you tell me, I find the magicians can do as he did: Pray, is he not a magician? No, no, child, magicians never shew honourable love for women, as this dear man has done towards me. He was so respectful, he scarce ever took the liberty to touch my hand; besides, those people you speak of never make a pilgrimage to Mecca: They know they are accursed by the alcoran.

When I was able to follow the old saint in her peregrinations, if I happened to be unable to press though the crowd at funeral processions, she ordered my nurse, under the protection of two stout slaves, to hold me up in her arms, that I might admire her talents in counterfeiting grief. She then led me to the tombs, where she taught me to repeat with her the Ilfathea and Ilcathme. Being naturally heedless, I paid little attention to these ceremonies; but at our return home, she entertained me with a variety of stories, in which I took great delight; and to these I am chiefly indebted for any small cultivation my mind has received. The old woman's temper was however cruel, and tyrannical to every one near her, except my mother and myself. We were never in the wrong; but her own slaves could scarce live under her. As I daily heard the rabble call her a saint, you may believe I had formed an odd idea of such a character.

The period at last arrived when my eyes were to be opened, in part, on my lot; and when my father and mother were to be punished for their folly in having abandoned me without knowing how, or to whom. I was now in my fifteenth year, regarded in the court of my father, as one of those princes who are devoted to religion: Nobody thought it worth while to pay the least attention to me, and I was still left to the entire guidance of the old saint. She and I were one day within a tomb, when a terrible apparition started up before us. It was the Armenian, whom I instantly knew by the description I had heard of him from my great-grandmother; but his physiognomy appeared to me extremely suspicious, notwithstanding his white beard, and venerable appearance.

At this sight the old saint almost fainted away. It is a ghost! it is a ghost! cried she with terror. No, I am no ghost, said the false Armenian, seizing her rudely by the arm; but I may perhaps soon make you a ghost, if you do not be quiet. Ha! wretch, cried the enraged saint, after leaving me in expectation for fifteen years, would you at last deceive a virtuous woman like me?—Silence, raving fool! or I will in a moment rivet thy tongue to thy palate. I have no time to waste here: I come for my son.—Thy son! when didst thou espouse me, villain, so as to have a son by me? Come, do me justice before the cadi, and thou shalt have the child.—Espouse thee! old decrepid hag! vile monument of antiquity, sprung from the filth of the deluge! give me my son. —Thou shalt have my life sooner; I will order thee to be seized, audacious wretch! and have thee crucified as an assassin. While she pronounced these words, she threw her arms about me, and held me fast.

Terror had by this time rendered me motionless. The looks of the Armenian were instantly changed, his eyes seemed to flame, and his beard to smoke. He gave the poor old woman a blow, which prostrated both her and myself to the ground. To my astonishment, I now perceived that my great-grandmother was transformed into an osier basket, in which I lay; her legs and arms forming the bands that fixed me down, and her chaplet divided into two parts, serving for the handles. Our persecutor then gave the basket a violent kick

with his foot, and we mounted into the air, and never left that element, till we were hurled headlong into the fatal fountain. By my fall, I thought every part of my body shattered in pieces; but as much life still remained as enabled me to perceive the mangled body of the poor old woman, covered with blood, and hanging on a tree as a prey to the ravenous birds. Soon after this, I lost all sensation; and I believe, my dear companions in misfortune, I should only add to your affliction were I to recite all the cruelties I endured from the hand of our tyrant. After bringing me to this place, he kept me for three weeks in a state betwixt life and death, and made me endure inconceivable tortures, on pretence of curing the hurts I had received by my fall. Under the mask of compassion and paternal affection, too, he took every method to persuade me that he was my real father, and had removed me from the hands of those who had given me a bad education, and made me imbibe false principles. In short, he represented the severities I had undergone as necessary to purify me and to give me a new nature. These discourses he held in an unconnected manner, and often as if talking to himself; and he failed not to intermingle with them mournful complaints respecting the dreadful situation to which he saw me reduced. Besides, he watched me day and night, dressed my wounds, and took care of me with the utmost appearance of affection: but it was impossible for him to deceive me; the murder of my poor great-grandmother had made me too well acquainted with the monster's character.

From the different histories which I have now heard, I am sensible that my education was too much neglected. In this respect, I am under some kind of obligation to him. A natural obstinacy of disposition, which had not been subdued, would never allow me to yield opinions which I had once embraced; and I was from this cause the perpetual slave of my passions. It is now easy for you to suppose in what manner I answered the cavils and attentions of my pretended father, when he restored me to life, after having tired me by a series of ill treatment, of which, though charitable in appearance, every step was more painful than another. In every case, it became impossible for him to overcome me: when he caressed me, I treated him with sourness and contempt; when he punished me, I became incapable of feeling, from having been exposed to too great suffering. He wished to induce me to labour; but I would do nothing: What need have I to learn calculations, would I say; I am the son of a king, and others will calculate for me. He would then give me a blow: Give me another, said I; treat me as you did my great-grandmother: you remember her? was not you her pilgrim? He had by this time taken his resolution with regard to me, for he answered without hesitation, You only do yourself justice; you are not better than she was, and you shall be treated in the same manner. Saying this, he beat me until I fainted, and then took advantage of my situation to drag me into his abominable cemetery.

It is impossible for me, as well as for you, princes, to ascertain the time I continued there: but as I had no beard when I was put there, and I now find one grown, my sleep cannot have been very short. I believe that it has in no respect affected my faculties. My memory recalls only the ideas of infancy: but my understanding has ceased to consider them as a child would do. Not a single fact has been related by you which has not excited in me some reflection: and I have learned more from you in the space of two hours, than I did in the six years which I may have spent in this place. I perceive wherein all our parents have erred; and after my example, you may explain their conduct, as I am going to do that of my great-grandmother. She was transformed into a basket of osier, and I was placed within it; her arms and legs served as bands, and her string of beads constituted the handles of the basket. At the sight of this image, it is evident to me that my great-grandmother delivered me bound head and foot to Maugraby, and that the string of beads was the means. The poor old woman muttered words and expressions. It is not wholly in speaking imprudently; from what I have observed, there is nothing so dangerous as to make signs, or pronounce words at all, of the import of which you are ignorant. A common calamity, princes, has brought us together: but after what Heaven has done for us, we ought to be confident that it will deliver us from the hands of our tyrant, though he should instantly appear, armed with all the powers which are under his command, provided we all six oppose, in the name of Mahomet, what he should attempt. I hope we should soon see him quelled; without which we can neither be revenged, nor restored to our friends. The prince Habed-il-Rouman has told us that a hara, chained by the leg, persuaded him to fly to our assistance. We must hasten to give relief to this beneficent counsellor, from whom we may derive information, and who will undoubtedly join with us against our common enemy.

The advice of the prince of Damas was chearfully followed by Habed-il-Rouman, and the other princes. They proceeded to Maugraby's apartment, entered the great aviary, and approached the hara, which clapped its wings when it beheld them. They wished to

free it from its chains. That is impossible for you, said the generous bird; I am now become patient under misfortune, I can support my condition, provided you will take me from this disagreeable prison. Carry me away to a more convenient situation, where I may communicate to you my wretched story, and point out to you the means of taking advantage of our tyrant's absence, to remove the dangers with which we are threatened.

The six princes carried the hara with them, seated on its perch, and returned to the hall of fountains.—They there sat down opposite the bird, who thus began the recital of its adventures:

History of the amours of Maugraby with Auheta-il-kaouakib, daughter of the king of Egypt.*

I AM a woman, and was born a princess. My father was the sovereign of the powerful kingdom of Egypt. He governed with wisdom and goodness, but was so devoted to the idol Baal, that he exhausted his treasure in erecting to him a temple, the magnificence of which was altogether unrivalled upon earth. The colossal statue of this pretended divinity was of solid gold, adorned with precious stones of inestimable value; and two carbuncles set in diamonds constituted its eyes. The altar of Baal was daily stained with the blood of fresh sacrifices. I was the only surviving child of my father: and at the age of nine years, I lost my mother and my governess. The latter, who was born a Mahometan, and greatly attached in her heart to the religion of the prophet, had endeavoured in private to acquaint me with its beauties, and to make me relish its precepts. When she felt her end draw near, my dear child, said she to me, with great regret do I now leave you exposed to be drawn away to all the abominations of idolatry. Accept from me this book; conceal it as carefully as I have done, and when memory recalls me to your thoughts read a chapter of it; but take care that you are not observed. I received the Alcoran from her hands, and put it in a chest of which I alone had the key: but unhappily my curiosity in search of the truths which it contains was soon dissipated.

The place of my governess was supplied by a Persian slave, who possessed many accomplishments, and who had been lately purchased by my father. She was remarkably assiduous in endeavouring to gain my affection while she instructed me; and by means of her diligence, I became at the age of twelve what is called ligy in every branch of female education. Happy would it have been for me, had she stopped there! But she excited my curiosity for the science of geomancy, and by her address, inspired me with a taste for that dangerous art. I had complained to her of being troubled with frightful dreams. She told me nothing was easier than to procure the most pleasing dreams imaginable, by a very simple method, and without the use of medicines. You need only compose a nosegay,* said she, and arrange the flowers in the manner I shall direct you. I shall teach you the value and meaning of each flower, and how to place one below another, so that the lower one shall be in a state of subjection to the other. At night, you must present your nosegay to the image of Baal, passing through the door of your chamber, which communicates with the temple. I shall accompany you: We must burn incense, and pronounce some words together, which will be grateful to the divinity. You will then return to your chamber with the nosegay, place it under your pillow, and go to bed, where you will not fail to have delightful visions. What is still more curious, my princess, next morning I shall tell you every particular of your dream. There is, however, nothing very extraordinary in this; the divinity you invoke, will only make you see and hear the things represented by the nosegay which you present to him. After you have once satisfied yourself of the experiment, I shall intrust you how to compose a † in such a manner as to express your th by it as clearly as by writing. This of signifying our thoughts by means of such charming characters, affords a pleasing amusement; and we women of Persia sometimes drop a nosegay from a window into the hands of our lover, when we wish to tell him our mind.

The Persian slave, by communicating this secret to me, shed the deadly poison of curiosity into my heart. I was full of impatience to try the effect of the nosegay, which I found to answer beyond my expectation. Next morning my governess came to my bed-side. I was in raptures at having passed the night so agreeably. She laid her hand on the pillow, and took from under it the nosegay which I had put there. After considering it attentively for some time, this is your dream, said she. You imagined yourself seated on a flowery turf, upon the banks of the great canal, near Masser. Your eyes were pleased with the sight of the vessels passing and repassing along

* Auheta-il-Kaouakib, or the Sister of the Planets.

† The symbolic method of expressing the thoughts by means of flowers, is much practi .din Asia.

the canal. A large pear-tree formed a shade over your head, and the rich load of delicious fruit made the branches bend down to your hand. You gathered some of the fruit, eat it, and found it exquisite. Near you was placed a bee-hive, from which issued two swarms; they rose into the air with a loud humming noise, and engaged in battle, which afforded you much amusement; and when the sight was ended, you awaked.

You may easily imagine with what pleasure I listened to a recital of all the circumstances of my dream. From that moment I became the slave of my slave. I eagerly studied whatever she taught me; and, under pretence of acquiring the art of geomancy, I became a very expert magician, and could have readily explained such books as you have seen here, or performed the operations indicated in them. Every day I composed a nosegay that might assure me of happy dreams on the succeeding night. But I have, alas, paid dearly for those trifling gratifications. I suffered myself to be led on, step by step, in the dangerous path pointed out to me by my insidious governess. My heart as well as my ear, was captivated by the stories she told me of men-genies. At last I suffered my foolish curiosity to carry me so far, as to place in one of my nosegays, some flowers that had the virtue of making one of those beings appear to me; and this fatal composition I presented at the feet of the idol. It is impossible to describe the illusions I experienced, after committing this dangerous imprudence. Among other visions, I beheld a being, whom I might have taken for a man, had he not been resplendent like the sun, and so beautiful, that my senses were entirely overpowered. He threw himself at my feet, and presented me with a nosegay, in which the most tender sentiments of love were expressed. I deranged the flowers, in order to make a suitable answer; but in a moment, they combined of themselves in such a manner, as to signify a still more ardent expression of passion than before.

I awaked desperately in love with the fantastic being, whom I had invoked at the shrine of Baal; and I could think of nothing else through the whole day. I intended to make another composition of flowers, which might procure me the pleasure of a second interview; but, in the mean time, feeling fatigued, I happened to lie down without a nosegay under my pillow, and I had a dream of a singular and frightful sort. I imagined that my ancient governess stood before me with an angry countenance, and seizing all the books that the Persian slave had put into my hands, threw them into a pit, from which issued flame and smoke; then taking me by the hand, she led me to my closet, and commanded me to take up the alcoran. I looked on the book, but could not read even the first line. The old governess lifting her eyes to heaven, cried out: Thou art undone, my child! Thou hast devoted thyself to Baal! The Persian, at the moment I awaked, came into my chamber, and observing that I was much agitated, asked what had befallen me. I told her my vision, which she treated with ridicule: O! my dear princess, said she, this is one of Nakaronkir's tricks, that vile slave of the bloody Mahomet, who has massacred half the people of the world, under the pretence of converting them. When persons like you and I, my princess, seek to rise to a superior state of existence, by means of an alliance with intermediate spirits, we are always exposed to the attacks of the demons of Mahomet, and especially of this Nakaronkir, who wishes, by frightful dreams, to turn us from the path of true science. I shall assist you in composing a nosegay that will defend you from all his future attempts; and since you have, as you tell me, an alcoran, let us burn it at the feet of Baal; which will be more grateful to him than the most fragrant perfumes.

I suffered myself to be directed implicitly by my dangerous governess, and allowed her to compose the nosegay, without troubling myself about its meaning. I also put my alcoran into her hands, without even opening the book; and we proceeded directly to the temple of the idol. When we entered the fatal place, I felt myself shudder with horror, but I imputed it to the damp and coldness of the situation. We laid our flowers at the foot of the altar, and my impious governess made me throw the book which contains the holy Mussulman law, into a pan of burning coals. Come, said she, join with me in cursing Mahomet: Cursed be all his sect, and may they evaporate like the smoke of this book, which is the repository of their absurd whims. While the book burned, it diffused a most agreeable odour. You see, said the audacious Persian, how acceptable our offering is to Baal. When the smoke ascended to the head of the idol, the earth suddenly shook under my feet. Our success is sure, said my deceiver; when a divinity nods in token of consent, the earth quakes: The victory is our own. My blind submission to every opinion of this woman prevented me from seeing the forced interpretation which she put upon the events we had just witnessed. I afterwards recollected a circumstance of which I did not take notice at the time, namely, that when I took up my nosegay, it had lost its freshness. When I returned into my apartment, I quick-

ly placed it under my pillow, where it procured me, at night, the vision by which my ruin was to be completed.

As soon as sleep had closed my eye-lids, I saw a tall man, seated on a kind of throne; his head was covered with a huge turban of white muslin; his one hand leaned on a quantity of books heaped up in a pile, and the other rested upon a collection of naked, and bloody sabres; by his side there was a mule tied by a stake, and men, variously dressed, came to bow the knee, and worship before him. To each of them he delivered a book and a sabre, and dismissed them with a ferocious air, signifying to them, by his gestures, that he sent them to kill and destroy. The word "Alcoran," was written on the back of the books. This scene appeared to me involved in mist. Suddenly there arose a bright light, which appeared to be produced by a luminous object descending from the east. I recognized it to be the genie who had formerly appeared to me in a dream. At the sight of him, the person who sat upon the throne appeared to be much troubled, and arose with great precipitation. His turban fell down, and discovered his head, which was entirely bald. He untied his mule, that he might mount her, and escape; owing to the confusion he was in, he placed himself with his head turned towards the tail, and struck the lean flanks of his beast with his heels; he did not, however, escape so fast, but that a black slave, who pursued him, spit in his face. The cries of mockery and derision, which I heard raised on all sides, awaked me from sleep, and continued to resound in my ears, even after I was completely awake. Notwithstanding the surprise occasioned by this noise, I almost instantly fell asleep again, and was lulled by new visions, all fitted to please and flatter me. I recollect only one circumstance perfectly, namely, that my chimerical lover, after having presented me a nosegay, the smell of which was extremely agreeable to me, suddenly mounted a kind of triumphal car, and was carried up into the air. But he did not carry every thing along with him; for in the morning, when I sought for the nosegay of the preceding evening, which had been so carefully placed under my pillow, it was not to be found, and that which I had seen in my dream appeared in its place. But too important events remain to be related, to take up your time with a particular account of the stratagems employed by my seducer. Every means were embraced of leading my judgement astray, of throwing my mind into perturbation, and of taking possession of my soul, in the hope that some event (which soon happened) should force me to devote to him both my person and liberty.

The king, my father, having no other child but me, wished to give me a husband capable of reigning over Egypt. He had in view one of my cousins, a man of mature age, and highly esteemed by all the Egyptians on account of his valour, his application to business, and the propriety of his conduct; and in marrying me to him, he intended to entrust to him the whole care of administration. The character of my cousin had procured him my esteem, but it had always prevented me from entertaining any softer sentiments for him. His figure, though it displayed grandeur and dignity, and filled me with awe and respect, yet could not gain my affection; and in the situation to which I was reduced by my dangerous visions, I would have refused my hand to the fairest prince upon earth. I learned, however, that my marriage with my cousin was resolved upon; and, bathed in tears, I went to throw myself into the arms of my governess. The Persian readily consoled me. It is impossible, princess, said she, that you who are so learned, so highly favoured by spiritual beings, and so peculiarly protected by the god Baal, should be disposed of like an ordinary woman. I shall do my endeavour to be better acquainted with the celestial lover who is attached to you. I will penetrate into his views with regard to you, and perhaps I shall be able to inform you that the crown of Egypt is far below your notice. We will compose a nosegay together, continued she, and carry it to the feet of the image of Baal: I will place it under my pillow, and it will attract your lover to me; and I shall perhaps learn from him many things concerning which the purity of his intentions, and the delicacy of his love, will not permit him to explain himself freely to you.

I fell blindly into this new snare, and next day my governess came to me, with her heart apparently so full of happiness that she could scarcely contain herself. She sat down at the foot of my bed: O listen! listen! said she, there will not be a woman upon earth so happy, so powerful, and great as yourself. No, princess, though I presumed much upon your charms, your talents, and your virtues, I never could flatter myself that they would procure you the attachment of the most favoured being under heaven. Can it be believed, my dear pupil, that the great Maugraby, son of the celestial Yandar, who was grand-daughter of Kokopilesobe, the sovereign ruler of all the genies who govern the earth, has conceived for you the liveliest and sincerest affection! When, by your nosegays and perfumes, you endeavoured to draw to you a spirit of celestial origin, this one, who partakes at once of the power of beings disengaged from matter, and of man, solicited,

at the feet of Baal, the happiness of appearing to you. He burned with love for you, before you could be in the smallest degree acquainted with him; and if you give yourself entirely to him, he will, in return, be wholly yours. Your nuptials with your cousin are preparing, and they are to be celebrated on the altar at the feet of the statue of Baal. According to the custom of the country, you will be conducted to the high-priest by the two princesses your aunts, and attended by young persons of your own sex, who have not yet submitted to the yoke of matrimony. You will be adorned with a crown of flowers, but this I intend to compose. He who is designed to be your husband will come at the head of a retinue, composed of the most beautiful youths of the court. But before he shall have approached you, your lover will appear with a garland which he will present to you: you must accept it, and give him your crown in return. The garland which will be delivered to you will express that Maugraby binds himself to you by indissoluble ties; and the crown will give the same assurance on your part. Baal himself will confirm your union; you will both disappear from the sight of the assembly, and soon after we will meet again in that delightful abode where you are expected.

Having heard the Persian slave talk of enchantments from day to day, and being already rendered familiar, by the wonders which we had wrought together, with whatever was miraculous in my carrying away, I doubted neither the possibility nor even the success, of what was proposed to me. While every preparation was making for celebrating my nuptials with splendour and solemnity, I was likewise arranging, on my own part, my preparations, and I exerted my whole skill in assisting to compose that fatal symbolical crown, by which I abandoned myself without reserve to my cruel ravisher. The nuptial ceremonies proceeded as described, but at the moment when I presented myself at the feet of the idol Baal, to take upon me my marriage vows, Maugraby suddenly appeared before me. We exchanged our flowers; and the garland which I received raised me from the earth more easily than the chaff is raised by the wind. I was carried away in a chariot all sparkling with azure, gold, and rubies. My ravisher, more brilliant than the star of morning, was placed by my side; and six horses, which appeared to be of fire, and which were conducted by the Persian slave, equipped, by the power of some charm, with large white wings, carried us with great rapidity to the foot of that mountain to which all whom we see here have been conducted. The luminous chariot bore me through the subterranean passage without any visible aid, and its bright rays made my path in the cavern as clear as if it had been noon-day. When I arrived at the palace, I was shewn into an apartment, the splendour of which dazzled my sight, how much soever my eyes were accustomed to the magnificence of my father's court. As the doors and windows of that chamber have been shut every since I was removed from it, you cannot have seen it, though it once had a communication with the aviary in which you found me.

A superb repast here awaited me; the husband I had chosen made me sit down on a rich sofa, over which was spread a canopy of dazzling lustre. I remarked that we were alone. You need only signify your will, said the magician, and you shall be served by invisible hands. You have no reason to fear solitude in your present situation, especially, my dear Auheta, while I am with you, and while I shall regard you as the whole world to me.

I need not repeat to you, my princes, the flattering speeches which my betrayer made use of to deceive me; you know his arts already. However, he continued for some time to strew flowers in my path, and keep up the fatal delusion. I happened to observe in the course of conversation, that I loved music. In a moment, a melodious concert struck up, which seemed to proceed from the voices of men and women singers in the adjacent apartment, accompanied with symphonies of instruments in an exquisite taste. He seemed to be in raptures at finding that I took so much pleasure in listening to the concert. From time to time, I observed him turn a slender wand round his finger, which seemed to whirl about of its own accord. I had one similar to it in my pocket, but I did not pretend to produce it then, nor to compete with him in his art. In this manner, he entertained me till the nuptial couch was prepared. I suffered myself to be led to it, and was undressed by invisible hands, and saw the curtains drawn upon us. I need not mention to you, my princes, the professions of love and esteem which this monster made to me; for they were all false; there is nothing natural to him but malice. As soon as I had shut my eyes, I fell into a very extraordinary dream. I found myself transported into a palace of such grandeur that imagination can scarce represent any thing equal to it. As soon as my husband and I arrived at the gate, a great number of persons in elegant dresses came up, and welcomed us in a respectful manner. They conducted us through several large halls, where a multitude of men and women richly dressed sat on sofas, amusing themselves in conversation. All rose

from their seats, and saluted us politely as we passed. I need not describe the splendour of the apartments we traversed, before we reached the great hall in which the throne stood. A being in the human form sat on this throne; but his face was so glorious that one could no more look on it than on the meridian sun. His crown was covered with diamonds, and shed a lustre equal to that of his face. The whole spacious hall was illuminated by his presence. I looked up to the vaulted roof, which seemed to be composed of rainbows crossing each other, and producing a pleasing mixture of celestial light. Before we came to the foot of the throne, Maugraby took me aside: This is not, said he, the image of Baal: It is Baal himself. Let us kneel before him. Then, leading me to the throne, and kneeling by my side: Master of the world! cried he, thou who hast power over all spirits, behold the wife thou hast given me.—Maugraby, said the pretended god Baal, thou art my visier on earth, and the first of my subjects: I desire that thy wife may be put in a condition to participate with you in the power I have granted you. Your marriage must be celebrated by rejoicings in my court. The ceremonial on your part being completed, we will proceed to express our joy at your happy union with the object of your love.

This indulgent sovereign then rose from his throne, and clapped his hands. Every one imitated his example. The men and women rushed out of this apartment into the ten other halls, in a tumultuous manner, and gave a loose to indecent conversation, and loud peals of laughter. My husband observed my astonishment. You must not expect here, said he, to see the grave and formal manners of your father's court. Those who reign over men must observe pomp and ceremony, in order to inspire respect. Our great sovereign is above all restraint and fear, and wishes that we should be so too. Joy and liberty are the bands by which his subjects are attached to him: But we are now to sit down to table. We then approached an immense table, which exhibited a vast variety of meats. The sovereign sat under a superb canopy, and was served by himself: Maugraby and I were placed at the head of the common table, one on his right hand, the other on his left. Never did I behold so luxurious a feast. Every one eat as fast as possible, yet the plates were never emptied. For my part, the view of so many unknown dishes excited my appetite; but I found they were fitter to please the eye than to fill the stomach; whatever I eat, seemed dissipated as soon as I had swallowed it. The wine had as little effect, and I gave way to the same intemperance as the rest of the company. I was, however, surprised at their noisy conversation, and their frequent unmeaning fits of laughter. After the courses had become so numerous, that I lost account of them, and the guests had talked, and laughed for a long time, I began to be uneasy, and wished the entertainment at an end. At last, the sovereign rose up, clapped his hands, and all the company followed his example.

Near the great hall in which the feast was held was a long gallery prepared for dancing. My complaisant husband led me into it by the hand, and I was shocked at the indelicacies that passed between the men and women, both in words and behaviour. I found my situation so disagreeable, that I could not help expressing my disgust. Decency, said my husband, is a law made to restrain dangerous or improper inclinations; here such a law would be useless. These are all married people, like you and I, whose freedoms need give offence to nobody. We enjoy ourselves here without disquiet or remorse; we mutually rejoice in each other's happiness. Modesty, too, is a mere chimera, where there is no vice. How unhappy you are, you poor children of humanity, with your decency and such whims! Come, my charming Asheta, come, let us dance and be merry. Alas, answered I, I can scarce walk a step; the air of this place is so thick that I am almost suffocated.—No, no, no, returned he, you have been fatigued by your journey yesterday; it is that which has hurt you. Let us return to bed again. When he had said this, I awaked with a start, and found myself in bed. My husband was by my side, pretending sleep. I remained motionless, being wholly occupied with the thoughts occasioned by my supposed dream.

It would only excite your disgust, were I to describe all the arts he employed to sooth me, and the amusements he prepared to divert my mind. One circumstance is, however, worthy of mention, as it was the sure indication of my future misery. We all know, princes, that our tyrant has no physiognomy peculiar to himself. He possesses that which is suitable to the passion which governs him at the moment. When he has committed an enormity, his look is that of the demon of mischief. It is long since his terrestrial body has decayed through age, but his impure soul passes continually from one phantom of his own creation to another. My supposed dream had a most disagreeable effect upon me, contrary to the intention of him who had occasioned it. I was educated with a view to be a queen, and my father was careful that such

principles should be instilled into my mind, as were suitable to my high birth. Licentiousness shocked me in the most sensible manner; and he who had appeared as a god, seemed now in my eyes, only to posses the exterior of a divinity. When I was left alone in bed, I put my hand under the pillow to search for the nosegay that had procured me a vision so extraordinary; but I found none: I therefore imputed my dream to a disordered imagination, and resolved to communicate it to no one.

The magician, with a tone of tender affection, asked me how I had passed the night? Not well, answered I: I have been tormented with disagreeable dreams. At this expression his countenance seemed discomposed with anger; but it was only momentary, for he immediately resumed his serenity. It is, said he, almost instantly, the effect of the fatigue you underwent yesterday. Do you remember what displeased you in your dreams? So saying, he covered his eyes with his hand, but his looks continued fixed upon mine. I answered as naturally as I could, that every thing had appeared to me in such confusion that I could recollect nothing, except that I thought I had eaten and drunk a great deal. In my infancy, said I, I was much subject to dreaming, and it was accompanied with weakness of the stomach. Luckily I feel none of that at present. Repose, answered the hypocrite, a walk, and good nourishment will re-establish your health; I shall send you your governess, who is still here. I am going to collect the presents which I intend to bestow upon her as a reward for the inestimable happiness which she has procured for me; while I am doing so you may enjoy her conversation; but I inform you, before hand, that I mean to send her away. We are under obligations to her; but she is a magician, and every power in this place is suspected by me, except yours and my own; and we likewise must always act in concert. During this discourse I only cast down my eyes, without signifying that I would be sorry to be deprived of my confidante's company. I still was in love with my seducer, and my will continued to be enslaved to his. The Persian slave soon came and sat down upon my bed: You must rise, queen, said she, and breathe the good air of this charming place. But are you going to leave me? said I. Yes, replied she, prudence requires our separation: but I hope it will not be for ever. My heart would be overwhelmed with grief if I did not flatter myself with the expectation of our frequently meeting again. Besides every thing here is subject to your authority, and you will have no occasion to regret the loss of my presence. But, continued she, what have I been told! Your sleep has been disagreeable? You know I am very skilful in the explanation of dreams; endeavour to recall yours to your memory.

I was on the point of revealing it to her, when it occurred to me, that having refused to tell it to Maugraby, I ought not to entrust it to any one else. I recollect none of it, said I: it passed away, and was dispersed like the morning clouds, but I cannot be sorry for having forgotten things which appeared to me so false and disagreeable. An emotion of surprise, which I have since been well able to explain, escaped the Persian. What they thought would have compleated my seduction and dragged me into total corruption, had failed to produce its effect. My heart and my head had been seduced, and my senses had been thrown into disorder: but the poison had not penetrated to my soul, and I had been preserved in a manner I little merited.

When I arose from bed twenty genteel undresses were presented to me, and I chose that which pleased me most. O how beautiful you are! said the Persian; no one could guess that you had passed a disagreeable night. But order horses and a carriage that you may go to take an airing, and consider that where you are there are a thousand arms eager to serve you, and that the very walls have ears. I gave orders, and instantly a voice, infinitely soft, pronounced after me, very distinctly, A carriage and horses for our queen. What I asked for was in a moment at the gate of the palace. Seeing no person to drive the carriage, I asked who was to conduct us. The reins, said the Persian, float upon the necks of the horses ready to direct them towards the place whither you wish to be carried. I wish to take the air, said I mechanically: and immediately the reins appeared to be lifted up, and the chariot flew across the country, which appeared highly delightful. I observed some large buildings, and enquired what was the use of them. You behold, said the Persian, the place where your elephants are kept. Here is the place for the camels; there are the stables, and at some distance are the stalls for oxen. But, answered I, if there are no human creatures here, what purpose do all these animals serve? There are as many men here, said she, as other creatures; but they do not appear under their proper form. It is only restored to them when it is necessary, and they remain at other times under the form of various animals. What barbarity, replied I! Hold, said the Persian eagerly; you are now raised to the rank of a genie, and must learn to view man with a different eye from what you have done. Don't you think that

three-fourths of them are very happy in their transformation, to be guided by an unerring instinct which secures them from all the misfortunes into which they might fall through their false reasonings? In their present situation, nothing is wanting to them, and freed from the recollection of the past, the torments of the present, and the fears of the future, they enjoy life without being troubled by reflection. There is no form of existence worthy of being desired, except that of a genie, or a grovelling beast: intermediate beings are in an afflicting situation, they are real objects of compassion to enlightened beings, and are too apt to become the sport of the wicked.

My mind was perplexed in inquiring into the truth or falsehood of such reasoning, when my seducer, beautiful as the day which shone upon him, appeared on a stately horse, which he managed with inexpressible gracefulness. He soon joined the chariot in which we were seated, and having alighted from his courser, darted into it like an arrow. My foolish passion was not yet dissipated; he endeavoured to increase it by his engaging manners, his flattering discourse, his impassioned and affectionate looks; I forgot my observations and my dream, and yielded to the enchantment by which I was carried away. We returned after our airing to the palace; though I had spent a part of the night in eating, I felt hungry, and being plentifully served, and with the choicest delicacies, I indulged in the pleasures of eating and drinking, as I had done at the repast of the night which I now considered as an illusion. My reason was stupified, and I was only sensible to my foolish and unfortunate passion. But the remainder of that day and the succeeding night were to behold the sun of my days set in darkness; and I was to expiate, by many tears, the fault I had committed, and repay with sorrow the fleeting moments of enjoyment which it had procured to me. I learned next day that the Persian had departed: Maugraby, whom I still considered as my lover, informed me of it, and at the same time told me that he was obliged to leave me for two days, and gave me an idea of all the amusements I could procure for my diversion. They were varied without end; I was mistress of the house, my voice could animate every object about me, and, were it needful, could even make a statue speak. It is your duty, said he, to second me in my labours. These books will instruct you in the means. As you are already in part acquainted with our art, a slight degree of application will be sufficient to complete your knowledge. During my absence, remember, that we belong to each other: You must do without me; and every thing is here in your power through my name.

We passed a part of the day together, and about sunset, he disappeared. I felt the earth shake, and heard the same noise like subterranean thunder, as was the case when we beheld the passage open through the bowels of the mountain. I saw myself left alone, but I had not courage to make use of my power and authority. On the contrary I found my situation suitable to my present state of mind, and I gave a loose to melancholy reflections, which I had hitherto banished from my thoughts. I could not comprehend what induced the Persian to leave me. What danger could there be, thought I, in allowing one magician to keep me company, and afford me comfort in the absence of my husband; especially, as he appears to be all-powerful in this place? I then came to consider that part of the Persian's discourse which was intended to make me contemn my humanity, of which she had formerly impressed me with the highest ideas. I recollected all the occurrences I had beheld in my dream, and among others, the cicumstance of Baal having denominated Maugraby his visier upon earth. I called to mind the discourses I had heard, the indecencies I had witnessed, and the excuses my husband offered for them. Happily, thought I, this was all false, as well as the feast, which certainly was imaginary, since I could eat so heartily next morning.

I perceived, however, a certain connection between the supposed dream, and the discourses I had heard, which was a subject of great embarrassment and uneasiness to my mind. Fatigued at length with conjectures, I threw myself on my bed, and endeavoured to suspend my uneasiness for a little in sleep, still keeping in my remembrance the strange sinister look of Maugraby, when I expressed my dissatisfaction at my dream. The images that first presented themselves to me in my sleep were the effects of my disordered imagination. I saw Maugraby brilliant like the sun, and ardent in his love to me. I seemed to yield to his caresses; but he bit my cheek. I complained of the pain I suffered, and turning to reproach him with what he had done, I saw before me a hideous spectre, whose looks frightened me terribly. He first changed into a tiger, threatening to devour me. In a moment after, he became a horrible serpent, which twisted itself round my body, and wounded me in a hundred places. My terror was inconceivable, and my blood seemed frozen in my veins. While I was in this miserable plight my old governess appeared to me. Ah unhappy

s! said she, thou hast undone thyself! thou hast burnt the alcoran, and devoted thyself to thy worst enemy! Remember the first line of that sacred book: *There is but one God, who is God, and Mahomet is his prophet.* When she had pronounced these words she disappeared. I repeated them after her, and was delivered from my frightful vision. When I awaked, I found my whole body covered with a cold sweat. My first impulse amid my terror, was to call for help; but recollecting that I was surrounded with enemies, I contented myself with pronouncing the words of which my old governess had reminded me, and after repeating them several times, happily fell asleep again.

I arose as soon as it was day, put on the dress that lay readiest to my hand, and walked forth into the fields, having no other resource left but my magic-wand, which I now intended to use. Maugraby, thought I, has forbidden me to do any thing without him; but the prohibition of an enemy is no more to be regarded than his counsels. Whatever I have to fear, I will try every expedient to relieve myself from the dangers into which my imprudence has plunged me. My skill in the art of magic had enabled me formerly to subject to my power a spirit of the earth; but he was of a nature so feeble and contemptible, that I had only employed him hitherto to collect the flowers that composed my nosegays. All I shall ask of him, said I, is to carry me out of this place: It will be no difficult task for a genie to execute, and I don't think him malicious, but rather obliging. My resolution being thus taken, I went to a retired place, and taking out my wand, pronounced with an audible voice, If there are eyes and ears about me, be it known to them, that *There is but one God who is God, and Mahomet is his Prophet.* I presently heard a sort of buzzing sound in the air, intermixed with groans. I judged from this, that my conjuration had operated, and I formed great hopes of success. I now marked out a circle with my wand. I inscribed the words which I had pronounced audibly. Placing myself in the centre, I traced a lesser circle round the spot on which I stood, calling thrice on the name of Kathety, and turning the wand in my fingers. Impatient at not being obeyed, I stamped with my foot, and raised my voice. I redoubled my efforts, but in vain. At last I conjured the rebel spirit by the name of Mahomet. I then saw a cloud gather above my head, which, descending, burst at my feet with a noise like thunder. From the mass of black vapour, which fell within the circle I had traced, came forth Kathety in his ordinary shape, but with a haggard look, and his hair [illegible] end with terror. Disobedient spirit, cried I, why art thou become deaf to my voice?—My sweet mistress, answered the trembling being, I could not obey you. I have even now been brought hither by a superior power. How could I have forced those barriers, which are inaccessible to all, except the spirits subjected to Maugraby? How could I think of exposing myself to the hazard of falling into his odious hands, after escaping from the cruel captivity in which I was held by his mother?—Imprudent and unhappy princess, how could you devote yourself to such a monster!

Astonished to hear this discourse from Kathety, whom I thought to be incapable of connecting two ideas, Wretch! cried I, why didst thou not tell me this, when the Persian persuaded me to make those nosegays which have undone me? Why didst thou not apprise me of the danger to which I exposed myself? I might not then have been delivered over by her to the detestable Maugraby. Dost thou not know, answered he, that she is his slave? She, like you, is the daughter of a king, and was entrapped in the same snares into which you have fallen. For my part, I thought it best to counterfeit imbecillity in her presence, that I might escape her inquiries. Well, since you are safe, said I, bear me immediately out of this place in the same way by which you came. The slaves of Mahomet, replied the genie, envelopped me in a cloud, and threw me where you now behold me. By my nature I can go out alone, but I cannot carry away any thing belonging to Maugraby. Princess, added he, my services are henceforth of no advantage to you; the information which I can give you will be of the greatest utility. I saw the foundations laid of the place where you now are. I was at that time the slave of the genie Yandar, mother of Maugraby. If it is impossible for me to deliver you from those dangers to which you are exposed, I can at least point them out, and persuade you to support them with so much the more courage, that you seem not to be abandoned by Mahomet, as so many others have been. Restore to me my liberty, and I promise you I will not make a bad use of it; I am wearied with doing hurt, and unwilling to subject myself to more punishment. Time was allowed me for reflection, in the cruel prison wherein I was confined, and from which I had scarcely escaped, when you chanced to cast your eye upon my sign, and performed a charm, which brought me again into subjection. Generous and unfortunate princess, my name is not Kathety, but Kardash. Strike my forehead with your wand and say, *Kardash! I restore to you your li-*

berty, and deliver you into the hands of those who brought thee hither. And from that moment, delivered from all my fears, I will relate to you every thing which can tend to give you information.—As I was now a foe to magic, the knowledge and study of which had occasioned my misfortune, I hesitated not concerning the request of the genie, but stretched out my arm, and struck Kardash on the forehead with my wand, pronouncing the words which had been suggested to me. I will now, said the genie, undertake to shew *my gratitude. I must first congratulate you,* princess, on your having accidentally called me hither on a Friday, a day on which, though we know not the reason, Maugraby and his slaves have little power. He cannot return to his retreat, since he has gone out of it, as usual, by a violence done to nature, until to morrow; thus I shall have time to speak to *you concerning him, and you will have leisure* to reflect. I will begin with the history of his birth.

History of the Birth of Maugraby.

There lived in the city of Harenai, in Africa, a young orphan who possessed a genteel fortune. He had a fine figure, and was free *from that swarthy complexion, which is peculiar* to the Africans. He was fond of reading, and of a sedentary manner of life, and had never shewn any inclination for women. His amusement consisted in the improvement of his paternal estate, and in particular of a considerable plantation of olives which surrounded a small beautiful country seat, at the distance of half a day's journey from Harenai. Twice in the week, Hal-il-Maugraby mounted his camel in the morning, carrying with him provisions for the day. He spent his time in giving orders concerning the cultivation of his trees, or in gathering his fruits. When oppressed by the heat, he would repose in an arbour covered with a vine, which was watered by a plentiful fountain, collected into a large and deep bason in the centre.

One day, while he was asleep in this arbour, a woman of extraordinary beauty appeared to him in a dream, and he was the more struck with her charms, that it is rare to find such beauties among the African women. This ravishing creature leaned forward to embrace him, which produced so lively and quick an impression upon the soul and senses of the sleeper, that he arose to meet the caresses offered him by the beautiful stranger. He awoke, thinking that he clasped her in his arms, but he pressed only the empty air; he thought, however, that he perceived a small light flame which arose and instantly disappeared. From that moment Hal-il-Maugraby, being deeply in love, could not divert his thoughts from the charming image which had taken possession of his heart. You exist, O divine creature! exclaimed he; you are not a deceitful illusion. Your beautiful arms were stretched towards me, your eyes seemed filled with love, you have inspired me with a passion which will cost me my life, if you condescend not again to appear before me. Hal-il-Maugraby's camel was feeding at its ease in the meadow, but eating and drinking were far from its master's thoughts. His eyes were stedfastly fixed upon the place where he had seen the light appear, and he ceased not to speak to the enchanting phantom, of whom he was enamoured, except to give vent to his sighs and tears. Three days elapsed without his enjoying any sleep, or taking any nourishment. Being at length reduced by weakness to a state of drowsiness and torpor, he heard a soft and sweet voice thus address him: Yandar, queen of the genies, cannot appear to a worshipper of the false prophet Mahomet. Curse and burn the Alcoran, which you study; worship the great Kokopilesobe, my grandfather, who is the most powerful being on earth; and if you swear to be faithful to me unto death I will become your wife. Hal-il-Maugraby, scarcely awake, exclaimed; Yes, dear creature with whom I am enchanted, I will do every thing you order. I henceforth curse the impostor Mahomet, and all his works. Well, my dear Hal-il-Maugraby, replied the strange voice, in a tone fitted to reach the heart, return to Harenai, erect an altar at your house: next Friday sacrifice thereon an heifer to the great Kokopilesobe, throw the Alcoran into the hottest fire, promise to be faithful to the affectionate Yandar, and she will be your's as soon as the ashes of the cursed Alcoran shall be scattered towards the four winds of heaven. The African now found sufficient strength to leave the bed to which he had been confined by weakness; he greedily devoured a fragment of the provisions which he had brought, returned in haste to Harenai, erected an altar in the most secret place of his house, and there performed the sacrifice which he had been ordered to offer. Scarcely had he parted with the last handful of the ashes which he was to scatter, when he found himself transported into a magnificent palace, where he became the husband of Yandar. The application which he had formerly given to study and agriculture was diverted to other objects: under the direction of Yandar, he became one of the most dangerous magicians upon earth. Never had we more severe masters than his wife and he; never had Kokopilesobe more devoted servants. This I knew by fatal experience; I was born wicked, but they punished me for not being wicked enough.

They, princess, were the founders of the dreadful Dom Daniel in Africa, where that school of magic is established which tyrannizes over unfortunate spirits, of my species, with a rod of iron, and which distresses the world. By them Africa has been filled with monsters.

But the cares of the cruel Yandar and her husband would not have completed the dangerous establishment they had formed, the principal roots of which are under the sea, unless they had had, for a son and successor, that Maugraby whom you have chosen for a husband. He joins malice to falschood, and all the dreadful qualities which he received at his birth. His father and mother left him, as an inheritance, all that they possessed; and they took care that these gifts should be secured to him. I will speak of him by and by. I was so fortunate as to have an opportunity of knowing their secrets, especially after the death of Hal-il-Maugraby, and I rejoice that I may, in some measure, revenge the ill treatment I suffered, by revealing their secrets to you, in the hope that it may, one day, be in your power, protected as you are by heaven, to overthrow this vast edifice of iniquity.

Whatever efforts Yandar made to preserve the life of a husband who was so worthy of her love, she could not prolong it beyond the appointed time. She had already made him master of the half of Africa. She caused his funeral to be celebrated at Harenai, then become his capital, with royal pomp, and made his ashes be preserved, that they might be mingled with those of her own body, which she was about to restore to the earth; she having only assumed it through love to him. In the mean time, she commanded the genies subjected to her, to construct a magnificent tomb, for the reception of the urn which was to contain the mixture of their ashes. I had the ill fortune to be one who had the chief hand in the work. When it was nearly finished, I happened to commit a trifling fault, by which I incurred the displeasure of my unworthy sovereign, who inflicted on me a dreadful punishment. She tried the temper of an urn similar to that which had been prepared for preserving inviolable the mixture of their ashes. She forced me to enter into it, and having sealed it with the signature of Kokopilesobe, ordered me to be thrown into the Persian gulph, where I might have remained confined for ages in a situation dreadful beyond conception; but by good fortune, I was found by some pearl-fishers, who took me up from the bottom of the sea, broke the urn, and restored me to the light, at a time when I had lost all hope.

My first business was to inquire what had become of my cruel enemy and her son. Other spirits who had been assistants in the work, informed me of the pains that had been taken to complete it, and the precautions they had used to assure to Maugraby that power which he, at this day, possesses, unhappily for yourself and so many others. I understood, that he had just finished this magical establishment in which we are at present: That he was already master of the most of Africa, the kings of which were merely viceroys under him; and that he had in view, if he was able, to subject the whole earth to his power. I was also made acquainted with the principal enchantments of this place, with their uses, and the means by which they were formed.

He takes every method to engage the kings of the earth to part with their first-born sons to him, that they may become powerful instruments in his hands: But that he may have slaves of every description, he prowls about the houses of those who are discontented. If a father for instance, be displeased with his son, and happen to curse him, he seizes the child; if, on the other hand, the son should curse his father, still the child is made his prey. When a husband maltreats his wife, Maugraby does not interfere; but waits patiently till the unhappy man has cursed himself. But what do I say? If a caravan set out for Upper Egypt, with an intention to pass through the sandy desart; the magician mounts on the wind schirak, and makes it commence sooner than usual, in order to destroy them. When the unfortunate company are reduced to the last extremity, he appears to them as a benefactor, ready to relieve them from the danger that threatens them, on condition that they shall surrender themselves soul and body to him, to Zatanai and the great Kokopilesobe. The caravan agreeing, presently arrives at his retreat, and, instead of two or three hundred beasts of burden, there are now above four hundred; for all the merchants and other persons are also metamorphosed into brutes. When he has seized the son or the daughter of a king, if he can make them as wicked as himself, they are his slaves. His Ilage Cadahe, his Megina, his Persian [illegible] who served you, are children of kings; and I could name several others. Those who cannot corrupt, are thrown into a sort of well, of which I shall explain the enchantment when I describe the others. In short, my princess, though he was handsome in his youth, his person is now become a mass of deformity, as well as his mind. His decrepitude is such as may be expected from his great age, which exceeds a century and a half. His human body is a mere chimera; he can, however, assume every form he chooses, and nothing discovers him but the sinister expression of his eye. Such, my princess, is the abominable monster

into whose hands you have fallen, and from whom you may look for the cruellest treatment: But I have some hopes in your benignant star, and in your own fortitude, which may at last enable you to avenge us all on our tyrant.

Here Kardash made a pause, and then informed me with great exactness, how I might destroy all the magician's enchantments, in case I were ever fortunate enough to find proper assistants. He requested, that I would suffer him to depart: But I wished he should explain to me more fully why he had concealed his name, and always till now appeared so stupid. Princess, answered he, I was struck with terror, when I found myself conjured by a pupil of Neakia, formerly princess of Aderbigian, now become the slave of Maugraby. If she had discovered me, and informed her master that I had accidentally escaped from my prison, he would instantly have pursued me, to shut me up in one still more severe; as he would have been afraid lest I should reveal, as I now do, his mother's secrets and his own. In perusing your books, you accidentally fixed your attention upon my sign; you traced it in a circle; and conjured the spirit attached to that sign to appear before you. I was forced to obey; but that I might escape from the danger with which I was threatened, I assumed the name and behaviour of one of the weakest amongst us, Kathety, who creeps upon the ground, and is employed in fabricating dreams for those who cannot be supplied with them from their own memory and imagination. I counterfeited his stupidity so well, that Neakia, to whom you gave this account of me, was deceived by it. You was at that time employed in making nosegays, and your governess found me very fit for collecting the materials which she was to cause you to employ, provided I put nothing of my own into the compositions she designed you should make. This wretched creature did you much harm; recollect the crown which you gave to Maugraby, and the garland with which he bound you; these are the symbols of that knot which connects you to him: you will certainly see them both again, observe the use he makes of them.—But Kardash, said I, can you not inform me of the means of delivering myself from the enchantments with which I am threatened? No, princess; for it is impossible to foresee what our cruel enemy may do. With respect to the enchantments which are performed here, and those of his mother and himself, near the city of Harenai, I am going to discover the whole of them to you, and likewise the means of destroying them. Make me repeat whatever may appear difficult to be remembered, rather than run the risk of losing one word: they are all of importance.

He then related to me all the mysteries contained in this place, and those of the enchantment near Harenai. I shuddered with horror at every discovery of those works, worthy of the prime visier of the prince of darkness. At last I had courage to put a question to him respecting my dream, wherein I had seen and heard such wonderful things. You did not dream, said Kardash; he had transported you under the sea into those caverns adjoining the Dom Daniel at Tunis. The being you saw was Asmodius, one of the spirits under Kokopilesobe, and you were in an assembly of magicians, such as is held when the moon is in her wane. He tried to initiate you into his infamous practices, and to give you a liking for them.—Kardash had been speaking for a considerable time; I listened to him standing, and my legs began to fail under me. You grow weak, princess, but resume your courage. You may be sure we have at distance a hundred thousand witnesses of our conversation; but they can hear nothing of what I tell you, for the circle with which we are surrounded prevents our words from reaching their ears. But you will be betrayed by the slaves and accomplices with which Maugraby has surrounded you in this place, and I should be ruined if it was not in your power to save me. Repay the service I have now done you, by pronouncing aloud the following invocation and command: *Spirits, slaves of the great Mahomet! who have forced Kardash to come hither, conduct him to the foot of the throne of the great Solomon.* When I shall have left this place, you will break your circle, and if you wish to do still better, your wand, since it would at any rate be torn from you.

I did without hesitation what Kardash desired me, and beheld him carried away by the same cloud from which he had so quickly descended. I effaced my work, broke my wand, and returned to my apartment, repeating, in order to encourage me, the first line of the Alcoran, which my ancient governess had recalled to my mind. Perhaps my imagination was disordered, but as I went to lay myself on my bed, I thought I heard a noise about my ears, which resembled insult and murmuring. I went into my apartment, and dressed as I was, without calling for assistance, I threw myself on my bed. There my only resource was to raise my heart, full of bitterness and sorrow, to God and his prophet. But the insupportable idea of my infidelity was a heavy weight, which dragged me down. I could not raise my eyes, or stretch my hands towards Heaven. I remained without motion. I was soon enveloped with the darkness of night, which never appeared to me so horrible; the silence which prevailed around me seemed to abandon me to fear, regret, and remorse; great

have been my sufferings since that time from the barbarities exercised upon me; but never have they equalled the torments of that cruel night. The day at length appeared, and produced some change in my situation. My soul was somewhat revived by the sight of the objects which I beheld around me; but considering with horror this assemblage of riches, which had arisen from the ruin of so many others, it came into my mind to strike all around me with my wand, to make my chamber a sepulchral cave, inaccessible to the light, my bed a tomb, and by thus anticipating, to mock the vengeance of my tyrant.

I sat up in order to follow out my idea, but I then recollected that I had broken my wand. I was recovered gradually from this agitation of mind, by reflecting that Kardash had intrusted me with secrets which might one day contribute to the vengeance of Heaven and earth by facilitating the destruction of the monster. Let me brave, said I, all the severities which my barbarous enemy can exercise against me, but let me reserve myself, if it is possible, for being one day the instrument of his ruin; let me carefully recollect what has been told me; and let it be engraven on my memory never to be forgotten. I immediately began to repeat, without interruption, the instructions of the genie, and gave such unwearied application that the words of the conjurations I had learned at length followed one another in the closest chain. The day was drawing to a close, and I was still employed in this labour, when the shaking of the earth announced the return of Maugraby. I thought he would come to me as quick as lightning, but I was deceived; he was undoubtedly detained by the relations given him by his spies. He at length appeared, and never was there a more striking, and frightful contrast, than betwixt the splendour of his figure, and the disorder into which he was thrown by the horrible passion by which he was swayed. Faithless woman, said he, you are in league with my enemies. You make circles in order to bring to my abode the impure spirits of Mahomet, but you shall receive the punishment due to your crimes. At the same time he threw round my neck the crown of flowers which I had given him on the fatal day of our nuptials; and he fixed to my leg that garland with which he had bound me. I could make no opposition. He then inflicted innumerable blows on me; and I was changed into a bird as you behold me. This necklace of green, yellow, and red feathers, which you observe about my neck, is my crown of flowers, and the garland is the chain, which fixes me by the foot to this place. My tyrant next dragged me by the chain to his apartment, and struck the statue on the cheek, entered the aviary, and fixed me to this perch. From my skill in the art of magic, I know it is impossible for me to recover my natural form, except by the death of our enemy; such is the consequence of my having, of my own accord, rendered him sovereign over my person. As he was still enamoured of me, he resolved not to deprive me of reason, like the other unfortunate beings in this aviary: He hoped that the horror of my situation would at last make me consent to live with him as an obsequious wife, and ask pardon for the offence I had given him. At length he left me alone in the aviary, and I would have gladly praised God and Mahomet for having delivered me from the hateful presence of my tyrant; but I could utter no sound, except the cry natural to the bird whose form I bore, and pronounced audibly the word *hara*, which all the birds in the aviary repeated after me.

I, at first, thought my feathered companions endowed with intelligence like myself, notwithstanding what Kardash had told me: I have, however, been since convinced, that no other faculty remains with them, but that of repeating any word they hear or have been taught to pronounce. Confined on my perch, I began to reflect on my condition. Except my fetters, I saw nothing in my case worse than in that of the poor creatures around me; and at any rate, I thought it far preferable to the situation into which my error had plunged me. How much better is this, said I to myself, than to be exposed to the horrible caresses of such a monster: But alas! even in this I was deceived.

Two days had passed since my eyes had been shocked by the sight of my persecutor: At the close of the third day, he came into the aviary, and presenting himself under the same disguise in which he had formerly seduced me, My dear Auheta, said he, you are deficient in your duty to me, and unfaithful to Baal; but my heart is broken by the severities I am forced to inflict upon you. I restore you to the human form. Come, share my bed, and behave as a submissive wife; and when you have acknowledged your errors, and promised to renounce the counsels given you by your vile old governess, I will intercede for you with the god whom you have offended. When he had finished, he burnt some incense upon a censer, and loosened the chain which bound me to the perch. In a moment, I found myself standing naked before him. Cruel Maugraby, cried I, speak not to me of thyself or of thy Baal, who has delivered me into thy hands! Restore me to my father, and let me, if possible, blot thee out of my remembrance. At this answer, my tyrant was enraged: Follow me, said he, unkind and cruel wife! At the same time, he led me along by the chain

which remained about my foot. I wished to make what resistance I could, but he almost strangled me with another chain I had about my neck. In this manner, I was dragged with incredible tortures to his bed; and on his approaching to embrace me I endeavoured to spit in his face; but all my powers were suspended: I possessed none of my faculties, except sight, smelling, and hearing; and all these were shocked in a hideous manner. The most frightful spectre that delirious fancy can represent was not comparable to the monster that stood before me. His looks were infectious, and my ears were stunned with a torrent of curses and blasphemies. In this deplorable situation, was I subjected to the detestable caresses of the barbarian to whom I had by my folly devoted myself a victim.

This scene of horror has been renewed almost every night, during these five years, with every possible circumstance of aggravated cruelty; nor have I enjoyed the least respite, unless during the time he has been employed in the pursuit of his odious projects, or when he went to bury himself under the sea, and indulge in debauchery with the abominable Asmodius. As often as the trembling of the earth announced the arrival of my persecutor, I wished that my bill had been a sword, that I might have plunged it into my heart: But I now acknowledge the goodness of Providence, which removed from me the means of destroying myself; I am by this means enabled to put invincible arms into the hands of the Prince Habed-il-Rouman, our deliverer, and the messenger of Mahomet. Young man! destined by heaven to avenge humanity, said the princess of Egypt to the prince of Syria, you are soon to become master of the urn which contains the ashes of Hal-il-Maugraby, and Yandar, deposited under the plain near the city of Harenai, in the east. Notwithstanding its great distance from this place, I will shew you the means of transporting yourself and your companions thither with the utmost expedition.

In the orchard here, there is a bird called Fessefze. Solomon formerly sent it into the forest of Lebanon to fetch him a branch, from which he might form his rod of command; and ever since, that creature has been favoured by the prophet, who has been pleased to bestow certain properties on its heart, its flesh, and its feathers. The bird is lazy, and, like the ostrich, has no means of defence; the five princes will accompany you, and you will surround it; it will throw itself into your arms, upon your pronouncing all six at once, these words, *Allow yourself to be taken in the name of Solomon, for the service of the great prophet.* Make no scruple to kill it, for, being brought here by enchantment, its life is insupportable but preserve the feathers, and burn a part of the heart and body, carefully preserving the ashes. Those of the heart thrown upon a perfume of amber, will open a passage to you through the mountain, by which alone you can get out from this place; you must keep a portion of these ashes till your return, and carefully preserve those of the body.

When the mountain shall have opened to afford a passage to you, you must each of you take one feather from the tail, two from the wings, and two from the head of the bird, and present them all at once upon the smoke of the perfume. The prince Habed-il-Rouman shall then pronounce alone, Feathers, messengers of Solomon, conduct to their work the labourers of the prophet. You will then be conducted to the entrance of the city Harenai, and into a grove of olives planted by Hal-il-Maugraby. You will find one solitary olive tree, surpassing all the rest in height, where you must stop: the door of the enchanted abode is under its root; but the passage changes its place every month, which is a farther precaution taken by Yandar to render the enchantment inaccessible. You must trace a circle of thirty feet in diameter round the tree; station yourselves near this circle, at equal distances, and each of you throw a part of the ashes of the bird's body into a pan of perfumes: the earth will then tremble under your feet, and open at the place where the passage is. Habed-il-Rouman will place one of the princes, armed with a naked sabre, at the mouth of the opening, saying to him, Soldier of Mahomet do your duty, and guard this passage. You will next order the feathers to do their duty.

The beauties of every kind, through which you will pass, must not for a single moment attract your curiosity; and you must shut your ears against the concerts of the birds, with which the groves will resound. Though oppressed by immoderate thirst, let not the apparent purity and freshness of the stream tempt you to taste its waters: every thing you meet is dangerous. The prince Habed-il-Rouman will march at your head, until you arrive, with your sabres in your hands, at the foot of a terrace surrounding the magnificent dome, wherein is the fatal urn, which it is your object to procure. A large ditch, an hundred feet wide, of which it is impossible to discover the bottom, surrounds this terrace; but you will fly over it by the assistance of the bird's feathers. There are four stairs to the dome; but one only is solid. You must make trial of them by burning on the first step of each a perfume, into which you will throw a portion of the ashes of the bird. You must all five be employed in the operation, and Habed-il-Rouman shall pro-

nounce alone, Snare, discover yourself. The solid stair will then remain in its place, and the rest will vanish from your sight.

When you shall have reached the terrace, you will go round the battlements: regard not the architecture or the ornaments. There are four gates; in order to enter, you must first address yourselves to that which is towards the east, and in order to distinguish it the prince Habed-il-Rouman must burn perfumes at each, scattering a portion of the ashes of the bird on the flame. These gates at first will shine like gold; but after this operation, they will asume different colours. That which corresponds to the east will become white; the west red: A black colour will distinguish the south, and a yellow the north. An armed sentinel is to be placed at each of these gates; but first the prince Habed-il-Rouman must advance to the eastern one. He must strike it thrice with the blade of his sabre. A frightful spectre will present itself to oppose his passage. Whatever its form may be, he needs only conjure it by the twenty four books of Hananias, and it will vanish. He will then place the sentinel on the threshold of the gate. Next he will proceed to the red gate; and as soon as it is opened, the terrible objects that may present themselves will disappear, when conjured by the seal on Solomon's ring. Here another sentinel is to be placed, while he goes on to the black gate. Here the danger is to be opposed by the inscription on the sabre of Mahomet. The conjuration for the fourth door is by the power of Moses's rod.

Prince of Syria, when you have made yourself master of the four gates, you must enter alone by that on the east. You will then be in the tomb of Yandar and Hal-il-Maugraby. The urn which contains the mixture of their ashes, is impressed with the seal of Kokopilesobe, and placed on the knees of a gigantic statue of that sovereign of the spirits that have rebelled against God and his prophet. The statue holds in his hand a golden bow, ready bent, and armed with a fiery arrow. The conjuration against this danger, the most formidable of the whole, must be, by the sacred characters written on the breast-plate of the high priest of the Jews. The arrow will evaporate into smoke, and the statue remain disarmed. From its finger you must take the ring, which was Yandar's, and put it on the little finger of your left hand. Then take the small golden urn from the knees of the statue, and put it into your bosom. You will thus be master of the power of Maugraby. You need but touch it with your ring, by whose power it was formed, and this colossus, with the throne on which it is seated, will evaporate into air. You may then perform the operation which will break my chains: Take three feathers pulled from my collar, throw them into the smoke of a perfume, and say, Human creature, in the name of Mahomet I restore thy liberty! When that is done, command the feathers of the bird Fessefze to bring you hither. You will find me free, waiting with impatience for your safe return. Above all things, remember, my prince, every particular I have mentioned. I regard it as a peculiar favour of Heaven, that I have been able to retain in my memory every part of Kardash's instructions: But ever since I have been reduced to the miserable state in which you now see me, I have repeated them morning and evening; and the hope, that they might at last be serviceable to myself and to the whole human race, has been my chief consolation.

Habed-il-Rouman was happily endowed with a memory as capacious, as his judgment was clear and penetrating. Every thing he had heard remained deeply impressed on his mind. He knew the risk they run from the malice and power of Maugraby, and that there was no time to be lost. He and his companions went in pursuit of the bird Fessefze, which allowed itself to be caught. Having killed it, they divided the feathers amongst them; burnt the heart and the body separately; and reserved the ashes for the purposes directed by the hara. They armed themselves, provided perfumes, and whatever else they needed, and proceeded to the foot of the mountain, where they forced the earth to open, and afford them a passage. When they had got through the mountain, they commanded the feathers of the bird Fessefze to bear them to the place of their destination, and they were instantly conveyed through the air with astonishing rapidity.

They at length perceived themselves descending near a grand city, in the middle of a plain, and alighted in the centre of the plantation of olives which had been described to them. Habed-il-Rouman immediately discovered the olive, at the foot of which, as he had been directed, he was to perform the charm. The true passage to the enchantments under ground appeared; it was covered by a stone of black marble, which was lifted up by means of a ring.

The prince placed a sentinel there, and at the head of his companions, entered the darkness of a subterraneous road; they were still carried forward by the feathers of the bird Fessefze. Every moment he called by name on his companions, and perceived that they were all present, except the one who had been left to guard the entrance of the ca-

A bright light succeeded the darkness which surrounded them; they found themselves under a clear sky, and the most beautiful and smiling country presented itself to their view. Hunger and thirst began now to attack them. Transparent and cool waters were within reach of the path which they followed: and their banks were adorned with borders covered with melons of every kind. Pear, apple, and orange trees were upon this road; and they were obliged to remove, with their hands, branches loaded with fruit, which obstructed their passage. Soldiers of Mahomet! cried the prince from time to time, we came not here to eat and drink; the wants which we feel, and the means of gratification which are presented to us, are snares laid for our ruin. Desire not these waters; push back and tread under foot these fruits: ere now we have learned to suffer, let us support with courage the ills which we endure.

But an inconvenience of another kind was soon added to what they felt. They had to traverse a sandy plain, and the sun, which then appeared to be vertical, communicated to it so scorching a heat, that they thought they were passing over burning coals. On both sides of the road which they pursued, were lanes shaded with trees, and covered with a mossy down so fresh and cool that it might well attract the attention of travellers thirsty and feverish as they were. Regard with disdain the false means of relief which are presented to you, cried the prince of Syria. Every thing here resembles the caressing looks and discourses of our cruel enemy. The princes who followed Habed-il-Rouman had need of a chief so courageous, and so much upon his guard against the stratagems of the enemy. The last of all was the least foreseen, and the most dangerous. They passed along a road strewed with poppies, and in spite of themselves sleep began to weigh down their eye-lids. The prince of Syria, who observed this new charm, exclaimed, Soldiers of Mahomet, stop a moment to tread these flowers under foot in his name. They obeyed, and sleep immediately vanished. They again proceeded on their journey, and discovered, in the middle of the plain, the edifice which they had come to destroy.

We need not stop to describe those magical beauties in which every thing was delusive. We must follow the labours of Habed-il-Rouman, seconded by his companions. They arrived at the brink of the dreadful ditch, but aided by the feathers of the bird, they soon got on the terrace. They studied the position of the doors, and acted in every thing conformably to what they had been taught. The doors having assumed their true colours, and Habed-il-Rouman having knocked at the white, it opened with a horrible crash; a hideous giant appeared, ready to strike the prince with his lance; but being conjured in the name of the twenty-four books of Hananias, he was converted into a vapour, which was instantly dispersed. Habed-il-Rouman, after placing a guard at the first door, approached the second. Two lions with open mouths were ready to dart upon him, but at the name of the seal of Solomon, this vision was dissipated as quickly as the former. The conjuration in the name of the engraving on Mahomet's sabre, killed a horrible serpent with three heads, which guarded the third door. Last of all, the conjuration by the rod of Moses softened the steel of a sharp and ponderous axe, which descended upon the neck of the young prince of Syria, at the moment when the last door was opened at his command.

Being thus master of all the avenues which conducted to the formidable statue, and having every where placed guards, who were rendered vigilant by a regard to their own preservation; he directed them at the least noise they heard without, to raise their sabres in the name of Mahomet. The precaution was worthy of the wise prince by whom it was taken; for as soon as he set his foot on the entrance of the white door to penetrate into the dome, the spirits of the four elements were let loose to the assistance of the statue of Kokopilesobe. If the avenues had been unguarded, these spirits would have penetrated through the four gates, and carried off the image, and the urn wherein the ashes of Hal-il-Maugraby and of Yandar were deposited. Habed-il-Rouman now stood before the colossus of gold, which was raised upon a throne of the same metal, and the head of which reached almost to the roof of the building. Its eyes were like a flash of lightning, which, confined in a small space from which it endeavours to escape, appears to struggle continually against itself. The burning arrow directed against the breast of Habed-il-Rouman was about to fly; but being conjured by the sacred character imprinted on the breast plate of the Jewish high-priest, it fell, and the bow dropped at the same time from the hands of the statue. The prince of Syria sprung boldly upon the throne, and took the ring from the statue, which, however large, immediately fitted itself to his finger. He took possession also of the urn, which was the principal object of his undertaking: then, in a moment of enthusiasm, giving the statue a back stroke with the hand on which the ring had been put, Infamous image of the

most wicked of all beings, said he, be thou destroyed as thou wert formed!

The statue of Kokopilesobe had been constructed by the slaves of the ring; and they were forced by this command, to destroy their own work, which they did with horrible murmurs and noise. The crashing sound that announced its destruction, was accompanied with total darkness, which heightened the horror of the scene. The whole force of the enchantments resided in this statue. As soon as the talisman was destroyed, all the illusions that adorned those dreadful subterraneous caverns vanished with it; this change was not effected without a concussion of the earth, which might have overwhelmed Habed and his companions in arms, had not one of their number guarded the entrance of the cavern.

Habed-il-Rouman recommended himself and his brethren to the protection of Allah and the great prophet, displaying the greatest firmness and presence of mind, amidst all the darkness, tumult, and confusion that surrounded him. He observed that the diamond of his ring shed a ray of light. He rubbed it that it might become brighter. The diamond sparkled, and a spirit, in a human form, appeared, leading with him four others; one like a tyger, another a fish, another a bird, and the last a salamander. Command the four elements, said he, thou who art master of the ring of the great Kokopilesobe!—Let this place be lighted, cried Habed firmly, that I may know where I am, and where the princes, my companions, are. Salamander, said the spirit, do thy duty! In a moment the immense cavity was illuminated with a thousand flambeaux, stuck in the crevices of the rocks; and the six princes, who had been for some time separated, joined company, and resolved instantly to set at liberty their benefactress, the princess of Egypt. Habed-il-Rouman burnt some perfumes, threw into the flame the feathers with which he had been intrusted, and pronounced the words necessary for destroying the enchantment. The aromatics he scattered in the flame diffused so pleasing an odour, that all the princes drew the happiest presage of the success of the operation. At last he proposed to make themselves be transported into the magician's retreat, by the same means they had used at their departure. What! said the other princes, shall we expose ourselves to the danger of falling a second time into the hands of our enemy? Think that the feathers of the bird Fessefze will transport each of us to his father's kingdom! Recollect that the ring you possess can command the four elements!—Could I only deliver the princess of Egypt, answered Habed, I should think it my duty as a true Mussulman to fly to her relief; though I were insensible to the principles of humanity, and the ties of gratitude. But, my brethren, the feathers of the bird of Solomon can only be of use to the servants of the prophet. The ring of Kokopilesobe best becomes the finger of a vile magician. I use this resource only to turn the powers of magic against itself, and I should hold myself criminal, were I to employ such means with any other view. From what we have already accomplished, my princes, our duty is apparent. We are possessed of the talisman, on which depends the power of Maugraby, and we ought, if possible, to make ourselves masters of his life. Were we to let him escape, sooner or later we should suffer for the crime; perhaps he himself might be made the instrument of heaven to punish us. It is, without doubt, our duty to relieve the unfortunate men who are changed into brutes, and to demolish all his works of enchantment.

The princes were somewhat abashed at the superior generosity of the young Habed-il-Rouman, and they all engaged to assist him, to the utmost of their power, in his enterprise. They agreed to transport themselves instantly, by means of the feathers of the bird Fessefze, to the relief of the princess of Egypt; and the feathers, obedient to their orders, bore them with great rapidity through the vast caverns which had been the theatre of Yandar's enchantments. The magical light, by which they were now illuminated, presented every object in its natural form. At last, they arrived at the entrance, and found themselves again in the open fields. Though it was night, Habed-il-rouman resolved they should immediately proceed. He commanded the feathers of the bird to bear them to the retreat of Maugraby. In a moment, Habed and his companions were lifted from the earth, and conveyed through the air. About day-break, they arrived at the fountain in which each of them had been plunged. There, said the prince of Damascus, is the very tree on which the monster suspended the mangled corpse of my poor great-grand-mother, but not a vestige of the body now remains! The five princes, while they contemplated a place where they had all suffered so severely, felt a revival of their hatred and resentment against Maugraby. The young Habed, in the mean time, was solely occupied with the care of executing vengeance on their common enemy. He kindled a fire, burnt perfumes, and threw on them the ashes of the bird's heart: the mountain opened a passage, into which he entered, and his companions followed.

The dawn now began to appear, when the princess of Egypt, who had passed the night

on her perch in the bottom of the palace, felt the concussion of the earth usual on forcing a passage through the mountain. Free from her chain, she joyfully flew out from a window, to meet her deliverer. Nor did she fear the approach of Maugraby: for the liberty she enjoyed, was sufficient evidence that Habed-il-Rouman had conquered. She, however, used the precaution to rise high enough in her flight to distinguish the persons who should come out of the cavern. She soon had the satisfaction of seeing the six princes arrive. When they cast their eyes about them, they observed a bird hovering over their heads, and heard a voice which seemed to descend from heaven, and which addressed Habed-il-Rouman in well-known accents: Prince of Syria, have you the urn and the ring?—Here they are, answered the young prince, while the bird alighted by his side. Well, replied the hara, clapping her wings with joy, you must now rub the ring, and command the spirit who shall appear to you, to bring you the oldest and most scabbed sheep in the flock, that feeds in this place. It must be made a sacrifice. In the mean time, we may return to the palace, where you and your companions may refresh yourselves without disquiet, for you are absolute master of every thing here. You have in your bosom the talisman, in which the whole power of Maugraby resides, and you shall soon also be possessed of that to which the life of the monster is attached.

For two days before the princes had received no nourishment, yet they felt a reluctance to eat the flesh of the animals belonging to this place. How can we be assured, said Habed, that we are not depriving human beings of life? fortunately, however, the fruits and roots are not suspicious. You may freely use all the birds that are wild, said the princess of Egypt. They are real brutes, as well as those contained in the poultry yard. You may either command here by the ring on your finger, or by the talisman in your bosom. All is subject to you. Habed-il-Rouman touched the urn, and, in an instant, a tall negro, with a golden collar, presented himself. Ha! cried the prince of Tartary, Ilage Cadahe, is it thou! Say, detestable black, who once used me so barbarously, why hast thou forsaken thy infamous master, whom thou hast served with so much zeal? —I have no other master, answered the black, than he who possesses the urn to which I am subjected: My master is here, and I wait his orders. Then addressing the prince of Syria: What are your commands to the slave of the ashes of Hal-il-Maugraby and Yandar?—Let us have dinner, slave, said the prince. You shall be obeyed, replied the black, and retired.

At that moment, the slave of the ring brought in an old scabbed sheep, on which there scarce remained a pile of wool. Its four feet were tied together: one of the hind legs appeared shorter than the others, and on that side the thigh was inflamed. Ah! the cursed beast, cried the genie, though inclosed on all sides, I thought we should never have been able to catch it! Yandar, when she put into its thigh the talisman to which her son's life is attached, rendered it enchanted. It ran forwards, and backwards, on this side and on that with equal swiftness: a fly could not pass through openings by which it escaped: and it gave such blows with its head and feet as would have bruised a piece of marble. Genie, said Habed-il-Rouman, I command you to kill this animal: I cannot, replied the genie, you must strike it with your ring. Habed-il-Rouman followed the direction of the genie; the animal uttered a dreadful groan, and expired. The prince of Syria then touched the swelled thigh with the ring, and ordered the talisman to come out: the thigh opened, and there came forth a plate of gold, covered with magical characters: Habed-il-Rouman considered it with attention, and observed that they corresponded with the characters engraven upon the ring which he had upon his finger.

Finding himself at length master of the monster's life and power, he was going to hold a consultation concerning the measures which were to be taken to rid the earth of him: but while he was explaining his plan, the usual trembling of the earth, which preceded the magician's return to his palace, was felt. Maugraby had been at Moussoul, engaged in some of his usual undertakings, when he was apprized of his disaster, by the infidelity of his wand. He wished to command Megina to do something needful to him, but the wand, instead of turning on his fingers, fell from his hand, and was broken. He was seized with terror, and determined to fly instantly to the centre of his enchantments, that he might consult his books. His own power was destroyed, but the means which he was going to put in practice, depended not on himself, and would do him the service which he required. It was the feathers of the bird Fessefze, which the impious wretch dared to employ, and to conjure by the name of Solomon; they instantly carried him to the foot of the mountain, the bowels of which were compelled to open by the ordinary ceremony of the perfume. When he arrived in his retreat, no one stirred to meet him, not even Ilage Cadahe, the most

submissive and timid of his slaves. He wished to stop in order to reflect, but the feathers violently carried him forward, and threw him by a window into the middle of the apartment where the princes were deliberating concerning his fate. The princess was perched on her stick, opposite to the window; when a horrible figure fell down like a bundle; but notwithstanding his ridiculous disguise, she discovered him by the smell. It is the monster! exclaimed she.

At Moussoul Maugraby had been disguised like a fakir: a wretched sheep's skin, stripped of the wool, and torn, half covered his body, which was disfigured by wounds, some of which were still bleeding. His head was covered with red hair, his beard was of the same colour; both of them were bristly, and bedaubed with the most loathsome dirt. His eyes resembled those of a demoniac: rage, terror, and despair were painted in his countenance. He held in his hand the knife which he had employed to mutilate his body, and he had about his neck the rosary of the old saint of Damas, which he had appropriated to himself, and of which he undoubtedly intended to make use. We know not whom he meant to seduce at Moussoul, in this horrible shape: but he was then so frightful that souls less courageous than those before whom he was forced to appear, would have been congealed with terror. When he had recovered from his fall, looking at his wife, whom he recognised, he lifted, with a threatening air, the knife which he held in his hand. Feathers of the bird Fessefze, said he, I command you to carry me to that infamous magician. Habed-il-Rouman arose, and made a movement with his hand; Spirits of the ring, cried he, chain this furious madman. Ah! viper! whom I have nourished, and treated with too much tenderness, said the magician, is it you who have armed yourself against me?—Forbear, wretch! your invectives, and threatening, said the prince of Syria, the measure of your iniquities is full, and you shall now suffer that death you deserve. Let the terror of the torments, which await you, be the beginning of your punishment here. Consider how wicked you are, think that you are going to fall into the power of one as wicked as yourself, and tremble at the thoughts of your situation. With respect to me, abominable magician, the great prophet hath made me master of your power, and of your life. I curse your prophet, replied Maugraby, with a furious tone. Spirits of the ring, said the prince of Syria, with the greatest calmness, put a gag in the mouth of the impious wretch. Let him be carried into the middle of his palace court, let him be there bound with four chains, and let the faggots be heaped around him, by which he is to be consumed alive. Consider that though I command you by the ring which I possess, yet it is in the name of Mahomet, and I will severely punish the least appearance of disobedience.

At this command the spirits, trembling with fear on their own account, carried off Maugraby, and bound him with four iron chains to a steel post fixed in the middle of the court. When the magician disappeared, Habed-il-Rouman addressed the princess of Egypt; Madam, said he, is it not proper that we immediately endeavour to rescue the human creatures who are in this place, from oppression, that they may enjoy the spectacle of their tyrant's death? Prince, answered the princess Auheta, in order to deliver them from enchantment, a mixture of the ashes of Maugraby, with those which are contained in the urn, is necessary. Give orders that he be burnt in such a manner, that his ashes shall not be intermixed with those of the wood, which is piled around him. You would, moreover, be much embarrassed with all the people whom you would thus have upon your hands. Whatever plenty of provisions are here, it would be true prudence not to support this great army one day longer than is necessary, before every one can disperse to return to his native land; and the country is uninhabited for twenty leagues around this mountain. Both the men and the women in this place have not the smallest idea of the violence by which they were brought hither: and the punishment of the criminal would terrify without instructing them. We must even destroy the enchantment, amid which we are, before we open their eyes: many of them, prince, have been long absent from their families; they must be enabled to carry back a competency to them; and you have here inexhaustible treasures, which will enable you to act as generously towards them, as you desire.

When the princess of Egypt had said this, the slave of the ring came to inform them that the pile was ready. Let it be kindled, said Habed; but do not take the gag from the mouth of the criminal. Let his blasphemies remain concentrated in his own breast. You will be under the necessity, said the princess, to augment his punishment by your presence. You must, with your own hand, throw the talisman to which his life is attached, into the hottest part of the fire: I advise you to add to it the ring; you need not regret being divested of so dangerous a power. Could it effect the destruction of the Dom-daniel, I would entreat you to preserve it; but that great work is reserved for the powers of Mahomet. Go, with the princes, your companions in arms,

collect the magician's books, and throw them into the fire, that his works may be destroyed before his face, and may his wicked art perish with them!

The prince of Syria followed these wise advices. The talismans, the books, the elixirs, the instruments, all things in short, subservient to his vile art, were thrown into the fire that blazed around the magician: But his life was not extinguished, till the moment the golden plate taken from the sheep's thigh, was fused by the force of the heat. As soon as the ring was dissolved, the palace and all the other buildings evaporated into smoke. The quadrupeds and birds which were confined in them, escaped, and joined the wild animals in the fields: But a superior instinct made all the human beings in a state of transformation assemble about the princes their deliverers. They were astonished to see around them, horses, camels, elephants, and even lions and tigers divested of their ferocity.

The body of the magician was at last reduced to ashes: But the excessive heat of the pile made it impossible instantly to approach the spot where they lay. In the mean time, the princess of Egypt, availing herself of the form she still held, mounted into the air, and examined the crowd of creatures thus newly assembled. Prince, cried she, these are the unfortunate beings whom you are about to restore to their countries, to their families, and to themselves. They may become less manageable when they return to their natural form than they are at present; but you are destined to command them by your star, and by the will of Mahomet. They wait till the ashes of Maugraby, mingled with those of his father and mother, shall serve finally to destroy all the enchantments here. Come, princes, since you cannot for a little time proceed to that consolatory operation, I shall lead you where you may behold the vast treasures amassed by the rapine of the magician. Some part will be claimed by those who are present, when they have resumed their natural form; but what is not owned, belongs to the prince of Syria. The princes followed the bird, and found vast storehouses filled with the most precious commodities; innumerable vessels of gold and silver; a vast number of purses full of pieces of gold, built up like a pyramid, and vases heaped with diamonds and precious stones of the greatest beauty: besides all these there was such a quantity of provisions as seemed sufficient for the maintenance of a great army. These, my princes, said she, are objects which might awaken the avarice of souls less noble than yours. Each of you will here find subjects. The prince Habed-il-Rouman will command every individual to obey his chief, and establish good order. Before we return to the magician's funeral pile, I beg leave to take my part of the booty. The princess then, with her bill and her talons, took up a piece of gauze, and again ascended into the air. The princes now returned to the spot where the ashes of Maugraby lay; Habed-il-Rouman took them up, broke the golden urn he had in his bosom, and made the mixture. All is not yet done, said the hara, sitting on the piece of gauze she had brought. You must burn a perfume, my prince, and throw upon it all the feathers of the bird Fessefze which you and your companions have reserved, and you must command them, in the name of Solomon, to scatter the ashes which you are about to throw into the air, to the four winds of heaven. The prince of Syria obeyed her directions, and scarce had the last portion of ashes escaped from his hand, when a strange noise saluted his ears; it was the voices of ten thousand persons who had unexpectedly been restored to the human form.

Habed-il-Rouman lost not a moment, but cried out: Syrians, range yourselves by my side! Tartars, this is your prince! Chinese, this is yours! People of Damas! people of Cinigae, join your chiefs! At this mandate, which was delivered with a clear and firm voice, the people in this vast assembly began to rub their eyes, as if newly awakened from sleep, and obeyed the command they had received with wonderful alacrity, and good order: When they had taken their places, the princes informed their subjects, that their departure was fixed for the next day, and required them to prepare for their journey.

Nothing was now to be seen but universal bustle. The men run about the fields in pursuit of their horses, their camels, and their elephants; the women were busied in examining the features of their children, whom they scarcely knew again, and in providing themselves with clothes. In two hours, every one had ascertained his property, and a general subordination was established. These people at last began to ask each other, where are we? but none could answer, though all believed themselves certain that they had come there only the night preceding. Habed-il-Rouman found himself master of thirty elephants, sixty camels, and an immense number of horses and mules. His own subjects prepared to load the beasts of burden with the treasures of Maugraby. The women and children were inclosed in towers, and placed on the backs of the elephants; the six princes were provided with beautiful horses of the noblest breed.

Amidst the general commotion, they had lost sight of the hara. Habed-il-Rouman, however, espied near him a woman with a

long veil, seated on the earth, with her back against a tree. Who are you, madam, said he? A poor Egyptian, answered the woman. Habed knew her voice, and would have called the princes his companions to join him in doing homage to their benefactress. Great princess! exclaimed he.—No, interrupted she; my disobedience has made me lose my right to the crown, and what I value still more, the tender esteem of my father! I have been, by my own choice, the wife of Maugraby: I dare not lift my eyes to heaven, nor open them to the light without confusion. Shame is my portion, repentance my only resource! You, generous prince, you must support me, when all other means are wanting: Command that I may be put into one of those towers, and numbered among the humblest of your slaves, for I am at the disposal of my deliverer. Be kind to the Egyptians who are here, but alas! what have I to do with Egypt? Would to heaven that my father should remain for ever ignorant of my dreadful lot! But I left him amid the blindness of idolatry, and I will fly to Mecca, and live there as a penitent till I obtain from the great prophet the favour of delivering the respectable author of my life from the abominable errors into which he has fallen!

Habed-il-Rouman shed tears at this discourse. This young prince had never before conversed with any woman but his mother, so that his heart was entirely a stranger to love. The recital which the princess of Egypt had made of her adventures, while it interested his heart, inspired him with the highest esteem for her character. Her wisdom, knowledge and virtuous conduct, of which she had given such proofs, added fresh lustre to her other amiable qualities. In short, without having seen her, and without knowing it himself, he was already in love with her. Great princess, said he, be assured that thou art sovereign over every thing here! When the people have composed their thoughts a little, they shall not remain ignorant of the hand that has sent them relief: Nor can any one of us entertain other sentiments toward you than those of admiration, respect, and gratitude! The tower wherein you shall be placed, will become the object of our sincerest homage, and of our most attentive regard. With us your wishes will have the force of commands, and our obedience shall be unbounded.

Alas, prince, answered Auheta, consider that you speak to a person, who, yielding to an extravagant passion, has forgotten the most sacred of all duties. The more the princess humbled herself, the more exalted did she appear in the eyes of Habed-il-Rouman. The young prince, however, did not allow a growing passion to divert him from his duty. Being the chief of a great army, he must bestow attention on the establishment of order, the regulation of the march, and the providing for their wants. The ashes of the bird, he knew, would force the mountain to open a passage for him, but he could not conceive how the elephants, loaded with their towers, could enter the vaults with which he was acquainted. He hoped every thing from the goodness of Solomon, and flattered himself that this great prophet would facilitate the deliverance of the numerous caravan which had been preserved by so many prodigies. He held a conference concerning these sentiments with the princess before she retired to take repose in her tower. The prince of Syria communicated to her another observation which he had made. The temperature of the climate they were in was greatly altered; the clouds of sand, which till then, had been supported on the tops of the mountains, were driven by violent winds into the plain, and had already rendered it so sterile that the animals which were there assembled would quickly perish for want of nourishment. He must therefore leave them a way of escaping from a place which was no longer habitable.

Whilst he was thus engaged, the night passed away, and the sound of warlike instruments which was heard in the six little camps, announced, at break of day, that every thing was in motion for their departure. The body which was composed of Syrians, and commanded by Habed-il-Rouman, formed the van, and advanced. The prince rode forward in full gallop, that he might force the mountain to open, without having any witnesses of the ceremony. The little army which followed him were terrified at the violent shaking of the earth which they felt; but their fears were soon dispelled by the princes, who presented themselves to every rank. They, however, were themselves greatly surprised at the clouds of sand which fell from the top of the mountains, and drove the wild animals of the country after the troop.

The prince of Syria had commanded the earth to open a convenient passage; his command was obeyed; and no obstacle was met with, even in the darkness of the subterraneous cavern. They at length arrived at the brink of the fountain, formerly so terrible, and while they were refreshing themselves, Habed-il-Rouman, in the name of Solomon, forbad the earth to close, that a free passage might be left to the animals which followed the army.

The road which the princes pursued led to the frontiers of the kingdom of Tafilet. They had to cross a desart twenty leagues in extent, before they met with the habitations of men; after which they might arrive in three days at Nareka, the capital of the country,

where the sovereign resided. They accomplished this passage in five days, without meeting any opposition. The king of Tafilet was informed of the arrival of the most numerous and extraordinary caravan which had ever appeared in his dominions. Officers were sent to meet them: Habed-il-Rouman loaded the messengers with presents, requiring them to ask permission for him to encamp his troops, and deposit the merchandise which they escorted, without the walls of the capital. The princes agreed to say, that they came from the kingdom of Tombut, and were travelling to the sea-coast, there to take shipping. The appearance of the chief, and that of the princes who assisted him in receiving the king's messengers commanded respect, and the magnificent armour worn by all those who were able to carry arms, gave them a high idea of the troop. Tame elephants, with towers on their backs, were quite a new sight to a people who had been accustomed to see them only in their wild state.

When they arrived at Nareka, the princes went to pay their respects to the monarch, to whom they gave no other account but that they were travelling for improvement; this declaration was accompanied and confirmed by the most magnificent presents. After resting for some days they renewed their journey, and arrived at the sea-shore, where each of the princes provided vessels for himself and his followers. It was time to separate; but Habed-il-Rouman previously loaded his companions with riches, and diffused his benefits among all those to whom he thought them necessary. The wise and charitable Princess Auheta had enquired into the situation of each individual, which enabled him to bestow his liberality properly on all those who composed the caravan: Constantly covered with her veil, she directed the prince of Syria in his acts of beneficence, and procured him a thousand enjoyments in the practice of this virtue. These were greatly heightened by the consideration that they enabled him to show himself more worthy of her esteem, which he was become anxious to obtain.

The princes took an affectionate leave of each other, and promised to maintain a mutual friendship as long as they lived. They embarked for their respective countries, where their return would, no doubt, occasion the most agreeable surprise to their fathers, and be accompanied with many happy events. It is not, however, our purpose to pursue the fortunes of these princes further, but to recount the adventures of the prince of Syria, and the princess Auheta.

As the prince Habed-il-Rouman needed not to exercise parsimony, he bought twelve vessels for the accommodation of himself and his followers. He carried with him none of the animals he had brought from the magician's retreat, except the elephant on which the princess sat, and his own horse. After a prosperous voyage, they arrived on the coast of Syria. As soon as Habed-il-Rouman had landed, his first care was to dispatch a noble Syrian with a letter to his father, apprizing him of his arrival; for he was aware of the danger of too suddenly surprising his affectionate parents.

The details in which we have been engaged, have led us so far from the court of Syria, that since we left Habed-il-Kalib and Elmennour overwhelmed with grief at the loss of their son, we have been unable to cast a look on what passed there, after that event. Many tears were shed; but the counsels of the virtuous cheik saved those tender parents from absolute despair. He advised the monarch to institute public prayers; and there was no hour passed of the day or night in which some pious mussulman did not prostrate himself in the grand mosque, and implore the protection of Mahomet for the young prince. Sire, said the cheik, there are certain hours in which Zatanai has great power on the earth. If you oppose him by continual prayers, he will not find one in which he can injure your son, and you will at last triumph. The king passed three fourths of the day in the grand mosque, and the queen would gladly have remained there day and night, to have assured the safety of her dear son. Such was the situation of the court of Syria during the absence of the prince; and nothing occurred that could afford a shadow of hope, till one day, when the buffoon was exposed to uncommon ridicule on account of his preposterous nose, he was surprised to find, that the ugly wart had suddenly disappeared. The news of this event soon spread; and the old cheik, as soon as it came to his ears, waited on the king. Sire, said he, a piece of good fortune seldom comes single. Maugraby, without doubt, intended to do your eunuch an injury by disfiguring his face; and since we can only suppose the malice of that odious being to have ceased with his life, we may presume that his power is extinguished. Let us go and give thanks in the mosque. A month afterwards, Habed-il-Kalib received his son's letter.

He instantly commanded four thousand horsemen to go to meet the young prince. Mourning was laid aside in the palace, and in the city. Elmennour was in a transport of joy: and the old vizier, her father, took the command of the detachment that was to es-

cort his grandson. The venerable cheik prepared to follow on his camel. The guard sent to receive the prince of Syria were surprised to see him so nobly attended. He himself, mounted on a beautiful charger, appeared at the head of his troop: But he no sooner saw his grandfather and his governor, than he dimounted, and flew to embrace them. The whole party then took their way to the capital. The people came out in crowds to meet the presumptive heir to the crown, receiving him with acclamations of joy, and strewing flowers in his way, as he passed to the palace. His reception there was such as might be expected from a father and mother, who regarded him as the sole object of their affection, restored to them by the peculiar favour of heaven. They shed tears of joy and tenderness, which were mingled with those of their beloved son. As soon as the tender emotions of the young prince permitted him to speak, he requested his mother to send the chief of the eunuchs with a litter to meet the princess of Egypt, and begged she might receive her as the person, who, under Mahomet, had been the cause of his deliverance. When the king and queen, the visier and the cheik, were assembled in the palace, he recounted his adventures, and those of the engaging Auheta-il-Kaouakib, sister of the planets. During the recital, they, by turns, shed tears of pity and of tenderness.

Elmennour made haste to meet the princess at the moment of her arrival, and conducted her to an apartment suitable to her dignity. The fair Auheta now laid aside her veil for the first time since she had left the summits of Mount Atlas. She had not uncovered her face even to the Syrian women whom prince had appointed to serve her. She unwilling that her extraordinary beauty be known. Elmennour, who tenderher, was so struck with her that she could not help gazing on her with silent admiration. Ah, madam! said the princess with a deep sigh, praise not that which has undone me! Without that fatal gift of nature, I might have remained submissive to my father, respected and virtuous: I might have been the daughter of a king, destined to reign; but now I am the miserable, the guilty widow of a monster, devoted, for the rest of my life, to grief and repentance. Favour me, madam, said this inconsolable penitent, with the means of sending a letter to implore the forgiveness of my father; let me have one of your couriers. The honour of your protection is the only thing that could have inspired me with boldness enough to take such a step; but I wish to [illegible] that I may be eased of the heavy load that lies on my heart.

Elmennour was much affected by this discourse, and assured the princess of her readiness to comply with her request. The charming Auheta immediately wrote the following letter to her father:

To the King of Egypt.

"Sire,

"A disobedient slave, who no longer claims the right of calling you father, implores your pity. Her misfortunes, and dear-bought experience, have made her sensible of her errors. She has embraced the mahometan faith, and has, by the peculiar favour of the great prophet, been delivered from the misery into which her own imprudence had plunged her. She now requests your permission to visit the holy tomb of Mahomet.

"I was ravished from you, sire, by my own fatal consent, yielding myself up to a magician,—a vile monster, to whom the false god Baal was an accomplice. I have since had occasion to know other false divinities like him, and also their favourites and servants. I make bold to write you thus, that you may be on your guard against those who have ruined me, and also seek your destruction. Should the sorceress, whom you gave me as a governess, ever appear, let her be burnt, together with the image of her god. I write you, my father, from the court of Syria, whose sovereigns have loaded me with more kindness than I deserve. I here wait your commands: But, above all things, I conjure you to procure an alcoran: There is no truth but in that book; those of your priests contain only falsehoods. One line of that sacred volume saved your poor guilty daughter from the most horrible and afflicting situation imaginable. May you read it with conviction: There is but one God who is God, and Mahomet is his prophet."

The princess Auheta delivered this letter to Elmennour: the fair queen and Habed-il-Kalib joined to it their own letters, and a messenger was dispatched with them to the king of Egypt. In the mean time, every preparation was making at Tadmor, for the pilgrimage of the princess of Egypt. Ten thousand chosen horsemen were ordered to accompany her, and Habed-il-Rouman, induced by his private devotion, and by a sentiment of respect, and at the same time of affection for a woman whose face he had never seen, courted the honour of being placed at the head of this escort.

Elmennour was better acquainted with the state of her son's heart than he was himself;

and so many charms [illegible] in the enchanting stater of the [illegible]ts, that she could not blame his passion; but she was afraid her son would not be able to divert the princess from her resolution of devoting herself to a penitent life. Ah! madam, said she, would you bury yourself alive at the age of twenty-one? Would you deprive the world of its brightest ornament? Would you rob the king of Egypt, who is so fortunate in having found you again, when he supposed that you was lost for ever, of the satisfaction of seeing you placed upon a throne which you were born to inherit? You pass too rigorous a judgement on yourself. Your youth and inexperience, joined to the almost invincible force of the supernatural means employed for your seduction, all tend to your justification. No, madam, answered the princess, though I could believe what you tell me, I would tremble to appear as unworthy in your eyes as I do in my own. I sucked in with pleasure the poison which was infused into my heart. I dreaded the serious disposition of the husband whom the king my father wished me to marry, though I knew the excellent choice which he had made, for the government of his people. In short, madam, although, while I delivered myself to my ravisher, my blood revolted in my veins, I yet paid no attention to this supernatural warning. I delivered myself up to magic, and a magician, disregarding those wise advices which were given me in a dream, and a secret impulse which led me to distrust my seducer. The ignorant have a claim to be excused, but I have none. The use I have made of the gifts of nature, and the assistance which I received from Heaven, now produce in me added shame and confusion. Besides, can there be a prince upon earth, possessed of any elevation of soul, who would wish to accept the hand of Maugraby's widow, the woman who married guilt itself! Ah! madam, said Elmennour, give me that fair hand that I may place it on my heart. If all examined themselves as you do, there would be little to be dreaded from the judgement of Heaven.

Every thing was in motion at Tadmor for the departure of the illustrious pilgrim. An innumerable crowd was to compose her train; the Syrians who had escaped from the hands of Maugraby, by the powerful aid of Mahomet, accompanied her from duty, and fifty thousand subjects of the Syrian king from gratitude to the benefactor who had restored to them their amiable prince. The report which was spread in neighbouring countries concerning the beautiful princess, and the security of an escort, commanded by the only son of a powerful king, presented an excellent opportunity to devout mussulmen, and attracted pilgrims from all quarters. But arrived one of much greater importance, this was the king of Egypt himself. monarch, after he had lost his daug[illegible] in a manner so strange, and unexpected, finding himself deprived of his only child, on whom he doated, sunk into despondency. It was in vain, that the priests of the idol he consulted, assured him, that he should regard this as the most fortunate event that could have occurred, since his daughter had fallen into the hands of the god Baal, and was admitted to all the honours and happiness granted to his particular favourites; for an internal feeling made him doubt their reports, and his unpleasing dreams served to augment his scruples.

It is easy to conceive the effect which his daughter's letter produced on the mind of this monarch. His first emotion was joy, although she confessed guilt. Her ravisher was aided by the god Baal; and betrayed by her governess, she had fallen into a dreadful misfortune, from which she was relieved by one line of the Alcoran; this he read over and over again. All Asia, said he, is subjected to the laws of Mahomet, which teach that there is but one God. Baal, then, must be a mere phantom! but what do I say, How could a phantom participate in crimes? Amidst this perplexity, he laid aside the letter, and opened the dispatches he had received from the king and queen of Syria, who congratulated him on the preservation of such a treasure of beauty, prudence, and virtue, his excellent daughter, for whom an escort was preparing worthy of her rank and birth. The monarch could scarce believe himself awake. He had but one other mode of inquiry, which was, to interrogate the courier who brought the dispatches. The man told him, that the princess had arrived in Syria, after being delivered by the favour of Allah and his prophet, together with the prince Habed-il-Rouman, and three thousand men and women of Syria, from the prisons of Maugraby, a vile magician, the slave and favourite of all the devils in hell.

The agitation of his mind would not permit the monarch to remain longer in Masser. His nephew now acted as his grand visier: He had married him to one of his near relations, and reposed unlimited confidence in him. He ordered the visier to be called; and after telling him the news, communicated his design of going immediately into Syria. Preparations for the journey were therefore made with the utmost diligence. The fair Auheta, instead of receiving an answer to her letter, saw the arrival of the king her father; and the affecting scene of their first meeting was witnessed by the king and queen of Sy-

ria. Ah! [illegible]
[illegible]n by her kind father, which had appeared
ardonable in the eyes of the charming
[illegible]! He embraced her with transports
, and imputed to himself all the
mitted. He inquired with
[illegible]ness for the prince Habed-
el-Rouman, to whom his daughter owed her
deliverance. It was then, for the first time,
that the prince saw the beautiful Auheta un-
veiled. She cast down her eyes, as soon as
he entered; and the suffusion of red that
glowed on her cheek, as well as on his, ex-
pressed the congenial, though secret feelings
of their hearts, more eloquently than words
could have done.

The king [illegible] prince
every mark [illegible] and the
happiness of his was complete,
when she heard father meant to
accompany the caravan to Mecca. A pilgri-
mage to the tomb of the prophet is attended
with many advantages; and by that means,
was the lovely princess of Egypt cured of her
over-scruples on the subject of a new en-
gagement. In short, she determined to yield
her hand to the prince Habed, the compa-
nion of her devotions; and who could blame
her, after having so long known his merit
and his virtues?

END OF THE NEW ARABIAN NIGHTS.

THE

PERSIAN TALES.

PERSIAN TALES.

The kingdom of Casmire was formerly governed by a king, whose name was Togrulbey. He had a son and a daughter, who were the wonder of their age: The prince, whose name was Farrukrouz, was a young hero, adorned with a thousand good qualities; and his sister, Farruknaz, might very well pass for a miracle in beauty.

This princess, indeed, was so very fair, and her looks so enchanting, that she inspired all men with love that beheld her: their passion became fatal to them; for almost all either lost their reason by it, or fell into a languishing condition, that insensibly consumed them.

Whenever she left the palace to take the diversion of hunting, she appeared without a veil. The people followed her in crowds, and, by their loud acclamations, expressed the pleasure they took in seeing her. She was mounted usually on a white Tartary horse with red spots, and rode in the midst of an hundred slaves, richly attired, and mounted upon black horses. These slaves, too, were without their veils; and although they might every one of them pass for women of an extraordinary beauty, yet their mistress drew all eyes upon herself alone. Every one was eager to approach her, notwithstanding the number of guards that surrounded her. It was to no purpose that the soldiers rode with their sabres drawn to keep the people at a distance; in vain they wounded, and even killed, such as came too near; still there succeeded a fresh supply of unfortunate gazers, that, far from fearing the danger which threatened them, seemed to take a pleasure in dying under the eyes of the princess.

The king nearly touched with the calamities which the charms of his daughter drew upon his subjects, resolved to withdraw her from the eyes of men: He laid his commands upon her never to go out of the palace; so that the [illegible] saw her no more. Nevertheless, [illegible]ation of her beauty spread itself all over the east; a great many kings were enamoured by what fame said of her; and in a little time the news at Casmire w[illegible] that ambassadors were set out from all [illegible] courts of Asia to come thither, in order [illegible] mand the hand of the princess. But b[illegible] their arrival she dreamed a dream, which gave her an aversion to men in general. She saw in her sleep a stag taken in a snare, and disentangled from it by a doe; and the same doe falling soon after into the same snare, instead of being delivered from it, was abandoned by the stag.

When Farruknaz awaked, she appeared very much affected with this dream, and looked upon it as something more than the illusion of fancy: She was of opinion that the great Kesaya interested himself in her destiny; and that his intention was, by this presages, to give her to understand that men were traitors, and repaid the [illegible] of women with ingratitude.

The princess, prepossessed [illegible] opinion, and fearing she should be given up to some one of the princes, whose ambassadors were expected every day, sought out the king her father. Without ever letting that her heart was set against men, [illegible] jured him, with tears in her eyes, give her in marriage against her own consent. Togrulbey, moved with her tears, replied, No, my daughter, I will not force your incli[illegible] notwithstanding that it is usual to dispose of persons of your rank without sulting with them, I swear by Kesaya, no prince, though he were even sultan of the Indies, shall ever against your inclinations. knew the force and solemnity of this, retired with her heart perfectly at e[illegible] fully determined never to give her to any of the princes who should seek

In a few days after, divers courts, and audience in their turn, the alliance of his master,

— prince whom he was sent to propose. The king shewed great civilities to them all; but, at the same time, he declared to them that his daughter's hand was at her own disposal, because he had sworn by Kesaya that he would not give her in marriage against her inclinations. Now the princess having taken resolutions to refuse all offers without distinction, the ambassadors returned home full of confusion for the ill success of their embassy.

The wise Togrulbey saw their departure with grief. He was apprehensive lest the refusal of his daughter should stir up the princes to be his enemies, and fearing the oath he had made might draw upon him a troublesome war, he sent for the nurse of Farruknaz: Sutlumeme, says he, I cannot help telling you, that I am surprised at the conduct of the princess. What should be the reason of the aversion she has to marriage? Speak; is it not you who have inspired her with these sentiments? No, my lord, replies the nurse; I am not an enemy to men, and this aversion of her's is the effect of a dream. Of a dream! says the king, greatly surprised, what is this you tell me? No, no, adds he, after a short pause, I can never give credit to what you say. What dream could ever have the force to make so strong an impression upon my daughter? Sutlumeme told him the dream; and after having related all the circumstances of it, this, sir, said she, this is the dream that dwells so deeply on the imagination of the princess. She judges of all men by the stag; and persuaded that they are all perfidious and ungrateful, she rejects all offers alike.

This discourse increased the astonishment of the king, who could not conceive how the foregoing dream should have so great a power over the disposition of the princess. Well, my dear Sutlumeme, says he to the nurse, what shall we do to conquer this distrust of mankind with which the mind of my daughter is prepossessed? Do you think it is possible for us to bring her to reason? My lord, replies she, if your majesty will commit the care of this affair to me, I do not despair of success. And how, says Togrulbey, do you propose to bring it about? I have treasured up, answers the nurse, a [illegible] of entertaining stories, the recital of which, at the same time that they divert the princess, may wean her from the ill opinion she has conceived of men. By letting her see that there have been faithful lovers, I make no doubt but I shall insensibly dispose her to believe [illegible] are yet such in the world. In a word, continues she, leave it to me to [illegible] her error; I flatter myself, that I shall [illegible] to overthrow it. The king approved the project of the nurse, and all her care was now to find out the most favourable opportunities to put it in execution.

Since Farruknaz usually passed her afternoons with the king, the prince of Casmire, and all the princesses of the court, to hear the slaves that lived within the palace sing and play upon all kinds of instruments, Sutlumeme thought the morning would be the most proper season for her design; and therefore resolved to make use of those hours which the princess laid apart for bathing. Hereupon the day following, as soon as Farruknaz went into the bath, the nurse said to her, I have a story full of extraordinary events; if my princess will permit me to tell it for her amusement, I make no doubt but it will prove very diverting. The princess of Casmire, not so much to satisfy her own curiosity, as to comply with that of her women, who pressed her to hear the story, gave Sutlumeme leave to enter upon it, which she did in the following manner.

The History of Aboulcasem of Basra.

ALL the historians agree that the caliph Haroun Alraschid would have been the completest, as well as the most powerful prince of his age, if his temper had not inclined a little too much to anger, and to an insupportable vanity. It was customary with him upon all occasions to say, that there was not a prince in the universe so generous as himself.

Giafar, his first visier, who could not bear his vain way of boasting, took the liberty one day to speak to him in the following manner: O my sovereign lord, monarch of the earth, be not offended with your slave, when he takes the liberty of representing to you that you ought not to praise yourself. Leave it to your subjects, and to the crowd of strangers who frequent your court, to speak of your good qualities. Let it satisfy you that the first of these thank Heaven that they are born in your dominions, and that the latter rejoice in the good fortune of having quitted their own country to live under your laws.

Haroun was provoked at this speech: He looked with a countenance of anger upon his visier, and demanded of him, if he knew any man that might compare with him in generosity. Yes, my lord, answered Giafar; in the city of Basra dwells a young man, called Aboulcasem, who, although a private person, lives in greater magnificence than any king; and, without excepting even your majesty, there is not a prince in the world so generous as this young man.

At this discourse the caliph's cheeks glowed, and his eyes flashed with anger. Dost not thou know, says he, that a subject who has the impudence to lie before his master

deserves to be punished with death? I advance nothing but the truth, replies the visier. In the last journey which I made to Basra, I saw this Aboulcasem: I was at his palace; and my eyes, though accustomed to behold your treasures, were surprised with his riches, and I was wholly charmed with his generous behaviour. At these words Alraschid grew outrageous, and was not able to restrain his passion. You are very insolent, says he, raising his voice, to bring a private man into a comparison with me: Your audaciousness shall not go unpunished. He had no sooner spoke, but he made a sign to the captain of his guards to come forward, and laid his commands upon him to seize the visier Giafar. After this he retired to the apartment of the princess Zobeide, his wife, who turned pale with fear when she saw him enter with a countenance so full of rage.

My lord, what has befallen you, said she; who has given you occasion to be thus angry? He informed her of what had passed; and he complained of his visier in such terms, as gave Zobeide to understand how much he was offended against this minister. This discreet princess represented to him, that he ought for a time to keep his resentment in suspence, and to send some one to Basra to enquire into the truth of the matter; that if it proved false, the visier should be punished; but, on the contrary, if it appeared to be true, which she could not imagine, it would be unjust to treat him as a criminal.

This discourse abated the anger of the caliph. Madam, says he to Zobeide, I approve of your counsel; and I own that it is a justice due to so considerable a minister as Giafar. I will do more; the person whom I may intrust with this business, perhaps from an aversion to my visier, may not be faithful in his report to me; therefore I will undertake a journey to Basra, and inform myself of the truth. I will make an acquaintance myself with this young man, whose generosity is so much boasted of in my presence. If what has been said to me proves true, I will heap benefits upon Giafar, instead of being angry with him for his frankness: But then I swear, if what he has advanced be not true, his life shall pay the forfeit.

Alraschid, having taken this resolution, thought of nothing now but to put it in execution. He went out privately from his [illegible] by night. He mounts his horse, and [illegible] without permitting any [illegible] not to go [illegible] rn, he alighted at the first inn he met with in his entrance into the city, where he was received by a venerable ancient host. Father, says Haroun to him, is it true, that there is a young man in this city, called Aboulcasem who surpasses even kings in magnificence and in generosity? Yes, replies the host, I am a hundred mouths, and in every mouth a tongue, I should not be able to speak of the generous things he does. The caliph, fatigued with his journey, and wanting rest, called for something to eat, and betook himself to his bed.

The next morning he arose very early, and went out to walk about the city till the rising of the sun; and now, coming up to a tailor's shop, he enquired for the dwelling of Aboulcasem. From what part of the world do you come? says the tailor to him. You must be an utter stranger in Basra, since you are unacquainted with the dwelling of Aboulcasem. His house is better known than the palace of the king.

Here the nurse of Farruknaz was interrupted by the coming of a slave, whose business it was to acquaint the princess when the hour was come for her to be present at the noon-day prayers. Immediately upon the entrance of this slave, Farruknaz came out of the bath, and put on her garments; the nurse likewise broke off her story. And when her lady began to [illegible] her tale as follows.

The caliph made answer to the tailor, I am an utter stranger. I know no person in this city; and you will oblige me, if you will appoint somebody to conduct me to the house of this great man. Immediately upon this the tailor ordered one of his apprentices to go along with him to the mansion of Aboulcasem. The dwelling was very spacious, built all of hewn stone, with a portal of fine marble. The prince entered the court, where there was a great number of domestics, as well slaves as freemen, who diverted themselves at their sports, while they waited for the orders of their master. He came up to one of them, and said to him, Brother, I request the favour of you to go and tell the lord Aboulcasem that a stranger desires to speak with him.

The servant soon perceived, by the appearance of Haroun, that he was no mean person. He ran to acquaint his master of it, who immediately came down into the court to receive the stranger, whom he took by the hand, and led into a very spacious hall. [illegible] said to this young man, [illegible] so advantageously spoken of was no longer able to refrain from [illegible] ire he had to see him. [illegible] to his compliment is a very [illegible] and having seated him upon a

of him from what country, and of what profession he was, and where he lodged at Basra. The emperor made answer, I am a merchant of Bagdad, and I have taken in the first inn which I found upon my entrance into this city.

After a conversation of a few minutes, there came into the hall twelve white pages, who carried vases of agate and rock crystal, enriched with rubies, and filled with the most exquisite liquors. These were followed by twelve she-slaves, very beautiful; some of which bore China basons, heaped with fruits, and flowers; and others, boxes of gold, filled with conserves of a most excellent flavour.

The pages tasted the liquors first, before presenting them to the caliph. This prince tasted of them; and although he had been accustomed to the most delicious liquors of the east, he confessed that he had never drank the like. In the mean time, the hour of dinner being now come, Aboulcasem conducted his guest to another hall, where there was a table furnished out with the most delicate rarities, served in plates of massy gold.

When dinner was over, the young man took the caliph by the hand, and led him into a third hall, furnished more richly than the other two: Immediately there was brought in a vast number of vessels of gold, enriched with precious stones, and filled with wines of every sort, together with chargers of china full of dry sweet-meats. While the host and the guest cheered their spirits with the most exquisite wines, singers and minstrels came in, and began a concert of music, with which Haroun was ravished. I have, says he to himself, very extraordinary voices in my own palace; but I must confess that they do by no means deserve to be compared to those. I cannot comprehend how a private person should be able to furnish out an expence answerable to this magnificent way of living.

While this prince attended more particularly to one voice, the sweetness of which transported him, Aboulcasem went out of the hall and returned in a moment, holding in one hand a wand, and bearing in the other a little tree, the stem of which was silver, with branches and leaves of emerald: and the fruit, that hung thick upon the tree, was made of rubies. On the top of the tree stood a peacock, finely wrought in gold; the body of which was filled with amber and aloes, and other rich perfumes. He placed this tree at the feet of the [illegible] touching the head of the peacock with his wand, the bird spread his wings and his train, and whirled round with an incredible swiftness; and as it turned, the perfumes issued out from all parts of its body, and scattered their odours through the whole hall.

The attention of the caliph was wholly employed upon the tree and the peacock; and while his eyes were fixed with admiration upon this object, Aboulcasem bore them suddenly away from his sight. Alraschid was a little provoked at it, and said within himself, What can be the meaning of this? This young man, methinks, does not understand civilities so well as I imagined: He snatches from my presence the tree and the peacock, while he sees me intent upon them. Is he afraid that I should request them of him for a present? I fear, that Giafar was mistaken in him, when he gave him the character of a gallant and generous man.

While he was taken up with these thoughts, Aboulcasem returned into the hall, accompanied by a little page, as beautiful as the sun. This lovely child was arrayed in a robe of cloth [illegible] with pearls and diamonds. He held in his hand a cup made out of a single ruby, and filled with wine of a purple colour. He drew near to the caliph, and prostrated himself upon the earth before him. The prince reached out his hand to receive the cup, and taking it, he bore it to his lips: When he had drank of it, as he returned it to the page, he perceived, to his great astonishment, that it was still full to the brim. He takes it instantly back again, and carrying it to his mouth, he drinks it up; then [illegible] it again into the hands of the [illegible] that he sees it full again.

At this amazing incident Haroun was extremely surprised, and had quite forgot the tree and the peacock. He asked by what means this wonder was wrought. Sir, replies Aboulcasem, this cup is the workmanship of an ancient sage, who knew all the secrets of nature. Having spoke these words, he took the page by the hand, and went again out of the hall abruptly. The caliph was again displeased. Certainly, thinks he, this young fellow is not well in his wits. He brings me out all these curiosities without my requiring it of him; he presents them to my eyes, and, as soon as he perceives that I take pleasure in looking upon them, dispatches them from my sight. Nothing can be so ridiculous and so unpolite. Well, Giafar, I shall teach you to make a truer estimate of men.

He knew not what to think of the character of his host, or rather he began to think meanly of him, when he saw him enter a third time followed by a damsel, covered with pearls and precious stones, and yet more shining in her beauty than in her dress. Upon the sight of so divine an object the caliph was struck with astonishment. She made him a profound reverence, and charmed him still more as she drew nearer to him. He made her sit down; in the mean time Aboulcasem calls for a

ready tuned. A lute is brought to him, made of the wood of aloes, of ivory, of santal wood, and of ebony. He delivered this instrument to the fair slave, who played upon it in such perfection, that Haroun, who was a skilful judge, cried out in the excess of his admiration, O young man, how worthy of envy is your condition! the greatest kings of the earth, even the commander of the faithful, is not so happy as you!

As soon as Aboulcasem saw that his guest was ravished with the damsel, he took her likewise by the hand, and led her out of the hall.

This was again a fresh occasion of displeasure to the caliph. Scarce could he contain himself from breaking out; but he restrained his temper; and his host returning on the instant, they continued to pass the time agreeably till the setting of the sun. Then [illegible] said to the young man, O generous [illegible] sem! I am confounded at the ente[illegible] you have given me. Permit me now to retire, and to leave you to your repose. The young man of Basra, who was unwilling to lay any restraint upon him, bowed with an air of condescension, and, without opposing in the least his design, waited upon him at the door, asking his pardon that he had not received him with a magnificence proportioned to his merit.

I must own, says the caliph, as he was returning to his inn, that Aboulcasem is far above all kings in magnificence; but for generosity, the visier has no reason to bring him into a comparison with me; for after all, has he made me the least present? and yet I was lavish in my commendations of the tree, of the cup, of the page, and of the damsel. My admiration should at least have engaged him to make an offer to me of some one of these. No; this man has no other quality in him but ostentation. He takes a pleasure in displaying his riches to the eyes of strangers: And why? only to gratify his pride and his vanity. This man, rightly considered, is but a miser; and I am not to pardon Giafar for the lie he told me.

Full of these reflections to the disadvantage of his first minister, he enters his lodgings. But how great was his surprise to find there pieces of rich tapestry, magnificent tents, pavilions, a great number of domestics, as well slaves as freemen, fine horses, mules, camels; and, besides all these, the tree and the peacock, the page with his cup, and the beautiful slave with her lute.

The servants threw themselves prostrate before him, and the damsel presented to him a roll of paper of silk, which he opened, and read the following words: "O my dear, my amiable guest, whom as yet I know not, I have not, I fear, received you with that regard is due to you: I humbly desire you, in your own goodness, to pass over and forget any I may have been guilty of in e[illegible] and not to punish me with the small presents which I send you. the peacock, the page, the cup, and the slave, were yours of course, because you seemed to take a liking to them; for when any thing pleases my guests, it ceases to be mine, and becomes their own from that moment."

When the caliph had made an end of reading this letter, he could not but admire the liberality of Aboulcasem; and being convinced within himself that he had judged too rashly of this young man, thousands and millions of blessings, said he, fall upon Giafar! It is to him alone I own that I am disabused. Ah Haroun! vaunt thyself no more the most generous amongst men; one of thy own subjects out-rivals all thy glory. But, adds he, recollecting himself, how is it possible a private person should have it in his power to make such presents? I ought to ask him how he came by such immense riches. I was to blame, indeed, that I did not question him upon that head. I am resolved not to return to Bagdad till I have sifted this affair to the bottom. It is likewise of importance to me to know, how it comes to pass that a man, who is a subject in the realms which I govern, should live in greater affluence than I can maintain. I must see him once more, endeavour, with the utmost address, to make discover to me the methods by which he been able to acquire so prodigious a fortune.

Impatient to satisfy his curiosity, he leaves his new domestics all at the inn, and returns without delay to the young man's house. There finding himself with him alone, Oh too amiable Aboulcasem, says he, the which you have made me are so very considerable, that I fear, in accepting of them, I should abuse your generosity. Permit me, therefore, to send them back; and let me, charmed with the reception which you have given me, return to Bagdad, where I may publish your magnificence and your generous turn of mind.

Sir, answers the young man, with a dejected look, you have reason, without doubt, to be displeased with the unfortunate Aboulcasem; it must be that some one of his actions have disgusted you, since you refuse his presents. You would not deal so severely by me, if I had been happy enough to content every thing. No, replies the prince; be witness for me, I am charmed wi politeness. But your presents are They surpass even those of may venture to give you my

ought not to be so lavish of your riches, but to reflect, that they may one time fail through your generosity.

At these words of the caliph Aboulcasem smiled, saying, I am overjoyed, sir, to find that you refuse my presents with any intention to punish me for any misbehaviour of mine towards you; and to make you the more inclinable to receive them, I must tell you, that I can every day give away the like, and richer far, without any inconvenience to myself. This discourse of mine, continues he, I plainly perceive strikes you with wonder; but you will no longer be surprised when I shall have told you the adventures of my life. I shall not be easy till I have placed this confidence in you. As he was speaking, he conducted Haroun into a hall a thousand times richer in ornaments than those in which he had been before. It was exquisitely perfumed; and, at the upper end of it, there rose a stately throne of gold, with rich tapestry before the footstool. Alraschid could not so much as imagine himself to be in the house of a private man; he fancied himself in the palace of some prince more powerful than himself. The young man obliged him to mount the throne; and seating himself by his side he began the history of his life in these words.

I am the son of a jeweller of Cairo; my father's name was Abdelaziz. The riches he had in his possession were so considerable, that he feared he might one day fall a sacrifice to the envy or the avarice of the sultan of Egypt; for this reason he left his native country, and settled himself at Basra, where he married an only daughter of the wealthiest merchant of this city.

I am the sole offspring of this marriage; and, by inheriting all the wealth of my father, together with that of my mother, after their death I found myself in a very plentiful fortune. I was then very young, and much addicted to extravagance; and finding that I had wherewithal to gratify my humour of liberality, or, to speak more properly, the prodigality of my temper, I was so profuse in my way of living, that in less than three years I wasted my whole patrimony. Then, when it was a moment too late, I began to be sensible of, and to blame the extravagance of

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the figure which I had supported at Basra, I thought myself obliged to quit the place, and to retire elsewhere to linger out the rest of my days in misery and obscurity. I thought my deplorable condition would be more supportable among strangers, and far from my acquaintance. I sold my house, the only thing I now could call my own. This done, I joined myself to a caravan of merchants, with whom I went as far as Mousel: from thence to Damas: and, traversing the desart of Arabia and mount Pharan, I arrived at last at Grand Cairo.

The beauty of the houses and the magnificence of the mosques surprised me; then immediately recollecting that I was now in the city where Abdelaziz was born, my heart began to swell with sighs, and tears dropped from my eyes. O my father, said I within myself, if you were yet living, and saw the deplorable condition of your son, in that very place where you enjoyed a fortune to be envied, how great must be your grief!

Full of these reflections, which melted down my soul, my footsteps led me to the banks of the Nile. I found myself behind the palace of the sultan; there I discovered a young lady in a window, whose beauty struck me. I stood still to gaze upon her; she perceived it, and retired. The night drawing on, and being yet unprovided of a lodging, I went to seek one out in the neighbourhood.

I enjoyed but little rest; the beauties of the young lady were ever present to my imagination; and I perceived that I was already deeply enamoured with her. Would to Heaven, said I, that I had never seen her face, or that she had never discovered me; then I should not have been tormented with a hopeless passion for her, or I should have enjoyed the satisfaction of gazing longer upon her beauty!

The day following I lost no time to place myself again under her window, in hopes to see her; but my expectations were not answered: She never once appeared. This afflicted me sorely, but did no way discourage my endeavours; for the day after I returned again, and was more successful. The lady appeared; and, seeing that I fixed my eyes with earnestness upon her, Insolent man, says she, do you not know, that your sex is forbidden to make any stay under the windows of this palace? Fly hence with speed; if the officers of the sultan happen to surprise you in the place where you are, they will put you to death.

Far from being struck with fear at these words, and betaking myself to flight, I fell prostrate with my face to the earth; then raising myself, Madam, said I, I am a stranger. I am ignorant of the customs of Cairo; and though I were never so well acquainted with them, your beauty would put it out of my power to have any regard to them. Ah, rash man, cried she, tremble lest I should call some of the slaves hither to punish thy boldness. In speaking these words she disappeared; and I imagined that, enraged at my temerity, she ran to call some servants to chastise me.

I expected every minute to see myself beset with soldiers; but, moved more by the lady's anger than her threats, I remained insensible

to the danger that might be so near me. I returned with a slow, unwilling pace to my lodgings. It is not to be imagined how much I suffered that night. A raging fever, into which the violence of my love had thrown me, set my brains on fire, and confounded all my thoughts.

However, the desire of seeing the lady again, and the hopes of being looked upon with a more favourable eye, though I had no reason to expect it, calmed the violence of my distemper. Hurried on by the extravagance of my passion, I went again the day following to the banks of the Nile, and posted myself in the place where I had been before.

The young lady no sooner perceived me, than she shewed herself; but with a countenance so stern, that she made me tremble with her looks. What! thou wretch, said she, after the menaces which I have pronounced, dost thou dare to return to this place? Fly far away. Once more, moved by compassion, I warn thee that thy ruin is inevitable, if thou dost not disappear upon the instant. What is it, adds she, seeing I did not stir, detains thee here? Tremble, audacious youth; the thunder is ready to fall upon thy head.

When she had spoke what would have prevailed with a man less enamoured than myself, instead of going farther off from the object of my passion, I looked upon her with actions full of tenderness, and replied, Fairest lady, can you think that a wretch who is enamoured like me, and who adores you without hopes, can fear to die? Alas! I had rather lose my life, unless I am permitted to live for you. Since then, replies she, you are so obstinate, go and pass the rest of the day in the city, and return hither under my windows this night. This said, she vanished in haste, and left me transported with wonder, with love, and with joy.

If hitherto I proved refractory to the commands of the lady, you may be sure I now submitted to them with chearfulness, and left the place. The expectation of the pleasures which I promised to myself, made me forget my misfortunes. I thought I had no reason to complain of my destiny; this assignation was to me an ample recompence for my former ill fortune. I went home, where my whole employment was to perfume, and to dress myself out.

When the night came on, and I thought it time to hasten to the blest appointment, conducted by my love, I found my way thither in the dark; I perceived a rope hanging down from a window of the lady's apartment, by the help of which I obtained entrance. I passed through two chambers to come at a third, which was magnificently furnished, and in the middle of it stood a throne of silver.

I took little notice of the costly furniture and the curiosities, which, at another time, would have employed my eyes. The lady alone took up all my attention. Oh, sir, so beautiful an object sure never eyes beheld! Whether it be that nature had formed her to shew mankind the completest piece of the creation, or that my imagination, too much prejudiced in her favour, made me incapable of seeing any blemish in her, I was perfectly enchanted with her beauty.

She would have me seat myself upon the throne, and, placing herself by me, demanded who I was. I gave her a full account of myself with the utmost sincerity; and I could perceive that she heard me with strict attention. She seemed to be touched with my unhappy circumstances; and this generous pity of hers contributed to make me love her to such a degree as never man loved. Madam, said I to her, how unfortunate soever I am, I have no longer reason to complain, since you have vouchsafed to be touched with my misfortunes.

Insensibly our hearts were mutually engaged, and overflowed in expressions of tenderness on both sides. She confessed to me, that if I was smitten at the sight of her, that she likewise found a pleasure in looking upon me. Since you have informed me at large, continued she, of your own history, I am not willing, that you should be ignorant of mine.

My name is Dardane; the city of Damas lays a claim to my birth. My father was one of the visiers of the prince who at this day reigns there, and his name was Behrouz. He was a man that made the glory of his master, and the good of the people, the motive of all his actions; such as governed themselves by other principles became his enemies, and found means in time to do him ill offices with the king. Thus the unhappy Behrouz, after a service of many years, was banished from the court. He retired to a house of his own which stood near the gates of the city, where my education took up his whole thoughts; but alas! he never lived to reap the fruits of his labour; for I was but a child when he died.

Soon as the breath was out of his body, my mother turned all his effects into ready money: This unnatural woman sold even me to a merchant that trafficked in slaves; after which she went to the Indies with a young man whom she loved. In the mean time, the merchant to whom I was sold carried me with several other slaves to Cairo. He clothed us all in costly habits; and when he thought us fit to be presented before the sultan of Egypt, he brought us into this palace, leading us into a great hall, where the sultan was seated upon his throne.

We all of us passed in review before this prince, who seemed to be particularly taken with my person. He descended from his throne, and drew nearer to me, with expressions full of admiration, and grew lavish in his commendations of my several beauties. Then turning to the merchant, my friend, says he, so long as you have furnished me with slaves, you have never yet brought me one so beautiful as this. Set what price upon her you will; I can never pay too dear for so lovely a person. Briefly, the prince, overjoyed, and full of love, ordered the merchant a considerable sum of money, and sent him away with his other slaves. This done, he calls the chief of his eunuchs: Keydkabir, says he to him, conduct this sun into a separate apartment. Keydkabir obeyed, and brought me into this apartment, which is the richest in the whole palace. I was no sooner placed here, but several slaves, young and old, came in to me. Some presented me with rich dresses and magnificent robes; others brought me refreshments of all sorts; and the rest came with their lutes to play to me. They all told me that they were sent to me by the sultan; that this prince had destined them all to my service; and that they would spare no endeavours to please me.

It was not long before I received a visit from the sultan. He made me a declaration of his love in the warmest expressions; and the rude and artless answers which fell from me upon a subject I was ignorant of, instead of displeasing the prince, served only to increase his passion. In a word, I became his favourite sultaness. All the slaves who thought themselves equal to me in beauty, were stung with jealousy; and you would hardly imagine the various artifices by which they have endeavoured these three years to bring about my ruin. But, by the precautions I take, their malice has hitherto been unsuccessful: It is not that I am content with my condition; for I cannot love the sultan, and I am not ambitious of grandeur: All I do is in mere contradiction to the vain endeavours that my rivals put in practice to destroy me.

The vexations, continued she, which I create to them, give me much more pleasure than the love of the sultan. And yet it must be allowed, he is an amiable prince: But, whether it be that our inclinations are not within our power, or that my heart was by destiny reserved for you, you are the first man I ever looked upon with pleasure. In answer to so frank and so kind a confession, I vowed eternal love to the young lady; and I pressed her not to delay my happiness any longer. The eagerness of my passion, expressed in the most pathetic language, began to melt her down into tenderness. But, oh, my unhappy stars! in the very instant that the beautiful Dardane consented to yield to my desires, we were surprised with a loud knocking at the chamber door. It is hard to say which of us was the most affrighted. O Heavens! said the lady in a whisper, I am betrayed! We are ruined! It is the sultan himself!

If the cord I made use of to get up to the lady had been fastened to the window of the chamber where we were, I might easily have made my escape; but the sultan was now in that room, out of which hung the cord. All therefore I could do, at present, for my safety was to hide myself under the throne, while Dardane went to set open the door.

The sultan, attended by several black eunuchs, who carried flambeaus, entered in a furious manner: Thou wretch of a woman, cries he, what man have you got here? There was a man seen to climb in at the window of this apartment, and the cord still hangs out. At these words the lady was struck dumb; her fear made it impossible for her to think of any expedients. Search every where, says the sultan to his slaves, and let not the villain escape my vengeance. The eunuchs obeyed, and soon discovered me. They drew me from under the throne, and dragged me along the floor to the feet of their master: O miserable wretch! audacious man! said he, are there not women sufficient for you in the city of Cairo; and ought you not to have respect to my palace?

Betwixt fear and confusion, I knew not where I was; and I believe, sir, if the same adventure had happened to you at Bagdad, and that the great Haroun Alraschid should surprise you in his seraglio, that you would not in such a juncture be very much master of your reason. I was not able to speak; and, kneeling before the sultan, I expected nothing but immediate death. This prince now had drawn his sabre to take with his own hands the forfeit of my life; but, in the very instant he prepared himself to strike, there came in an old mulatto lady, that stayed his arm. What is it, sir, that you attempt? said she to him. Do not you strike these wretches; stain not your hands with such ignoble blood: They are not worthy, that even their bodies should be buried in the earth, since they have had the insolence, one of them to be wanting in his respects to you, and the other to betray you. Give orders to have them both thrown into the Nile, to become a prey to fishes. The sultan followed the advice of the old lady, and the eunuchs cast us headlong into the Nile from the window of a tower whose walls are washed by this river.

I was stunned with the fall; but soon recovering myself a little, I made a shift, being a skilful swimmer, to gain the shore that lies over-against the palace. After so great an escape, I now began to call to mind the young lady, whom my fears had made me forget awhile; but now, my love returning, made me negligent of life. I leapt into the Nile, and, swimming with the stream, I endeavoured all I could, by the light of the stars, to discover, if possible, upon the water the corpse of the unfortunate lady, of whose ruin I had been the cause; but all in vain: And now, finding my strength decay apace, I was obliged to make to land, and save a life which I hazarded to no purpose.

Persuaded in my thoughts that the favourite sultaness was drowned, I could not help reproaching myself with her death. I wept bitterly: Alas! thought I, had it not been for me, were it not for my disastrous love, Dardane, the fair Dardane, had remained alive! And wherefore did I come to Cairo? Wherefore, knowing the ill fate that attends me in all things, did I solicit this charming creature with my love? Pierced to the heart with grief to find myself the cause of her misfortune, and hating the very sight of Cairo after this unhappy adventure, I entered upon the road to Bagdad.

After journeying some days, I came one evening to the foot of a mountain, behind which lay a considerable town. I laid myself down upon the margin of a brook to rest, resolving to pass the night in that place. A profound sleep restored me to my strength, and quieted my mind: And now the light of the rising sun began to shoot through the sky, when my slumbers were broken by the groans of some one not far off. As I listened attentively, it seemed to me to be the complaining of some woman that was rudely treated. I raised myself up immediately, and directing my steps towards the voice which I heard, I could perceive a man employed with a pick-axe to make a pit in the earth.

I concealed myself behind the shelter of a bush to observe him. When he had made a pit, I could perceive he laid something in it; and, filling up the pit with earth, he went his way. The sun being now quite risen, and the day in its full lustre, I went up to that spot of ground to satisfy my curiosity. I took out the earth, and discovered a large sack of linen cloth all bloody, in which there was a young woman just expiring. I could distinguish by her garments, though very much stained with blood, that she must be a person of quality. What cruel hand, cried I aloud, seized at once with horror and compassion, what barbarian has dealt so inhumanly by this young lady? The vengeance of [illegible] sue the assassin!

The lady, whom I thought past all [illegible] hension, heard my exclamations, and said to me, O mussulman, be charitable, and give me succour; if thou hast any love for thy servant, give me a drop of water to cool my thirst, and ease the bitterness of my pain. I ran immediately to the fountain, and filling my turban with water, bore it instantly to her. She drank of the water, and, opening her eyes, fixed them full upon me.

O young man, said she, who comest in due time for my relief, help me to stop the effusion of my blood. I believe my wounds are not mortal: Save my life, and thou shalt not repent it.

I took my turban to pieces, and tore off a part of my garment; and when I had bound up her wounds, Finish, said she, the charitable work which thou hast begun: Bear me into the town, and let my wounds be dressed. Fair lady, replied I, I am a stranger; I have not one acquaintance in the town. If I am asked, how I came to be found with a damsel almost deprived of life, what answer can I make? Say, replied she, that I am your sister, and never fear the consequence.

I took the lady upon my shoulders, and, carrying her into the city, I went with her to lodge in an inn, where I ordered a bed to be prepared for her with speed. I sent for a surgeon to probe her wounds: He assured me they were not dangerous: So it proved; and her recovery was compleated in a month. While she was yet in a mending condition, she called for paper and ink: She wrote a letter, and putting it into my hands, go, said she, to the place where the merchants assemble; there enquire out Mahyar; give him that letter; then take from him what he gives you, and return.

I carried the letter to Mahyar: He read it with great attention; then kissing it in a respectful manner, he put it upon his head. After this he took out two large purses filled with sequins of gold, which he delivered to me. I returned with them directly to the lady, who gave me her orders to hire a house. Accordingly I hired a house, and we went both of us to lodge in it. As soon as we were settled, she wrote a second letter to Mahyar, who gave me four purses filled with pieces of g[illegible] By the lady's orders I bought wearing a rel for her and for myself, together with a number of slaves to serve us.

I passed in the neighbourhood for the lady's brother, and I lived with her as if I had been such in effect, notwithstanding that she was very beautiful. Dardane still took up all my thoughts; and so far was I from giving my-

self up to a new passion, that I would more than once have quitted this lady, but she begged of me not to abandon her. Have patience, young man, said she; I have yet a while occasion for your service. I will soon inform you who I am; and I make no doubt but I shall be well able to recompence the good offices you have done me.

I continued with her still, and I did, out of pure generosity, every thing she required of me. I was very curious to know why and how she came to be assassinated, but could not prevail upon her to tell me. It was in vain I often requested of her to give me her history, in which point alone she always kept a profound silence.

Go, says she, one day, giving me a purse of sequins, go and find out a merchant called Namahran. Tell him that you come to buy some rich stuffs: He will shew you of several sorts; choose out of them some pieces, and pay him what he demands; then shew him all manner of respect and civility, and bring me the stuffs. I enquired out the abode of Namahran: I was directed to it, and I found him sitting in his shop. I saw a young man of an exquisite shape and feature, with short curled hair, black as the jet: He had rich pendants in his ears, and large diamonds upon every finger. I seated myself by him, and demanded to see some stuffs: he opened several pieces before me, out of which I made choice of three. He put a price upon them, and I counted out the money to him. Then I stood up, and, taking my leave in the most respectful manner, I delivered the stuffs to be carried home by a slave who followed me.

Two days after, the lady gave me another purse, and bid me go again to Namahran to buy more stuffs: But still remember, added she, that you must not stand with him about the price: Whatever he shall ask of you, you must not fail to give it. As soon as the merchant saw me return, and I had told him my business, he unfolded before me his richest stuffs. I chose out such as pleased me most; and, when I was to pay him, I threw down my purse, desiring Namahran to take what he thought convenient. He was very much pleased with my generous way of proceeding, and said to me, may I, sir, desire the honour of your company to dine one day with me? Very readily, replied I; and, if you please, it shall be to-morrow. The merchant told me that I should very much oblige him.

When I acquainted the lady that Namahran had invited me to dine with him, she appeared very much transported with joy. Fail not, said she, to go thither, and likewise to invite him to your lodgings to-morrow. Tell him that you have a mind to treat him in your turn: I will take upon me the care of providing a sumptuous entertainment. I could not tell what to think of the excess of joy which broke from her upon this occasion. I saw well that she had some design in her heart, though I was far from diving into it. I was punctual on the morrow in going to the merchant, who entertained me very handsomely. Before we parted, I informed him of the place of my abode; and I told him, that the day following I was desirous of his company at dinner with me.

He was punctual to his hour. We both sat down to the table, and we passed the remaining part of the day over the most exquisite wines. The lady was not willing to be of the company; nay, she studiously kept herself concealed during the whole repast. As she had strongly charged me to amuse the merchant, and not to suffer him by any means to return home that night, I stayed him in opposition to all the pressing instances he made to be gone. We continued to drink on, and lengthened out our entertainment till midnight. After this I led him into a chamber, where there was a bed ready prepared for him: There I took my leave of him, and retired to my own apartment. I laid myself down to sleep; but I had not long enjoyed my rest before the lady came to awake me. She held in one hand a torch, and in the other a dagger. Young man, said she to me, arise; come and see thy guest bathed in his perfidious blood.

Struck with horror at these words, I arose and put on my garment in haste. I followed the lady into the merchant's chamber; and seeing the wretch extended breathless upon the bed, Ah, cruel woman! cried I, what have you done? How could you commit so black a deed? And why would you make me the servant of your rage? Young stranger, replied she, let it not grieve you that you have helped me to be avenged of Namahran: He was a traitor. You will not think him to be lamented when you shall know his crime; or rather, when I shall inform you that he is the author of my misfortunes, which I am going to relate to you.

I am, continues she, daughter to the king of this city. One day, as I went to the public baths, I happened to cast my eye upon Namahran in his shop. I was smitten with him; and, in spite of all that I could do, I was not able to drive him from my thoughts. I found that I loved him, and endeavoured at first to combat my passion. I represented to myself my own disgrace, and I flattered myself that I should be able to overcome my love by the force of reason. But, alas! I found I was deceived: My love triumphed over my pride: I began to languish, and to lose my rest and peace of mind. My passion

, I fell into a sickness, of which I had infallibly died, if my governess, who was better skilled than my physicians in the symptoms which appeared strong upon me, had not discovered the true cause of my indisposition. By her address she brought me to confess that her conjectures were true. I related to her the manner of my falling so unfortunately in love; and, by what I said, she soon perceived that I was distractingly fond of Namahran.

She pitied the condition she saw me in, and promised me her assistance to relieve my misery. Accordingly, one night she found means to bring the young merchant into the seraglio, in a woman's dress, and conducted him into my apartment. Besides the transports my heart felt upon the sight of him, I had likewise the pleasure to observe that he was no less transported with his good fortune. After I had kept him several days concealed in my closet, my governess conducted him out of the seraglio with as good success as she brought him in; and, from time to time, he returned to me under the same disguise.

Nothing would satisfy me but I must once endeavour, in my turn, to make Namahran a visit. I was delighted with the thoughts of surprising him, not doubting that he would be very much pleased with an adventure that might convince him of the excess of my fondness for him. I went, therefore, unaccompanied, one night out of the palace, through bye-ways which I knew, and came to his house. It was no difficult matter for me to find it out, because I had taken a particular notice of it in going to and returning from the baths. I knocked at the door; a slave came to open it, and demanded who I was, and what my business. I am, answered I, a young lady of this city, and would fain speak with your master. He has company with him, replied the slave; He is at present engaged with another lady; come again to-morrow.

No sooner had he spoke, but I felt a tempest of jealousy rise within my breast, too strong for reason to controul. I became like one distracted. Instead of retiring, I rushed abruptly into the house; and, running forward towards a hall, where I saw lights, and all the appearance of a banquet, the first object that blasted my sight was the merchant sitting at table with a beautiful damsel. There was wine before them, and they were intent upon singing songs full of love and tenderness. At this unexpected vision my rage broke loose: I flew upon the damsel with all the violence my strength could supply; and had, without doubt, torn her to pieces, had she not found means to make her escape. Nor did I only aim my vengeance at my rival, but fell likewise upon Na with all my fury.

He threw himself immediately at my feet, embraced my knees, asked my pardon, and swore that he would never betray me more. He appeased my rage, and I suffered myself to be overcome by his oaths and his sion. He likewise prevailed upon me to sit down and drink with him; which I did so long, till the wine had over-powered me. When he saw me in this condition, the traitor gave me several gashes with a knife. I fainted with the loss of blood; he believed me dead; and tying me up in a great sack of linen cloth, he bore me himself upon his shoulders out of the city to the place where you found me. While he was employed in digging a pit to bury me, I had time to recover my spirits a little, and to breathe out some complaints: But, far from being moved with any tenderness, or with so much compassion as to kill me before he laid me in the ground, the barbarian took a pleasure to bury me alive.

As for Mahyar, that other merchant to whom you carried my letters, he is r relsant to the seraglio. I acquainted him that I wanted money, and wrote him an account of my adventure, conjuring him to keep it secret till I had tasted the pleasure of a full revenge. This, O young man, is the whole of my story. I was not willing to let you know it sooner, lest you should have made a scruple of bringing my victim hither. I believe now you cannot disapprove what I have executed so bravely; and if you have any detestation for men of treacherous hearts, you must needs applaud me, who have had the courage to pierce that of Namahran. When the morning comes, adds she, we will go together to the palace. The king, my father, is passionately fond of me. I will confess my fault to him; and I hope that he will give me his pardon; and farther, I dare promise that he will heap benefits upon you.

No, madam, replied I to the princess; I ask no recompence for saving you. Heaven be my witness, I repent it not; but, I own, I am grieved that I have been so instrumental to your revenge. You have abused my complaisance in making me an accomplice to betray Namahran. You should rather have engaged me to avenge your wrongs with honour: I would have exposed my life for you with willingness. In a word, sir, although I thought Namahran deserved his fate, I so much regretted that I had been drawn in to betray him to his death, that I abandoned the lady that instant, and set her promises at nought. I went out of town before it was day, and when the morning came on I saw at some distance a caravan of merchants en-

camped in a field. I made up to it, and finding they were journeying towards Bagdad, where I was impatient to arrive, I went along with them.

I came happily to the end of my journey; but I soon found myself reduced to very scanty circumstances. Of all the money I brought away, I had now but one sequin of gold remaining. This I changed into aspres, and bought fruits, and sweet meats, and balm of roses. With these I went every day to a shop where persons of quality resorted to drink cooling liquors; there I presented my basket of little merchandises round to every one; each of them took what he liked, and every one gave me some small piece of silver: so that this little trade supplied me with a convenient subsistence.

One day, as I presented my flowers up and down in this cool-liquor shop, there was in one corner of the room an old man who had escaped my notice; he, seeing that I did not address myself to him, called to me: Friend, says he, how comes it, that you do not offer to me some of your wares, as well as to others? Do you not then take me for a person of fashion; or do you imagine that I have no money in my purse? Sir, replied I, I beg of you not to be offended with me: I do assure you that I saw you not. What I have is at your service, and I ask nothing: Upon which I presented my basket to him. He took out an apple, and bid me sit down by him. I seated myself, and he put a thousand questions to me. He asked me who I was, and what was my name. Excuse me, sir, said I, with a sigh, if I am unwilling to gratify your curiosity: I cannot oblige you therein without renewing griefs which time begins to wear out of my mind. These words, or rather the tone of voice with which I uttered them, put a stop to the old man's importunity. He changed the discourse; and, after a long conversation together, when he rose to go away, he took out of his purse ten sequins of gold, which he put into my hand.

I was surprised at this liberality of his. The persons of the first rank, whom I used to treat with my basket, never gave me near the value of one sequin; so that I knew not what to think of this man again. Next day he was one of the first that I took notice of. I went up to him, and he took a little balm; after which, making me sit down by him, he urged me with so much earnestness to give him some account of myself, that it was not possible for me to deny him.

I related to him every circumstance of my life, and, after I had put this confidence in him, he spoke to me thus:—I knew your father. I am a merchant of Basra: I have no children; neither hopes of any. I have conceived a kindness and a friendship for you, and I adopt you for my son. Therefore, my child, be comforted, and forget your past misfortunes. You shall find in me a father richer than Abdelaziz, and who will love you with as great tenderness. I returned my acknowledgements to this venerable old man for the honour which he did me, and I followed him when he went out. He bid me throw away my basket and my flowers, and took me along with him to a spacious house, in which he lived. He assigned me an apartment there, with slaves to attend me. He ordered a variety of rich habits to be brought me. I imagined my father Abdelaziz to be still living, and I forgot that I had ever been in misery.

When this merchant had dispatched all his business, and sold off the cargo of goods which he brought to Bagdad, we set out together for Basra. My friends, who little thought ever to see me again, were surprised to find me adopted by a man who was accounted the most substantial merchant in the whole city. I made it my study to please the good old man, and he was charmed with the complaisance of my temper. He would often say to me, Aboulcasem, I think myself very happy to have met with you at Bagdad. To me you appear worthy of all I have done for you.

I was so sensibly touched with his goodness towards me, that, far from abusing it, I prevented his desires in every thing which I thought would please him. Instead of laying out my time amongst men of my own age, I confined myself to his company, and hardly ever quitted him.

In the mean time the good old man fell desperately ill, insomuch that it was not in the power of art to restore him: And now despairing of life, he ordered every one but me to retire. When, turning towards me, It is now time, said he, my son, to reveal an important secret to you. If I had nothing more to leave you but this house, with the riches you see in it, I should think I left you but a moderate fortune; but all the wealth which I have amassed through the whole course of my life, though very considerable for a merchant, is nothing in comparison of a treasure which lies hid here, and which I shall discover to you. I will not pretend to tell you how many years ago, by whom, nor by what means it came hither, being myself ignorant of all this. All I know of the matter is, that my grandfather made a discovery of it to my father a little before his death; who, in the same manner, intrusted me with the secret when he found himself dying.

But, continued he, I have one counsel to give you, and have a care how you disregard

it. You are naturally generous: When you shall find yourself in a condition to gratify your inclinations, you will lavish away your riches. You will entertain all strangers magnificently, who shall come to you; you will do good to all who shall implore your assistance. This very conduct, which I should greatly approve of if you could continue to practise it without danger, will one day be the cause of your ruin. I foresee that you will live in so splendid a manner that you will stir up the envy of the king of Basra, or draw upon you the avarice of his ministers. They will suspect you have a treasure concealed; they will spare no pains to discover it; and they will take it from you. To prevent this misfortune, you need only follow my example. I have always, as my grandfather and my father did before me, exercised my profession as a merchant, and enjoyed this treasure without ostentation: We never made any expence that might draw the eyes of the world upon us.

I promised the merchant that I would imitate his moderation. He acquainted me with the place where this treasure lay hid; assuring me, how great soever a notion I might form of the riches laid up there, that I should find them surpass my imagination. When this generous old man died, and when, as his sole heir, I had performed the duty of his obsequies, I took possession of all that was his, of which this house is a part, and I went to visit the treasure. I must confess to you, sir, that I was amazed, when I saw it: If it be not inexhaustible, it is at least so very abundant, that it would be impossible for me to waste it, though Heaven bestowed upon me a longer term of life than ever was granted to any man. There is not an inhabitant in Basra, who has not tasted of my bounty: My house is open to all that stand in need of me, and I send no man away dissatisfied. Can he be said to possess a treasure who dares not use it? And can I make a better use of it, than by employing it to relieve the necessitous, to entertain strangers, and to enjoy the pleasures of life?

Immediately every one imagined that I was going to ruin myself a second time. Had Aboulcasem, said the people, all the treasures of the Commander of the Faithful, they would not suffice him. But in a little time more they were very much astonished, when, instead of seeing my affairs in any disorder, they perceived me flourish every day more and more. They could not conceive how I should, as it were, increase my riches by squandering them.

Notwithstanding all this, I lived at such an extraordinary rate, that at last I drew envy upon myself, as the old man had foretold me. It was reported up and down the city that I had found a treasure: This alone was sufficient to draw numbers of covetous persons to my house. The lieutenant of Basra came to make me a visit:—I am, says he, the lieutenant of the city, and I come to demand of you, where the treasure lies, that supports you in so great magnificence? I was confounded at these words, and knew not what to reply.

He judged very rightly, from the disorder of my looks, that the rumour spread of me in the city was not without some ground. But instead of pressing me to discover my treasure, Signior Aboulcasem, said he, I exercise my office like a man of understanding: Make me a present fit for me to receive, and I shall give you no farther trouble. What will satisfy you, said I? I shall content myself, replied he, with ten sequins of gold paid me daily. I answered, that is too little: I will give you an hundred. You need only call here every day, or at the end of every month, and my treasurer shall count them out to you.

The lieutenant was overjoyed at what I said. I wish with all my heart, sir, replied he, that you had found a thousand treasures! Enjoy your wealth in quiet; I promise you never to give you any trouble in the possession of it. I advanced a considerable sum to him, and he went his way.

Not long after this, the visier Aboulfata Waschy sent for me, and taking me into his closet, he said; O young man, I am informed, that you have found a treasure. You know that the fifth part belongs to God, and you must give it to the king. Pay down, therefore, the fifth part, and you shall remain a quiet possessor of the other four. I answered, Sir, I will confess, that I have found a treasure; and at the same time I swear to you, by the great God who created both you and me, that I never will discover it, though I were to be torn piece-meal: But I will oblige myself to give you every day a thousand sequins of gold, provided you, upon that condition, will give me no trouble. Aboulfata complied as readily as the lieutenant: He sent a trusty servant to whom my treasurer paid thirty thousand sequins for the first month.

This visier, fearing, doubtless, lest the king of Basra might come to the knowledge of what had passed, chose rather to speak of it himself. The king heard him attentively, and thinking it an affair worth enquiring into, he sent for me. He received me with a pleasant countenance, and said, O young man, why will you not let me see your treasure? Do you think me so unjust as to take it from you? Sir, replied I, may your majesty live while the sun and moon endureth; but as for my treasure, though my flesh were to be torn with red-hot pincers, I will not discover

it. I give my consent to pay your every day two thousand sequins of g you refuse to accept of them, and you think it more for your interest to put me to death, you have but to give your orders. I am prepared to suffer all the torments imaginable rather than satisfy your curiosity.

When I had spoke, the king cast his eye upon the visier, and asked his advice. Sir, says the minister, the sum he offers is so very considerable, that it is a treasure of itself. Give the young man leave to go; and let him live in his usual magnificence, provided he is punctual in performing the word which he has given to your majesty. The king followed his counsel, and let me depart from his presence with several caresses. From that day forward, by virtue of the several agreements I had made with the lieutenant, the visier, and the king, I continued to pay every year more than one million and sixty thousand sequins of gold. And now, sir, I have told you all you were desirous to know. You ought no longer to be surprised at the presents I have made you, nor at any thing which you have seen in my house.

When Aboulcasem had made an end of relating his adventures, the caliph, inflamed with a strong desire to see the treasure, said to him; Is it possible there should be a treasure rich enough to support your generous way of life? To me it seems incredible: And, if it be not too great a request to make, I should desire, sir, a sight of that which is in your possession; giving you my word, and oaths of the greatest solemnity, that I will not abuse the confidence you place in me.

The son of Abdelaziz seemed troubled at what the caliph said, and replied; This curiosity, sir, of yours afflicts me. I cannot comply with it, but upon conditions that will appear harsh. Give yourself no trouble on that score, said the prince; let the conditions be what they will, I willingly submit myself to them. You must then, answers Aboulcasem, be content to have your eyes blinded, and to let me conduct you unarmed, and with your head bare, while I hold a scymitar in my hand, prepared to give you a thousand mortal wounds when you offer to violate the laws of hospitality. I know very well, adds he, that I may be accused of imprudence, and that I ought not to comply with your desire: But I place a confidence in your oaths; and moreover, I find in my heart to send away a guest

Let me intreat you then, replied the caliph, to gratify my curiosity this instant. It is impossible, replied the young man, I should at this instant comply. Stay with me this night; and, when all my domestics are fast asleep, I will come into your apartment in order to conduct you. Having said this, he called for his servants, and by the light of a great number of tapers, which were borne by slaves in golden candlesticks, he led the prince into a magnificent chamber, and retired himself to his own.

The slaves undressed the emperor, and put him to bed; then retired, after they had placed their tapers at the head and at the feet of the bed, which, being made of perfumed wax, gave an agreeable smell as they burned.

Haroun Alraschid never closed his eyes: He expected Aboulcasem with impatience; who came to him about midnight, and said, Sir, all my domestics are fast asleep: There is a profound silence over all the house. Now I can wait upon you to my treasure upon the conditions which I have mentioned. Let us go then, answered the caliph, rising; I am ready to follow you: And I swear by the Creator of the Heavens and of the earth, that you shall never have cause to repent the satisfying of my curiosity.

The son of Abdelaziz helped the prince to put on his clothes; then tying a bandage over his eyes, It is with the utmost regret, sir, said he to him, that I am forced to deal thus by you: Your air and your manners speak you worthy of a confidence—I approve of your precautions, says the emperor, interrupting him, and I am far from taking any thing amiss. Aboulcasem led him down a pair of back-stairs into a garden of a vast extent; and, after passing through several intricate walks, they both went down into the place where the treasure lay concealed.

It was a profound and spacious vault under ground, the entrance to which was covered by one entire stone. At first they went down a long dark passage, at the end of which was a great hall that shone with the lustre of carbuncles. When they came into the middle of this hall, the young man took the bandage from the eyes of the caliph, who was struck with astonishment at what he saw. A bason of white marble, which was fifty feet in circumference and thirty feet deep, stood in the middle: It was full of great pieces of gold, and round about it rose twelve pillars of the same metal, upon which stood twelve statues of precious stones, exquisitely wrought.

Aboulcasem led the prince up to the bason, and said to him; This bason is thirty feet deep; Behold this quantity of gold! It has not yet sunk above two inches. Do you imagine that I can waste all this in a short time? Haroun, when he had considered the bason attentively for a while, made answer; These riches are indeed immense; but you may consume them. Well, replies the young

man, when I have emptied this bason, I will have recourse to what I am going to shew you. This said, he led him onward into another hall more astonishing than the first, where there were several sofas of red brocade, thick set with an infinite number of pearls and diamonds. In the middle there was likewise a bason of marble. It was not indeed so wide nor so deep as that in which the pieces of gold were; but then it was full of rubies, of topazes, of emeralds, and all sorts of precious stones.

Never was any man so surprised as the caliph seemed to be at this: Scarce could he persuade himself that he was awake. This second basin appeared to him an enchantment. While his eyes were yet fixed upon it, the son of Abdelaziz pointed out to him two persons upon a throne of gold, who, he told him, were the first possessors of the treasures. These were a prince and princess, whose heads were adorned with crowns of diamonds. They seemed still alive, and were laid at full length, with their heads inclined to each other: and at their feet was a table of ebony, upon which these words might be read:—'During the course of a long life, I have amassed together all the riches that are laid up here; I have taken towns and strong castles which I have pillaged; I have conquered realms, and beaten down all my enemies; I have been the most puissant monarch of the earth: But all my prowess at last yielded to death. Whoever shall see me in the condition I now am in, let him open his eyes: Let him reflect that I once was living, like himself, and that he will one day die, like me: Let him not fear that this treasure will fail; it is inexhaustible. Let him make use of it to acquire friends, and to lead an agreeable life; for when the hour appointed for him is come, all these riches will not save him from the common destiny of men.'

Haroun said to the young man, after he had read these lines, I do not blame your conduct: You are in the right to live as you do; and I think the advice of the old merchant is not to be regarded. But, added he, I would gladly know the name of this prince. What king was it who possessed such immense riches? I am sorry that this inscription does not inform me.

The young man brought the caliph into another hall, in which there were a great many things of extraordinary value, and, amongst others, several trees like that which he had sent him for a present. The prince would have been well pleased to employ the rest of the night in examining the various wonders shut up in these apartments under ground; but the son of Abdelaziz, fearing to be discovered by some of his servants, obliged Haroun to return from thence before day, after the same manner in which he had brought him; that is, with his head uncovered and a bandage over his eyes, while he held a scymitar in his hand ready to strike off his head if he made but the least offer to put aside his bandage.

They crossed over the garden, and entered by the back-stairs into the chamber where the emperor had lain. They found the tapers still burning, and they conversed together till the sun was risen. When I consider what I have seen, says the prince to the young man, and at the same time think of the slave which you have given me, I make no question but you have in your house the most beautiful women of the East. Sir, replies Aboulcasem, I have slaves of a more than ordinary beauty; but there is not one of them I can love. Dardane, my dear Dardane, takes up all my thoughts. It is to no purpose that I reason with myself, saying, she is dead, and that I ought to think of her no more: It is my misfortune that her lovely image is always present to my mind. My regret for the loss of her wears out my heart; for her sake I am unhappy in the midst of my prosperity, and am dissatisfied amidst all this profusion of wealth. Believe me, sir, I had rather a thousand times enjoy my Dardane with a moderate fortune, than live without her in the possession of these immense treasures.

The emperor admired the constancy of the son of Abdelaziz; but he exhorted him to use his utmost endeavours to overcome so fruitless a passion. After this, he returned him his thanks afresh for the reception he had given him: Then going back to his inn, he began his journey home to Bagdad, with all the domestics, the page, the beautiful slave, and the other presents which he had received from Aboulcasem.

Two days after the departure of this prince, the visier Aboulfatah hearing of the magnificent presents which Aboulcasem daily made to strangers that came to visit him; and, at the same time, being surprised at his punctual payment of the sums which he had promised to him, to the lieutenant, and to the king, he resolved to spare no pains, if possible, to find out this inexhaustible treasure. This minister was one of those wicked men, that stick at no crime, how great soever, to bring about their designs. He had a daughter, eighteen years of age, extremely beautiful, whose name was Balkis. She had a well accomplished mind, and a heart disposed to every virtue. Prince Aly, nephew to the king of Basra, loved her to distraction; and having already demanded her of her father, he was to marry her in a short time.

Aboulfatah sent for her into his closet, and said to her, Daughter, I stand in need of your assistance. I must have you dress yourself

out in your finest apparel, and go this night to Aboulcasem. You must make it your business to please him: Use every artifice to captivate this young man, and oblige him to discover to you the treasure which he has found. Balkis was in a great consternation at this discourse, and her very looks shewed how much her soul abhorred the treachery which her father's commands required of her. Sir, says she, what is it you have proposed to your daughter? Do you consider to what dangers you expose her? Think what a disgrace it will be to her; what a stain it will be to your honour; and how irreparable an injury to Prince Aly, if you should rob him of my virgin innocence, which his love prizes so dearly. I have already reflected upon all this, replies the visier; but no force of reason is sufficient to alter my resolutions; and I lay my commands upon you to obey. At these words the young Balkis burst into a flood of tears. In the name of Heaven, my father, cried she, compel me not to dishonour you. Stifle in your breast this passion of avarice, that urges you on to take away from this man the wealth which you have no right to: Let him enjoy his riches in quiet, and seek not to defraud him of them. Silence, thou insolent girl, says the visier, in anger: It does not become you to judge of my actions: Make no farther reply. I will have you go to Aboulcasem; and I swear, if you return without seeing his treasure, to plunge my dagger in your heart.

Balkis, finding herself compelled to undertake a design so hazardous, retired into her apartment full of uneasiness at the thoughts of it. She puts on a rich attire, and adorns herself with jewels; but yet without being over studious to set out her charms to the greatest advantage, which indeed would have been but needless. Her beauty alone, without ornaments, was capable of inspiring any heart with love. Never was a lady less desirous, or rather more fearful of pleasing, than Balkis. She as much dreaded appearing over beautiful to the son of Abdelaziz, as she was apprehensive of having too few charms about her when she appeared before prince Aly.

Now when it was dark, and Aboulfatah thought it time for his daughter to go to Aboulcasem, he led her out very privately, and conducted her to the very door of this young man; where he left her, after having again repeated to her, that he would kill her if she did not acquit herself well of the business he sent her upon. She knocks at the door, and desires she may speak to the son of Abdelaziz. A slave immediately led her into a hall, where his master was laid upon a great sofa, running over his past misfortunes in his thoughts, and regretting the loss of his dear Dardane.

As soon as Balkis appeared, Aboulcasem rose up to receive her. He made her a profound reverence, and held out his hand to her very respectfully; then, obliging her to sit down upon the sofa, he demanded what might be the occasion of the honour she was pleased to do him in a visit. She replied, that a fancy had taken her, hearing that he was a gallant young man, to come and make merry with him. Upon this she took off her veil, and surprised him with all the lustre of her charms. Notwithstanding his indifference for the sex, it was not in his power to prove insensible to so much beauty. Fair lady, says he, I thank my happy stars for this fortunate adventure; the first of men would envy my happiness.

After a short conversation, the hour of supper came on. They went both into another hall, and seated themselves at a table furnished out with meats of all kinds. There was a great number of attendants present; Aboulcasem made them all retire, that no one of them might discover who the lady was. He helped her to every thing himself, and filled out wine to her in a golden cup, set with rubies and emeralds. The more he looked upon Balkis, the more beautiful he thought her. He talked very gallantly to her, and the lady, whose wit was equal to her beauty, replied with so much life and spirit, that he was charmed with her conversation. Towards the end of the repast, he threw himself at her feet; then, pressing her hand eagerly, Madam, says he to her, if your eyes at first have wounded me, your discourse has finished the conquest of my heart. The passion you have kindled in my breast will burn there for ever; from this time forward I am become your slave, and shall consecrate my future days to your service.

As he made an end of these words, he kissed the hand of Balkis with so violent a transport, that the lady, fearing herself in some danger, changed countenance, and, of a sudden, turned pale as death: Not able to support herself any longer, her face was overcast with sadness, and the tears flowed from her eyes. What has happened to you, madam? says the young man, very much surprised. Whence comes this sudden grief? What can these tears mean, that melt my very heart? Is it I who am the occasion of them? Am I wretched enough to have said, or to have done any thing, that might displease you? Speak, I beseech you, and keep me no longer in ignorance of what has produced this sudden change in you.

Sir, answers Balkis, I have already dissembled too far. Modesty, fear, grief, and perfidy combat my resolves at once; I am not able to bear up against them, and I must break silence. I am a young lady of quality: My father, who knows you have a hidden treasure, would make use of me to discover

the place where it lies concealed. He ordered me to come to you, and spare no pains to engage you to shew it me. I would fain have excused myself; but he said, and confirmed it with an oath, that he would take away my life if I returned without seeing it. Consider, sir, what a severe injunction this must be to me! had I not a prince for my lover, whom I am passionately fond of, and to whom I expect to be joined in marriage, the action my father has put me upon would appear detestable to me. Therefore, sir, if I have been prevailed upon to come to you, believe me, that it is with a reluctance which nothing but the fear of dying could surmount.

When the daughter of Aboulfatah made an end of speaking, Aboulcasem replied, Madam, I am glad you have discovered your thoughts to me. You shall never have cause to repent you of this frankness of mind. You shall see my treasure: and you shall be treated with all the respect you can desire. How great soever your beauty is, and what impression soever it may have made upon me, you have nothing to fear. I renounce all the hopes I had conceived, since they give uneasiness to you; and you may, without a blush, revisit the happy lover for whom you preserve yourself with so much care. Give over weeping, therefore, and afflict yourself no longer. Ah, sir, replies Balkis to this discourse, it is not without reason that you pass for the most generous of men. I am charmed with your noble way of proceeding, and I shall never be at rest till I have found some occasion of shewing the gratitude of my heart.

This conversation ended, the son of Abdelaziz conducted the lady into the same chamber where the caliph lay before. He continued there with her alone till the house was silent; then tying a bandage over the eyes of Balkis, Madam, says he, excuse me that I take this freedom with you; but I cannot shew my treasure upon any other condition. Do as you please, sir, answered she; I have so great a confidence in your generosity, that I will follow you where you will. I have no other fear, but that of never being able to acknowledge your goodness. Aboulcasem took her by the hand, and leading her down into the garden by the back-stairs, he brought her into the vault under ground, where he uncovered her eyes.

If the caliph was surprised to see so many pieces of gold and so many precious stones, much more was Balkis. Every thing she cast her eyes upon raised her wonder to excess. Nevertheless, what most drew her attention, and what seemed to employ her curiosity the most, were the first owners of this treasure. She read the inscription at their feet. About the neck of the queen there was a necklace of pearls of the size of pigeons eggs; Balkis could not forbear expressing her astonishment at it. Aboulcasem immediately took it off from the neck of the princess, and tied it upon that of the young lady, adding, that her father would judge by that she had seen the treasure; and to convince him yet farther of it, he desired her to take some of the best jewels home with her. She accordingly accepted of a great number, which he chose out for her himself.

In the mean time, the young man fearing lest the day-light should surprise them, while she was amusing herself in beholding the variety of wonders she saw under ground, he put the bandage upon her eyes again, and conducted her back into a hall, where they conversed together till the sun was risen. Then the lady, after having again renewed her assurances to the son of Abdelaziz that she should never forget his generosity and his reserve, took leave of him. She went directly home, and gave an account to her father of all that had passed.

The visier, whose avarice kept him waking, expected the return of his daughter with impatience: He feared, lest her charms should prove too weak to seduce Aboulcasem, and passed the night in great disquiet. But, when he saw her return with the necklace, and when she had shewed him the jewels which the young man gave her, his heart leaped with joy. Well, my daughter, says he, and have you seen the treasure? Yes, sir, replies Balkis, and to give you a just notion of it, I must tell you, that if all the kings of the earth should bring their riches together, they would by no means be equal to those of Aboulcasem: But how great soever the wealth of this young man may be, I am charmed the most with his politeness and his generosity; at the same time, she related to him her whole adventure. He was not at all taken with the moderation and virtue of the son of Abdelaziz; he would rather have chosen to have his daughter dishonoured, than that she should return ignorant of the place where the treasure lay concealed.

While these things passed, Haroun Alraschid continued his journey towards Bagdad. As soon as this prince entered his palace, he set his first visier at liberty, and placed a greater confidence in him than ever. After he had given him the particulars of his journey; Giafar, said he, what can I do? Thou knowest that an emperor should never suffer himself to be surpassed in courtesy. If I only content myself with sending back to the generous Aboulcasem the most rare and valuable things out of my treasury, they will appear but of small value to him, and far short

of the presents which he has made me. What shall I do then to overcome him in generosity? Sir, says the visier to him, if your majesty will be advised by me, you shall write this very day to the king of Basra, and give him orders to place the government of the state in the hands of young Aboulcasem. We will dispatch the courier immediately, and in a few days I will go myself to carry your credentials to the new king.

The caliph highly approved this counsel. You are right, says he to his minister; this will be a means to acquit myself to Aboulcasem, and to do justice upon the king of Basra, and upon his visier, who have concealed from me the great sums they have drawn from this young man. It will be but just to punish them for the violence done to him; and they are not worthy of the employments which they hold. Accordingly, he wrote immediately to the king of Basra, and sent away his courier. In the next place, he went to the apartment of Zobeide, to acquaint her with the success of his journey, and to make her a present of the little page with the tree and the peacock: He gave her likewise the damsel; and Zobeide thought her so very charming, that she said to the emperor with a smile, that she received this beautiful slave with far greater pleasure than all his other presents. The prince kept only the cup for himself. The rest of the things he gave to the visier Giafar; and this minister, as he had determined, ordered all things to be ready for his journey in a few days.

As soon as the courier of the caliph arrived at Basra, he went immediately and delivered his dispatches to the king, who was very much afflicted upon the reading of them. This prince shewed them to his visier. Aboulfatah, says he, see here what fatal orders I receive from the Commander of the Faithful. May I dispense with my obedience to them? You may, sir, replies the minister: Bear up against your affliction. Aboulcasem must be ruined: Without taking away his life, I will make every one believe him dead. It shall be my care to keep him so well concealed that he shall never be discovered. By this means you will continue still to reign, and you will get all the riches of this young man into your possession; for when we have his person in our power, we will inflict so many sufferings upon him as shall oblige him to lay open his treasure to us. Do as you think fit, replied the king; but what answer shall we return the caliph? In that affair, replies the visier, repose yourself on me: The Commander of the Faithful shall be kept in ignorance, as well as the rest of the world. Leave it only to me to put in execution the design which I am forming, and give yourself no farther trouble.

Aboulfatah, accompanied with some courtiers who knew nothing of his design, went to make a visit to Aboulcasem. He received them like ministers of the first rank, and treated them with magnificence. He made the visier sit in the place of honour, and paid him all imaginable civilities, without having the least suspicion of his treachery. While they were all at the table, in the height of their mirth, over exquisite wine, the traitor Aboulfatah watched his opportunity to convey into the cup of the son of Abdelaziz a powder, which had the power in an instant to lock up all the senses, and to bring so great a lethargy upon the whole body, as made it seem like a corpse long since deprived of life.

The young man had no sooner tasted of the cup, but he fainted away. His servants came up to sustain him; but seeing in a few minutes all the signs of death upon him, they laid him upon a sofa, and filled the house with lamentations. All the guests, struck with a sudden terror, became like statues at the sight. As for Aboulfatah, it is not to be imagined to what a height he carried his dissimulation. He was not content to counterfeit an immoderate grief, but likewise tore his garments, and excited the whole company to afflict themselves by his example. After this he gave orders to have a coffin made of ivory and ebony; and, while it was getting ready, he seized upon all the effects of Aboulcasem, and sequestered them to the use of the king.

In the mean time the news of this young man's death spread itself through the city. All persons of both sexes put on deep mourning, and came before the gates of his house with their heads uncovered, and their feet bare. The old men and the young, the wives and the virgins, all wept alike: There was nothing but cries and lamentations heard in the streets. It seemed as if one had lost in him an only son, another a brother, others a husband; the rich and the poor were equally concerned in his death. The rich had lost a friend that entertained them agreeably; the poor a benefactor, whose charity never ceased: So that his death caused an universal grief.

The wretched Aboulcasem was put into his coffin; and the people, by order from Aboulfatah, carried him without the city into a large field of burial, where there were several tombs and monuments; particularly one very magnificent, in which the father of this visier lay, with other persons of his family. The coffin was placed in this monument; and the perfidious Aboulfatah, bowing his head

down to his knees, smote upon his breast, and shewed all the actions of a man distracted with grief and despair. All those who saw him had compassion for him, and prayed heaven to be his comfort.

When night came on, the people returned into the city; but the visier, with two of his slaves, remained in the monument, and double-locked the door. They made a fire, and heated some water over it in a silver bason; then taking Aboulcasem out of the coffin, they chafed him with warm water. By degrees the young man recovered his spirits: He cast his eyes upon Aboulfatah, and recollecting him, Ah, sir, said he, where are we? into what condition do I see myself reduced? —Wretch that thou art, replied the minister, know that I have done this. It is by my contrivance that you are brought hither, to have you in my power to inflict a thousand evils upon you, if you do not discover your treasure to me. I will not cease to torment you; I will invent every day new punishments, till I render life insupportable to you, except you deliver up to me the hidden riches that enable you to live in greater splendour than kings.—I am in your power to do with me as you please, answers Aboulcasem; but I will not discover my treasure.

Scarce had he ended these words, when the treacherous and cruel Aboulfatah commanded his slaves to hold fast the unfortunate son of Abdelaziz, while he drew from under his robe a scourge made of the thongs of a lion's hide, with which he lashed him so long, and with so much violence, that the young man fainted away. When the visier saw him in this condition, he ordered his slaves to put him again into the coffin; then leaving him in the monument which he took care to make fast, he went home.

On the morrow he went to give an account to the king of what he had done. Yesterday, sir, said he, I put the courage of Aboulcasem to the proof: As yet it remains firm and unshaken; but I believe it will not be able to hold out long against the torments I prepare for him. The prince, who was no less cruel than his minister, said to him, visier, I am satisfied with you. I hope we shall soon be able to learn the place where the treasure lies. In the mean time, the courier must be sent back without farther delay. In what manner shall we write to the caliph? Write him word, replies Aboulfatah, that Aboulcasem, when he was apprised of the honour and dignity conferred upon him, was so transported with joy, and made such an extravagant entertainment, that he died suddenly with the excess of wine. The king approved the thought, and accordingly they wrote so, on the instant, to Haroun Alraschid, and sent back the courier. The visier, who ——— himself, that Aboulcasem would now discover the treasure to him, went out of the city with a resolution to torment him afresh. When he arrived at the monument, he was surprised to find the door of it open. He entered with a troubled heart; and seeing the son of Abdelaziz was not in the coffin, scarce could he contain himself in his senses. He returned in haste to the palace, and told the king what had happened. The king was struck with a deadly fear, and said to him; O Waschy, what will become of us? Now this young man has made his escape, we are utterly ruined. He will go directly to Bagdad, and make his complaint to the caliph.

Aboulfatah was in the greatest disquiet imaginable, to see the victim of his avarice and his cruelty now no longer in his power; and said to the king his master, Would to Heaven, that I had taken away his life yesterday, then should we have been at ease. But nevertheless, we must not yet give ourselves up to despair. If he has betaken himself to flight, as it is reasonable to believe, he cannot be far from hence. Let us lose no time to call out the guards, and make a search through the city, and in all the adjacent parts; and I hope we shall find him out. The king, without hesitation, gave into a proposal that concerned him so nearly. He assembled all his soldiers, and divided them into two bodies: He gave the one to the visier and put himself at the head of the other; with these troops they searched the town and the country round.

While they were busied in quest of Aboulcasem in all the villages, in the woods, and in the mountains, the visier Giafar, who was now upon the road, met the courier returning, who said to him, Sir, it is to no purpose you should go to Basra, if Aboulcasem is the only business of your journey; for that young man is dead. His funeral was solemnized two days ago: These eyes were the mournful witnesses of it. Giafar, who had promised himself the pleasure of seeing the new king, and the satisfaction of presenting him with his credentials, was extremely afflicted at his death. His eyes overflowed with tears; and thinking it needless to continue his journey, he set his face towards Bagdad.

Upon his arrival, he went with the courier directly to the palace. The sorrow that was expressed in their countenances, soon gave the emperor to understand that they had some disastrous news to tell him. Ah, Giafar, cries the prince, your return is very speedy! What news do you bring?—Commander of the Faithful, says the visier, you little expect the sad tidings I have to relate.

Aboulcasem is no more: The young man is dead since your majesty's departure from Basra.

When Haroun heard these words, he cast himself down from his throne, and remained for some time extended upon the earth, without any signs of life. His courtiers ran to his relief, and when they had recovered him from his swoon, he cast his eyes about for the courier that returned from Basra; and finding him, he demanded his dispatches. The courier presented them to him: The prince read them with great attention; then he shut himself up in his closet with Giafar, where he shewed him his letter from the king of Basra; and after having perused it several times, said, This does not seem very probable; I suspect the king of Basra and his visier. Instead of executing my orders, I fear they have put Aboulcasem to death.—Sir, says Giafar in his turn, I have the same suspicion; and I should think it advisable to put the king and his visier under arrest.—I have already determined it shall be so, replies Haroun. Take ten thousand of my horse-guards, and march directly to Basra: seize the two criminals, and bring them to me. I will avenge the death of the most generous of men. Giafar obeyed: He chose out ten thousand horse, and marched at the head of them.

Let us now return to the son of Abdelaziz, and say by what means it came to pass that the visier Aboulfatah found him not in the sepulchre, where he had left him. The young man, after he had remained a long time insensible, began to come to himself; when now he felt a strong hold laid upon him to draw him out of the coffin, and lay him upon the ground. He imagined it to be the visier and his slaves returned to torment him. Villains, says he, give me my death, if your hearts are capable of compassion! Spare your vain tortures, since I declare again to you, all you can inflict upon me will never wrest the secret from me.—Fear not, young man, answers one of the persons who had taken him out of the coffin: We come not to torment, but to deliver you. At these words Aboulcasem opened his eyes, and casting them upon his deliverers, amongst them he discovered the young lady to whom he had shewn his treasure. Ah, madam, said he, is it to you, that I owe my life?—Yes, sir, replies Balkis; it is to me and to prince Aly, my lover, who stands here. Acquainted by me with your generous temper, he was desirous to share the pleasure with me of delivering you from death.—True it is, says prince Aly; and I would a thousand times expose my life, sooner than suffer so brave a man to perish.

The son of Abdelaziz, now entirely restored to his strength by virtue of some cordials which they gave him, demanded of them, how they came to know that he was still alive. Sir, said Balkis to him, I am the daughter of the visier Aboulfatah. I was not deceived with the false rumour of your death. I suspected my father of all that he has done; and I gained one of his slaves, who let me into the whole secret. This slave is one of the two that were here with my father; and as he had the key of the monument given into his keeping, he intrusted it to me. I immediately advertised prince Aly of it, who, without any loss of time, found means to join me with some of his most trusty servants. We made what haste we could to your rescue; and thanks be to Heaven, we are not come too late.

Great God, said Aboulcasem, is it possible, that so base, so cruel a father should have a daughter of so noble a mind!—Come, sir, says prince Aly; we have no time to lose; there is no doubt but the visier to-morrow, when he finds you not in the monument, will cause you to be searched after with the utmost diligence: Therefore I shall conduct you to my house, where you shall be safe. I shall never be suspected to have given you refuge. Aboulcasem was advised to disguise himself in the habit of a slave: After which they all went out of the monument, leaving the door open, and took their way into the city. Balkis went home, and returned the key of the monument to the slave; and prince Aly conducted the son of Abdelaziz to his house, where he kept him so well concealed, that his enemies never had the least notice of him.

Aboulcasem remained with prince Aly, who used him with all imaginable friendship and hospitality, till such time as the king and the visier, despairing ever to find him, gave over all farther search. Then prince Aly furnished him with gold and jewels; and mounting him upon an excellent horse, said to him, You may make your escape: The way is open to you. Your enemies know not what is become of you; so that you may go wherever you please. The son of Abdelaziz thanked this gallant prince for all his kindnesses, and assured him that he would hold them in remembrance for ever. Prince Aly embraced him; saw him depart, and prayed Heaven to be his guide. Aboulcasem took the road of Bagdad, and arrived happily there in a few days. The first thing he did after he came into the city, was to go to the place where the merchants assembled. His only hopes were, to find out there the person whom he had entertained at Basra, and to relate to him the hardships he had undergone. It was a great trouble to him not to be able to find him out. He ran the town

over, and examined the faces of all he met, in hopes to recollect him. Tired at last with wandering to and fro, he stayed to rest himself before the palace of the caliph. The little page, whom he had given to this prince, happened then to be at the window; and the child, casting his eyes by chance upon him, knew him. Upon this he ran immediately to the emperor's apartment: Sir, said he, I have just now seen my old master of Basra.

Haroun gave no credit to him: Thou art mistaken, replies he; Aboulcasem is not alive. Misled by a resemblance of him, thou hast taken some other person for him.—No, no, Commander of the Faithful, rejoins the page; I am very certain it is he; I know him well. Although the caliph did not believe this account, yet he was curious to examine farther into it. He sent immediately one of the officers with the page, to see if the man was truly the son of Abdelaziz. They found him still in the same place; because, thinking on his part, that he should know the little page, he waited for his coming again to the window.

When the page was now convinced that he could not be mistaken, he threw himself at the feet of Aboulcasem, who raised him from the ground, and asked him, if he had the honour to belong to the caliph? Yes, sir, replies the child; it was the Commander of the Faithful himself that you entertained at Basra; and it is to him that you gave me. *Go along with me; for the emperor will be* glad to see you. Upon this the young man of Basra was exceedingly surprised. At last he consented to follow the page and the officer into the palace, where he was immediately brought into the presence of Haroun. This prince was seated upon a sofa. At the sight of Aboulcasem he was moved after a very extraordinary manner: He rose from his seat with eagerness in his looks, and, preventing the young man, caught him in his arms, and held him fast in his embraces, without being able to speak a word for some time, so greatly was he transported with joy.

When he was a little recovered from the emotions of his heart at such an unexpected sight, he said to the son of Abdelaziz, O young man, lift up thy eyes, and behold thy happy guest! It is me thou didst entertain so handsomely; it is me to whom thou gavest presents which kings cannot equal. At these words Aboulcasem, who was in no less a surprise than the caliph, and who as yet, out of respect, did not dare to lift up his eyes, looking upon him, and recollecting him; O my sovereign lord and master! cried he, O monarch of the world! is it you that came under the roof of your slave? In speaking of which, he cast himself with his face to the earth at the feet of the emperor, who raised him, and made him sit by him upon the sofa.

Is it possible, says the prince, that you are still alive? How comes it to pass? Then Aboulcasem related to him the cruelty of Aboulfatah, and by what means he had escaped the fury of that visier. Haroun gave an attentive ear to his story; and when he had made an end, said to him, I have been the cause of your latter misfortunes. When I returned to Bagdad, I was impatient to acquit myself in some measure of my obligations to you: To this end I sent a courier to the king of Basra; and I wrote him, that my intention was he should resign his crown to you. He, instead of executing my orders, resolved with himself to take away your life; for, be assured, it was the design of Aboulfatah not to let you live. The hopes he had to oblige you by the force of tortures to make you discover to him your treasure, were the only reasons for his deferring your death. But you shall be revenged: Giafar is set out with a great number of troops to Basra. He has my orders to seize upon both your persecutors, and to bring them to me. In the mean time, you shall remain in my palace, and be served there by my officers, like myself.

Having spoke these words, he took the young man by the hand, and led him down into a garden abounding in the most beautiful flowers. Here were several basons of marble, of porphyry and of jasper, the repositories of numbers of the most beautiful kind of fish. In the middle of the garden were to be seen twelve pillars of black marble of an extraordinary height, which supported a dome whose inside was vaulted with santal and wood of aloes. The interstices of the columns were filled up with double lattices of gold, which formed an aviary all around, inhabited by the choicest singing birds of every kind, who, by their warblings, filled the air with an exquisite variety of harmony.

Under this dome were the baths of Haroun Alraschid. Here the prince and his guest bathed themselves; after which several officers covered them with linens of the finest spinning, which had never been used before. Orders were given to clothe Aboulcasem in a rich dress; and the caliph then conducted him into a hall, where he made him eat with him. There were served up to the table broths made of the juices of the most delicate flesh. After this the table was covered with pomegranates of Amlass and of Ziri, with peaches of Exhlat, with grapes of Melab and of Sevise, and with the pears of Ispahan. After they had refreshed themselves with the soups and the fruits, and drank of the most

delicious wines, the emperor carried Aboulcasem to the apartment of Zobeide.

This princess was seated upon a throne of gold, attended by all her slaves, who stood ranged on either hand. Some of them had tabors in their hands, some soft flutes, and others bore harps. At that time they made no use of their instruments. They were taken up in attention to a damsel that exceeded the rest in beauty, and who sung an air to the following purpose: That we should love but once; but that we should love as long as we live: And while she sung, the damsel that Aboulcasem had given to the caliph played upon her lute made of the wood of aloes, of ivory, of santal, and of ebony. As soon as Zobeide perceived the emperor and the son of Abdelaziz, she came down from her throne to receive them. Madam, says Haroun to her, I come to present to you my host of Basra. The young man prostrated himself immediately before the princess with his face to the earth. While he continued in this posture, a sudden noise was heard among the slaves. She that had just done singing, happening to cast her eyes upon Aboulcasem, cried out and fainted away.

The emperor and Zobeide turned themselves towards the slave; and the son of Abdelaziz raising himself up, likewise turned his eyes upon her: But no sooner had he viewed her, than he likewise fainted. A darkness overspread his eyes, and a dead paleness covered his face; that one would have thought him just expiring. The caliph, diligent to assist him, held him in his arms, and by degrees brought him to himself again.

When Aboulcasem had recovered his spirits, he said to the prince, Commander of the Faithful, I have already told you my adventures at Cairo. This slave, whom you see, is the person who was thrown with me into the Nile: This is Dardane. Is it possible? cries the emperor. Heaven be praised for so wonderful an event!

In the interim, the slave, by the assistance of her companions, regained the use of her senses. She would have thrown herself prostrate at the feet of the caliph, who prevented her; and asked her by what miracle she was yet alive, after having been plunged into the Nile? Commander of the Faithful, replied she, I fell into the nets of a fisherman, who by chance was at that instant drawing them out of the water. He was not a little surprised when he saw what he had taken; and perceiving that I breathed, he carried me to his house. He endeavoured there to cherish in me the small remains of life, and in time he restored me to myself; after which I gave him a full account of myself, and of what had befallen me. This put him into consternation; for he feared lest the sultan of Egypt should come to know that he had saved me. Thinking, therefore, he might be in danger of losing his own life for having been accessary to the preservation of mine, he took the first opportunity to dispose of me to a merchant of slaves, who was going to Bagdad. The merchant brought me to this city, and in a little time presented me to the princess Zobeide, who gave him his price for me.

During the time the slave spoke, the caliph eyed her attentively, and finding her of an exquisite beauty, Aboulcasem, cried he, when she had done speaking, I no longer wonder that you have always preserved the memory of so beautiful a person. I render my thanks to Heaven, that conducted her hither to give me an opportunity of acquitting myself towards you. Dardane is no longer a slave: Henceforward she is free. I believe, madam, continues he, turning to Zobeide, that you are not unwilling she should have her liberty.—No, sir, replies the princess; I freely consent to it, and rejoice at it; wishing the two lovers may taste the sweets of a long and perfect union, after the misfortunes that have separated them.

Neither is this all, replies Haroun: I will have their marriage consummated in my palace, and will give my orders to make public rejoicings for three days in Bagdad. I cannot use my host of Basra with too great honour.—Ah, sir, says Aboulcasem, throwing himself at the feet of the emperor, as you are above all other men by your rank, so are you likewise in your generosity. Give me leave to discover my treasure to you, and that from this day I may deliver it into your possession. By no means, replies the caliph; enjoy your treasure in quiet. I will not claim so much as what is my right out of it; and may you live to make use of all your riches.

Zobeide intreated Dardane and the son of Abdelaziz to entertain her with their stories, and then ordered they should be written in letters of gold. After this the emperor gave his orders for the preparations of their nuptials, which were celebrated with extraordinary pomp. The public rejoicings that followed were yet on foot, when the visier Giafar was seen to return with the troops, and to lead Aboulfatah in bonds. As for the king of Basra, not being able to find Aboulcasem, he died with grief.

As soon as Giafar had rendered an account of his commission to his master, there was a scaffold built before the palace; the wicked Aboulfatah was condemned to mount it. All the people, who had heard of the cruelty of this visier, were so far from having any pity for him, that they cried out with impatience

for his execution. And now the minister of justice stood, with his sabre in his hand, ready to strike off the head of the criminal, when the son of Abdelaziz, falling prostrate before the caliph, said to him, Commander of the Faithful, grant the life of Aboulfatah to my intreaties. Let him live; Let him be a witness of my happiness: Let him see the favours you heap upon me; And will he not be sufficiently punished?

O too generous Aboulcasem, cried the emperor, how well you deserve to reign! How happy will the people of Basra be to have you for their king!—Sir, says the young man, I have yet one favour to ask of you; Give to prince Aly the throne you design for me. Let him reign with the lady who generously delivered me from the cruelty of her father: They are two lovers worthy of this great honour. For me, while I enjoy the favour and protection of the Commander of the Faithful; I stand in no need of a crown, and I am more to be envied than kings.

The caliph, to recompence prince Aly for the service he had done to the son of Abdelaziz, sent him his credentials and constituted him king of Basra. But, judging Aboulfatah too criminal to have his liberty granted with his life, he ordered this visier to be shut up in a dark tower the rest of his days. When the people of Bagdad came to know that it was the injured person who begged the life of his persecutor, they extolled young Aboulcasem to the skies. He in a few days after returned to Basra with his beloved Dardane, both attended by troops of the caliph's guards, and followed by a very great number of officers.

Here Sutlumeme concluded the history of Aboulcasem of Basra. All the women of the princess of Casmire applauded her very much; some praised the magnificence and generosity of the young man of Basra; others were of opinion that the caliph Haroun Alraschid was not less generous than he. Some, taken only with the love part, said, that Aboulcasem had been a very faithful lover; upon which Farruknaz, breaking silence, said, I cannot agree with you; Balkis went very near to make him forget Dardane. I will have a lover, if death should deprive him of his mistress, regret her always so tenderly, that he shall be incapable of a new passion: But the men, it seems, do not pretend to so unwearied a constancy. Pardon me, madam, says Sutlumeme; there have been men whose fidelity has been proof against time and all the accidents of life. You will be convinced of it, if you will but have the patience to attend to the history of king Ruzvanschad and of the princess Cheheristany. Very well, replied Farruknaz, I am willing to hear it: Upon which the nurse began in the following manner.

The History of King Ruzvanschad and the Princess Cheheristany.

There was a king of China, whose name was Ruzvanschad: He went one day a hunting, and he happened to meet with a white doe, beautifully sprinkled with blue and black spots; with rings of gold upon her feet; and upon her back a yellow sattin, bordered round with embroidery of silver.

At this extraordinary sight, the prince expressed an eagerness to pursue the game, and put his horse to the full speed in hopes of taking the doe; but she eluded his pursuit, and fled with such incredible swiftness, that he soon lost sight even of the dust she raised by the rapidity of her flight. He now lost all hopes of ever seeing her again, and was very much mortified with the thoughts of his ill fortune, when she presented herself to his eyes a second time. He discovered her lying upon the grass near a fountain, where she seemed to rest herself after the fatigue of her chase. He puts his horse again to the speed; but his endeavours to take her were vain. The doe, seeing him now near at hand, raised herself lightly, and bounding two or three times from the ground, she plunged into the water, and disappeared.

The king of China leaped instantly from his horse. He runs, he fatigues himself, and takes a great many turns about the fountain; he stirs up the water, and searches for his prey to the very bottom. But finding no appearance of it, he remains deeply astonished with the adventure. His visier and his other attendants were no less surprised. The king, after several reflections with himself, said, That he could not imagine what he saw was in reality a wild doe; but rather some nymph, who, under that shape, took a pleasure in deluding hunters. His courtiers were of the same opinion.

In the mean time, Ruzvanschad could not disengage his eyes from the fountain; and sighs, which he could not account for, from time to time rose within his breast. I am resolved, says he to his visier, to pass the night here: My curiosity obliges me to watch this nymph; and something whispers me, methinks, that I shall see her rise out of the water. This resolution taken, he sent back his whole retinue, excepting the visier. They sat themselves down upon the grass, and continued talking of the white doe till night came on. Then the king, fatigued with his chase, was inclined to take a little rest. Muezin, says he to his visier, I can hold up no longer: Watch you, while I sleep. Never take your

eyes off from the [illegible] and if any thing [illegible] power! The lady smiled at these [illegible] and appears, be sure you awaken me. Muezin, though very much tired, watched awhile to please the king; but at last, overpowered [illegible] he fell asleep, notwithstanding to the contrary.

were of no long duration. Awaking both at a time, they started up at the sound of a ravishing symphony, that seemed not far from them; and, to compleat their astonishment, they saw just before them a very magnificent palace all illuminated, which seemed to be raised by some power more than human. Muezin, says the king, in a low voice, what can this mean? What concert is it that strikes our ears? What palace presents itself to our eyes?—Sir, replies the visier, all this, without doubt, is something more than natural: It must be enchantment. Would to Heaven we had abandoned this fountain! This palace is perhaps a snare laid by some magician for your majesty.—Be it what it may, says the prince, think not that I will turn back out of fear. Let us march up to the palace, and see what kind of inhabitants there are: Seek not to terrify me by presaging ill omens; the more you represent to me of dangers, the greater will be my desire to attempt them.

The visier, seeing his master determined to run all hazards, did not dare to oppose himself any farther to his inclinations. They went both directly up to the palace; and now, arriving at the gates, they found them open. They entered into a hall floored with china, and furnished out with sofas and tapestry of gold brocade, and perfumed with the richest odours. They crossed over this hall, where they saw nobody, and went into another, in which, upon a throne of gold, sat a young lady, covered with jewels, the brightness of whose beauty surprised them.

She seemed to give strict attention to fifty or sixty damsels, of which some sung and others played upon the lute. They were all in habits of a rose-coloured taffata, thick sown with pearls, and stood up before the throne. Ruzvanschad never heard finer voices nor more moving music; notwithstanding which he was wholly taken up with the lady who sat upon the throne.

When the damsels perceived this prince they put a stop to their musick. He made a profound reverence, and advancing into the middle of the hall, he addressed himself in the following speech to the lady, with whose charms he was already smitten; O charming princess, ruler of hearts, the very sight of whom has added to the number of your slaves the sovereign lord of China; let me humbly desire to know the name of so wondrous a nymph, whose beauty bears so irresistible a

made answer: I am a doe, who lead lions captive. I am the prey which you this day pursued, and which plunged itself into the fountain.—But, madam, says the prince, what am I to think of these miraculous changes? My love is alarmed at them. How can I be satisfied, that what I now see is not a false appearance?—No, replies the lady; I shew myself now to you in my natural shape. It is true, that I change my form when I please. I shew myself to men, and vanish from their sight, as I think fitting; and the power of transforming myself into what appearance I will is a prerogative heaven has given me by my birth.

At these words the lady came down from her throne, approached the king, took him by the hand, and led him into a chamber, where there was a table covered with the choicest delicacies. She made him sit down, and placed herself between him and Muezin; who, from all he saw, presaged no good to his master, and expected some unfortunate event.

As for the young king, he was charmed with the lady; no reflections disturbed the pleasure he took in gazing upon her. He was officious to serve her; but she said to him, do you two eat; for us the very smell of perfumes, or of meats, is sufficient nourishment.

When the prince and his visier had done eating, two damsels presented to each of them a cup of agate, filled with wine of a purple colour. As fast as they drank, the damsels took care to replenish their cups. There was wine likewise brought to the lady; but she drank not of it. She contented herself with smelling to it, which upon her had as great an effect as the liquor itself upon Ruzvanschad. They began to grow warm; and the king spoke a thousand passionate things to the lady, who, yielding to the inclinations of his heart, replied to him in the following terms:

Prince, although you are a being of an inferior nature to mine, I have not been able to refrain from loving you. To the end you may be sensible of the value you should put upon the conquest which you have made, I would not have you be longer ignorant who I am. There lies in the sea an island called Cheheristan. This island is inhabited by genies, and governed by a king, whose name is Menoutcher. I am the only daughter of this prince, and am called Cheheristany. It is now three months since I left my father's court, and since out of a curiosity to see the different countries inhabited by the sons of Adam, I take a pleasure in travelling, I have compassed the whole world, and I was now upon my return to Cheheristan, when, crossing over your realms, I happened this

very day to see you hunting. I stopped to gaze upon you; I found a sudden disorder within myself; and, while you were still in my sight, I was lost in thought. My breast heaved with sighs; and finding that, in spite of all my reason, I was become your captive, I blushed in secret. Is it possible, said I, that a man should cause all this disorder within me? Shall a son of Adam triumph over my pride? I was ashamed of my weakness, and would fain have withdrawn myself immediately from your presence; but held, as it were, by the force of a charm, I had not the power to do it. Then yielding to the tender emotions of my heart, which stayed my wandering footsteps, I now only studied the means to render myself pleasing in your sight. I took upon me the form of a white doe, and came full in your way, to draw you after me. You pursued me; and after I had thrown myself into the fountain, you cannot imagine with what pleasure I saw you examine the water to find me out. I was transported to see you so restless; and I took it for a lucky presage. When I heard your discourse, I was ravished to find that you were resolved to pass the night at the fountain. While you slept, I raised up this palace to receive you: The genies that serve me, built it in an instant.

Cheheristany was going to proceed, when a damsel entered in great affliction. The princess, reading in her countenance the sorrowful news she brought, broke out into lamentable cries; then she smote upon her face, and wept bitterly. What a moving spectacle must this be to the emperor of China! Pierced to the heart with the grief which she expressed, he was impatient to know the cause of it. And now he was about to demand it of her, when the damsel who had newly arrived came up to the princess, and said, O queen, you know that the genies, although their term of years be longer than what is granted to men, are nevertheless subject, like them, to death. You have lost the king, your father; he has changed this perishable life for one that is eternal. The whole people demand you; they expect you with impatience to rule over them. Hasten, therefore to receive the homage of your new subjects, who are eager to render you the honours due to you. The grand visier, my father, charged me to hasten your return.

Maimona, answers the princess, it is enough. I will recompense the zeal of your father, and the duty which you have shewn. I shall go with you this instant. Adieu, prince, adds she, turning to Ruxvanschad; then reaching out to him one of her fair hands, which he kissed with transport; I must leave you: but be assured, that a day will come when we shall meet again. If I then find you a faithful and a passionate lover, I other lord but you.

This said, she disappeared. Immediately the light of the tapers that shone in the palace was all lost in the thickest shades of night. The king of China and his visier remained in utter darkness, till the day-light coming on gave them a new surprise; for, while they imagined themselves to be still in the palace, they saw nothing but a desart country all around, without the least appearance of a house.

Muezin, says the prince, looking about him, are we to take all that has happened for a dream? No, sir, replies the visier: I rather believe it to be some enchantment. The lady we have seen is some foul sorceress, who, to inspire you with love, took upon her the resemblance of a beautiful nymph; and all the fair damsels, that sung and played so exquisitely upon the lute, are so many demons devoted to her charms.

How probable soever the opinion of Muezin seemed, the king was too much enamoured to be persuaded by him. He was unwilling to forfeit the favourable thoughts he had conceived of the lady; and he returned to his palace full of resolutions to preserve always a lively and a tender remembrance of her. And indeed, so far was he from forgetting her, notwithstanding he heard no more of her, and that the visier daily strove to combat his passion, that he fell into a deep melancholy. He abandoned all his pleasures; and had no relish for any, but that of hunting: neither did he take any delight to hunt, but in the place where his white doe appeared to him, and where he often flattered himself he might see her again.

In the mean time, it was now almost a year that he loved, without any reason to hope that his love was not fixed upon a phantom. He began now to fear, that what he had seen was no more than an enchantment. He resolved upon travelling, in hopes the variety of objects might serve to amuse him, and help him by degrees to wear out the impression from his mind. He left the government of his kingdom to Muezin; and, notwithstanding all that this minister could say to hinder him from the resolution he took of going unaccompanied, he set out by night, quite alone. He was mounted upon a fine horse, with a saddle and bridle covered with gold, and enriched with rubies and emeralds. His habit was very magnificent, and he girded upon his thigh a large scymitar, in a scabbard studded with diamonds.

He had already crossed over his own realms, and was now arrived upon the frontiers of Thibet. He journeyed on towards the capital of this kingdom: And now he was two

about half a journey distant from it, when he stopped under a tree, whose spreading boughs cast a thick shade. Scarce was he alighted from his horse to repose himself a while, when he perceived hard by him, under another tree, a lady, who seemed not above eighteen years of age. He found her sitting on the ground, with her head supported by her hand: she seemed lost in thought; and, by the melancholy air of her countenance, it was natural to believe some misfortune had befallen her. Her garment was all torn; notwithstanding which, it was easy to perceive that she was very beautiful, and a person of no mean rank. Ruzvanschad came up to her, and, offering his assistance, demanded of her who she was. The lady made answer, I am the daughter and the wife of a king; and yet I am not what I say. I am a princess; and yet I am not what I am.

The king of China knew not what to think of the young lady: he imagined her grief had impaired her senses. Madam, replies he, recollect your reason, and believe me ready to serve you in any thing that lies within my power.—Sir, says she, it is no wonder you look upon me as a distracted person. What I have said to you seems to be void of sense; but I make no doubt of your pardon, when you shall come to know my misfortunes. In return to your generosity I shall acquaint you with them.

The History of the young King of Thibet, and of the Princess of the Naimans.

I am, continued she, the daughter of a king of the Naimans. I was the only child of my father: When he died, all the grandees and the people proclaimed me queen. I was then but four years old; so that, during my minority, the government of the state was put into the hands of the visier Aly-Bin-Haytem, who married my nurse, and whose capacity was very well known. This wise minister had likewise the care of my education. He now began to instruct me in the arts of government; and I was almost ripe for the management of affairs, when fortune, who bestows and takes away crowns as she pleases, tumbled me down from the throne into the most unfortunate condition of life. Prince Mouaffac, my father's brother, who was thought long since dead, and reported to have been killed in a battle against the Mogols, appeared unexpected in the country of the Naimans. Some of the chief nobility, who formerly had been his friends, joined themselves to his interest: they seconded his ambition, and stirred up a rebellion in the state in his favour. The visier Aly strove in vain to quell it: all his endeavours to stifle the faction did but inflame it the more. In a word, all my [illegible] seduced by the practices of [illegible] declared for him.

When the usurper was crowned, his first care was to secure my person, with an intention to put me to death, to prevent any designs the few friends I had left might set on foot in favour of me. But the visier Aly, and my nurse, his wife, found means of conveying me from the fury of the tyrant. They carried me off by night; so that we got safe out of Albasin, and by secret roads came to the confines of Thibet. We went to settle in the capital of this kingdom, where the visier passed for an Indian painter, and I for his daughter. He had in his youth learned to paint, and he was so great a master in the art, that he soon acquired a reputation. Although we had with us a great quantity of jewels, and might have lived in splendour, we were contented in an obscure condition, as if we had nothing else to subsist upon but the pencil of Aly. We were apprehensive of the spies of Mouaffac, and were cautious of being suspected for any thing greater than what we appeared to be.

Now two years had passed over us in this condition. I insensibly forgot all the ideas of grandeur with which I had been inspired; and wearing every day into sentiments suitable to my misfortunes, I now began to make this obscurity of life habitual to me. I almost thought that I never was other than the daughter of a private man. I hardly remembered, that I had ever sat upon a throne. The tranquillity I enjoyed made me unmindful of what had passed; or, if at any time my memory brought to mind the glorious rank I once held, I considered it only as a burden from which I was freed; and, disengaged from the cares that attend on sovereign power, I forgave my fortune, that took it from me. Would to Heaven, alas, that I had passed over the rest of my life in this obscure and happy condition! But it was not my lot; the decrees of destiny are not to be avoided; and it is as much in vain to complain of our ill fortune as it is impossible to prevent it.

The visier painted some pieces that were the admiration of the whole city of Thibet. The king heard of them, and desired to see them: To this end he came himself to Aly, who shewed him his works. The prince was very much satisfied with them, as well as with the conversation of the painter. While they were yet discoursing together, I came into the room, led by a curiosity to see the king. I thought, that appearing before him as the painter's daughter, he would take no notice of me. But I was mistaken: He cast his eyes upon me, and was struck with me. Perceiving this, I retired. Nevertheless, he con-

tinued talking to the visier, as if he had not observed me; but with so much emotion, and with so disordered a look, that it was easily perceived I had made no small impression upon him. The next day, the prince came again to Aly; and repeated his visits for several days following. Under the pretence of looking after paintings, he went into all the chambers; and contrived it so, that he would still come quite into that where I was. Hitherto he had said nothing to me; but the ardour that sparkled in his eyes, plainly discovered to me the sentiments of his heart.

One day, he made the visier an offer of a considerable pension, with an apartment in his palace; saying, he had a mind to keep in his dominions so great a painter, and to make him his own. Aly immediately guessed at the motive of this proposal; and, as he saw the consequences of it, he said to me, I see, my queen, that the king of Thibet loves you. The passion he has for you, more than any liking he has to my paintings, has been the occasion of these offers. We are now going to be lodged in his palace. You may be sure he will be daily entertaining you with his love. Call to mind your birth; and, instead of yielding up yourself upon dishonourable terms to the sighs of this prince, resist the pressing instances of his tenderness. If he is so far enamoured with you, as to be willing to make you the partner of his crown, you may listen to him; if he has other views, we shall find means to elude his hopes. I promised the visier to be punctual in following his advice. I did not let him know, that I had observed the king's love as well as he; much less did I tell him the effect this discovery had upon me. The prince was young, beautiful, and formed to perfection; so that I could not help feeling for him the like passion to that with which I had inspired him.

In the mean time, whatever inclinations I might have for the king of Thibet, I hoped I should be able to conceal them from him, if he had no other design but to tempt my virtue; but this prince spared me the trouble of a long restraint. I was but newly come into his palace, when he made a declaration of his love to me, in the manner my heart could wish. You have charmed me, said he, from the very moment I set my eyes upon you. From that time you have taken up all my thoughts, and I find it impossible for me to live without you; but how vehement soever my desires may be, think not that I will ever attempt to treat you as a slave. I have as great respect for you as if you were the daughter of the king of China; and my intention is, as the pledge of my faith to you, to place you upon the throne of Thibet.

I returned thanks to the prince for the honour he intended me; and, tak sion to inform him who I was, I history, with which he was sensibly tou My princess, cried he, it is plain that heaven has reserved for me the glory of avenging you, since you are come for refuge to Thibet: Yes, the traitor Mouaffac shall be amply punished, for daring to take your crown. Consent that I espouse you this day; and be assured that on the morrow I will send ambassadors to declare war against him, if he refuses to resign to you the throne which he has usurped. I renewed my thanks to the king, and confessed, that if, when we saw one another first, I had made some impression upon him, his eyes likewise were not without their influence over me. He was charmed with this confession, and taking me by the hand, he kissed it with eagerness, and swore eternal love to me. He espoused me that very day, and our nuptials were celebrated throughout the city with great rejoicings.

Early in the morning, the king, as he had promised, appointed ambassadors to go to the country of the Naimans. They departed in diligence, and immediately upon their arrival at the court of Mouaffac, they demanded audience. Accordingly it was granted; and they told this prince, that their master had espoused me, and had sent them to demand he should speedily restore to me the kingdom of the Naimans, and to declare a war, in case he refused to comply. Mouaffac, though he was not in a condition to resist the king of Thibet, yet out of the haughtiness of his temper, bid him defiance: So that the ambassadors, upon their return, acquainted their master with the refusal of the usurper. Immediately orders were given to levy men through all the kingdom of Thibet, and a numerous army was set on foot. But when the troops were gathered together, and in a readiness to march against the Naimans, there came deputies from these people to assure me of their obedience, and to inform me that my uncle Mouaffac was dead, after a few days sickness. Upon this news the king disbanded his army, and resolved to send Aly to rule, in my name, over the Naimans. This minister was now ready to set out, when an adventure, the most unexpected that can be imagined, put a stop to his departure.

One evening I retired into my closet, and, sitting upon a sofa, betook myself to read some chapters in the Alcoran. When I had made an end of reading, I rose to find out the king, who was now gone to bed. On a sudden I was astonished with a ghtful apparition, that went before me, and ed in a moment. I cried out so v that I awoke the king out of his ran to me with speed, and demar

why I [illegible] him the reason.
I was to believe that the phantom which appeared before me was only the coinage of my imagination, heated with reading. The prince heard me with surprise; and, far from contributing to dissipate my fears, he replied, I am in a greater disorder than you: I am not able to comprehend, madam, how you can be in my bed, and in this closet, at the same time.—Sir, said I, I understand you not: Speak plainly to me, I beseech you.—Nay then, added he, you need only approach the bed, and you will see the most surprising sight in the world. Accordingly, coming up to the head of the bed, I could perceive, with greater surprise that can be imagined, a young lady that resembled me to a miracle. She had all my features, and my very shape.

O Heaven, cried I, at this spectacle, what do I see? What unheard of prodigy!—Ah, traitress, says this lady, interrupting me, with an accent resembling mine, what impudence is this, to dare to assume my form! What is thy design, thou wicked sorceress? Dost thou imagine the king my husband, deluded by these appearances, that make him doubt which of us is his wife, can be brought to drive me from his bed, and give thee my place? Thy hopes are vain, and thy artifices to no purpose. In spite of thy enchantments, my husband sees plainly thou art but a wretch. My dear lord, added she, addressing herself to the prince, cause this perfidious sorceress to be seized: Order her immediately to be cast into a dark dungeon; and to-morrow let her expiate her criminal purposes in the flames.

If the perfect resemblance which this woman bore to me, continues the princess of the Naimans, astonished me, her insolent manner of speaking surprised me still more. Instead of replying in the same language to her, I burst into tears; and said to the king, sir, I began to hope that the malice of my ill fortune was quite spent: I had no reason to believe, after my destiny was united to yours, but that my miseries were at an end; but alas! some demon, jealous of my happiness, comes to thwart it. He borrows my form, and resolves to pass for me. He has attained his ends: You know me no more; but confound me with this phantom. View me well, I beseech you: If your wife be dear to you, your heart should know to distinguish her in spite of this illusion that prevails upon your senses. I call Heaven to witness, that I am the princess of the Naimans.

The lady that was in bed interrupted me a second time: You say false, says she; you are a shameless woman, and your behaviour is what you are. Traitors have immediate recourse to oaths, and their eyes, instructed in deceits, are always furnished with tears.—Cease, says the king to us; put an end to your [illegible] not inform me in what I ought know: You only confound me thus together. I am at a loss to recollect my wife. One of you must be a sorceress, and seeks to seduce me; but I am not able to distinguish which, and I fear, lest in attempting to punish the guilty, I should cause my vengeance to fall upon the innocent.

The king, incapable of distinguishing between me and the sorceress, called the chief of his eunuchs, and commanded him to shut us up in separate apartments, where we passed the rest of the night. In the morning the prince sent for Aly and his wife, and told them what had happened. They desired to see us both together, not doubting, for all that the king could say, but they should be able to know me. But upon trial, they found us so very like the one to the other, that it was equally impossible to them, and to the king, to discern the counterfeit person from the true. Moreover, my nurse, recollecting that I was born with a mole upon my knee, examined us both, and was surprised when she found that we were both marked alike. Neither did they stop their enquiries here: They began to interrogate us separately. The lady answered to their questions just as I had done: So that they were at a loss what to think. However, my nurse took my answers to be the more exact, and she decided for me.

But her determination was of little weight: For all the visiers, which the king had assembled together, judging quite contrary, that the lady who was found in the bed of the prince was the queen, and the other the sorceress, they condemned me to be burnt. The king was averse to this cruel sentence, lest he should put his wife to death, while his design was to avenge her; therefore he was satisfied to banish me the court. I was stript of my clothes, covered with old torn garments, and put out of the city. I am come thus far, supported by the provisions given me by charitable persons. This, sir, is my whole history, says the princess of the Naimans. I hope now you will not think I spoke like one bereaved of reason, when I said to you; That I am the daughter and the wife of a king, and yet that I am not what I say: That I am a princess, and am not what I am. The queen of Thibet concluded here; when Ruzvanschad took his turn to speak, and said, be comforted, madam; your miseries are come to their height: Rest persuaded, that from this day forward your fortune will change for the better. For, as one of our poets says, When any thing arrives to the

very point of perfection, it touches upon the period of its declension; and the extremity of misfortune borders upon prosperity. Expect to be ruined, adds the same poet, whilst it shall be said, that thy happiness is complete; and prepare thy heart for joy, when adversity presses sore upon thee. It is so that Heaven has ordered the life of man. To convince you of this important truth, madam, I shall entertain you with the history of the visier Caverscha.

The History of the Visier Caverscha.

CODAVENDE, king of Hyrcania, had a visier, whose name was Caverscha. This minister, a man of superior understanding and of a consummate experience, had one day a mind to bathe himself. As he stood over the bath, he took a ring off his finger, and, in playing with it, let it fall by chance into the water; when, instead of sinking, it floated on the surface.

Caverscha, struck with this prodigy, gave immediate orders to his officers to carry all his riches out of his house, and to hide them in the place where he directed them; saying at the same time, That the king his master would soon send to have him apprehended. Accordingly, his servants had not carried away all his goods, when the captain of the king's guards came with soldiers to his house, and told him, that he had orders to carry him to prison. The visier went along without resistance, while part of the soldiers seized upon all that was left in his house. This unhappy minister, whom Codavende imprisoned upon false reports, remained several years in chains. He was denied the liberty of seeing any of his friends: All sorts of comforts were refused him; and every day the king gave out some new order to make his confinement more severe.

He had for a long time desired to eat some rommanaschy: He had often begged for some, but without success; because their study was to mortify him. However, one day the keeper of the prison brought him a mess of rommanaschy out of compassion, and gave it him in a China bason. The visier, highly pleased that they brought him at last what he had longed for so much, was now preparing to eat of it, when two great rats, as they were fighting, fell into the rommanaschy, which he had set upon the ground for a while. Caverscha was not able to eat of it: But he sent orders to his domestics to go and take his riches from the place where they lay hid, and to carry them back into his house; because, said he, the king my master will soon call me out of prison, and re-establish me in my former employment. This likewise happened, as he had said. Codavende restored him to his liberty that very day; and, sending for him into his presence, he said to him, I am persuaded of your innocence; I have caused your enemies to be strangled: I restore you to my confidence again, and re-instate you in the dignity which you held before.

Then the friends of Caverscha, knowing what had passed, asked him, how he came to foretel that he should be imprisoned, and afterwards set at liberty. When I perceived, says the visier to them, that my ring, instead of sinking, floated upon the water, I judged from thence, that my glory was arrived to the highest pitch, and that my good fortune, incapable of any increase, was now, according to the decrees of Heaven, about to change into adversity; and so it proved. When in my prison I begged so long in vain for some rommanaschy, I plainly saw that my ill fortune was like to last yet awhile; and when at last they brought me some, the rats that fell into it were an indication to me, that I was arrived to the utmost limits of my bad fortune, and that my extreme affliction would soon be turned into perfect joy.

Then, madam, never give yourself over to despair, continues the king of China: You are, perhaps, at present just upon the verge of happiness. Take example by me, and give yourself to pleasing hopes. Alas! I cannot tell but that I may be, like you, the sport of some sorceress; and whether the person whom I love, be not some frightful demon. Ruzvanschad upon this told her his name, and related his adventure with the white doe.

Scarce had he ended his narration, when they both of them saw a young man on horseback, who drew their whole attention. He was almost naked, and fled with all the speed the horse could furnish. He passed so near to them, that the queen knew him, and cried out, O Heaven! See my husband! But he never cast his eyes upon her.

His countenance was full of wildness and disorder, and in the midst of his hasty flight, he looked ever and anon behind him, as if he was afraid of being pursued.

The young queen of Thibet and Ruzvanschad still followed the young man with their eyes; neither was he yet got out of sight, when they saw another horseman spurring on with great speed. This person was richly clothed, and held in his hand a drawn sabre, stained with blood. It was obvious that he pursued the first, and that he was impatient to overtake him: But what was wonderful is, that he should resemble him so perfectly, that the princess, when she saw his face, could not help crying out again, O Heaven! See there my husband! He was so intent in pursuing, that he passed close by the queen without observing her. Madam, says the

there can be nothing
replies the
hereby judge that what I
told you concerning myself was no fiction.

While they reasoned upon the singularity of this event, there appeared a third person on horseback. But although he ran with the same speed as the other two, yet he did not pass without taking notice of Ruzvanschad and the queen. It was the visier Aly-Bin-Haytam. The princess and he knew each other immediately. This minister soon alighted from his horse, and, throwing himself at the feet of the queen, Ah, madam, said he, is it you then I see? Thanks for ever be to Heaven, that has preserved you. If for some time it permits vice to triumph, and seems to abandon the innocent, it is only to make its justice more exemplary in the end. All is now over; your mortal enemy lives no longer. The king has slain her with his own hand: His sabre is still wet with her perfidious blood; and, to make his vengeance complete, he now pursues a wretch who by the force of charmsassumes his likeness. I have not now time to inform you of all that has passed at court since you were cast out in so disgraceful a manner; I must defer it to another day: The king spurs on apace, and gains ground of us every moment. Haste, madam, let us mount this instant, and try to overtake him.—No, sir, then said Ruzvanschad; rather than fatigue the queen, do you stay here with her. I will undertake to join the king, and to bring him here to you in this place. When he had said this, he laid his hand upon his horse, and vaulting lightly into the saddle, he pursued the steps of the king of Thibet, without staying to answer the compliments which the princess made him for his generous behaviour.

When he was gone, the visier asked the queen who this young stranger might be; and he was not a little surprised when she told him that he was the king of China. Now then, says the princess, satisfy my curiosity, and tell me after what manner the sorceress came to be discovered.—Madam, replies the minister, the king your husband, persuaded that his council had rightly distinguished the true princess of the Naimans from the person who by the force of enchantment resembled her, lived with your rival in a perfect good understanding. He had been with her for days at a castle, which, you know, he has about ten leagues from his capital. This morning the king and I went out from thence to hunt, attended only by one slave. We were not far from home, when the king bethought himself on a sudden that he had forgot to tell the queen some matter of importance; so that, without proceeding any farther, we returned. The prince quitted his horse at the gate of the castle, where he ordered me to attend him, and went up the back stairs to the apartment of the princess. Soon after, I saw a man return without a turban, almost naked, and very much resembling the king. Taking him for the prince himself, Ah, sir, said I, as soon as I saw him, how come you in this condition? But, instead of replying, he ran to his horse, like one terrified. He mounted, and betook himself to flight, without saying a word to me. Fearing that some unlucky accident had befallen him, I was impatient to learn what it might be. In order to this, I resolved to follow him; and as I laboured to overtake him, I heard a voice behind me, crying out, Stay, visier, stay. I stopt upon the instant; then, turning my head, I saw the king coming out of the castle, with his eyes sparkling and his scymitar in his hand. He runs up in haste to meet me: Visier, says he, we have cast out our qu to take in a detestable woman, who by m has assumed her form. I have just slain traitress, and I must do the like by the villain who has borrowed my shape. Give me my horse, adds he, speaking to the slave: I will pursue the wretch, who hopes in vain to escape me. No sooner had he spoke, but he mounted the slave's horse; and following hard upon the steps of his enemy, he still continues to hunt him down.

While the visier Aly-Bin-Haytam related these things to the queen; Ruzvanschad made after the king of Thibet with all his might, and followed him with as great eagerness as if he had the white doe in view. The king of Thibet, on the other hand, pushed on by his resentment, never slackened his pace; and, as he was a better horseman than the man who ran from him, he overtook him at last; when, giving him a cut upon the shoulder with his scymitar, he tumbled him out of his saddle. Then he leaped from his horse, to finish the destruction of his enemy; but the wretch begged for his life. I grant it, says the king to him, upon condition thou wilt tell me who thou art; by what means, and for what reason thou appearest in my likeness; and give me a full account of all I desire to know.—Sir, answered the man, since your majesty is pleased to pardon me, I will hide nothing from you. I will speak with all the sincerity you require; and to persuade you that I intend to give you full satisfaction, it will be proper I begin by resuming my own natural form. When he had spoke, he took only a ring from off his finger, and appeared to the king then in the figure of a frightful old man.

The king of Thibet was amazed at this sudden change, and was now more curious

than before to learn what this old man prepared to tell him. Sir, says the mutah, you see me now such as I am; and, to satisfy you to the utmost, I will give you a full account of my life. I am the son of a weaver of Damas, and my name is Mocbel. My father was very covetous, and very rich; so that being his only heir, I found myself, upon his death, master of a considerable fortune, for one of my birth. Instead of practising the parsimony of my father, or so much as managing my income in the least, I gave myself up to my pleasures. I kept much company with women, and made it more particularly my business to please a young lady who lived near me. She was beautiful, and had a great deal of wit; but her wit had a wrong turn to cunning and artifice. She had a great many lovers; and every one thought himself the first in her favour, because in private she caressed them all alike. I among the rest was deceived in her. Deluded by the marks of friendship she gave me, I imagined that my rivals all sighed in vain, and that I was the only happy man. This opinion increased my love, and my love led me into numberless expences. Every day I sent some new present to Dilnouaze, for that was her name; and the presents I made her were so considerable, that in three or four years I was utterly ruined. My rivals likewise, striving to surpass each other, laboured by gifts to preserve the affections of Dilnouaze; so that this lady enriched herself with the spoils of her lovers.

After I had squandered away my substance, I expected to see myself received coldly; and I found it the more, because I was still very much enamoured. But Dilnouaze, though very interested, and very coquettish, said to me one day, Mocbel, you think, perhaps, that I shall banish you my sight, now you are no longer in a condition to send me presents? No, no, my love; as you are the most enamoured of all my lovers, since you are the first ruined, I will now in my turn let you see that I am of a generous nature. I intend to share with you all that I receive from your rivals, and to give you back with interest what your love has lavished upon me: And indeed, instead of suffering me to want necessaries, she gave me plenty of gold and silver. I appeared richer than I had ever been. Besides this, she had an entire confidence in me. She did nothing without my advice; and we lived several years together in this manner.

Dilnouaze insensibly grew into years; her lovers fell off daily; and time at last deprived her of them all. What an affliction was this to a woman, who delighted in the company of men! She was inconsolable to see herself forsaken. Ah, Mocbel, [illegible] I confess to thee that [illegible] me. After having been accustomed from my childhood to the [illegible] of young men, I cannot now bear to be neglected by them. I must either put an end to my life, to free myself from these griefs that rob me of my rest, or I must determine to go to the desart of Pharan, to find out the sage Bedra. She is the most knowing magician in Asia. All nature is liable to her enchantments. At her will rivers run back to their sources; the sun fades in his brightness, or withdraws himself, if she but speak; and the moon stops in the middle of her course. I am impatient to make her a visit: I know in what part of the desart she keeps her abode. She, perhaps, may give me a secret to make men love me, in spite of my age.—You will do very well, answered I; and I, if you please, will bear you company. She begged I would; so we took some provisions, and some presents for Bedra, and began our journey to the desart.

When we were come to the desart, and had journeyed in it two days, Dilnouaze shewed me a mountain afar off, and told me that the woman-magician lived there. We proceeded on to the foot of the mountain, when we perceived a deep and spacious cavern, from whence issued out a thousand birds of ill omen, or rather flying monsters of [illegible] ent figures, that, soaring up to the c[illegible] filled all the air with dismal cries. We [illegible] before the entrance, and saw, by the light of an iron lamp, which scattered its rays through the darkness of the cave, a little old woman sitting upon a great stone. This was Bedra the magician. She held a great book open upon her knees, in which she read before a furnace of gold, wherein there was a pot of silver full of black earth, that boiled without fire.

We were satisfied that we had found what we sought after. We entered, and approached the old woman, to whom we made a very profound reverence. Then we gave her the presents which we had brought, and Dilnouaze addressed her in these words: Hail Bedra, to whom so great power is given! I come to implore your assistance. It will be needless for me to tell you the errand that brings me hither, since nothing escapes your knowledge.

When Dilnouaze had done speaking, the enchantress replied, No, no; it is to no purpose for you to tell me what I know already. Having spoke these words, she went and fetched two phials of glass, which she carried out of the cave. She placed them upon the ground, and cast into each of them a ring of gold: At the same time she ope[illegible] and read some magic words. While she was

ning the pharmi, we saw fire break out of one of the phials, and out of the other a thick, black smoke, which rose, and, spreading itself through the air, ended in a frightful peal of thunder.

But soon all was silent again, and there issued nothing more out of the phials. Then Bedra took out the rings, and putting one upon the finger of Dilnouaze, Go, woman, said she, abandon thy heart to joy; thy wishes are accomplished. The ring which I give you, while you keep it upon your finger, has the power to give you the shape and features of any woman you desire to resemble. You have only to wish that you may represent what virgin or what wife you please, and upon the instant you will become so like her, that you cannot be distinguished the one from the other. And you, Mocbel, continues she, turning to me, I will make you a present of the other ring, which likewise has the same efficacy to change your figure into the real appearance of any man you shall desire to be like. This said, she put the other ring upon my finger.

We returned our thanks to Bedra for these inestimable gifts, and took our leave. We wished to resemble persons whom we knew, and in an instant we found ourselves in every thing like them. As soon as we were come back to Damas, Dilnouaze was not willing her ring should remain idle upon her finger: She assumed the form of the beautifullest ladies of the city, to prostitute herself to their lovers, and to make gain of them. I likewise made use of my ring for my diversion, and sometimes for thefts, by appearing now in the likeness of one man, and at other times in that of another.

When we had led this kind of life a sufficient time at Damas, the fancy took us to travel. We left Egypt, and wandered from town to town, till we arrived in the land of the Naimans. There we came to understand, that a young princess, or rather a child, was on the throne; that, in her name, the visier Aly-Bin-Haytam governed the state; and that his authority was absolute: that this made a great many malcontents; that there were numbers who wished to see the prince Mouaffac, uncle to the queen, and the late king's brother, return into the country; but that it was thought he was killed in a battle fought in the Mogolistan, because from that time no one could tell what became of him. We gave ear to these discourses, and Dilnouaze said to me, Here is a fine occasion to gain a crown. You need only counterfeit the prince Mouaffac.

I was easily persuaded to play this part. I informed myself before-hand of every circumstance of the battle which was fought in the Mogolistan. I likewise found out persons who gave me the names of the grandees of the kingdom that were the firmest friends to Mouaffac. In a word, when I had learned what I thought proper to be known, I did but wish myself like this prince, and immediately I became his very image. I shewed myself to those who I had been told were in the interest of Mouaffac. They expressed their joy to see me returned; and I no sooner told them my design to seize upon the throne, than they promised to employ for me all the credit they had in the country: nor were their promises vain. The Naimans, who dwell upon the banks of the river Amor, gained over by their solicitations, began a revolt in my favour. The enemies of the visier Aly completed what they began, and the whole kingdom soon was up in arms. The people likewise of Albasin opened the gates of their city to me; and, after proclaiming me king of the Naimans, swore obedience to me in all my commands. For my greater security, I endeavoured to get the young queen into my power, and to sacrifice her to my ambition; but the visier Aly saved the life of this princess, by conveying her out of the kingdom with as much secrecy as diligence.

In the mean time, I remained in quiet possession of the throne, and reigned with an absolute power. I rewarded all those who had contributed to my advancement: I gave them the first employments: And, had I been the true prince Mouaffac, I had not probably made a better use of my authority. I lived in full content with Dilnouaze, who, under the features of a beautiful woman, passed for my queen. I pretended she was the daughter of a king, in whose court I had taken refuge after the battle in which I disappeared; and that he had given her to me in marriage, to comfort me in my misfortunes. She was lodged in a magnificent apartment in the palace, and attended by a great number of beautiful slaves, who, in their different capacities, made it their constant study to divert her. Our days were all days of pleasure; when now we learned, sir, from your ambassadors, that you had espoused the princess of the Naimans, and that you were resolved to make war upon me, if I did not give up the crown which I withheld wrongfully from her. I returned a haughty answer by your ambassadors, as if I had set your menaces at nought; but in reality I was terrified; and I had no sooner dismissed your ambassadors, than I consulted very seriously with Dilnouaze what was most adviseable for us to do.

Persuaded after a long deliberation, that we were not of equal power to resist you, we determined to give you up a throne we could

not preserve; but we entered upon resolutions to avenge ourselves of you and of the princess of the Naimans, as if you had done us the greatest injustice imaginable; and now I shall inform you of the methods we took to accomplish our vengeance.

I had recourse to my ring, continues Mocbel. I pretended to be sick for some days; and then to make the people believe me dead, I borrowed the form of a corpse. My funerals were celebrated, and Dilnouaze came by night and opened the sepulchre in which I was laid; after which we both of us departed out of Albasin in our natural shapes. We took our way to the city of Thibet; where, upon our arrival, we saw the deputies enter, whom the Naimans sent to the queen, your wife, to acquaint her with the death of the prince Mouaffac, and to assure her they acknowledged her for their lawful sovereign. Upon this news you dismissed the army you had raised, resolving to intrust the visier Aly with the government of the country of the Naimans.

In the mean time, Dilnouaze and I got one night into the palace; she under the likeness of a young slave of the queen's, and I under the appearance of one of her eunuchs. After this we conveyed ourselves into your apartment; we found it no difficult matter to execute our design; for you were already gone to bed, and the queen sat reading in her closet. Dilnouaze took upon her the charms of this princess, and placed herself in the bed by you. When your lady arose to come out of her closet to you, I presented myself before her under the frightful appearance of a phantom. She cried out, and I dissapeared. What follows, sir, you know; and now it only remains, that I should inform you why I this day borrowed the person of your majesty This morning, as soon as you were gone abroad, I came into the castle, and under the likeness of one of your eunuchs, went directly into the apartment, where you had left Dilnouaze in bed. Mocbel, said she to me, put off thy clothes, and come under the figure of the king to supply his place. I did as she desired; and I was in bed with her, when on a sudden I heard the door of the back stairs open, and saw you enter the chamber. You put yourself in a posture to strike at me, and I eluded the edge of your scymitar. But Heaven, not willing my crimes should longer go unpunished, has delivered me up to your resentment. Yes, sir, I agree that I merit death; and if your majesty, now you have heard the foul actions which make up the history of my life, repents of the pardon you have given me, I will give you my consent to retract your word, and to punish a wretch who acknowledges himself unworthy to live. It is true, answers the king of Thibet, that I ought to do by thee as I have already done by the mischievous accomplice of thy crimes; I should purge the earth of a monster like thee, but since I have given my promise to let thee live, I will not break it. I will only take from thee thy ring, the fatal instrument of thy wickedness: thou shalt no more be able to injure mankind, and thy decrepid age shall be thy punishment.

As the king spoke these words, he perceived Ruzvanschad making full speed up to him; and judging by his apparel that he was a person of distinction, he considered him attentively. Ruzvanschad, now joining him, alighted from his horse, and saluting him, said, Prince, I bring you agreeable news: The queen your wife, princess of the Naimans, lives. Notwithstanding her dishonourable banishment from the city of Thibet, and all that she has suffered from that time, I tell you she is not dead, and that you have it in your power to see her again before night. O Heavens! cries the king of Thibet, may I believe what I hear? Is it possible that my queen should be still alive, after the hardships she has undergone! But you, sir, continues he, addressing himself to the king of China; you, who seem to be informed of the wonderful things that have come to pass in my court, tell me, I beseech you, who you are, and let me know how far I am obliged to you. I am a stranger, replied Ruzvanschad; and, at a fitter time, I shall tell you my name. It is by accident I found the queen: she has related to me all her sad adventures; and I am not ignorant of what happened to you this morning. The visier Aly was my informer, he is at present with the princess in a place whither I promised to conduct you.

These tidings extremely rejoiced the king of Thibet: full of impatience to revisit his true wife, he went directly away with Ruzvanschad, and left the wretched Mocbel upon the place, after he had taken from him his ring.

As soon as the two princes came to the place where the visier Aly Bin-Haytam was with the queen, the king of Thibet quitted his horse in haste, and, opening his arms to receive the princess, who ran forward to embrace him, Madam, said he, what must you think hereafter of a husband who has treated you so ill? But alas! to what excess soever I have carried my cruelty, you should not hate me, since in persecuting you, I thought to have avenged you of your enemy. Sir, replies the queen, let us forget what is past: your error is a sufficient excuse for my sufferings; and the enchantment was so strong that your mistake is pardonable. No, madam, replies the king, my mistake was inex-

cusable, and I cannot pardon it to myself. Whatsoever resemblance there might be between you and that accursed woman who had borrowed your likeness, I ought to have distinguished you by the sentiments of your heart, and by your wit, in both of which your phantom came far short of you.

When they had now indulged themselves in the joy of seeing each other again, the queen demanded of the prince, her husband, how he came to be undeceived in the lady whom he took for his wife. I went, says the king, by the back-stairs into the queen's apartment: I had no sooner opened the door, but seeing a man in bed with my wife, I grew enraged. I drew my scymitar, and came up to the bed to sacrifice the lover; but the man made a shift to elude my blow, and to gain the back-stairs. Before I set myself to pursue him, I was resolved to rid myself of a faithless wife. A blow which I aimed struck off her hand, when all her beauty vanished, and I saw no other before me but a frightful hag.

Prince, said she to me, by cutting off my hand you have destroyed the charm which deluded your eyes. It is by the virtue of an enchanted ring that I appeared in the beauty of the queen; and the man, who has now made his escape, has taken your resemblance upon him likewise by the power of such another ring. Deprive me not of life: I am sufficiently punished in seeing you disabused. O thou foul sorceress, then said I, thy hopes are vain; never think to prevail upon my goodness to suffer thee to live. No, no; thy offence is beyond pardon. If thou hadst injured only me, I might out of compassion have forgiven thee: but thou hast utterly broke that sweet union in which I lived with the queen. Thou hast been the occasion that I have treated that princess so unworthily, that I have driven her out from my palace, and that I am never to see her more: For it is impossible, but crushed beneath her griefs and her misery, she must by this time have ended a wretched life. After these words, adds the king, I raised my scymitar and struck off the head of the base hag. Then, without delay, I pursued the footsteps of the cursed wretch who had borrowed my shape and lineaments; and it was the will of heaven that he should not escape my just ntment.

When the king of Thibet had satisfied the curiosity of the queen thus far, he went on to tell her what had passed between Mocbel and him. He related at length all the measures by which this wretch and Dilnouaze proceeded to usurp the throne of the Naimans, and how afterwards they were obliged to quit it. The princess and the visier Aly heard him with an attention equal to their surprise. When the king had ended his story, he turned himself towards Ruzvanschad, and said to him; Noble stranger, who hast so generously contributed to the happiness we now enjoy, what marks of acknowledgement does your heart wish I should bestow upon you? Speak: Demand what you will, and be assured I shall grant it. Ruzvanschad was preparing to make answer to this compliment, when the young queen of Thibet prevented him, by saying to her husband, I perceive you do not know, sir, that the stranger to whom you address this discourse is the king of China. As soon as the king of Thibet was thus far instructed by the queen, he desired Ruzvanschad to pardon him, if he had been wanting in the respect which was due to him: The king of China interrupted him, and these two princes embraced several times. This done, they all went together to the palace of the king of Thibet. Ruzvanschad continued there some days, and was entertained in a princely manner; then, taking leave of his royal hosts, he returned into his own dominions.

The Continuation of the History of Ruzvanschad and of the Princess Cheheristany.

THE king of China, being now returned in safety to his palace again, did not omit to tell his visier the wonderful adventure of the queen and of the king of Thibet. Muezin was astonished at it, and took occasion from thence to represent to his master once more, that Cheheristany was probably an enchantress, or rather such another woman as Dilnouaze; and Ruzvanschad now began to make no doubt of it.

One morning, when all the courtiers were assembled in the palace, and when, according to custom, they expected the appearance of their prince, they were told, that no one knew what was become of him; that the night before, when he had commanded all his officers to retire, he fell asleep upon a sofa; and that from that hour he was no more to be found, neither in his own apartment, nor in any part of the palace. Fresh enquiries were made after him; but all in vain. Several days being now passed, without a probability of coming at any notice of him, or so much as being able to guess where he might be, all his courtiers began to afflict themselves, as if they had been rivals in grief. They dyed their faces yellow; they gave themselves up to weeping; and strewed roses before the throne.

Muezin, amongst the rest, was not to be comforted. He loved his master passionately; and in the height of his grief, Ah, my prince, cried he, in what part of the world are you? What shall I think of your absence?

Is it possible you should have undertaken another journey? Is it some enchantment that takes you from your people? Or do you abandon us of your own accord? No, you are too well persuaded of our zeal and our fidelity, ever to be willing to afflict us so deeply. There is no doubt but we are deprived of you by the pernicious arts of some enchantress.

While the visier and the rest of the courtiers gave themselves up to grief, the happy Ruzvanschad was completing his joys in the Island of Cheheristan, whither he had been transported by the orders of Cheheristany. This princess, after she was proclaimed queen, applied herself to affairs of state, and was wholly taken up for some months with the cares of grandeur: But in a little time, perceiving that she still loved the king of China, and that she had reason to be satisfied with his fidelity, she at last resolved to perform the promise she had made him. To this end she caused him to be carried off by a genie, who brought him into her own apartment. Ah, divine princess, says Ruzvanschad, as soon as he saw the queen of Cheheristan, is it granted me to see you once more? Alas, I durst not flatter myself with so pleasing a hope! and I feared that you thought of me no more. No, prince, replies Cheheristany; absence does not produce the same effect upon genies as upon men: It never shakes our constancy. It has not in the least impaired mine, answers the king of China; although I am but a man, I am in point of constancy equal to any genie. Ah, my queen, pursues he with a sigh, what an age did the time of our separation appear to me! and with what impatience did my eyes long to behold you! Sir, says the princess, I am satisfied with you; and since your love has borne the trial, I will this very day accomplish the promise I gave you. We will unite ourelves for ever.

The king of China made his acknowledgements to Cheheristany, and swore eternal love to her. After this, all the chief nobles of the realm and the people were assembled before the palace by the queen's order, who spoke to this purpose to them: Ye great and ye inferior genies who hear me speak, as you are engaged by an oath to obey me, from the time that you invested me with the sovereign power, after the death of Menoutcher, my espouse the Prince Ruzvanschad; and I do, father, I do hereby declare, that I will soon for that reason, order you to respect him, as your master. When she had thus spoke, she called him forward, and shewed him to the people. All the genies applauded the choice of the queen; and although the king of China was but a man, they made no scruple, so great was their love to their princess, to crown him king of Cheheristan.

The ceremony of the coronation being over, preparations were now making for the marriage. But, before it was performed, Cheheristany said to Ruzvanschad, sir, I must have you promise me one thing. I do not require this promise of you, but for our common welfare: But it is absolutely necessary that you should make me such a promise, and that you should punctually keep it; for if by inadvertency you fail in it, we shall both of us be wretched.—Well, madam, I pray you, interrupts the king of China, keep me no longer in suspense. Let me know what it is I am to promise. You need only speak: I am ready to perform what you require.—What I expect from you, replies the queen, will be a severe trial, and I fear too great for you. As I am a genie, and you a son of Adam, we have different inclinations. We act in a different manner from men. We have our laws and our customs peculiar to ourselves. In a word it is impossible that we should live long together, except you blindly comply with me in all things.

Alas, madam, says Ruzvanschad, and is this that severe trial which you suspect me to be incapable of? Have a better opinion of us men, or rather of yourself. Believe that you will always have an absolute rule over me, and that I shall never have any will but yours. —Well then, replies the princess, you give me your promise, if I happen to do any thing in your sight which displeases you, that you will be very careful not to blame nor to reprove me for it.—Yes my queen, said he; so far will I be from blaming your actions, that I swear to approve them all. I will, throughout my life, maintain a complaisance for you equal to my love; and you will disoblige me for ever, if you doubt of me.—It is enough, replies Cheheristany; I will trust to the faith of your oath; and whatsoever I may do before you, I hope you will keep your thoughts to yourself: as to any thing more, fear not that I will demand an unreasonable compliance from you. The genies never do any thing that is improper. If therefore at any time you see me do things that to you seem unreasonable, say within yourself; she has her reasons for acting thus. The king of China having renewed his promise, that he never would object to any thing which the princess might do, nothing was now thought of but their marriage.

The queen caused Ruzvanschad to ascend a throne of gold, and then seated herself by him. All the nobles ranged themselves before them; and all the women of the princess ranked themselves on either side the throne. The nobles paid their duty and homage to the

king, and performed some ceremonies peculiar to beings of their kind. In the next place, the people celebrated the nuptials by festivals and rejoicings for three days. The king of China, infinitely pleased with his good fortune, made it his whole study to please the princess: and consecrating all his hours to pastimes and pleasures, he for a while lost even the remembrance of China.

When they now had been a year married, Cheheristany was brought to bed of a prince as bright as the sun. All the genies made fresh rejoicings; and the king transported to have a son by so charming a princess, returned his thanks to Heaven perpetually for the blessing. He was out upon hunting, when the news was brought to him. He returned back to the palace in all speed to see the child, which at that time the mother held in her arms near a great fire. Ruzvanschad took the little prince, and after having kissed him very gently, for fear of hurting him, he returned him to the queen, and she immediately cast him into the fire; when on the instant, O miraculous surprise! the fire and the new-born infant disappeared.

This wonderful accident troubled the king not a little: But, how great soever his grief might be for the loss of his son, he bore in mind the promise he had given to the queen. He indulged his sorrows in silence, and retired into his closet, where he wept, saying: Am I not very wretched? Heaven grants me a son: I see him thrown into the flames by his own mother; and I am forbid to blame a deed so cruel. O mother, devoid of nature! O cruel——but no more, adds he, correcting himself: I may offend the queen, if I signify my grief to her. Let me restrain my sorrow; and, instead of setting my heart against a deed so seemingly full of horror, let me say, and let me prevail upon myself to think, that the princess does not act without reason.

The king therefore said not a word to Cheheristany, notwithstanding the strong tendency of his heart to reproach her with the death of his son. In a year more she brought a princess into the world, whose beauty surpassed even that of the little prince: She was named Balkis. All the genies of the isle did likewise celebrate her birth with festivals during three days. The king was ravished with the beauty of his daughter: He was never tired with looking upon her. She made him forget the prince of Cheberistan; but the joy of this unhappy father was of no long duration. Not many days after the queen was brought to bed, there was seen come into the palace a great white bitch, with her mouth wide open. Cheheristany perceiving it, called her, and said, here take this little girl and the cradle. Immediately the bitch ran up to the cradle, took it in her mouth, and went away with it.

It would be difficult to express how greatly the king was troubled at what happened. Notwithstanding the complaisance he had sworn to maintain towards the queen, he was now near breaking into a thousand harsh and disobliging terms: He had no other way to avoid it, but by retiring. He shut himself up in his closet, where, calling to mind the sad fate of his son, and struck with the cruelty he had newly witnessed, Ah inhuman Cheheristany, said he, is it thus you treat your own children? If the genies delight in doing actions so contrary to nature, let them cease to boast of the advantages of their laws. Those of men are far more reasonable. But, said the queen to me, the genies never do any thing that is improper; and if at any time I do what may shock you, say within yourself, she does not act thus without reason. Is not what she has done unreasonable then? Ah, now I comprehend the mystery, and see the cause of my misfortunes! The laws of the genies, without doubt, determine that when they marry with men, the children by such a marriage should be put to death. This to be sure is the motive of her extraordinary procedure. O cruel princess, think you then that I can be devoted thus to your will? No; notwithstanding all the tenderness I have for you, it is not possible I should bear with your barbarous customs.

Although Ruzvanschad was sorely afflicted with the loss of his children, he overruled his grief so far, as not to reproach the queen. But the island of Cheheristan now became an uncomfortable place to him, and he resolved to return to China. Madam, says he, one day to Cheheristany, I have a desire to revisit the realms of China. Permit me to go back to my people, who for a long time have offered up vows for my return.—It is well, replies Cheheristany; I consent you satisfy the desires of your people. And, moreover, your presence is necessary in your dominions. I know that the Mogols are now levying a powerful army against you. Begone to defend your empire. Though the bravery of your subjects be great, they will fight better when led on by you. I will not fail to make you a visit myself. This said, she called a genie, saying to him, bear the king instantly back to China. The genie obeyed immediately; and Ruzvanschad soon found himself in his own palace again.

When Muezin saw him, he rejoiced exceedingly. He prostrated himself before him with his face to the earth, and said to him: Ah! my lord, Heaven at last has heard my vows, and you are restored to your people. During your absence, I have governed your

dominions: Your subjects, despairing of your return, conferred the empire upon me; but I now once more behold my lord and my master! Remount your throne, sir, which your slave has filled too long. The king related to his visier all that had happened to him, and this minister was highly astonished.

In the mean time, the Mogols marched towards China with great powers: And now they entered within the kingdom, and promised to themselves no less than an entire conquest. When news was brought to Ruzvanschad of their march, he assembled what troops he could, and went to meet the enemy. He found them posted on a vast plain, where they wanted for nothing. He encamped at a convenient distance from them; and soon there was seen arrive a great abundance of provisions of all sorts, particularly quantities of biscuits, fruits, and conserves, with an infinite number of skins, filled with wine and other liquors. These provisions were loaded upon mules and camels, and a visier, belonging to Ruzvanschad, conducted them to the camp. This minister's name was Wely. As he came upon the plain with the provisions, the princess Cheheristany appeared before him accompanied with several genies, who unloaded the camels, bruised all the biscuits, overturned the fruits and the conserves, and skins: In a word, they made havock of every thing, and let out all the liquors; so that they left nothing in a condition to be eat or drank.

Wely was very much astonished to see the provisions thus wasted; when the princess said to him, Go tell the king, that it is the queen, his wife, who has committed all this disorder. Upon this he speeded away with his message to the pavilion of Ruzvanschad. Sir, says he to him, your army is left without provisions: Then he told him all that the queen had done. The king was highly offended. Even the death of his children, he thought, was more excusable than this action. While he was yet warm with indignation, he saw the princess appear. Madam, says he to her, I can no longer keep silence: You have tempted my patience too far; you have thrown my son into the fire; you have given my daughter to a dog; and how great soever my displeasure may have been, I have withheld it from you, I have smothered my griefs; but since what you have now done is a manifest attempt upon my life and my glory, I can hold no longer, and I must reproach you. O most ungrateful, is it thus you repay my tenderness? What is it you propose? See here my army, deprived of provisions: What will become of it; say? And what will become of me? No doubt you intend that without fighting I should fall into the power of mine enemies. Is this to be supported?

Sir, replies the queen, it had been much better you had now again stifled your thoughts, than to suffer them to break out so unseasonably: But since you have spoke, and that the evil is past remedy, bear it as you can. It were in vain to seek out means to prevent the hard fate which I dread, since it is already fixed. Ah, weak and imprudent prince! Why have you not been able to restrain your tongue? Little do you think what the fire was to which I delivered your son: it was a wise and knowing salamander, to whom I entrusted the education of the young prince: And the bitch you saw is a fairy, who was willing to take upon her the care of your daughter, to instruct her in every kind of knowledge suitable to a genie princess. The salamander and the fairy answer my expectations, and they breed up the prince and his sister in an extraordinary manner. You yourself shall be a witness of it this instant. Here, my guards, continues she, speaking to the genies that attended her, see that my son and daughter be this moment brought hither. Scarce had she spoke these words, when the prince of Cheheristany and his sister Balkis came into the tent of Ruzvanschad; but none of the men that were then present saw them excepting the king.

Notwithstanding the situation of mind the king of China was in to find his provisions wasted, he was transported with joy when he saw his children. He embraced them both, one after the other, with such emotions of tenderness as parents only feel. While he was thus busied, Cheheristany went on with her discourse. Sir, says she, I must now inform you why I overturned your provisions. The king of the Mogols means to put out your lamp of life, and to reduce under his dominion the empire of China. To compass his designs more effectually, he has with a considerable sum corrupted the fidelity of Wely. This perfidious minister has undertaken, for the reward of an hundred thousand sequins of gold, to destroy you and your whole army by poison. You have intrusted to him the care of supplying the army with provisions, he has caused the biscuits and the wine to be tainted with a poison that instantly works its effect. By this contrivance your generals and your captains would all have perished, had not I wasted the provisions. You, perhaps, will not be apt to believe what I say; but you may easily convince yourself. Order the visier to be called: Let him eat a morsel of the biscuits in your presence, and you will see the consequence of it.

The king was troubled at these words. He ordered Wely to be called; and when this

minister came, Go some one, said the prince, and find me out some pieces of the scattered provisions. There was brought to him a box of sweetmeats, which was yet entire, and closed with the signet of the visier. The king commanded the box to be broke open, and bid the traitor eat of the sweetmeats. Sir, says Wely, at present I have no appetite; but when I have, I will eat of them.—If you do not eat of them this instant, replies the prince, I shall strike off your head. Then the visier, seeing that his death was inevitable, chose rather to obey. He took of the sweetmeats; and no sooner had he tasted of them, but he fell down dead in the presence of all that were in the tent.

Sir, says the queen to Ruzvanschad, you can no longer question the treachery of your visier: And doubtless you rest now persuaded that the genies do nothing without reason? —Yes, madam, replies the king; I own myself to blame in not religiously observing the injunction you laid upon me. But my fears are not yet over: My army remains without provisions; and they will perish by famine who have escaped the poison.—No, no, says the princess; your army shall not want: They will be abundantly supplied to morrow: For this very night you shall attack your enemies; you shall cut them in pieces; you shall become master of their provisions; and you shall return into your capital a conqueror, and in triumph.

As the queen said, so it came to pass. In the dead of night this princess, with her whole guard of genies, put herself at the head of the Chinese, and poured in upon the Mogols with the whole army. After a short resistance, they were totally defeated. The genies and the Chinese made so great a slaughter, that it was with difficulty the king of the Mogols, who commanded in person, was able to escape. In the morning, when day appeared, the whole plain was seen strewed with dead bodies; and Ruzvanschad was the better pleased with this victory, in that he lost but few of his men. His army obtained a rich booty: All the equipages of the Mogols, as well as their provisions, which were in great abundance, became a prey to the vic-

Then Cheheristany said to the king her husband, See where your enemies all lie in the dust! The war is ended; You may return the way you came, and live in your palace undisturbed. As for me, I am obliged to leave you; there is a necessity we should be separated for ever. You never more will see me; and I shall be deprived of the sight of you. It is your own fault, my dearest prince: Why would you not keep the promise you had given me! Ah, just Heaven! cries the prince: What is it I hear? In the name of Heaven, madam, think no more of your fatal purpose. I repent that ever I failed in my word to you; vouchsafe to pardon me; I protest to you solemnly, that henceforward you never shall have cause to blame me. Do what you will; and be assured that I will be very careful to disapprove of nothing.—Your protestations are superfluous, says the princess, our laws compel me to estrange myself from you; the laws of the genies are not to be infringed. Cease your endeavours to stay me; Alas, were it in my power to pardon you, I should not be inexorable! Adieu, prince; farewell for ever, adds she, weeping as she spoke; you lose at once your children and your wife. In vain you will wish to behold them more; never more will they delight your eyes. At these words she vanished from his sight, with the prince Cheheristan and the princess Balkis.

How great must the grief of the king of China prove, deprived of objects so dear to him! It is not in the power of words to express it. Had he lost the battle, and fallen into the hands of the Mogols, he would not have been so greatly afflicted. He disfigured his face, threw earth upon his head, and expressed all the actions of a frantic person. He took the road to his capital with his army; and, as soon as he entered his palace he said to Muezin, visier, I leave the care of my affairs to you: Govern my empire: act as you think proper. For my part, I am determined to pass the rest of my days in weeping after my wife and children, whom I have lost by my own imprudence. I will see nobody but you; neither do I give you the liberty to talk to me, but upon condition that you will never trouble me with any thing that relates to my kingdom. You shall speak of nothing to me, but of Cheheristany and of my children. To indulge my sorrows shall be the only business of my life.

Ruzvanschad accordingly shut himself up in his apartment, where no one but Muezin had permission to enter. This minister visited him every day. He took care to please the prince by indulging him in his grief, and hoped that time might wear it away; but, on the contrary, it grew upon him daily. The king fell into a deep melancholy, and remained almost ten years in a languishing condition. At last, not able to bear up any longer under his sorrows, he fell sick; and he was now near dying, when the queen, appearing full before him in his apartment, addressed to him the following speech: Prince, I come to put an end to your trouble and to restore you to life, which you are upon the point of losing: Our laws required, that to punish your perjury I should continue ten years in a state of sepa-

ration from you; neither was I by them at liberty to return to you again, unless you had persevered in your fidelity to me during that term of years. For this reason it was, when I quitted you, that I had no hopes ever to see you again. The sons of Adam, thought I, are not capable of so lasting a constancy: I shall soon be banished from his remembrance. I thank heaven, I have been deceived; and I now see, that men can love with constancy. Therefore, prince, am I returned to you, continues she; and to complete your joys, you shall likewise see your children again.

No sooner had she spoke, than the prince of Cheheristan and the princess Balkis entered, and presented themselves before Ruzvanschad, who was ravished at the sight of them. As he was the fondest father and the most loving husband, his heart was divided by all the tender passions which paternal and conjugal affections could inspire. His health was renewed in a little time; and these four persons lived happily together a great many years. At last, after the death of the king and of the queen, the prince of Cheheristan took possession of the kingdom of China; and the princess Balkis went to reign in the island of Cheheristan, till in time she became the wife of the great prophet Solomon.

When the nurse of Farrüknaz came to the end of this history, the women of the princess, who delighted in the adventures of genies and in enchantments, preferred it to the story of Aboulcasem: But all the others were of a contrary opinion, and maintained, that the history of the young man of Basra was more entertaining. For my part, says Farruknaz, I must blame the king of China for not keeping the promise he made to Cheheristany, since she had forewarned him that the genies did nothing without reason: This is a plain proof that men are not slaves to their word. Madam, replies Sutlumeme, there are men, who will not forfeit their word to preserve their life; as I shall make appear by the history of Couloufe and of the beautiful Dilara, if you will have the patience to hear it.—With all my heart, says the princess: I see, likewise, that all my women take a pleasure in listening to you. Then the nurse began thus.

The History of Couloufe and of the beautiful Dilara.

THERE lived at Damas an elderly merchant, whose name was Abdallah, who was esteemed the richest among those of his profession. He repented that he had travelled into all parts of the world, and exposed himself to a thousand dangers to heap up riches, since he had no children. However, he spared no expence to procure a child. He set his house open to the poor, and gave charities daily to the dervises, desiring of them to pray for a son for him. He likewise founded hospitals and convents, and built mosques; but it was all to no purpose: And Abdallah now despaired of ever becoming a father.

He sent one day for an Indian physician to his house, who was in great reputation. He made him sit down to his table; and, after having entertained him well, he said to him, O doctor, I have desired passionately these many years to have a son.—Sir, answers the Indian, it is a favour which depends on heaven; nevertheless, it is not forbidden to men to endeavour after the means to obtain it.—Do you order me, says Abdallah, what I must do for it, and I promise you to follow your directions. In the first place, says the physician, you must purchase a young slave that is tall and straight as a cypress. Let her be of a beautiful countenance, her cheeks plump, and her hips large. In the next place, she must have a soft, agreeable tone of voice, a chearful look, and a sprightly conversation. Lastly, it will be requisite that you should have a liking to each other. Besides this, before you have any intercourse with this slave, it will be necessary that you keep yourself chaste for forty days, and that your mind be disengaged from business: During that time likewise you must eat nothing but the flesh of a black wether, and drink old wine. If you keep punctually to the observance of all these things, there is reason to hope you may have a son.

Abdallah accordingly bought a beautiful slave; he punctually observed the orders of the physician; she proved with child, and he had a son by her. The child was named Couloufe; and, to celebrate his birth, Abdallah assembled all his friends to a banquet, and bestowed great charities, as the earnest of his thanks to heaven, for the accomplishment of his vows. Care was taken to educate Couloufe, and new instructions were given him from day to day as he grew up. He had variety of masters, who found him very apt to learn under them. He was instructed in the Hebrew, Greek, Turkish and Indian languages, and even taught to write them all well. It was not thought sufficient to make him read the Alcoran; he was likewise admitted to read the commentators upon it. He knew even the mystical meaning of every thing contained therein. Above all, he was well instructed in the point of predestination, and knew all the doubtful, as well as all the certain points. He was not suffered to remain ignorant in the history of the Arabian tribes, the history of Persia and the annals of the kings. Moreover he learned morality, philosophy, physick, and astronomy. He was

not eighteen years of age, when, besides all these things, he knew several others. He was a good poet, and a skilful musician. He was likewise a great master of bodily exercises. No one ever drew a bow beyond him, nor managed the sabre and the lance with greater force and more address. In a word, he became a young man of most accomplished merit.

How great a satisfaction must a father receive from such a son! Abdallah loved him more than his life, and could not bear to have him a moment from his sight. In the mean time, death, who seems to single out the happiest amongst men, had now given a summons to this old merchant. Perceiving himself now at the extremity, he made Couloufe sit down by his bed, and he employed his last minutes in giving him wholesome counsels. After his death and the solemnizing of his funeral, his son entered upon the possession of all his riches. But this young man had no sooner got them into his power, than he began to dissipate what his father had acquired with so great industry. He built a palace; he bought beautiful slaves; and made choice of several young men to be the companions of his riotous life. They diverted themselves night and day together: His table was lavishly spread with meats and wines of the most exquisite kind. Mirth and music, feasting and dancing, was the whole employment of his life. Thus he lived several years, as if the source of his pleasures were inexhaustible. Nevertheless he wasted his whole patrimony; insomuch that he was obliged to sell his palace and his slaves. In a little time more he found himself quite reduced to want, which was no small triumph to his enemies.

Then he began to repent of his prodigality. He went to all the young men who had contributed to his ruin. My friends, says he to them, you have seen me in my prosperity: You see me now in misery; I apply myself to you: Help me to raise myself from this low condition; call to mind the offers of service you have so often made me at my own table. I make no doubt, but you are troubled to see me reduced so low, and will, I hope, relieve me in my distress. Thus did the unhappy Couloufe try the gratitude of his friends, and endeavour to stir them up to his relief; but they were deaf to what he said. Some answered him, that they were very much concerned to see him in so deplorable a condition, and acquitted themselves in praying to heaven to have compassion on him; others, adding cruelty to their ingratitude, turned their backs upon him, and refused even to condole with him. O faithless friends, cried he, your ingratitude and hardness of heart afflict me deeply! I am justly [illegible] believing that you ever truly loved [illegible]

The son of Abdallah, more troubled in his mind in that he had been so far mistaken in the friendship of his loose companions, than grieved for the poverty of his condition, resolved to banish himself from Damas, where he had so many witnesses of his indiscretion. He set out for the land of the Keraites, and came to Caracorum, where at that time Cabal-Can reigned. He took up his lodgings in a public inn; and with the little money he had left, he bought himself a robe and turban of Indian linen. He passed whole days in walking about the city: He went into the market-places and the gardens, to observe what was most remarkable; and, when night came on, he retired regularly to his inn.

He heard one day, that the king of the Keraites was making preparations for a war; that the two neighbouring kings who paid him a large tribute yearly refused to continue it, that they had made a league together, and that they had already levied forces to resist Cabal-Can, if he offered to come into their territories. When Couloufe was informed of these things, he went to the king to offer his service to him, and he employed him in his army. This young man signalized himself in this war by actions which drew upon him the wonder of the soldiers, the esteem of the officers, and the favour of the prince Mirgehan, son of the king of the Keraites. Neither did his reputation stop here. After the example of these two neighbouring kings, other princes likewise, who paid tribute, took up arms; so that Cabal-Can was obliged to turn the war now upon these new enemies, whom he soon brought to sue for peace. The son of Abdallah had by this means fresh occasions to distinguish himself by his bravery; which he did in so extraordinary a manner, that Mirgehan was resolved to have him to himself.

Couloufe soon gained the friendship of this prince, who, daily discovering his good qualities, honoured him with his confidence. In a little time after Cabal-Can died. The prince, his son, succeeded him. He was no sooner settled upon the throne, but he showered his favours upon the son of Abdallah, who became his first favourite. Couloufe now, seeing his condition altered, and that he flourished more than ever, said within himself; it must be that the events of human life are determined in heaven from the beginning. When I lived at Damas amidst my pleasures, could I ever imagine I should fall into misery? and when I came to Caracorum, what hopes could I have of becoming what I am? No, no; all the good and all the evil of our lives is independent of ourselves, and not to be prevent-

ed. Let us live therefore after the desire of our hearts, and submit ourselves to that destiny which we cannot avoid.

Thus reasoned the son of Abdallah; and, relying upon this principle, he followed his inclinations without restraint. One day, as he went out of the palace, he met an old woman, covered with a veil of Indian linen, which was tied with ribbons and fillets of silk. She wore a great necklace of pearls: She had a staff in her hand, and five slaves, covered with veils, accompanied her. He came up to the old woman, and asked her, if those slaves were to be sold?—Yes, replied she. Upon this, he lifted up their veils, and saw that the slaves were young and beautiful: One he thought charming beyond the rest. Let me buy this of you, said he to the old woman; I like her well—No, says she; I will not recommend her to you: You appear to me a person of worth and distinction; you should have one that is more beautiful. I have a great choice of them at home. I have Turkish virgins, Greeks, Sclavonicks, Ionians, Ethiopians; some of China; Armenians and Georgians. I will bring them all before you, and you shall take which you like most. Follow me then, continues she; Upon which she went forward, and Couloufe followed after.

As they came before a mosque, the old woman said to him, O young man, attend me here a moment, till I return. He waited near an hour, and began to grow impatient; But now she appeared with a virgin, that carried a bundle under her arm. There was in it a veil and the upper garment of a woman, with which the old woman covered Couloufe, saying, Sir, we are persons of reputation and of a good family; it would not be reputable in us to receive a stranger. Mother, replies he, you need only command me; I am ready to do what you think fit. Then he put on the habit, and threw the veil over his head, and went along with the old woman, who brought him to a place where he had never been before. They entered a great house, or rather a palace; for every thing he saw had an air of grandeur and magnificence. After they had crossed over a vast court, paved with green marble, they came into a hall of a prodigious extent, in the middle of which there was a bason of porphyry, filled with water, wherein a number of little ducks sported; and it was compassed round with an aviary, made of golden wires, in which a thousand birds of different kinds warbled out their various harmony.

While Couloufe was wholly taken up in considering the birds and a number of other objects, which contributed to make this hall the most entertaining place imaginable, there came in a young lady, who approached the young man with a smile upon her countenance. She made him a profound reverence; and, after he had saluted her, she took him by the hand, and prayed him to seat himself upon cushions of golden brocade, which lay upon sofas of the same stuff. When he was seated, she took a handkerchief of the finest linen, and with her own hands wiped his face and his eyes, and at the same time looked so kindly upon him, and gave him such bewitching smiles and glances, that he was thoroughly smitten with her.

He now was determining with himself to buy her, when another young lady appeared, much fairer than the first, with yellow tresses waving in ringlets upon her naked shoulders. She came up to the son of Abdallah with an engaging air; she took his hands to kiss, and put herself in a posture to wash his feet in a bason of gold. He would not consent to it; and, struck with the beauty of her charms, he raised himself up with a design to throw himself at her feet, and to fix his choice there. But, on a sudden, he became immoveable, like one deprived of the use of all his senses; for he was surprised at once with the sight of twenty young damsels that seemed to vie with each other in beauty. They accompanied a young person, yet more beautiful and in a richer attire than any of the rest, and who seemed to be their mistress. Couloufe imagined he saw the moon surrounded by the stars, and fainted, quite overpowered with the sight of this ravishing object.

All the slaves ran immediately to his assistance; and having brought him out of his trance, the lady who was the occasion of it addressed herself thus to him; Let me bid you welcome, poor bird, entangled in a snare. Couloufe kissed the earth, and fetched a deep sigh. They placed him upon the sofa, and, in the mean time, there was sherbet brought in a golden cup, enriched with jewels. The lady drank of it, and presented it to the young man. After this, she sat down by him, and perceiving him so disordered that he was not able to speak a word, How comes it, says she, that you are so troubled? banish this heaviness and melancholy which overclouds your looks. You are not pleased with us. Our company, I fear, is tiresome to you.—Ah! fair creature, replies he, casting a languishing look upon her, insult me no farther, I beseech you. You know too well how much the man must suffer who beholds your charms; and I confess, I am overcome by them: My spirits are in a disorder and confusion which I never felt before. Be cheerful, says the lady, interrupting him, and think that you are come hither to purchase a slave. Let us sit down to eat, and I hope we shall be able to divert you.

Having said this, she took Couloufe by the hand and conducted him into a hall, where they sat down, with all the other ladies, at a long table, covered with baskets of santal wood full of dry sweet-meats and comfitures of mamouny, with tannoury apples and other exquisite fruits. When they had eat, they rose from table, and there was brought in a bason and ewer of gold. The ladies washed their hands with the finest kind of paste of a most exquisite composition, and wiped them with silken towels of a rose-colour; after which they went into the wine chamber. This was an agreeable withdrawing room, adorned with several caskets of balms, with roses and other sweet smelling flowers, which grew in a border round a marble bason full of crystal water. This bason served to cool the wine, and gave a freshness to the flowers, which rendered this place a most delicious retreat. All the ladies invited Couloufe to drink, and likewise drank themselves; insomuch that the whole company returned into the hall, warmed with wine.

There some of the ladies began to dance, and others to play upon the harp, upon the canoun or guitar of David, upon the arganoun organ and the barbot violin. But notwithstanding their great skill upon these instruments, they played nothing comparable to the lady who had charmed the son of Abdallah. This exquisite person, willing in her turn to shew her skill, took a lute, and setting it in tune, she played most divinely; then ordering a harp to be brought, she played in the Rastian measure; afterwards she took a viol, and played after the measure of Ispahan; and lastly expressed, upon a soft flute, the measures of Rihaouy. In a word, she ran through the twelve measures in order, and the twenty-four divisions of music. She likewise sung; and the enamoured Couloufe was as much ravished with her voice, as with her manner of playing upon the instru-

He was charmed to such a degree, that, not being able to contain himself any longer, he cried out, My queen, you have quite vanquished and destroyed my very reason: It is not possible for me to resist the transports which you inspire! Suffer me to kiss one of your fair hands, and to throw myself at your feet. Having spoke thus, this passionate lover cast himself down like a distracted person, and seizing upon one of the lady's hands, he kissed it in raptures. But this lovely person, offended with his boldness, cast him off with a haughty air, and said to him, Whoever thou art, stop thy attempt, and pass not the bounds of modesty. I am a virgin of quality: It is in vain you desire to possess me: It never will be granted; and you will see me no more. At these words she withdrew, and all the other ladies followed her example.

The son of Abdallah remained alone in the hall, tortured with a thousand different passions to find the lady dissatisfied with his conduct whom he loved to distraction. The old woman who brought him thither came to him, saying, What have you done, young man? why would you suffer your desires to hurry you beyond the bounds of reason? notwithstanding I pretended to you, that I had slaves here of every nation, you should have judged by the magnificence of this house, and by the manner in which you were received, that you were not under the roof of one who makes a trade of selling slaves. The lady whom you have offended is the daughter of one of the principal men of the court: You should have behaved yourself with greater respect.

This discourse from the old woman heightened at once the love of Couloufe, and the regret he felt for obliging the lady to retire by his imprudent transports. He was extremely cast down, and despaired of ever seeing her again, when she returned into the hall with the other ladies, in a change of habit, and dressed out with greater care. Seeing the son of Abdallah sorrowful and pensive, she burst out into a laughter. I believe, says she to him, that you heartily repent of your fault; and I will for once pardon you, upon condition, you will be more discreet for the future, and that you will tell me who you are. As there was nothing he desired more than a reconciliation with this charming person, he told her, without hesitation, that his name was Couloufe, and that he was the king's favourite. Sir, then, said she, it is now long since I have known you by reputation, and that I have heard you spoken of very much to your advantage. I have likewise desired to see you more than once; and I am very much pleased to enjoy that satisfaction at present. Let us go on with our music, says she, turning herself to the other ladies; let us employ all our best endeavours to divert our guest. All the ladies began afresh to dance, or to play upon instruments, and this diversion lasted till night. When the day-light had left the sky, there was immediately an infinite number of tapers lighted up; and, while supper was preparing, the young lady and the son of Abdallah had leisure to discourse together. She put a great many questions to him concerning Mirgehan the king; whether this prince had any fine women in his seraglio. Yes, madam, replies Couloufe, he has slaves of no ordinary beauty. There is one of them he loves at present, whose name is Ghulendam. She is young, she is well formed; and I should

think her the most beautiful creature in the world, if I had never seen you: Your charms, I confess, are far superior to hers, and she is in nothing to be compared to you. This flattering speech pleased Dilara not a little; for so was the name of the young lady. She was the daughter of Boyruc, a Keraite grandee, who now was absent from Caracorum. Mirgehan had sent him to Samarcande, with a compliment to Usbec-Can upon his coming to the crown of Tartary: So that Dilara, during the absence of her father, took a pleasure sometimes to draw in young men to her, only for her diversion; for when once they began to forget themselves and lose their respect, she knew very well how to check their raptures.

She therefore was highly delighted to hear Couloufe say, that she was more beautiful than the king's mistress. This raised her vanity and her good humour at the same time. While they were at supper, she said a thousand diverting things, and by her wit completed that passion in the breast of her guest which her beauty had begun. His wit likewise shone at table, and added to their mirth. Warmed with the sight, and with the sprightliness of the young lady, his imagination made a great many very pleasant sallies from time to time. When it was now time for him to return, he prostrated himself before Dilara, and said to her; Should I remain here an hundred years, I should never think myself with you but a moment; but however greatly I am charmed with your conversation, I must be gone and leave you to your rest. To-morrow, if you will grant me your permission, I shall come again. You have my consent, replies the lady; you need only place yourself in the evening near the gate of the mosque, where you were found to day, and you shall be conducted hither again. This said, she ordered a purse to be brought her, interwoven with silk and threads of gold, the work of her own hands, in which there were jewels of a considerable value: Here, Couloufe, says she, do not refuse this little present, if you have a mind ever to see me again. The son of Abdallah took the purse, returned his thanks to the lady, and went out of the hall. In the court he met the old woman, who opened to him the street gate, and shewed him the way which led to the palace.

As soon as he entered the palace, he retired into his apartment, and went to bed. He employed the remaining part of the night in running over in his thoughts every thing he had seen that day. He was so taken up with Dilara that sleep never closed his eyes. He rose early in the morning, and went to present himself before the king. This prince, who had not seen him the day before, and who had often enquired after him, was in pain about him. And whence come you, Couloufe? says he to him, as soon as he saw him enter; what became of you yesterday? and where did you hide yourself? Sir, replies the favourite, when your majesty shall know my adventure, you will not be surprised that you have not seen me. Then he related all that had happened to him. Is it possible, says Mirgehan, that this young lady should be so charming as you speak her? You talk of her with so much warmth and earnestness, that I am apt to think you set her in too advantageous a light.—Sir, replies the son of Abdallah, far from flattering her perfections, I give you my word that she is much beyond what I can say. Believe me, sir, if Many, the famous painter of China, should undertake her picture, he would despair, and not without reason, of ever rising up to her charms with his pencil. It is too much, says the king; you have raised in me a desire to see this lady; and I am resolved I will go along with you in the evening, since you are invited to return to her.

Couloufe was uneasy at the curiosity of the young king of the Keraites: He apprehended the consequences of it with regard to his love. How is it possible, sir, replies he, that I should introduce you to this lady? Whom shall I say that you are? I will disguise myself, says the king, and pass for your slave: by that means I shall have admittance with you; and I will lie concealed in some by-place, from whence I shall be able to see every thing. The son of Abdallah durst not contradict his master, who dressed himself in the habit of a slave; and in twilight they both went out, and placed themselves near the gate of the mosque. They had not stood there long, before they saw the old woman appear, who said to Couloufe, Where was the necessity of bringing this slave with you? You must send him back again.

The king was very much mortified when he heard the old woman speak thus; upon which Couloufe took upon him to reply: My good mother, says he, let me prevail with you; give this slave leave to follow us. This young fellow has wit, and a great many diverting qualities: He makes verses off hand, and sings to perfection: Your will not be ill pleased to see him. The woman made no objection: So they went on all three; Couloufe disguised, as the day before, under the upper garment of a woman, and Mirgehan in the habit of a slave. They entered the court, and passed on into the hall, which they found illuminated with a

prodigious number of perfumed tapers, that scattered light and odours at the same time.

Dilara demanded of the son of Abdallah, why he suffered his slave to follow him. Madam, says he, I brought him on purpose to divert you: He is a mimick, a poet, and a musician; and I hope you will not be ill pleased with him. Since it is so, says she, I bid him welcome: But hark you, friend, adds she, addressing herself to the king, behave yourself with modesty and submission, and have a care how you fail in your respects, lest you should repent of it. The prince, seeing himself now under a necessity to play the buffoon, gave himself a turn to pleasantry, and acquitted himself so handsomely, that the lady said to the favourite, Truly, Couloufe, you have brought us a very witty and a very diverting youth. Methinks I see likewise something of a noble and gallant air in his manners: He must be our cup-bearer this night: I have taken a liking to him.—Since he has the good fortune to please you, replies the favourite, he is no longer mine. Take him, madam, to yourself. Caltapan, says he to the king, I am no longer your master; there stands your mistress. At these words the prince came up to the lady, and kissing her hand, said, Madam, I am now your slave, and I feel myself already disposed to serve you with great zeal.

She accepted Mirgehan for her slave; and, Sir, said she to Couloufe, I look upon this young fellow as belonging henceforward to me; but give me leave to deposit him in your hands. He shall live with you, and you shall bring him to me as often as you come yourself. I cannot keep him in my house, because he is known to be your slave. The whole world knows him for such: If therefore he were seen to come from your service to mine, it might give occasion to malicious whispers, of which I cannot be too cautious. After they had spun out their conversation to some length, Couloufe and Dilara sat down to supper, and the king stood before them to wait. As this prince went on to divert the lady with a thousand ridiculous and pleasant things, she said to the favourite, Sir, give this youth leave to eat and drink with us.—Madam, replies Couloufe, he does not use to sit at table with me.—Be not so rigid, says the lady; let him drink with us, that he may love us the more.—Set yourself at table then, Caltapan, says the son of Abdallah, since it is the lady's pleasure you should be so honoured.

The counterfeit slave did not stay to be commanded twice: he sat down between Couloufe and the lovely daughter of Boyruc. He eat, and when wine was brought, the lady filled a cup to the brim, and presented it to him; Here, Caltapan, says she, drink this brimmer to my health. He took the cup, and first kissing the hand that presented it to him, he drank it off. After this, wine was filled about, and the fair Dilara encouraged the jollity of her guests by her own example. She took up a golden cup quite full, and addressing herself to the son of Abdallah, Couloufe, said she to him, I drink to your inclinations, to the charming Ghulendam, the favourite of the king.—Madam, replies Couloufe, blushing, Heaven forbid that I should ever have the boldness to lift up my thoughts to the mistress of my prince. I have too great a respect for him to—Ho, interrupts the lady, smiling, you affect to be discreet: I remember very well, that yesterday you spoke to me of Ghulendam in so passionate a manner that you seemed charmed with her. I dare say you love her. Confess frankly to us, that you are not her aversion; and that sometimes you divert yourselves together as we do now. Couloufe foresaw the consequence of these words, and was troubled. I beseech you, madam, says he, rally me no longer upon this subject: I never had the least conversation in private with that lady.

The confusion he was in, redoubled the laughter of Dilara. Instead of assuming a serious countenance, she went on; You should tell us your adventures. Caltapan, adds she, looking upon the counterfeit slave, tell thy master to put a little more confidence in us.—Come, sir, says the king, comply with the lady's request, when she intreats you with so good a grace. Relate to her the rise and the progress of your loves. Inform her how far you have prevailed upon Ghulendam, and tell her after what manner you both of you deceive the king. Madam, pursues he, turning towards Dilara, I am as curious to hear these things, as you can be. For notwithstanding that I pretend to keep a secret as well as any man, I protest to you, that this gentleman has always concealed his passion for the favourite lady from me.

Couloufe was quite disconcerted with what Mirgehan said, and saw plainly, that the raillery of Dilara made evil impressions upon the mind of the prince. In the mean time, they continued all three to drink; and the king insensibly warmed with the wine, forgot the personage he had undertaken to maintain. My princess, said he to the lady, sing me now, I beseech you, a pleasant song; for I am told you sing charmingly. Though he spoke this with a great familiarity, the daughter of Boyruc was so far from being offended, that she burst out into laughter; With all my heart, said she, my dear Caltapan; there is nothing that I would not do

for you. Immediately she called for her lute ready tuned, and played an excellent air in the Yrac measure, which she accompanied with her voice: Then taking a tabor in her hand, she sung an air in the Bouselic measure.

The king, who never heard such singing before, nor the lute nor the tabor so skilfully managed, was all in raptures; and, quite forgetting that he was to pass for a slave, I am enchanted with you, madam, cries he; and, notwithstanding the wonders, which Couloufe related of you to me, I find he came far short of the truth. The son of Abdallah made signs to him to recollect himself; but it was to no purpose. No, pursues the prince, Isaac Mouseli, my musician, whose voice is so much admired, sings not half so agreeably as you. Dilara, perceiving at these words that it was the king she had all this while taken for a slave, rose up from her place in haste, and ran for a veil to cover her face. Alas, says she in a whisper to her women, we are utterly ruined; this is no slave that came here with Couloufe; it is the king himself. When she had given them to understand this, she hastened back to Mirgehan, not daring to sit down before him. Pray, madam, says the prince, be seated; it is my duty rather to stand in your presence. Am I not your slave? I should not have sat down myself, if you, who are my sovereign mistress, had not laid your commands upon me.

At these words the daughter of Boyruc began to weep: Ah, great monarch, says she, throwing herself at his feet, I humbly supplicate your majesty to have compassion upon me. I am a young virgin, void of experience; you have been a witness to my folly; vouchsafe, I beseech you, to pardon it. The king raised the lady, and gave her comfort: He told her to fear nothing, and asked who she was. She satisfied his curiosity: After which he went out of the house with Couloufe, and regained his palace.

Dilara meant no more than to rally Couloufe about Ghulendam; but the consequences of her pleasantry proved otherwise than she could have imagined. Mirgehan suspected that there was love between his favourite mistress and the son of Abdallah; and he doubted not but they tasted the sweets of their passion even in his own palace, without any regard to the duty which they owed to him. He had it in his power, by setting watchful eyes over each of them, to be soon convinced how groundless his suspicions were. But he was one of those men who give ear to nothing but their jealousy; and who, by delivering themselves over to the first impressions they receive, think any farther evidence to be needless: For this reason, without ever examining into the truth of his [illegible] he sent the very next morning to [illegible] Couloufe, that he forbid him to appear any more before him; and that his will was, he should that very day leave Caracorum.

The favourite, though he saw into the cause of his disgrace, yet having nothing to reproach himself with, did not doubt but to make his innocence appear, if he had only an opportunity given him to speak; but he would not so much as endeavour after the means of justifying himself. He bore his disgrace like a man: He obeyed the order of the king; and joining with a great caravan, that was going for Tartary, he arrived with it at Samarcande. As no one knew how to bear ill fortune better than himself, he was no way cast down with what had happened. This was not the first trial of this kind, which he had undergone; and besides, he looked upon the accidents of this life, as things inevitable; so that nothing was able to shake the steadiness of his mind.

He continued, therefore, at Samarcande, wholly resigned to every fortune that might attend his life. He eat and drank well, and diverted himself, as long as his money lasted; when that failed, he went and placed himself in a corner of a mosque. The priests discoursed with him upon religion, and finding him very knowing, they ordered him a regular charity of two loaves and one pot of water every day, upon which he lived very contentedly. It came to pass one day, that a very considerable merchant, named Mouzaffer, came into this mosque to pray. He happened to cast his eyes upon Couloufe, and calling him, Young man, said he, whence are you, and what has brought you into this city?—Sir, replies the son of Abdallah, I am of a good family in Damas. I had a desire to travel: I came into Tartary; and within a few leagues of Samarcande, I met with robbers, who killed my servants, and despoiled me of all I had.

Mouzaffer believed Couloufe as he spoke, and said to him, Be comforted; there are always some happy adventures interwoven with the unfortunate ones. You may perhaps find here what will set your mind at ease: Rise, and follow me to my house. The son of Abdallah did as he was ordered; and, when he entered the house, he thought the merchant must be a very rich man: He could judge no otherwise from a vast magazine of the most valuable stuffs, from the costly furniture, and from the great number of servants which he saw. Neither did he err in his judgment; for Mouzaffer was a person of considerable wealth.

The merchant made Couloufe sit down with him at his table, and immediately order-

ed some sherbet to be set before him; after which, they were served with jellies, and the most nourishing kinds of meats. When dinner was over, they conversed together some time, and then Mouzaffer sent him away with

The day following, the merchant returns to the same mosque: He accosts the son of Abdallah, brings him home with him again, and treats him as he had done the day before. There happened to be a doctor there at the same time, whose name was Danischemend; after dinner, he took Couloufe apart, and spoke to him to the following purpose: Young stranger, the deputy Mouzaffer, the master of this house, has business of importance for ; which demands a speedy exand which ought to be agreeable to you in your present circumstances. I must inform you, that he has an only son, whose name is Taher; he is a young man of a very violent temper. This Taher has lately married the daughter of a great lord, who is a foreigner. The husband, in a fit of passion, has treated his wife with bitterness: She has answered all his anger with words of haughtiness and contempt. This has so far provoked Taher, that he has put her away. Soon after he repented of it; for she is a very beautiful young lady, and he loves her passionately; but our laws do not suffer him to take her again before another has married her, and divorced her. For this reason, Mouzaffer wishes you would marry her to day, and pass the night with her, and in the morning put her away. He will make you a present of fifty sequins of gold. Will you not oblige him in this?—With all my heart, replies Couloufe; I find myself very much disposed to do him such a service. He has made me so welcome, that I can refuse him nothing; and besides, I do not find any aversion in myself to what he proposes. I dare believe you, answers Danischemend. There are a great many in this city who would think themselves very happy to be chosen for hullas upon this occasion, without a bribe of fifty sequins; for Taher's wife is a finished beauty. She is tall and straight as a cypress; her face is round, her eyebrows finely parted, and resembling two bows; and the glances of her eyes are so many fatal arrows shot from them; The snow is not whiter than her skin; and her little ruddy mouth is like a rose-bud.

You may believe, therefore, continues Danischemend, that there would be no want for hullas in Samarcande; but we desire he should be a stranger; because these sort of things ought to be transacted with all imaginable secrecy: Therefore it is Mouzaffer has fixed his choice upon you. I am Nayb, and consequently invested with a power of marrying you to this charming lady, this composition of all perfections; and this very moment, if you have a mind, you shall possess her.—I readily consent, replies the son of Abdallah; You may imagine, from what you have said of her, that I already wish I had espoused her.—Yes, says the Nayb; but you must promise to put her away to-morrow morning, and to depart immediately from Samarcande with the reward which has been offered you. The family of Seigneur Mouzaffer will not be satisfied that you should remain in the city after this adventure.—I will not continue here long, answers Couloufe; and, if my promise be not sufficient, I swear, that to-morrow, in the morning, I will divorce the lady whom you shall oblige me to marry.

When he had made this oath, the deputy of the cady informed Mouzaffer, that the young stranger was ready to serve as hulla: He accepts, says he, of the conditions which I proposed to him in your name: There is nothing more now to be done, but to marry him to your daughter-in-law. Mouzaffer immediately upon this called for his son Taher, and the rest of the family; and the Nayb, in their presence, married Couloufe without letting him see the lady, because Taher desired it might be so. It was likewise determined, that the hulla should pass the night with her in the dark; that, not having seen her, he might in the morning be the more willing to put her away.

In the mean time the night came on, and Couloufe was brought into the bridal chamber, and left there in the dark with the lady, who was laid in a bed of gold brocade. He fastened the door, put off his clothes, and felt about for the bed, when finding it, he laid himself down by his wife. Her fears and apprehensions gave her no small disquiet, when she found herself going to be delivered up to the caresses of a man whose face she had not seen: She formed to herself a frightful image of him, knowing very well that the Hullas are usually chosen out of the poorest wretches that chance presents. On the other hand, Couloufe was very uneasy that he could not have the satisfaction to see the lady, whose beauty Danischemend had so much recommended to him by his lavish praises. Madam, said he to the lady, how favourable soever this night may be to me, my joys I find are like to prove imperfect. My impatience for the sight of your charms grows upon me every moment. I have formed to myself so bright an image of your beauty, and I so passionate to behold it, that I know not be not as great a torment to pos- you without the sight of you, as it would be to see you without the hopes of ever pos-

sessing you. However, I must of necessity yield you up to-morrow. Since my happiness, alas, is to be so transitory, it should at least have been complete in every other respect.

When he had spoken these words, he continued silent, expecting the lady should reply. He was surprised, when, instead of answering to his discourse, she said to him, O you, whom Taher has chosen to re-establish that union which the violence of his nature has overthrown, whoever you are, reveal yourself to me. Methinks my ears are not unacquainted with the sound of your voice, and I am moved as you speak. Couloufe started at these words: Madam, rejoins he, inform me then of your family; for the sound of your voice likewise troubles my senses. I imagine I hear a Keraite lady, whom I should know. Gracious Heaven! Can you be—No, adds he, correcting himself; it is not possible that you should be the daughter of Boyruc.—Ah, Couloufe! cried the lady on the instant, is it you that speak to me?—It is I, my queen, said he; It is Couloufe himself, who cannot yet believe that he hears Dilara. Rest assured of it, replies she; I am that unfortunate Dilara, who entertained you and the king Mirgehan; and who, by my imprudent discourse, rendered you suspected to that prince: I am that person, whom you should regard as your greatest enemy, since I have wholly been the cause of your disgrace.—Cease, madam, says the son of Abdallah, cease to impute it to yourself: It was the decree of Heaven it should be so; and, very far from accusing the rigour of my destiny, I thank my stars, who, by that accident, have conducted me to so great happiness. But, fair Dilara, continues he, how comes the daughter of Boyruc to be the wife of Taher?—I shall inform you, says she, of every particular.

My father, during his embassy at Samarcande, lodged with Mouzaffer, whom he had known long ago. The two agreed upon this marriage; and Boyruc, when he returned to Caracorum, sent me to Samarcande with a large retinue. I obeyed my father, much against my inclinations, which were pre-engaged to you; I will now confess it, my dear Couloufe, that I loved you, though I concealed my passion from you; and I call Heaven to witness for me, that your disgrace has cost me many tears. My marriage with Taher could not banish you from my remembrance. This brutal husband besides was not agreeable in his person, and contributed to fix you deeper in my heart; for as I had foreseen that love or fortune would bring us together, I never was without hopes to see you again. But my happiness surpasses even my expectations, since in the husband that is imposed upon me I find my lover. O surprising happiness! Scarce am I able to believe it.

What she said cleared up all the doubts of Couloufe, and convinced him that he now was with the daughter of Boyruc. Fair Dilara, cries he, transported with joy and love at once, what a happy turn of fortune! By what unaccountable chain of events am I gratified to the height of my desires! Is it you then whom I have been hired to wed? You, whose charming image is stamped upon my heart! You, whom I despaired of ever seeing more! Oh, my princess, if you have indeed pitied the son of Abdallah; if my disgrace has cost you some tears; join with me to improve the present moments, and to turn them all to ecstasy and joy. How could it enter into the heart of man to imagine, when the king of the Keraites banished me his court, that Heaven brought that affliction upon me only in order to render me the happiest of mankind!

Dilara was not insensible to all the tender expressions which broke from the heart of Couloufe. The whole night was wasted in repeating to each other their mutual happiness upon this unexpected meeting; and their souls overflowed in the most passionate language even now, when one of Mouzaffer's slaves knocked boldly at the door of their chamber, crying out aloud, Come, come, Seigneur Hulla; be pleased to rise; it is broad day. The son of Abdallah made no reply at first to the slave, but went on in his discourse to the daughter of Boyruc. But his joys soon began to slacken, and all the tender transports of his soul sunk into sadness: My queen, says he, what is it we have heard? Must we then so soon be torn asunder! Mouzaffer, impatient to see you restored to his family, counts every minute of the divorce which keeps you out; and his son, justly jealous of my happiness, cannot bear it should continue: The sun likewise, as if he conspired with my enemies, seems to have hastened his return. Scarce, alas, do I perceive that I have found you, when I am obliged to lose you again, notwithstanding the marriage-ties that hold us; for I have promised, nay, I have sworn to put you away. And can you, interrupts the lady, think of keeping such a fatal oath? Did you know, when you made it, that it was me you promised to renounce? you are not bound to stand to a rash promise; and in case you were, for Dilara would you not pay the price of one perjury? Ah, Couloufe, adds she, weeping; you love me not, if you can suffer the imaginary honour of keeping a promise, at once injurious to love and reason, to weigh in the balance against the possession of me!

—But, madam, replies he, is it in my power to preserve you to myself? Suppose I should violate my oath, think you that a stranger, without friends, without money, can stand against the interest and the power of Mouzaffer?—Yes, answers the daughter of Boyruc; you may do it. Despise his threats; reject his offers: The laws are on your side. If you are a man of a firm and unshaken mind, you will render all endeavours vain to disunite us.—Well, my princess, said he, urged on by his passion, you shall be satisfied. My oath indeed was rash; and I am at last convinced that it will be impossible for me to keep it, without giving up the only comfort of my life. Say no more: I will not put you away, since I am not bound to do it. This is the resolution which I take: Not Mouzaffer, nor the united force of all mankind, shall make me quit my purpose.

While he gave these assurances to his wife, and fixed the resolutions of his heart within himself, Taher (to whom the night appeared much longer than it did to them) knocked himself at the door of their chamber. What, hoa! Hulla, cries he, the day is far spent: you have already been told to rise: you give us more trouble than you need. We have expected you long since to return you our thanks, and to count out to you the money which was promised. Put on your clothes with all speed, that we may make an end of this affair: the deputy of the cady will be here in a moment. Coulouse rose immediately, put on his garments, and opened the door to Taher, who ordered him to be conducted to the bath, and to be attended by a Greek slave. When the son of Abdallah came out of the bath, the slave gave him fine linen, and a very handsome robe: then he led him into a hall, where he found Mouzaffer with his son and Danischemend. They all saluted the hulla, who made them a profound reverence. They desired him to sit down with them at the table; and amongst other dishes, they were served with soups made of the juice of mutton.

After the repast, Danischemend took Coulouse apart, and giving him the sequins of gold with a rich turban neatly packed up, Here, young man, said he to him, see what Seigneur Mouzaffer gives you: he likewise thanks you for the service you have done him, and desires you would not stay any longer at Samarcande. Therefore put away your wife, go out from this city; and if any one asks of you, *Hast thou seen the Camel?** answer, No.

The nayb imagined that the hulla could not but have a deep sense of the civilities of Mouzaffer, and expected to hear him eloquent in his gratitude from the fulness of his heart, which made him the more surprised at his answer. I thought, replied Coulouse, (casting away the packet and the sequins) that justice, probity, and religion, flourished at Samarcande, especially from the time that the crown of Tartary descended to Usbec-Can; but I find I have been deceived, or rather, that the king himself is not rightly informed. He knows not, that it is the practice to abuse strangers in the very city where he resides. Let any man judge of my case: I come to Samarcande; a merchant addresses himself to me; he invites me to dine with him; makes me welcome; engages me in a marriage with a lady, according to the laws: I enter upon the engagement in good earnest, and with all the sincerity and frankness imaginable; and after I have solemnly taken the lady to be my wife, I am required to put her away! cease, Seigneur Nayb, cease importuning me to do an action so unbecoming a man of honour, or I shall not fail to cover my head with dust, and prostrate myself at the feet of Usbec-Can; and we shall see his determination in this affair.

Upon this the deputy of the cady took Mouzaffer aside, and said to him, It was your advice to take this stranger for a hulla; you could not have pitched upon a more improper person. He refuses to put away his wife: but I perceive the man is shiftless, and knows not which way to dispose of himself, and would, I believe, fain draw some considerable gratification from you.—If that be his aim, says Mouzaffer, he shall have no reason to go away dissatisfied. Carry him a hundred sequins of gold, and let him depart from this city with all the diligence and all the secrecy that I require of him.—No, no, Seigneur Mouzaffer, cries Coulouse, (overhearing what they said,) though you double the sum, it will be to no purpose. Should you offer me ten thousand sequins, and add to them the richest stuffs in your warehouse, it would be in vain; I will not break the solemn contract I have made.—Young man, then said Danischemend to him, you do not act prudently in this affair: Let me advise you to accept of the hundred sequins of gold, and to put away your wife, without farther delay; for if you bring yourself under the necessity of having this adventure made public, I give you my word you will repent it.—Your menaces, replies the son of Abdallah, have no effect

* A manner of speaking in the east, when they would say, keep the secret.

upon me; you can never oblige me to separate myself from a lady who is mine by the laws. I have heard too much, says the impetuous Taher, interrupting them here, after he had with pain contained himself thus long. Let us bring this wretch before the cady, and have him treated as he deserves. We shall soon see whether it be allowed to abuse persons of credit and reputation by false promises. Danischemend and Mouzaffer tried once more to persuade the hulla to comply of himself with their desires: but finding their instances ineffectual, they carried him before the cady.

They informed this magistrate of what had passed; and upon their information, the cady, fixing his eyes upon Couloufe, spoke to him in these words: Young stranger, whom nobody knows within this city, and who were reduced to live in a mosque upon the alms which our priests gave you daily, are you so void of sense and reason, as to imagine you shall possess in quiet a lady who was the wife of Taher? Shall the son of the wealthiest merchant of Samarcande see the wife he loves, and whom he is desirous to take again, shall he see her in the arms of a wretch, whose smallest crime perhaps is the meanness of his birth? turn thy eyes upon thyself, and judge thyself impartially. Thy condition is by no means suitable to that of thy wife; and suppose you were of a higher rank than Taher, yet since you are not able to furnish out such an expence as is proper to a family of credit, that alone would be a sufficient argument to me not to permit you to live with your wife. Quit therefore those vain and flattering hopes, which have betrayed you to violate your oath. Accept the offers of Seigneur Mouzaffer; put away your wife, and return to your own country: or, if you resolve to continue obstinate, and not to comply, prepare this instant to receive an hundred bastinadoes.

This discourse from the cady, though pronounced with the authority of a judge, was of no force to shake the firm courage of the son of Abdallah, who received the hundred bastinadoes with an air that spoke him unconcerned, and fixed in his resolves. Let that suffice, says the cady, for this day: to-morrow we mean to double the dose; and if that does not work effectually upon his obstinacy, we must have recourse to more violent remedies. Let him pass this night again with his wife: I hope to-morrow we may find him more tractable. Taher was of opinion, they should proceed now in punishing the hulla, without granting him any respite; but the cady could not be prevailed upon to do any thing more at present: so that Mouzaffer and his son returned home with Couloufe, who, though he was sorely bruised with the blows he had received, thought his sufferings very much alleviated by the liberty that was granted him to see his Dilara again.

Mouzaffer endeavoured to prevail upon the son of Abdallah by gentle persuasions. He made him fresh promises; he offered him even three hundred sequins of gold, if, without farther delay, he would repudiate the daughter of Boyruc. While he was busied in employing every artifice to win him over, Taher entered the apartment of the lady.

She was in a consternation not to be expressed. Impatient to learn what passed at the house of the cady, she expected Couloufe with the utmost disquiet. Notwithstanding she was thoroughly convinced of his love, yet she feared he might not bear up in his resolutions; and her apprehensions grew into a belief, when she saw her first husband appear. She trembled at the sight of him, imagining he came to bring her the fatal news. A deadly paleness covered her cheeks, and it was with great difficulty she was able to support herself from fainting away. Taher, upon these symptoms, suffered himself to be deluded by false hopes: he took it for granted that some one had already told the lady how the hulla refused to put her away, and imagined that to be the occasion of her great disorder. Madam, says he to her, do not abandon yourself thus to your sorrows: you have no reason as yet to despair. The wretch whom I chose for my hulla will not indeed resign you to the fondness of my wishes; but let not that afflict you. He has already been punished with an hundred bastinadoes; and to-morrow there will be severer blows inflicted on him, if he hardens himself against the performance of the agreement he made with the nayb. Moreover, the cady is determined to make him undergo the sharpest punishments. Be comforted then, my sultaness; you have but this one night more to be tormented by the hulla: to-morrow at farthest I shall again become your husband. I come myself to assure you of this, and to intreat you to have a little patience; for I make no doubt but the present necessity you labour under, of suffering that despicable creature, is to you an insupportable hardship.—Yes, sir, replies Dilar, interrupting him; I own the hulla is the occasion of all my misery: the happiness of my life depends on him; and I fear, alas, that this affair will never go according to my wishes.—Pardon me, my queen, replies he, hastily interrupting her; banish your fears, and moderate that obliging anxiety for Taher. Sooth yourself with the hopes that to-

morrow our union will be re-established. This said, he left the lady's apartment, and Couloufe entered soon after.

As soon as she perceived the son of Abdallah, her grief was turned into joy. Oh my dearest husband, cried she, meeting him with open arms; come and receive the reward of your constancy. Is it possible you should submit yourself to be treated like a criminal and a slave, rather than forego your right to Dilara? Taher himself has related to me all that you suffered at the cady's: as the firmness of your mind strongly charms me, so the cruelties that have been practised upon you afflict me in the most sensible manner. It distracts me to think of the fresh tortures with which you are threatened.—Madam, answered Couloufe, let the punishments in reserve for me be ever so severe, they never will be of force to shake my constancy. You will find them prove as ineffectual upon me, as the promises of Mouzaffer. What the will of destiny has decreed shall be my lot, is beyond my knowledge: whether I am to live or to die for you, I cannot say; but this I am well assured of, it can never be written in Heaven that I shall repudiate you.

No, replies the daughter of Boyruc, Heaven has not joined us together in so miraculous a manner that we should be so soon separated. I cannot believe that Heaven will suffer you to perish; and methinks it inspires me this instant with the means of defeating the malice of our enemies. Did you let the cady know, adds she, that you were once the favourite of the king of the Keraites?—No, replies Couloufe; for the judge rendered every thing vain which I might urge in favour of myself, by pronouncing, that he would never permit me to keep possession of you, because I am destitute of riches to support you, even though I might plead a suitable birth.—Since it is so, says she, be advised, and punctually follow the counsel I am going to give you. To-morrow, when you are brought before the cady, fail not to say to him that you are the son of Massaoud. He is a merchant of Cogende, that has immense riches. You need only insist upon his being your father: add likewise, in a positive manner, that you shall soon receive such tokens from him, as will convince the whole world that you advance nothing but what is true.

Couloufe promised Dilara to make use of this lie, to elude if possible, the evils that threatened him: and the hopes they both had, that by this expedient they should oblige the cady to let them live together, quieted their present fears: led insensibly by the fondness of their hearts, they turned their thoughts off from the present ills that might befall them, and indulged themselves in the enjoyment of their present happiness.

They passed the remaining part of the day, and the whole night, like two lovers, that seemed to want for nothing to compleat their joys; but when the sun was now risen upon the city, their transports were soon interrupted. The officers of the cady, conducted by Taher, came up to the chamber door. They knocked rudely, crying out, Up, Seigneur Hulla: It is time you appear before the judge: make haste to rise. The son of Abdallah groaned out a deep sigh at these words, and the lady began to weep. Unhappy Couloufe, said she, what a price dost thou pay for thy wife! —My princess, answers he, dry up your tears, I intreat you: they afflict my very soul. Let us not give ourselves up to despair; but rather re-animate our hopes. Why should we not expect the best from heaven! I am inclinable to believe it will come in to my assistance. Methinks I already feel the influence of some superior power; my courage redoubles, and my firm heart shall tremble at no dangers.

When he had thus spoke, he put on his garments, set open the door, and followed the officers, who conducted him to the cady. Mouzaffer and his son went along with them, and seemed to labour under great uneasiness of mind. As soon as Couloufe came into the presence of the judge, Well, hulla, says he to him, how do you find yourself disposed to day? are you not wiser than you were yesterday? will it be expedient to ply you with fresh bastinadoes, to persuade you to put away your wife? I can hardly believe it. Doubtless you have made many wholesome reflections by this time, and considered with yourself, that it were madness in a man like you, worth nothing, to set up for keeping a wife, to whom he can never have the least pretensions.—My lord and master, replies Couloufe, may the life of a magistrate like you last many ages; but I am not a man worth nothing. My birth is not obscure, as you have imagined it to be. And since I find it of absolute necessity to make myself known, I must inform you, that my name is Rucneddin, and that I am the only son of a merchant of Cogende, who is known by the name of Massaoud. My father can boast of greater riches than Mouzaffer; and if he knew the necessities that press me, and the marriage I have undertaken, he would send me such a number of camels loaded with gold, that all the women of Samarcande would envy the good fortune of the lady whom I have taken to be my wife. What, because I was set upon by robbers not far from this city, and left by them destitute of every thing, so that I was

forced to retire into a mosque for subsistence, do you from thence conclude me to be a man of mean circumstances? I shall soon let you see how much you are deceived in me: I will instantly write to my father, who shall no sooner have received my letters, than he will make vast remittances of money to me in this city.

As soon as Coulouse had made this declaration, the cady said to him, You are the son then of a rich merchant of Cogende, and it is only by accident and misfortune that you come to be in want?—Even so, replies the son of Abdallah. You may see by me, sir, that I am not a wretch nursed up in poverty, and in the dust.—And why, young man, said the judge, did you not make this known to us yesterday? then should I not have suffered you to have been so roughly treated. Seigneur, adds he, turning to Mouzaffer, what the hulla informs us of makes a great alteration in the case before us; since he is the only son of a considerable merchant, the laws do not allow us to constrain him to repudiate his wife.—Alas, Seigneur Cady, interrupted Taher, do you give credit to this impostor? He gives himself out for the son of Massaoud, to shelter himself from farther punishment, and to gain time.—That is an affair beyond my determination at present, replies the judge; whether what he has affirmed be a truth or a falsehood, I cannot answer proceeding any farther with him: All that I can do more in favour of you, is to oblige the hulla to make good what he advances. Upon which Mouzaffer answered, We desire no more: I will likewise be at the expence of sending an express to Cogende. I know Massaoud, having seen him here sometime; I know likewise, that he is a very rich merchant; and if the hulla proves to be his son, we will give up Dilara to him. —Agreed, says Taher; but I think it will be but reasonable to keep the new married couple apart till the courier returns.—That is contrary to all custom and order, answers the cady: the wife ought to remain with her husband: there is no taking her from him, without doing violence to the very laws. Send therefore a man to Cogende, which is but seven days journey distant from hence: In fifteen days we shall know what we are to think of the hulla. If he is the son of Massaoud, he shall not put away the lady; but then, I swear by the black stone of the sacred temple of Mecca, and by the holy grove of Medina, where the tomb of our prophet lies, if he deceives us, that the impostor shall end the course of his days by a cruel and ignominious punishment!

This affair being thus decided by the cady, the parties concerned were dismissed. Mouzaffer and his son dispatched one of their domestics to Cogende, with instructions to use all possible diligence to get a thorough information of what they were desirous to know. As for Coulouse, he went directly to his lady, to give her an account of what had passed before the judge. She was overjoyed at the news; My dearest husband, said she, all will go well; We have nothing farther to apprehend. Before the courier can return from Cogende, and even before he can arrive thither, we will both of us make our escape. We will go out from Samarcande by night, and make the best of our way to Bocara, where we may live upon my dowry, and enjoy a tranquillity which it will not be in the power of our enemies to disturb.

Coulouse approved what Dilara proposed. It was determined, therefore, that they should save themselves by flight; but, as they were too narrowly watched in the house where they now lived to be able to execute their design with safety, they thought it would be necessary to go and lodge elsewhere; that it might be expedient to advertise Mouzaffer of their intention to leave his house; and in case he put any stop to them, that they should ask leave of the cady to change their lodgings. This being concerted beforehand, the son of Abdallah went without loss of time to find out Mouzaffer and his son. He told them, that he intended that very day to leave their house; that he was resolved, since by the laws he was absolute over his own wife, to dispose of her as he thought fit, and to carry her where he pleased. Mouzaffer and his son, you may be sure, were far from consenting to what he proposed: Taher, more particularly, protested that he would never suffer Dilara to go from under his roof. Coulouse, on the other hand, was obstinate in his demands: so that they were once more under a necessity of having recourse to the cady.

The judge, informed of the dispute which brought them again before him, asked the hulla, why he was unwilling to remain any longer with Mouzaffer. Sir, replies the son of Abdallah, I remember often to have heard Massaoud, my father, say, that when we live with our enemies, we should take care to separate ourselves from them as soon as may be. For which reason, I think it prudent to change my habitation, while they for the return of the messenger from C my wife likewise desires it as much At this Taher cried out, Ah, thou ut falsehoods! Dilara has not ceased and to afflict herself ever since she was ried to this wretch; and yet he has the pudence to say, that she cannot bear to live under my roof!—Yes, answers Coulouse, I

have said it, and I repeat it once more; My wife loves me, and longs for nothing so much as to be far from you. If this be false, if she herself does not attest what I have advanced, I am prepared to put her from me this instant.—Seigneur Cady, says Taher then, you hear what he has said; I take him at his word. Give your orders to have Dilara brought hither, and let her speak for herself.—I give my consent, answers the judge; Go, Nayb, adds he, turning to Danischemend, who was present, return to Mouzaffer's, and let Dilara know that I desire to speak with her; bring her hither this moment. We shall soon see how she stands affected; and I pronounce, if she does not fall in with what the hulla has advanced, that she shall instantly be repudiated.

The nayb was very expeditious in acquitting himself of his commission: He brought the lady into the presence of the judge, who, as soon as she drew near to him, immediately asked her, whether she desired to leave Mouzaffer's house, and whether she loved the hulla more than her first husband. Taher made no doubt but that she would declare in favour of him; and triumphing already in his own thoughts, he put in, before she could answer, saying, Speak, madam; declare the real sentiments of your heart, and you will this day be delivered from the man you hate. Then the daughter of Boyruc, breaking silence, said, Since I have such an assurance given me, I shall declare the very secret of my heart. The whole tenderness of my soul is towards my second husband, the son of Massaoud; and I most humbly intreat the Seigneur Cady to give his orders that we may have permission to lodge ourselves out of Mouzaffer's house.—Very well, says the judge then, addressing himself to the first husband; you see, sir, the hulla is no utterer of falsehoods, and that he knows very well what he affirms.—Ah the traitress! cries Taher, astonished with the frank confession of the lady; how is it possible she can be so far seduced since yesterday? I am sorry to hear it for your sake, replies the cady; but my duty calls upon me to give them full liberty to go and lodge where they please.—Will you then, says Taher, suffer this stranger to triumph over me, and to remain in quiet possession of Dilara, without being assured that he is truly the son of Massaoud?—I do neither, answers the judge: If he proves to be other than what he gives himself out for; if he appears a wretch and an impostor in the end; I will put him to death for attempting to deceive us. And do you imagine, says the son of Mouzaffer, if he thinks himself liable to the sentence you have pronounced upon him, that he can be so inconsiderate as to remain within the walls of this city till our messenger returns from Cogende? It can never be! It is more reasonable to believe, that his intentions are to quit Samarcande, and that he may probably engage the lady to follow him: nay, to me it seems evident, that they have already concerted matters together, and that they change their habitation for no other reason, but to be the better able to execute such a resolution.—That may very well be, replies the cady; and I shall take care about it. Let them be lodged in whatever part of the city they please; I will undertake to have them closely observed by a numerous and a vigilant guard, who will give me a strict account of all their motions.

Upon the whole, Couloufe and Dilara obtained leave to quit the house of Mouzaffer. They went out of it that very day, and lodged in a public inn. They purchased some slaves to serve them. They wanted for nothing: The lady had a considerable dowry, as well as a great number of jewels. They gave themselves up to the enjoyments of life. The satisfaction of having it now in their power to abandon themselves without restraint to love, dispersed the melancholy reflections that otherwise might arise from looking forward to the uncomfortable prospect which lay before them. They lived as if the cady had placed no spies upon them that might hinder their escape, or as if Couloufe had really been the son of Massaoud, and they expected only agreeable news from Cogende.

Notwithstanding the great care which Mouzaffer and his son took to keep the adventure of the hulla from the knowledge of the world, the secret took vent by degrees, and became so much the subject of discourse in Samarcande, that a great many persons of the first rank were desirous to see the famed lovers; so that Couloufe and Dilara, now become the mark of the public curiosity, received every day fresh visits.

Amongst others, there came one day to their lodgings a man of a courtly garb and mein, who told them that he was one of the king's officers; that he had heard what passed at the cady's; and that he came to assure them, that he interested himself in their fortunes. In a word, he offered them his service with so good a grace, and by his address so thoroughly persuaded them of the sincerity of his intentions towards them, that they thought they could not do too much to express their gratitude to him. They invited him to their table; and, to signify the more than ordinary esteem they had for him, Dilara laid aside her veil. The officer upon this, astonished with the beauty of the lady,

could not refrain from crying out, Ah, Seigneur Hulla, I am no longer surprised at the firmness and resolution with which you were animated before the judge! They sat down to a table set out with a great variety of the most delicate meats. The slaves after dinner brought in some red wine of Chiras, white wine of Kismische, and amber-rosolli: then the perfumes were served round. This done, the lady ordered a tabor to be brought, which she played upon, accompanying it with her voice to an air in the Uzzal measure. Then she called for a lute, which she tuned herself, and played upon with a manner and a grace that charmed the officer of the king. Last of all, she took a guitar, and sung a pathetic air in the measure called Nava, which is always made use of to express the lamentations of absent lovers.

This, it seems, was the song she had composed at Caracorum after the disgrace of Couloufe; and as she sung, the passion and tenderness of her notes made a deep impression upon his mind. His face was overcast with sadness, and in a little time the tears gushed from his eyes.

The officer of the king observed him with great surprise, and took the liberty to ask him, what could occasion him to pour forth such an abundance of tears. Alas, sir, answers the son of Abdallah, what can it avail you to know the cause why my eyes overflow? The knowledge of it would be of as little use to you, as it would be fruitless for me to tell it. I have been tracing over my past misfortunes in my mind; and when I think of those that still hang over my head, I am borne down with a torrent of grief. The officer of the king would not rest satisfied with this answer: Young stranger, says he, in the name of every thing that is sacred, I conjure you to relate to me your adventures. It is not out of curiosity that I press to hear them; I find myself strongly disposed to serve you; and you perhaps will have no reason to repent of the confidence you shall place in me. Tell me who you are; for I plainly perceive you are not ignobly born; speak and hide nothing from me.—Sir, replies Couloufe, my history is somewhat long, and may prove tedious to you.—No, no, says the officer; and I intreat you not to omit the smallest circumstance. Then the son of Abdallah began the recital of his adventures, and ran through the whole without any reserve. He confessed to him that he was not the son of Massaoud, but that he had recourse to that imposture as the only means to secure himself in the possession of Dilara; but, adds he, the falsehood I advanced has not proved answerable to my expectations. My word was not taken; and a courier was immediately dispatched to Cogende, who in three days more will return: So that the cady, who has set a strict watch upon us, will soon discover the cheat, and punish me for it, by an ignominious death. But yet, it is not even that which afflicts me: it is, that I see the fatal hour approach which will separate me for ever from the object of my love; it is that thought alone which weighs down my soul with affliction.

While he went on speaking in this manner, intermixing sighs and tears with his discourse, the lady's eyes overflowed from the fulness of her heart; and it was manifest from the great concern she shewed that her emotions of grief corresponded with those of Couloufe. The officer of the king, observing the sympathy of their sorrow, was touched with compassion: Tender and loving pair, said he, your afflictions affect me deeply: I earnestly wish I had the power to serve you, and to save you both from the insupportable grievance of a separation. Would to Heaven, O young man, I could avert the misfortune that threatens you so near at hand! but it seems to me almost impossible. The cady is a vigilant and inflexible magistrate: there is no hopes of escaping his watchful eye, nor of prevailing upon him to pardon a deceiver. The only wholesome counsel I can give you, is to place your whole confidence in that providence, who can set open the closest prisons, and overrule the most unsurmountable difficulties. Implore his assistance by fervent prayers; and do not despair of a happy deliverance, although the paths that lead to it are covered with darkness, and hid from human sight. At these words the officer took leave of Couloufe and of the lady, and went his way.

It must be allowed, says the daughter of Boyruc, that there is a very odd kind of men in the world. They shall come of their own accord, and offer you their services: If you seem to labour under any great affliction, they shall press you to make them acquainted with your grievances, and shall promise you some relief; and when, by their compliments and importunity, they have brought you to satisfy their curiosity they shall leave you to comfort yourself, by exhorting you to patience. When this man began by making a shew of entering so warmly into our interests, who could imagine but that he had a design of being in some measure serviceable to us, or at least of using his utmost endeavours in our behalf? and yet, after obliging us to a tedious recital of our adventures, he takes his leave abruptly, and turns us over to Providence!—Madam, says the son of Ab-

dallah, what would you have him do for us? let us not wrong him in our thoughts. He has too much the appearance of a man of honour to be suspected of urging me to the relation of my miseries with no other intent but to gratify his curiosity. Without doubt his heart is disposed in favour of us; I am convinced of it from his generous pity, which appeareth even in his silence. But finding it impracticable to extricate us out of the difficulties that surround us, what could he say more? and indeed, whence can we expect succour? the hand of Heaven alone has power to deliver us out of our present danger and distress.

This unfortunate pair raised a mutual commiseration in the hearts of each other, by reflecting upon the horror of their destiny; they employed the two succeeding days in sighs and lamentations: In the midst of which they still thought upon expedients for their safety. They attempted to assail the fidelity of their guards; but found they were not to be corrupted. In the mean time the fifteen days were now expiring, and the fatal day was come, on which the messenger was expected from Cogende; a day as much dreaded by them two, as it was impatiently wished for by the son of Mouzaffer.

When the first dawn of this uncomfortable day appeared upon the windows of Couloufe's apartment, this young man, thinking never more to see the sun rise, got up from his bed to prepare himself for death. He cast his eyes upon his wife with looks full of grief and despair, and said to her, in a feeble, broken accent, Adieu; I go to accomplish my destiny, and to pay the forfeit of my head to the cady: As for you, fair Dilara, live and be happy; do not quite banish from your remembrance the man who has loved you with so much tenderness. Ah, Couloufe, cries the lady, bursting into tears, do you go to die, and do you exhort me to live! Can you think that there is any enjoyment in life for me? Cruel and unkind! would you have me then linger out my days in misery and anxiety of mind? No, no; I will accompany you to the last, and lay myself down to rest in the same sepulchre with you. Taher, the detestable Taher, shall at once see the dissolution of what he hates and what he loves: Never shall he have the pleasure to triumph in thy death. But wherefore is it requisite that you should die? It is to me alone the punishment is due: It is your wife, who has urged you on to perjury; it is she, who suggested the falsehood to you, which they would expiate with your life. It is I, then, who am the proper victim; at least, it is but just that I should not go unpunished. Come on then; let us go to the place prepared for your execution. I resolve to let the world see, that I had rather die with you than be left behind you.

The son of Abdallah combatted the resolutions of the lady: He conjured her not to give him so fatal a pledge of her affection. Dilara, on the other hand, persisted in her obstinacy to die with him, and prayed him not to endeavour at opposing the purpose of her soul. They continued to urge their reasons warmly on both sides, when they heard a great noise at the gate towards the street; and immediately they saw the cady enter the court, followed by several persons, among whom there appeared Mouzaffer with his son. This sight struck such a terror into the heart of the daughter of Boyruc, that she fainted away; and while she was supported by some slaves who stepped in to her assistance, Couloufe took that opportunity, for a moment, to run forward to meet the cady. But the judge, far from coming to carry him to his execution, bowed to him and said, with smiles in his looks, Sir, the messenger who was sent to Cogende is come back, accompanied by one of the servants of Massaoud, your father. He has sent you forty camels, laden with stuffs, with fine linen, and other merchandises. We no longer question your being the son of this wealthy merchant, and we intreat you to forget the rough treatment you have met with from us.

When the judge had made an end of addressing Couloufe in this manner to his great amazement, Mouzaffer and his son signified to the hulla their great regret for the bastinadoes he had undergone. I give up, says Taher to him, all my pretensions to Dilara; I no longer dispute your right to her; and I turn her over entirely to you, upon condition, if the fancy should take you to repudiate her soon, and to renew the marriage contract with her afterwards, that you likewise will make choice of me for your hulla. Couloufe knew not what to think of all this; He apprehended it to be but mockery from Taher and the cady, and feared they would soon speak to him in a very different phrase; when there came up to him a sort of a slave, who took his hand to kiss, and, presenting a letter to him, said, Sir, your father and your mother are both of them in good health; they are impatient for your return; their eyes and their ears do, as it were, dwell upon the road that leads to Cogende.

At these words blushes began to rise in the cheeks of Couloufe, and not knowing what answer to make, he took the letter; then, breaking it open, he found it contain the following lines:—"Thanks be to Heaven alone, and blessings showered down upon the great prophet, upon his household and

upon his friends. My dearest son, from the time that you ceased to bless mine eyes, I have taken no rest. I lie down upon the thorns of uneasiness; the poison of your absence preys upon my heart, and insensibly consumes my very life. By the messenger, who was sent to me by the Seigneur Mouzaffer, I am informed of all that has befallen you. Without any loss of time, I gave orders to load forty black camels with large eyes, to be sent in all diligence to Samarcande, with merchandise of divers kinds, under the conduct of Gioher, the captain of my carriages. Write me instantly an account of your present well-being, that our hearts may be comforted with gladness, and our health restored." MASSAOUD.

Scarce had the son of Abdallah made an end of reading this letter, when he saw forty camels enter the court, as coming from Cogende. Then the captain Gioher said to him, My lord and master, give orders, if you please, to have the camels unloaded, and to lay the bales of goods up in some great hall. What, in the name of wonder, can all this mean? says Couloufe to himself. I have seen a great many surprising things come to pass; but, by Allah! this is somewhat that surpasses even admiration. The captain Gioher accosts me, as if he had long since known me: The cady and Mouzaffer seem to take all these appearances for truth. Be it so then; and although the whole be past my comprehension, let me however make the best use I can of it. Fortune, perhaps, intends to save me by one of her usual caprices; or Heaven is pleased to employ a miracle in my favour.

How greatly soever Couloufe might be astonished with this extraordinary event, he had the presence of mind to dissemble his surprise. He ordered the bales to be carried into the hall, and that care should be taken of the camels. He likewise took upon him to put questions to the conductor of the camels. Gioher, says he, now tell me some news of our family; Are my friends and relations all well at Cogende?—Every one, answers Gioher, in perfect health, excepting your father, who counts over the tedious moments of your absence. He charged me to let you know, that it is his desire you should make what haste you can to revisit Cogende, and bring the lady you have espoused along with you.

While Gioher spoke to this effect, the cady, Taher, and his father took their leave of the son of Abdallah, and went to their homes, fully persuaded that he was the son of Massaoud. But the judge, before he went away, dismissed the guard which he had placed upon the new-married couple. When they were all of them gone, Couloufe [illegible] to the apartment where he had left [illegible] This lady, by the diligence of her slaves, [illegible] now brought to herself again. Couloufe acquainted her with what had passed, and shewed her the letter from Massaoud. She had not quite perused the letter, when she cried out, All-gracious Heaven! to you alone it is that we owe our thanks for this astonishing deliverance! To you, who have taken pity upon two faithful lovers, whose hearts you first united.—Madam, says the son of Abdallah, it is not yet time to set our hearts open to the impressions of joy; Our troubles are not come to an end. To an end, do I say? No, no; my apprehensions are greater than ever. You have put me upon assuming the name of a man who, without doubt, is in Samarcande. The son of Massaoud must needs be in this city. His father writes to him, and sends him forty camels laden with merchandises, under the conduct of Gioher. This Gioher, who probably never saw the son of his master, has been misled by the messenger Mouzaffer employed; so that it is easy to comprehend all that has happened. This mistake, I agree, might be of signal service to us, if it could be supposed to last some time. Nothing could obstruct our flight, because we have no watch upon us. But the rumour, upon the arrival of these camels, is, I fear, already spread through the city; the true son of Massaoud will hear of it, and go to the cady, who will rectify the mistake. Who knows but by this time the judge may be upon his return to seize me, and carry me to justice?

Thus reasoned Couloufe; distracted between his hopes and his fears, he was more restless in his mind than when he had taken his resolution to meet his destiny. He expected every moment to see Taher and the cady enter, enraged and disabused: His [illegible] quiets redoubled upon him every in [illegible] While he was in this great perplexity, [illegible] the officer of the king, the very [illegible] who had been with him two days before, came in. Seigneur Hulla, said he, as he entered, I hear your calamities have an end, and that Heaven at last has looked upon you with an eye of favour. I come to congratulate your good fortune, and at the same time to reproach you. You have not dealt sincerely by me: why did you tell me that you were not the son of Massaoud?—My dear sir, replies the son of Abdallah, I have told you the truth. I never saw Cogende; I am a native of Damas, as I assured you before. My father died long ago; and I have long ago dissipated the whole patrimony which I inherited from him.—Nevertheless, rejoins the officer, I am told you have received forty

camels, laden with divers kinds of merchandise, and that Massaoud writes to you as if you were his son.—True it is, answers Couloufe, that I have received his letter and his stuffs; but, notwithstanding, I am not his son. The officer desired to be informed in the particulars of what had happened; and when the hulla had related every circumstance, he said, I am apt to believe with you, that this must be a mistake, and that the son of Massaoud is in Samarcande. For this reason, if I might advise, you would do well to make your escape this very night.—We design to attempt it, replies Couloufe; and, if the cady do but continue in his error till to-morrow, we think we cannot fail of success.—You should hope the best, answers the officer, and not suffer your tears to grow too prevalent: Heaven, without doubt, is not willing you should perish, since, by an event that seems miraculous, it has for the present delivered you from the sentence which was pronounced against you. He pursued his discourse with arguments yet fuller of comfort, to dissipate the terrors of the two lovers, who, he saw, still remained under the greatest apprehensions of danger. Then he bid them adieu, wishing them all manner of happiness and prosperity.

When Couloufe and Dilara perceived themselves to be alone, they began to consult about their flight, and to set every thing in order for it. They expected the night with impatience; but before it was dark, they were surprised with a great noise, and saw at the same time several horse guards enter the court of the inn. This unexpected sight struck terror into the new-married couple: They concluded the cady was now come to search for the son of Abdallah, to put him to death. Their fright, nevertheless, was of no long continuance; they were the king's guards; and the captain, who commanded them, alighting from his horse, went up into the apartments where Couloufe and his wife were, with a packet in his hand. He saluted each of them with great respect; then addressing himself to the husband, Sir, said he, I come hither by orders from the great Usbec-Can; he is desirous to see the son of Massaoud. He has heard all your adventure; but would willingly be entertained with it from your own mouth. He sends you this robe of honour, that you may be in a suitable dress to appear in his presence. The son of Abdallah would gladly have been excused from going to satisfy the curiosity of the king; but he saw himself under a necessity to obey. He put on a robe of honour, and went out with the captain of the guards: When they came down into the court, the captain directed him towards a mule, with a saddle and bridle of gold set with diamonds, where a page, richly dressed, held the stirrup; Be pleased, sir, said he to him, to mount upon the royal mule: and I shall conduct you to the palace. Couloufe went up to the mule, when the page, kissing the stirrup, held it to him; immediately the hulla fixed his foot in it, and vaulting lightly into the saddle, rode along with the guards to the palace.

As soon as he arrived at the palace, the officers of the king came out to receive him; and then conducted him to the entrance of the hall, where this prince used to give audience to ambassadors. There the grand visier took him by the hand and introduced him into the hall, where the king, clothed in robes studded over with diamonds, rubies, and emeralds, was seated upon a throne of ivory, surrounded with all his nobles, the grandees of Tartary. Couloufe was dazzled with the splendour that shone round Usbec-Can: Instead of lifting up his eyes to the prince, he cast his looks downward, and went to prostrate himself before the throne.

The king, perceiving the dread and awe that hung upon him, took an occasion to speak to him: Son of Massaoud, says he, I am informed that some very extraordinary adventures have befallen you; I desire you will yourself relate them to me, and hide nothing from me. Couloufe, struck with the accent of the voice which uttered these words, lifted up his eyes; when recollecting in the king the very person that came to visit him, whom he had taken for an officer belonging to Usbec-Can, and to whom he had intrusted all his secrets, he fell with his face to the earth, and burst out into tears. The visier, raising him, said to him, Fear nothing, young man; approach the king, and kiss the hem of his garment. The son of Abdallah, trembling and full of confusion, drew near to the feet of the king, and kissed the hem of his garment; then retiring some steps he stood up, and kept his head bowed down upon his breast. But Usbec-Can suffered him not to remain long in that posture; he came down from his throne, and, taking him by the hand, he led him into his closet, where he said to him, Couloufe, henceforward set thy mind at ease, and never more apprehend the changes of fortune; You shall not be separated from Dilara; You shall live with her in my court; and you shall hold the same dignity and favour with me, that you once enjoyed at Caracorum under king Mirgehan. Upon the report that was made to me of your great fidelity to your wife, I came to make you a visit out of curiosity: I was pleased with you; and the confidence that you placed in me engaged me to resolve with myself at once to save your life, and to establish for ever

your union with the object of your love; all which I brought about in the manner you have seen. The forty camels, which you have at present, were taken out of my stables. I gave orders to buy the stuffs with which they were loaded; and Gioher, who conducted them, is an eunuch who very rarely goes out of the seraglio. The letter which you received was written by my Debirkhasse; and, for fear the courier sent by Mouzaffer should come and discover all, I sent yesterday one of my officers to meet him upon the road to Cogende, and to order him from me, to deliver such a message to his master as was suitable to my purpose. This was a pleasure in the which I had a mind to gratify myself; and I have enjoyed it in perfection.

When the king had made an end of speaking, Couloufe prostrated himself at his feet, thanked him for his great goodness, and vowed to have it in everlasting remembrance. The young man brought Dilara to the palace that very day. Usbec-Can appointed them a magnificent apartment, together with a considerable pension, and gave orders to have the history of their loves transmitted down to posterity by the ablest pen in Samarcande.

When the nurse of Farruknaz had thus finished the story of Couloufe, she kept silence to hear what her mistress would say to it. Not yet inclined to think favourably of the men, she could by no means come into the sentiments of her women, who all of them declared that the son of Abdallah had acquitted himself as a complete lover. No, no, says the princess; when he was banished from the court of the king of the Keraites, he left Caracorum without taking his leave of Dilara, and even without so much as endeavouring to see her. I know very well how abruptly the king's orders obliged him to depart; but love has a thousand expedients, and would have furnished him with the means of speaking at least with the daughter of Boyruc, if he had been inspired with a true passion for her. But this is not all I have to lay to his charge. When he had been some days at Samarcande, he would not so readily have offered himself to serve as hulla, if his lady had yet been even ever so little mistress of his affections. Then again, when he came to know the fair one, was he not consenting to put her away? Was he not inclining to keep his oath? Nay, had he not actually done it, if she had not employed all arguments, even to her tears, to dissuade him? A lover, whose passion burns strongly in his breast, is not apt to be so scrupulous.—Madam, says Sutlumeme, I grant that Couloufe first shewed himself sensible to the ties of honour; and that, methinks, should never turn to his reproach. I should rather admire a young man whose soul shrinks at perjury, while his inclinations urge him strongly to it. I believe a lover of such a temper will be always most eligible, since his protestations may be depended upon. But, madam, adds she, since you are so very delicate, I must beg leave to entertain you with another story, which may incline you to think your notions too refined, and which perhaps may touch you nearer than the adventures of either Couloufe or Aboulcasem. No sooner had the nurse spoke these words, than all the women of the princess cried out for joy, and expressed their impatience to hear of more adventures. When Farruknaz, therefore, had given her permission, Sutlumeme began in this manner.

The History of Prince Calaf, and of the Princess of China.

You have heard the history of Couloufe; and now I shall relate to you that of prince Calaf, the son of an ancient khan of the Nogais Tartars. The historians of those times make a very honourable mention of his name. They all agree, that in gracefulness of person, in wit, and in valour, he surpassed all the princes of the age in which he flourished. They give testimony to him, that he was equal in learning to the greatest doctors; that he entered into the very mystical sense of the commentaries upon the alcoran, and knew the proverbs of Mahomet by heart. In a word they distinguish him by the glorious appellation of the hero of Asia, and the phœnix of the East.

We may take it for granted, from the time that this prince had completed the age of eighteen years, that he had not his equal perhaps in the world. He was the soul of the counsels of Timurtasch, his father. When he spoke upon any deliberation in council, the most experienced ministers admired his wisdom and his knowledge in affairs. Besides all this, if a war was at any time to be carried on, you might see him at the head of the troops of the empire, marching into the enemy's country, giving them battle, and returning in triumph. He had already obtained several victories; and the Nogais were become so redoubtable by their glorious successes under his command, that the neighbouring nations did not dare to give them the least disquiet. Such was the situation of the affairs of the khan, his father, when there came to his court an ambassador from the sultan of Carizme. When this minister received audience, he declared, that his master had a right to demand a yearly tribute for the future from the Nogais Tartars, which, if they refused to pay, he should come in person and

compel them to it, at the head of two hundred thousand men; and that he would take from their sovereign at once the forfeit of his crown and of his life, for not complying of his own accord with his demands. The khan upon this assembled his council. It was deliberated, whether the tribute should be paid, rather than provoke so formidable an enemy, or whether his menaces should be set at nought. Calaf, and the greatest part of those who assisted at council, were of the latter opinion; so that the ambassador was dismissed with a refusal.

This done, deputies were dispatched into all the adjacent countries, to represent to them that it was their common interest to join with the khan against the sultan of Carizme, whose ambition was so boundless, that he would not fail one day to exact tribute likewise from them, if he once extorted it from the Nogais. The deputies succeeded in their negotiations. The neighbouring nations, and amongst others the Circassians, promised to enter into a league with the khan, and to assist him with fifty thousand men. Upon these assurances this prince made a new levy of troops, which he added to his standing forces.

While the Nogais were busied in these preparations, the sultan of Carizme, on the other hand, assembled together two hundred thousand fighting men, and passed the Jaxartes at Cogende. He marched over the country of Ilac and of Saganac, where he found plenty of provisions. He advanced as far as Jund before the army of the khan could take the field, under the command of prince Calaf; because the Circassians and the other auxiliary troops were not in readiness to join him sooner. As soon as Calaf had received all the succours he expected, he marched directly to Jund: But scarce was he got beyond Jenghinkunt, when his couriers brought him intelligence that the enemy were in sight, and came on to give him battle. The young prince immediately commanded his army to halt, and disposed his men in order for the combat.

The two armies were nearly equal in number, and the people that composed them, were equally of a warlike disposition; so that the battle was fought with much obstinacy and blood-shed. It began with the dawn of the day, and lasted till the close of the evening. The officers and the soldiers behaved themselves with great bravery on both sides. The sultan, during the action, did all that could possibly be performed by a warrior consummate in military affairs; and prince Calaf acquitted himself far beyond expectation in so young a general. One while the victory seemed to declare for the Nogais Tartars, and then again for the Carizmians; so doubtful was the combat, that both the parties, triumphing in their turns, sounded a retreat at the approach of night, fully resolved to renew the fight in the morning. But the general of the Circassians went privately by night to the pavilion of the sultan, and gave him assurances, that he would abandon the Nogais, provided he would engage himself by a treaty, which he would swear religiously to observe, never to exact any tribute from the people of Circassia upon any pretext whatsoever. The sultan accepted the proposal, and the treaty was concluded. The general regained his tent; and on the morrow, when the charge was sounded through the army, the Circassians were observed to draw off from their allies, and shape their march towards their own territories.

Prince Calaf was very much grieved at this treachery; and seeing himself now much inferior to the sultan in power, would fain have declined the combat; but that was not in his choice. The Carizmians began the attack warmly, and taking the advantage of the ground, which allowed them to extend their troops, they encompassed the Nogais on every side. They nevertheless, though abandoned by the best of their auxiliary forces and hemmed in by the enemy, behaved themselves with an undaunted bravery. Animated by the intrepidity of their prince, they closed their ranks, and for a long time sustained the most violent assaults of the sultan; when at last the Carizmians broke in upon them, and Calaf then, despairing of victory, thought only of the means of saving himself by flight. He posted himself at the head of some chosen squadrons, and opened to himself a passage through the enemy. As soon as the sultan was advertised of his retreat, he detached six thousand horse to pursue him; but the prince eluded their pursuit, by striking into by-roads, with which they were unacquainted; so that, in a few days after the battle, he arrived at his father's court, where all hearts were filled with sorrow and dread for the ill success that attended him.

If this news afflicted Timurtasch, that which he received soon after completed his despair. An officer escaped from the combat, brought intelligence that the sultan of Carizme had in a manner utterly slain the Nogais with the edge of the sabre, and that he advanced by speedy marches, with a resolution to put to death the whole family of the khan, and to reduce the nation to acknowledge him for their sovereign. Then the khan repented that he ever refused to pay the tribute; but, as the Arabian proverb says, *Repentance comes too late, when the city of Basra lies in ashes.* The time was now short,

and it became necessary to think of a speedy flight, for fear of falling under the power of the sultan; therefore the khan, the princess Elmaze his wife, and Calaf, taking the most valuable things out of their treasure with them, departed from Astracan, their capital city. They were accompanied by several officers of the court, who resolved not to forsake them in their distress, as well as by the troops who had fought their way through the enemy with the young prince.

They shaped their course towards the greater Bulgaria, with a design to sue for refuge and protection under some sovereign prince. They had now journeyed several days, and had already gained the ascent of Mount Caucasus, when a body of robbers, to the number of four thousand, who inhabited this mountain, came pouring upon them like a tempest. The troops that accompanied Calaf hardly amounted to four hundred men; notwithstanding which he made a stand against the robbers, and even killed a great number of them; but his men were all cut to pieces in the engagement, and he was in the end left absolutely in the power of the banditti. Some of them seized upon the riches they found; while others put to death the whole retinue of the khan. They spared only this prince, his wife and his son; whom they left almost naked in the midst of the mountain.

It is not to be expressed how great was the grief of Timurtasch when he saw himself reduced to this extremity. He envied the destiny of those wretches who were slain in his sight; and giving himself up to despair, he meditated attempts upon his own life. The princess, on the other hand, melted into floods of tears, and made the rocks echo with her cries and lamentations. Calaf alone had the strength of mind to support the weight of so great an affliction. Seasoned with the doctrines of the alcoran, and strengthened by the proverbs of Mahomet concerning predestination, the firmness of his soul was not to be shaken. What afflicted him most, was the extremity of grief which oppressed the khan and his wife. Oh my father, oh my mother, said he to them, sink not under your misfortunes. Remember, that it is the will of Heaven you should be thus miserable. Let us resign ourselves to decrees that are not to be controlled. Are we the first princes whom the rod of divine justice has caused to smart? how many sovereigns, before our days, have been driven out from their dominions, and, after wandering long in foreign countries, treated like vagabonds, have at last been brought back to their people, and reinstated in their thrones? If Heaven has the power to take away crowns, it likewise has the power to restore them. Let us hope, therefore, that Providence will compassionate our sufferings, and that better days will succeed, after the storm of adversity which has overtaken us.

He spoke much more to this purpose; and as he spoke, his father and his mother dwelt upon his speech, and felt a secret comfort rise within their minds. In the end his reasons prevailed. I am satisfied, my son, says the khan; let us resign ourselves to the will of Heaven: and since all the evils, that surround us in this life, are registered upon the fatal table, let us bear them without murmuring. These discourses ended, the khan, his wife, and his son, continued their journey on foot; for the robbers had taken away their horses. They travelled several days, and lived upon the fruits which they found in the valleys. But in a few days more, they found themselves bewildered in a desart, where the barrenness of the ground produced nothing for their subsistence; so that their strength began to fail. The khan, already advanced in years, perceived his spirits flag apace; and the princess, tired out with the tediousness of the journey, was scarcely able to support her steps: Insomuch, that Calaf, though very much harassed himself, to relieve them, bore them by turns upon his shoulders.

And now they were all three sorely pressed with hunger, and thirst, and wearisomeness at once, when they came to a place full of dreadful precipices. There rose a very high hill, broken into frightful gaps and hollows, which seemed very difficult and dangerous to pass, and there was no other way to come at a vast plain, which lay on the other side; for on either part of the hill the country appeared so thick covered with thorns and briers, that it seemed impracticable to gain a passage through them. When the princess saw the terrible caverns that lay before them, she was so affrighted that she broke out into the loudest cries; and the khan himself, no longer able to bear his sufferings with patience, abandoned himself to rage. It is enough, my son, said he to the prince. I resign myself to my destiny; and I yield to trials so severe. I am determined to cast myself headlong into one of these unsearchable gulphs, which heaven, without doubt, has reserved for my tomb. I will set my free from the tyranny of my fortune: any death is preferable to a life so full of pain.

The khan, giving himself up to the turbulent emotions of his heart, was preparing to plunge headlong into a gulph, when Prince Calaf, catching him in his arms, withheld him. Ah, my father, says he to him, what is it you attempt? Why are you thus transported to your ruin? Are these the proofs you give of

that resignation which you owe to the decrees of Heaven? Recollect yourself a while. Instead of shewing a rebellious impatience to the divine will, let us endeavour, by our constancy and perseverance, to merit favour and compassion from above. We are, I confess it, in very difficult circumstances; and we cannot attempt to travel through these unfathomable depths without risking our lives: but perhaps there is yet some other way to come at the plain. Let it be my care to find it out. Do you, sir, in the mean time smooth your ruffled thoughts, and remain here with the princess. I shall soon return.—Go, my son, replies the khan; we will expect you here. Fear nothing from my despair: I shall be able to keep it within bounds till your return.

The young prince compassed the hill on every side, without being able to find a passage. This afflicted him deeply: Insomuch, that he fell prostrate to the earth, and groaning out his sorrow, he implored Heaven for succour. Then, raising himself from the ground, he endeavoured once more to discover some path that might lead into the plain, and his labour was not lost. And now, returning thanks to Heaven, that was his guide, he pursued the track which lay before him, till he came up to a tree that stood in the entrance to the plain. This tree overshadowed a fountain of pure, transparent water: he likewise perceived other trees, loaded with fruits of an extraordinary size. Transported with this discovery, he speeded to give notice of it to his father and his mother, who received the news with greater joy, in that they looked upon it as a mark of the immediate favour of Heaven, and believed that their miseries began now to be regarded with compassion. Calaf conducted them to the fountain, where they all three washed their faces and their hands, and slaked the violent drought that consumed them. After this, they eat of the fruits that the young prince gathered for them; which seemed the more exquisite to them, because they had fasted so long. Sir, said Calaf to his father, you now see that your murmurings were too rash. You imagined that Heaven had forsaken us: I implored assistance from above, and we are assisted. The supreme power is not deaf to the cries of the afflicted who put their entire confidence in him.

They abode near the fountain three days to rest themselves, and to renew their exhausted spirits: Then they took with them a provision of fruits, and advanced into the plain, hoping they might arrive at some inhabited place. Neither were they disappointed in their hopes; for in a short time they discovered before them a city, which, by its extent and buildings, seemed to be of note. They directed their steps towards it; and when they were come as far as the outward gate, they halted there, expecting the night, because they were not willing to enter the city by day-light, fatigued and covered with dust, and so destitute of apparel. They sat down under a tree which cast a spreading shade, and stretched themselves upon the grass. They had now reposed themselves for some time in this place, when an old man, from the city, came to enjoy the cool breeze under the same tree, and sat down by them, after making a profound reverence. They rose up to salute him again; which done, they demanded of him the name of the city. This city is called Jaic, replied the old man: It is the capital of the country in which the river Jaic takes its rise. The king Uenge Can keeps his court in it. You must be very great strangers, by the question you put to me.—We are so, answers the khan: We come out of a country far distant from this place. The kingdom of Carizme is our native soil; our abode is upon the borders of the Caspian Sea; and we exercise traffic. We set out with several other merchants for Capchac: a great band of robbers fell upon our caravan and pillaged it. They spared our lives; but they left us in the condition you see us in. We have traversed Mount Caucasus, and we are come thus far, not knowing whither our steps tended.

The old man, who was of a nature apt to compassionate the sufferings of a neighbour, gave them to understand, that he was sorry for their misfortune; and, to convince them of his sincerity, he made them an offer of his house. This he did with so good a grace, that it was not possible for them to refuse him, though they had stood in no need of his kindness. Therefore, as soon as night came on, he brought them home with him. It was a little house, with very plain furniture; but where every thing was neat, and seemed rather to speak the modesty than the indigency of the owner. The old man, as he went in at the door, whispered some orders apart to one of his slaves, who in a little time was seen to return with two merchant-apprentices, the one of whom carried a large bundle of men's and women's garments, ready made, the other a great variety of veils, of turbans, and of sashes. Prince Calaf and his father took each of them a caffetan of cloth, and a vest of brocade, with a turban of Indian linen; and the princess, the attire of a woman, as complete in its kind. After this, the host paid the merchants, sent them away, and called for supper. Two slaves prepared a table immediately, and a side-board set with China ware, with plates of santal-wood and

of aloes, and with several cups of coral, perfumed with ambergrease. An excellent chourva, with two side-plates of spawn of sturgeon, was first served to the table. The khan, his wife, and Calaf sat down with the old man, and eat of these dishes; which were succeeded by an antelope-pasty, a large dish of pilau heaped up, in which there was the flesh of three heath-fowls minced small. The last service consisted of a dish of tzberica, the most delicate fish in the Volga, two plates of sturgeon, and the leg of a mare broiled. After which, they drank three great bottles of camez and of date-brandy.

The old man, warmed by the liquors he had drank, grew cheerful and full of pleasantry, and used his utmost endeavours to inspire his guests with mirth. But perceiving his efforts were vain, and that they seemed still to ruminate upon their misfortunes, I see plainly, says he to them, that all I can say has not the power to divert your thoughts from the calamity that has befallen you. Your minds dwell upon it without intermission. Nevertheless, give me leave to tell you, that, instead of giving yourselves up to these melancholy reflections, you should endeavour to banish them from your thoughts. And why should you afflict yourselves for the loss of goods which the robbers have taken from you? is the accident, think you, extraordinary which has happened to you? travellers and traders are daily liable to such adventures. I was myself robbed, in my youth, upon the road from Mousel to Bagdad. The banditti took from me things of a considerable value, and I barely escaped with my life. I was in the very circumstances which you now labour under, and yet I did not give myself up to sorrow. Nevertheless, I thought it a very severe trial, for a man of my condition, to be reduced to the extremity of want and poverty. I must tell you my whole story: It is a mark of confidence I am willing you should have from me, and it may perhaps be of some service to you. When you shall have heard the adversities I have suffered, who knows but it may enable you to support your own? When he had spoken to this purpose, the good old man made a sign to his slaves to retire: Then he began in the following terms.

The History of Prince Fadlallah, Son of Bin-Ortoc, King of Mousel.

I am the son of the great Bin-Ortoc, the late king of Mousel. As soon as I arrived to the twentieth year of my age, he was desirous I should take a wife. He contrived to have a great number of young slaves brought before me, amongst which there were some extremely beautiful. I looked upon them all with indifference: there was not one that made the least impression upon me. They themselves were conscious of it, and retired covered with blushes, and full of indignation, to find I was not to be captivated. My father likewise was very much surprised at my insensibility. This was what he was so far from suspecting, that he took it for granted before-hand, that, struck at once with so many different beauties, I should be confounded in my choice. I told him, that I did not find in myself any inclinations towards matrimony; that this perhaps proceeded from the great desire I had to travel; that I conjured him to grant me his leave to go only to Bagdad; and that upon my return I might perhaps find myself disposed to settle with a wife. He was not willing to lay any restraint upon me: he therefore consented that I should make a journey to Bagdad. And, that I might appear in this great city like the son of a king, he ordered a magnificent equipage to be prepared for me. He set open his treasures, and he suffered me to take out of them four camel-loads of pieces of gold. He appointed me a number of the officers of his household to serve me, and gave me an hundred men out of his guards to escort me.

I set out then for Bagdad, from Mousel, with this numerous retinue. For some days we met with no accidents on our way: but one night, while we all slept in the meadow where we encamped, we were attacked so rudely, and by so numerous a band of Bedouin Arabians, that the greatest part of my men were massacred before I was even sensible of the danger that surrounded me. I put myself into a posture of defence with the few remaining soldiers and officers of my father's household. We charged upon the Bedouins so briskly, that we slew above three hundred of them. The day-light being now returned, the brigands, who inclosed us round, ashamed and enraged at so obstinate a resistance from such a handful of men, redoubled their efforts: In vain did we fight like men that were desperate; for in the end they overpowered us. Necessitated therefore to yield to their superior force, they took from us our arms and our clothes; and, instead of reserving us for slavery, or letting us go for wretches, whose deplorable condition alone was a sufficient punishment, they resolved to avenge the death of their companions upon us: they were so base and barbarous, as to hew in pieces men whom they had left destitute of all means of defence. My whole retinue perished; and I myself was going to share their destiny, when, making myself known to the robbers, Hold, rash men, said

I to them, respect the blood of kings; I am Prince Fadlallah, the only son of Bin-Ortoc, king of Mousel, and heir to his dominions.—I am very glad, replies then the captain of the Bedouins, to learn who you are. We have long born a mortal hatred to your father. He has hanged up several of our companions that have fallen into his hands: Now we shall take reprisals upon you.

In effect, he ordered me to be bound; and the robbers, when they had seized upon my baggage, took me with them to the foot of a mountain between two forests, where they had pitched an infinite number of little gray tents. This was their retreat. They carried me into their captain's tent, which stood in the centre, and rose in height above the others. I was kept there one whole day; after which, they tied me to a tree. There, expecting my life, which was hardly yet in its prime, to wear away by a lingering death, I had the displeasure to see myself continually surrounded by those villains, who took a pleasure to insult me and to gall me with their rude mockeries.

And now, having long continued in this posture, the last moments of my life drew on apace, when a scout came with intelligence to the captain of the Bedouins, that there was a good booty for him about seven leagues from thence; that a considerable caravan was to encamp the next night in a certain place, which he named. The chief immediately gave orders to his companions to prepare for a march, which they did in a little time. They all mounted their horses, and left me behind in their retreat; not doubting but at their return they should find me expired. But Heaven, that frustrates and disappoints the counsels of men when they are not agreeable to his eternal wisdom, had determined to prolong my life. The wife of the captain of the banditti had compassion on me. She came by night to the tree against which I was bound, and said to me, Young man, I am touched with your sufferings, and would fain deliver you from the danger you are in; but should I unbind you and set you at liberty, have you yet strength remaining sufficient to make your escape? I have, answered I: That providence, which has inspired you with these charitable inclinations, will supply me with strength to escape. This woman disengaged me from my bonds; gave me an old caftan of her husband's, with three loaves: then shewing me a path, Go your way, said she; follow that track, and it brings you to a place inhabited. I thanked my deliverer, and marched all the night, treading in the path which she had pointed out to me.

In the morning, at some distance before me, I could perceive a man driving onwards a horse loaded with two great packs. I made up to him; and when I had told him, that I was an unfortunate stranger who had lost his way, and knew nothing of the country, I asked him, whither he was going. I am travelling, replies he, to Bagdad, to sell these goods, and hope to arrive there in two days more. I accompanied this man, and never quitted him till I came to the entrance into this great city. He went where his affairs called him, and I retired into a mosque, where I stayed two days and two nights. I had no great inclination to go out from thence, because I feared to meet some of the inhabitants of Mousel, who might know me. I was so much ashamed of the condition I was reduced to, that, far from desiring to make it known to others, I would fain have concealed it even from myself. The sharpness of my hunger, nevertheless, in some measure overcame my modesty; or rather, I was forced to yield to the force of necessity, which is not to be resisted. Therefore I came to the resolution of begging my bread till I could find out some better expedient.

I planted myself before a great house under one of the lower windows, and asked for alms in a loud voice. In an instant there came an old she-slave with a loaf in her hand to relieve me. As I came forward to receive it, the wind, as it happened, blew the curtain of the window aside, and discovered to me a young lady, in the hall, of a most surprising beauty. Her brightness dazzled my eyes, and flashed upon my senses like lightning. I received the bread, not knowing what I did, and remained immoveable before the old woman, without so much as returning my thanks for her charity. I was in so great a surprise and disorder, and so smitten with love, that doubtless she must have taken me for some wretch devoid of understanding. She retired, and left me in the street, with my eyes vainly bent upon the curtain; for the wind raised it now no more. However, I passed the remainder of the day there, expecting a second favourable breeze. When I saw the night approach, I bethought myself of retiring; but before I went from this house, I asked an old man, as he passed, whether he knew to whom it belonged. It is, says he, the house of Seigneur Mouaffac, the son of Adbaac: he is a person of quality, a man of honour, and remarkably rich. It is not long since he was governor of this city; but he happened to have a quarrel with the cadi, who found means to disgrace him with the caliph, and to have his government taken from him.

I went on, pensive and musing upon my adventure, till I found that I was insensibly got without the city; so that I went over in-

to a great field of burial, resolved to pass the night there. I eat my loaf with little or no appetite, though naturally I might expect to have been hungry; then I laid myself down near a sepulchre, with my head inclined against a heap of bricks. I found no small difficulty to bring myself to sleep: the daughter of Mouaffac made a terrible havock within me; her charming image fired my imagination; and besides, the diet I had subsisted upon was in its nature too dry and void of juice to procure me easy slumbers from its vapours. But, notwithstanding the ideas which had taken possession of my mind, I slumbered a little, when on the sudden I was disturbed by a great noise from within the sepulchre.

Terrified with this uproar, not knowing from what cause it might proceed, I started up to make my escape, and fly far from this field of burial, when two men, who were at the entrance to the sepulchre, perceiving me, laid hold on me, demanding who I was, and what my business there. I am, said I to them, an unhappy stranger, whom fortune has reduced to subsist upon alms; and I came to pass the night here, because I have no lodging within the city. Since thou art a beggar, says one of them to me, thank Heaven that thou hast met with us: We will feast thee with good cheer. This said, they forced me into the sepulchre, where four of their comrades were junketing upon dates and huge turnips, and quaffing out of large flagons of brandy.

They pressed me to sit down with them to a long stone, which served for a table; and I was obliged to eat and to drink in complaisance. I immediately suspected them for thieves and robbers, as they were; and their conversation soon confirmed me in my surmises. They began to talk over a considerable robbery which they had executed that night; and taking it for granted that I should be glad to list myself into their band, they proposed it to me. This threw me into no small perplexity; for you may very well imagine that I had not the least inclination to associate myself with such companions, and yet I was very much afraid to provoke them by refusing their offer. I was therefore utterly at a loss what answer to make them, when, happily for me, an accident arrived in due time to disengage me from the difficulty I laboured under. The cady's lieutenant, attended by twenty or thirty asas well armed, entered the sepulchre, seized the robbers and me, and carried us all to prison, where we were kept that night. The next day the cady himself came to examine the prisoners. The robbers, seeing it was in vain to deny it, confessed their crime; then I told the judge how I happened to fall into their company; and they giving testimony to the truth of what I said, I was set apart from them. The cady had a mind, for his farther satisfaction, to interrogate me in private, before he set me at liberty. He came therefore to me, and asked, what brought me into that burying place where I was taken, and how I employed my time at Bagdad? in a word, he put a thousand questions to me, to which I answered with a great deal of sincerity, save only that I did not discover my birth to him. Above all, I took care to give him a very punctual account of all my actions, and even told him, that the day before, standing under a window of Mouaffac's house, to ask charity, I had by mere accident seen a young lady, who had charmed me.

I could perceive the cady's eyes sparkle at the name of Mouaffac; after which he looked thoughtful a few minutes, then assuming a cheerful countenance, he said to me, Young man, it will be your own fault if you do not possess the lady you saw yesterday. She must, doubtless, be the daughter of Mouaffac; for I am told he has one of an extraordinary beauty. Though thou wert the last of mankind, I will engage to procure thee the accomplishment of thy wishes. Leave it only to me; I go this instant about making thy fortune. I returned him my thanks, without being able as yet to penetrate into the design he was forming; and I followed the aga of his black eunuchs, who, by his orders, took me out of the prison, and carried me to the hammam.

While I was there, the judge sent two chaoux to Mouaffac, to acquaint him, that he desired to speak with him about an affair of the greatest consequence. Mouffac came along with the chaoux. As soon as the cady perceived him, he went out to meet him; he saluted him and embraced him several times. Mouaffac was greatly astonished at this reception. Whence can it proceed, thought he to himself, that the cady, my sworn enemy, is this day so full of his civilities to me? he must propose some end by it. Seigneur Mouaffac, says the judge to him, Heaven, it seems, will not have us two live in enmity any longer: It offers now an occasion to us of reconciling that hatred, which has for some years divided our families. The prince of Basra arrived last night in Bagdad, and is come to lodge in my house. He set out from Basra without taking leave of the king his father. He has heard much talk of your daughter; and from the account that has been given him of her, he is so much in love with her, that he intends to demand her of you in marriage. He has a mind, that this union should be brought to a conclusion

by my interposition; which is so much the more agreeable to me, as it will be a means to reconcile our differences. It is an amazing thing to me, replies Mouaffac, that the prince of Basra should think of honouring me so far, as to propose marrying my daughter Zemroude; and that you, of all men, should be pitched upon to be the messenger of this news; you who have always been so industrious to my prejudice.—I beseech you, Seigneur Mouaffac, rejoins the cady, say no more of what has passed; let us forget, I intreat you, the injuries that have reciprocally risen on both sides; and, in remembrance of the advantageous alliance, which is in a manner already begun between your daughter and the prince of Basra, let us finish our remaining days in a perfect good understanding the one with the other.

The disposition of Mouaffac was naturally as good and gentle, as that of the judge was mischievous and perverse. He suffered himself to be imposed upon by the false appearances of friendship which his enemy gave him: He stifled all his resentments that instant, and gave himself up, without the least distrust, to the treacherous caresses of the cady. They were in the action of embracing each other, and swearing an inviolable friendship, when I entered the room, where they had been conducted by the aga. Upon my coming out of the bath, he gave me a costly robe to put on, with a turban of Indian muslin, fringed at the ends with gold, which hung down to my ears. Great prince, says the cady to me, as soon as he saw me enter, blessings attend your footsteps and your arrival at Bagdad, since you have been pleased to lodge under my roof. How shall my tongue be able to express my acknowledgements for so great an honour? Behold there the Seigneur Mouaffac, whom I have informed of the business of your journey to this city. He consents to give you his daughter, who is beautiful as a star, that you may make her your lawful wife. Then Mouaffac made me a profound reverence, and said to me, O son of the great king, I am confounded with the honour you design my daughter. She would think herself happy in serving as a slave to one of the princesses of your august seraglio.

Judge all of you, how I must be astonished with these speeches. However, not knowing what to reply, I saluted Mouaffac in silence: The cady, seeing I was confounded, and fearing I might make some answer that would ruin his project, lost no time to renew the discourse himself. It would be more to your mutual satisfaction, said he, if the contract of marriage were this instant performed in the presence of creditable witnesses. Having spoke so, he ordered his aga to go for witnesses, and in the mean time he drew up the contract.

When the aga had brought in his witnesses, the contract was read to them, which I signed: Mouaffac likewise signed it; and afterwards the cady, who put the finishing hand to it. Then the judge sent away the witnesses, and said to Mouaffac, You know the affairs of the great are not to be transacted like those of inferior persons: Secrecy and diligence are requisite. Conduct the prince to your house; he is now your son-in-law; give speedy orders for the consummation of the marriage; and see that every thing be done as it should be.

I took my leave of the cady with Mouaffac. When we came to the door, we saw two fine mules, richly trapped, standing before the gate; and the judge intreated us with a great deal of ceremony to mount them. Mouaffac carried me home with him. When we came within the court, he alighted first from his mule, and with a very respectful air came up to hold my stirrup, which I was obliged against my will to comply with. In the next place, he took me by the hand, and led me up into his daughter's apartment, where he left me with her alone, when he had first acquainted her with what passed at the cady's house.

Zemroude, taking it for granted that her father had concluded a match for her with the prince of Basra, received me as a husband that would one day raise her to a throne; and I, the most contented and the most enamoured of men, passed the live-long day at the feet of this young lady, endeavouring, by the utmost complaisance and tenderness of manners, to recommend myself a little to her affections. I soon perceived that my time and pains were not employed to no purpose, and that my youth, and the earnestness of my love, made some impression upon her. How happy was I when I made this discovery! I redoubled my care to please, and I had the satisfaction to remark, that from time to time I grew upon her inclinations. In the mean time, Mouaffac was wholly taken up in preparing a magnificent entertainment for his daughter's wedding, to which he had invited a great number of his relations. The bride appeared there in the fulness of beauty, and surpassed even the Houris in lustre. The passion with which I had inspired her seemed to give an additional grace to her charms.

The banquet was followed by music and dancing. This was performed by a chosen set of slaves, who danced, and sung, and played upon all kinds of instruments. While the company was all intent upon their motions and their music, I could perceive the

bride withdraw with her mother. In a little time after Mouaffac came in, and taking me by the hand, led me to a very handsome apartment. We entered a chamber very richly furnished, where there stood a large bed of gold brocade, round which were lighted up perfumed tapers in candlesticks of silver. Zemroude, who was undressed by her mother and two slaves, was newly laid in the bed. Mouaffac, his wife, and the slaves retired, and left me in the chamber; when, lifting up my heart in thanks to Heaven for my great good fortune, I put off my clothes, and placed myself in the bed close by the person whom I loved beyond my life.

Early in the morning I heard a knocking at the door of my chamber: I rose; and opening the door, whom should I see but the black aga with a great bundle under his arm! I imagined that he came from the cady to my wife and me, with a present of two princely robes; but I was deceived. You fortune-hunter, says the negro to me with an air of raillery, the cady presents his services to you, and desires you will be pleased to send him back the dress which he lent you yesterday to personate the prince of Basra: I have brought you here your old tattered equipage; you may now appear like yourself. I was sufficiently surprised with the compliment, and soon saw through the whole malice of the cady. I returned into the hands of the aga his master's turban and his robe, and put on my old thread-bare caffetan, which was full of rents. Zemroude overheard part of the negro's discourse, and seeing me so miserably clothed, Oh Heaven, cries she, what means this alteration in you? and what is it that man has been saying to you? Madam, answers I, the cady is a great villain; but he is entrapped in his own malice. He thinks he has given you some wretch, born and bred in obscurity, for a husband; but the person you are married to is a prince. I am not inferior to that husband whose hand you seemed to receive: The prince of Basra holds no rank above that to which I am entitled. I am the king of Mousel's only son, heir to the great Bin-Ortoc. Fadlallah is my name. Then I proceeded to give her an account of all my adventures, without concealing the smallest circumstance. When I had made an end of my story, My prince, said she, though you were not the son of a great king, I should not love you the less; and I do assure you, if I am pleased to hear of your high birth, it is only in consideration of my father, who is much fonder of titles than I am. All the ambition of my heart is to be possessed of a husband, who can confine his love to me alone, and who will never torture me with a rival in his affections.

I made her the most solemn protestations, that while I lived I would love but her alone; and she was transported with the assurances I gave her. She called one of her women, and ordered her to go with all diligence and secrecy to a merchant's, and buy a man's apparel ready made, of the richest sort. The slave who was intrusted with this commission acquitted herself of it with address: She soon returned, and brought with her a princely robe and vest, with a turban of Indian muslin, as fine as the other; so that in a few minutes I found myself attired in greater magnificence than before. Well, sir, says Zemroude then to me, think you the cady will have great reason to triumph in his exploits? He thought to bring a disgrace upon my family, and he has done honour to it for ever. He flatters himself, no doubt of it, that we are at this present overwhelmed with shame and sorrow: How severe then will be the pangs of his remorse, when he shall come to know how great a benefactor he has been to his enemies? But before you disclose to him who you are, we must contrive to punish him for the wickedness of his intentions. Be that my business: I know there is a dyer in this city, who has a most frightful daughter —But I will say no more of it, adds she, correcting herself; I will not have you lose the pleasure of the surprise. Let it satisfy you to know, that I meditate a revenge that shall wound the cady to the very soul, and make him the jest and laughter of the court and city.

I thought this magistrate sufficiently punished in making me son-in-law to Mouaffac, and was of opinion he should be no otherwise persecuted, than by discovering to him my quality; but Zemroude was bent upon thoughts of farther vengeance. You know the nature of women; she would have taken it unkindly had I seemed to cross her inclinations. She dressed herself in a very plain, but neat apparel; then, covering her face with a very thick veil, she begged I would give her leave to go abroad; accordingly she had my leave. She went out unaccompanied, and took the readiest way to the cady's house; there she placed herself, standing in a corner of the hall in which this judge gave audience to all persons that came before him, as well mussulmen as infidels.

He no sooner happened to cast his eye upon her, but he was taken with the stateliness of her presence. He sent an officer to her to inquire who she was, and what she came about. She made answer, that she was the daughter of an artisan of the city, and that she desired to have a little discourse with the cady in private. When the officer brought back this answer, the cady, who was an admirer of the fair sex, made a sign to Zem-

roude to come forward, and directed her into a closet which lay on one hand of his tribunal. She obeyed, bowing her head low as she passed. She sat upon a sofa, and lifted her veil: The cady immediately followed her, placed himself by her, and was smitten with her beauty. Well, my fair one, says he, what can I do to serve you?—Sir, replies she, you, who have the power to put the laws in force, and who distribute justice to the poor, as well as to the rich, give ear, I beseech you, to my complaints, and have compassion upon my sorrowful condition.—Let me know your grievance then, rejoins the cady, fired with her charms. I swear by my head, and by my eyes, that I will strain my power to the utmost in your behalf.

Then Zemroude took her veil quite off, and displaying to the judge her lovely hair of an amber colour, which waved in ringlets down her shoulders, Consider, sir, said she to him, how you like these tresses. Examine my features, and the whole turn of my face, I intreat you, and tell me what you think.—The cady, encouraged by these speeches, soon broke silence, and expressed his raptures by words. By the sacrifice of Mount Arafate, cries he, I see no blemish in you: your forehead is like a plate of polished silver; your brows resemble two spacious arches; your eyes sparkle beyond diamonds; and your mouth is a ruby-casket, that holds a bracelet of pearls.

The daughter of Mouaffac stopped not here. She raised herself up from the sofa, and took some steps about the closet, giving herself all the graceful motions she was mistress of. Regard my shape, sir, said she; observe me well. Do you see the least disproportion in me? Am I not of a free and easy make? Do you perceive any thing constrained in my manner? Have I any awkward gestures? Do I not tread as you could wish?—I am charmed, replies the judge, with your whole person. I have never seen any thing so complete as you.—And what say you to my arms, said she, baring them as she spoke; are they not white, and plump, and round?—Ah, inhuman! interrupts the cady, inflamed with desire; you torture me, you kill me out-right. If you have any more to say, speak suddenly; for my reason begins to fail, and I am not able longer to support your charms.

You must know then, sir, rejoins Zemroude, that with all this profusion of beauty, which Heaven has showered upon me, I live secluded in a house, where not only no men, but even no women are suffered to enter, whose conversation can give me the least relief. Not but that there have been several matches proposed for me; and I might have been married long ago, were not my father so inhuman as to refuse me to all that come to treat with him. To one he says, that I am a skeleton, mere skin and bones; to another, that I am blown up with fat; to a third, that I am lame of a leg or an arm; to a fourth, that I am a changeling. Sometimes he gives out that I am dropsical; and at others, that I am over-run with all manner of foul distempers. In one word, he has represented me as a creature to be avoided by all mankind, and has in effect cried me down so much, that I pass for the very disgrace of human nature; so that I am no longer sought after, but stand condemned to live and die a maid. Closing her speech here, she made a shew of weeping, and acted her part so artfully, that the judge believed her to be in earnest. O barbarous father! cries he; how can you have the heart to deal so inhumanly by so amiable a daughter? and would you have this fair tree bear no fruit? It must not be: I never can give my consent it should be so. What then, pursues he, can be the design of your father? Speak, my angel; why will he not give you in marriage?—Alas, sir, how should I know, replies Zemroude, redoubling her counterfeit tears: I cannot tell what his intentions are; be they what they will, I own to you that my patience is quite tired out. I have this day found an opportunity to get out of my father's house by stealth; I have made my escape, to come and throw myself into your arms, and to implore your assistance. Have pity upon me then, sir, and interpose with your authority, that I may have justice done me, or I cannot promise, but I may grow desperate and weary of life. I shall pierce my heart with my own dagger, as the only expedient to put an end to my miseries.

Zemroude melted down the heart of the cady by these last words she spoke. No, no, said he, you shall not die; neither shall you waste your bloom of youth in sighs and tears. You shall have it in your choice to come out of this shadow of obscurity that conceals your perfections, and to be made this very day the wife of the cady of Bagdad. Yes, fair resemblance of the Houris, I am prepared to wed you, if you give your consent.—Sir, answers the lady, though you were not a person of the highest rank in this city, you are so agreeable in my eyes, that I should be inclined but too easily to give you my hand. But I fear you will find it difficult to gain my father's consent, notwithstanding the great honour he will receive from such an alliance.

Never give yourself any disquiet as to that, rejoins the judge; I will answer for the success. Do you only tell me your father's name, his profession, and the street wherein he lives.

His name, replies Zemroude, is Ousta Omar; he is a dyer, and he lives upon the east-key of the Degela, at the sign of the palm-tree. —That will suffice, says the cady. Now you may return to your home: I give you my word, you will soon hear further from me.

Then the lady, looking kindly upon the judge, veiled her face, went out from the closet, and returned directly to me. She gave me a full account of the particulars that passed in the conversation between them. She was so transported with her success, that she could not refrain from expressing the joy of her heart. We shall be amply avenged, says she to me: Our enemy, who thinks to make us ridiculous amongst the people, will himself become the jest of the public. Accordingly, Zemroude had no sooner left this magistrate, than he dispatched an officer to Ousta Omar, who happened at that time to be at home. You must go along with me, says the officer to him, to speak with the cady: He has something to say to you, and has ordered me to bring you before him. The dyer turned pale at these words. He apprehended that some complaint had been made of him to the judge, which occasioned his being sent for; so that he followed the officer in no small disquiet.

As soon as he was brought before the cady, he took him into the same closet in which he had discoursed with Zemroude, and made him sit down upon the same sofa. The poor man was so confounded with the honour which was done him, that he was utterly at a loss how to behave himself. Friend Omar, says the cady to him, I am very glad to see you. I have always heard a good character of you. You have the reputation of being a man of a good life and conversation. I am told, that you perform regularly your five prayers every day, and that you never fail to be present at the Friday service in the great mosque. Besides this, I know you never eat any swine's flesh; that you drink no wine nor date-brandy; and, finally, that one of your servants reads in the Alcoran to you all the time you are at work.—It is very true, my lord, answers the dyer. Moreover, I can say by heart above four thousand habits, and I am preparing myself for a pilgrimage in a short time to Mecca.—I protest to you, rejoins the judge, I am highly pleased with the account you give of yourself, for I am a passionate lover of all good mussulmen. I am informed, likewise, that you have behind the curtain of chastity a daughter ripe for marriage: Is it not true?

Great judge, replies Ousta Omar, whose palace is a port of refuge and shelter to the unfortunate who are tossed in the tempests of this world, you have been rightly informed. I have a daughter, who is indeed full ripe for a husband, for she is turned of thirty; but the poor creature is not fit to be a wife to any man. She is very ugly, or rather frightful: She is lame; she is leprous; she is foolish: In a word, she is a monster, which I think myself obliged to hide from all men. —Away, says the cady, smiling; you cannot impose upon me, friend Omar. I knew before-hand in what manner you would set off your daughter: I expected it from you. But know, my friend, that this leprous, this foolish, this lame, this frightful, this monster of a virgin, in spite of all her defects, is most passionately beloved by a man who wishes to marry her; and that man am I.

Upon this the dyer, looking the judge full in the face, said to him, My lord the cady has a mind, I see, to divert himself, and he may do it: He may make a jest of my daughter, as much as he pleases.—No, no, answers the cady; I am serious. I am enamoured with your daughter, and I demand her of you. At these words the dyer burst into a fit of laughter. By our prophet, cries he, some one has a design to impose upon you! For I forewarn you, sir, that my daughter wants an arm and a leg, that she is dropsical —True, interrupts the judge, the very same, I know her by these tokens. I like these kind of women: It is my fancy.—Once more, rejoins the dyer, she is not for your purpose. She goes by the name of Cayfacattaddahri, and I do assure you she deserves the name.—Enough, enough, says the cady, in a hasty imperious tone, you tire me with your repetitions. I tell you once for all, friend Omar, you shall bestow upon me this Cayfacattaddahri, such as she is; and I will admit of no farther reply.

The dyer seeing him determined to espouse his daughter, and believing firmly now, that some one had abused him into a passion for her, by false representations, reasoned thus with himself: I must require an unreasonable schirbeha from him. A round sum of money may disgust him with my daughter, and he will cease to trouble me any farther about her. My lord, says he, I am ready to obey your commands: But I will not part with Cayfacattaddahri, unless you pay me down beforehand a dowry of a thousand sequins of gold. Your demands, methinks, run high, says the cady, but it matters not, I shall pay it this instant. Hereupon he called for a bag of sequins, and counted out a thousand. They were weighed, and the dyer took them. Then the judge ordered the contract to be drawn up; but when it came to be signed, the artisan protested, that he would not sign but in the presence of a hundred men of the law. Thou art very distrustful, said the cady

to him. But let it pass, I will comply in every thing, for I am resolved to make sure of thy daughter? He sent immediately for doctors, alfaquirs, moullas; for men of the mosque, as well as those belonging to the courts of justice, and there came a number exceeding what the dyer insisted upon.

When the witnesses were all assembled at the cady's, Ousta Omar began, and spoke thus: But I declare, in the presence of these honourable witnesses, that I do it upon condition, that if she should not prove to your liking when you have seen her, and you should have a mind to divorce her, then you shall oblige yourself to give her a thousand sequins of gold, such as I have already received from you.—Agreed, I oblige myself to it by my oath, and I call this whole assembly to be witnesses. Art thou now satisfied? The dyer replied, I am; then went his way, saying, that he would go and send him the bride.

As soon as Omar was gone, the assembly broke up, and the cady remained alone in his own house. He had been two years married to the daughter of a merchant of Bagdad, with whom he had lived hitherto in a good intelligence. When this wife of his heard that he was preparing for a second marriage, she came in a passion to him: How now, then! said she: What! Two hands in one glove! Two swords in one scabbard! And two wives in one house! Go, fickle man; since the caresses of a young and faithful wife have not the force to fix you to constancy, I am ready to give up my place to my rival, and to retire to my own family. Repudiate me, return my dowry, and you shall never see me more.—I am glad you have prevented me, answers the judge, for I was in some pain how to acquaint you with my new marriage. This said, he opened a coffer and took out a purse of five hundred sequins of gold, then putting it into her hands; There, woman, says he, thy dowry is in that purse: Begone, and take with you what belongs to you. I divorce thee once, I divorce thee twice, three times I divorce thee. And that thy parents may be satisfied that thou art divorced from me, I shall give thee these words in writing, signed by myself and my nayb, as the laws require. This he did accordingly, and his wife went away to her father's with her bill of divorce and her dowry.

As soon as she was gone out of the house, he gave immediate orders to furnish an apartment magnificently for the reception of his new wife. The floor was spread with velvet carpets, the walls hung with rich tapestry, and sophas of gold and silver brocade were brought for furniture. The bridal chamber was set round with divers caskets, full of the most exquisite perfumes. Now every thing was in readiness, and the cady, expecting Cayfacattaddahri with impatience, thought her long in coming. He called his trusty aga and said to him: Methinks the lovely object of my desires should now be here: What can detain her so long at her father's? How tedious is every moment that delays my happiness!

The cady, no longer able to command the violence of his expectations, was going to send his aga to Ousta Omar, when a porter arrived, carrying a chest of fir wood, with a covering of green taffeta thrown over it. What hast thou brought me there, friend? says the judge to him. My lord, answers the porter, laying the chest on the floor, I bring you your bride. Be pleased to take off the cover, and you will see her figure. The cady immediately took off the covering, and saw a damsel of three foot and an half, defective in every proportion, in every limb, and every feature. He was thrilled with horror at the sight of this object; and throwing the cover hastily over it, he said to the porter, What wouldest thou have me do with this frightful creature?—Seigneur, says the porter, this is the daughter of Omar the dyer, who told me that you had espoused her out of pure inclination.—Merciful heaven, cries the cady, is it possible to marry a monster like this!

In this very instant, the dyer, very well knowing the judge must be extremely surprised, came in. Thou wretch, says the cady, to him, whom dost thou take me for? To attempt to trifle thus with me shews the height of thy impudence! How dare you treat me after this manner, who can with so much ease take vengeance upon my enemies? Me, who when I please, can lay such creatures as you in irons? Tremble therefore at my rage. In exchange for this hideous object, send hither your other daughter, whose beauty is beyond all comparison: Do it, or you shall soon feel the wrath of an injured cady.—My lord, says Omar, give over your threats, I beseech you, let not your anger burn against me. I swear by Him, who out of darkness produced light, that I have no other daughter but this. I told you over and over, that she was not for your purpose. I could not prevail upon you to give any credit to me: And who then is to blame?

Upon this the cady began to cool, and recollecting himself, he said to the dyer; You must know, friend Omar, that this morning there came a most beautiful damsel to me, who pretended that you were her father, and that you represented her as a monster to every body, on purpose to deter all suitors that might come to demand her in marriage.

—My lord, answers the artisan, this most beautiful damsel must be an impostor; some one, without doubt, owes you a spite.

Then the cady bowed his head upon his breast, and remained some time immoveable and fixed in thought. After which, breaking silence; It is, said he, a punishment which I have deserved: But no more of that. Bid the porter, I beseech thee, carry thy daughter home again. Keep the thousand sequins of gold which I have given thee; but ask no more of me, if thou intendest we should continue friends.

Notwithstanding the judge had sworn before the men of the law, that he would forfeit a thousand sequins more if the daughter of Omar happened not to please him, yet the dyer did not dare to oblige him to his promise, for fear of making him his enemy: He knew him to be a man of an implacable temper, and one who never failed of some expedient to avenge himself upon his adversaries. He therefore thought it most adviseable to rest contented with what he had already received. My lord, said he, I shall comply with your request, and take my daughter off your hands; but then it will be proper you should divorce her first.—Never fear it, replies the cady; that, to be sure, is what I shall not omit; and it shall be done this instant. Consequently, he sent for his Nayb then, and the divorce was dispatched in form without loss of time. After this, the good man Omar took his leave of the judge, and ordered the porter to carry the hideous Cayfacattaddahri back again.

This affair soon came to be talked of in the city. Every body was diverted with the story, and pleased with the deceit which had been put upon the cady; neither was the rendering him ridiculous in Bagdad all his punishment. We carried our revenge yet farther. I was advised by Mouaffac to go myself and make a visit to the Prince of the Faithful, and to let him know my name and my whole history. You may imagine, I concealed no circumstance from him that might shew the malice of the cady in its strongest colours. The caliph, after he had listened to me with strict attention, began to reproach me in the most obliging manner: Prince, said he to me, why had you not immediate recourse to me? There is no doubt, but you were ashamed of your condition; but you might, without a blush, have come into my presence in the lowest fortunes. Is it in the power of man, think you, to be happy or unhappy at his own choice? And is it not Heaven, that by its own will fashions the events of life? Were you to apprehend, that I should receive you with coldness? No, sir; you know that I love and that I esteem the king Bin-Ortoc your father; and that my court must have been a place of refuge and protection to you in any distress.

The caliph used me with all imaginable civilities and endearments. He presented me with a calate, and a costly diamond, which he wore upon his finger. He treated me with some exquisite sherbet; and when I returned to my father-in-law's, I found there six large pieces of Persian brocade, of gold and of silver, two pieces of Kemkha, and a fine Persian horse, with rich trappings. Moreover, he reinstated Mouaffac in the government of Bagdad; and, to punish the cady for his intentions to impose upon Zemroude and her father, he deposed this magistrate, and condemned him to perpetual imprisonment, and, to complete his misery, he obliged him in his confinement to live with the daughter of Ousta Omar.

Not many days after I was married, I sent a courier to Mousel to acquaint the king, my father, with every thing that had befallen me, from the time in which I left his court; and to assure him likewise, that I should soon return, and bring with me the lady I had espoused. I waited with impatience for the return of the messenger; when at last he arrived with the unwelcome news, that Bin-Ortoc, informed how four thousand Bedouin-Arabians had set upon me and cut in pieces my escort, imagining that I myself could not escape, had taken it so much to heart, that he died with grief; that the prince Amadeddin Zengui, my cousin-german, was in present possession of the throne, that he governed the people with great equity, and that, notwithstanding he was generally beloved, my subjects had no sooner heard that I was still living, than they expressed an incredible joy. Prince Amadeddin himself, in a letter, which the courier brought me from him, assured me of his fidelity, and signified an impatient desire to see me, that he might resign the crown to me, and become himself the first of my subjects.

These tidings made me resolve to hasten my return to Mousel. I took leave of the Prince of the Faithful, who gave me three thousand horse out of his guards to conduct me into my dominions: Then, bidding adieu with the tenderest embraces to Mouaffac and his wife, I set out from Bagdad with my beloved Zemroude; who never would have been able to support the affliction of leaving her father and mother, if her affection for me had not in a great measure alleviated the sorrow she conceived at parting.

I had not yet performed the one half of my journey from Bagdad to Mousel, when the van-guard of my escort discovered a body of troops marching directly towards us. I supposed they might be Bedouin-Arabians again.

I immediately drew up my men in order of battle, and we were in a readiness to encounter, when my scouts brought me word, that the men we took for enemies and robbers, were troops from Mousel, that came to meet me, and that Amadaddin Zengui was at the head of them.

This prince on the other hand, apprised who we were, separated himself from his little army, and came forward with some of the chief nobles of Mousel to receive me. He accosted me conformably to his letter; that is to say, in a very submissive and respectful manner; and all the persons of quality, who accompanied him, gave me assurances of their zeal and loyalty. Whatever suggestions rose within me to distrust them, and to suspect that my cousin, under the pretext of doing honour to me, might perhaps have a design upon my life, to establish himself in the possession of my kingdom, I thought it more prudent to dissemble all manner of diffidence, than to shew my fears by an over-caution in my conduct. I therefore dismissed the guards of the caliph, and intrusted my person intirely to prince Amadeddin. I had no reason to repent of the confidence I placed in him. So far was he from any thoughts of treason, that he studied only to convince me by all his actions of his adherence and fidelity to me.

When we entered Mousel, the people by loud acclamations expressed their joy to see me returned, and made public rejoicings for three days. The shops in all the great streets and squares were hung with tapestry, and at night they were illuminated with sashes that contained some verse out of the Alcoran; so that each shop exhibiting a particular sentence, this sacred book might be read entire as you walked the streets: It seemed as if the angel Gabriel had brought it down to our great prophet a second time in characters of light.

Besides this pious illumination, there were set out before the shops large basons of sweetmeats heaped up, with bowls of sherbet and of the juice of pomegranates, of which all the passengers were allowed to eat and to drink at their pleasure. In all the market places the people danced to the sound of the tambourins and deffs, and the Calenders, according to their usual practice, ran to and fro in the streets like men transported with phrenzy. All the artisans, riding in chariots adorned with tinsel and flying streamers of divers colours, together with the badges of their distinct trades, passed in companies through all the public streets, with fifes, cymbals, and trumpets before them; then, coming under my balcony, where Zemroude was seated by me, they saluted me, crying out aloud, Long live the king!

Neither was I satisfied in only sharing these honours with the daughter of Mouaffac; but made it my study to please her in every thing to the extent of my power. I ordered her apartment to be enriched with the most costly furniture, and to be set off with every thing that might render it delightful to the eye. I appointed her a train of attendants, consisting of twenty five young Georgian damsels, the slaves of my father's seraglio. Some of them sung and played in perfection upon the lute; others upon the harp; and some danced with all the gracefulness of motion, as well as with the utmost agility. I gave her likewise a black aga, with twelve eunuchs, who each of them possessed some talents proper to divert her.

I reigned over the most faithful and most affectionate subjects: I loved Zemroude every day more and more, and was likewise beloved by her. Thus my happiness was complete in every respect, when a young dervis made his appearance at my court. He found means to introduce himself into the acquaintance and familiarity of the first nobility, by an entertaining and lively turn of wit. He insinuated himself and won upon their affections, by his smart sayings and sprightly repartees; he accompanied them in their sports; he revelled with them, and gave into every kind of fashionable diversion. Some spoke to me of him continually, as of a man whose conversation was more than ordinarily diverting; insomuch, that at last I was curious to see him, and to have some discourse with him.

Far from finding that the man had been flattered in his character, he appeared to me upon trial much more accomplished than he had been represented. His conversation charmed me; and freed me from an error and prejudice, under which a great many persons of the first rank labour, who think that men of refined wit and parts are only to be found in courts. I took so great a pleasure in conversing with this dervis, and I thought him so very capable of the greatest affairs of state, that I would have placed him in the number of my chief ministers; but he thanked me, and said, he had made a vow never to engage in any employment; that a life of liberty and independence was his choice; that he regarded neither honours nor riches; but contented himself with what providence (who provides for the most inconsiderable of his creatures) gave him from day to day for his sustenance. In a word, that he did not in the least desire to change his condition.

I could not but admire a man so disengaged from the vanities of this world; and I esteemed him the more for it. I received him graciously whenever he came to make his court to me. If at any time he happened to be in the midst of a crowd of courtiers, my eyes

singled him out, and he was one of those to whom I most frequently addressed my discourse. I insensibly grew into such a fondness for him, that I made him my principal favourite.

One day I took the diversion of hunting in a wood, when, separating myself from the throng of my attendants, the dervis and I happened to be alone. He then began to entertain me with his travels; for though he was yet but young, he had seen a great part of the world. He talked to me of a great many curiosities and wonderful things which he had seen in the Indies, and particularly of an aged Brachman, with whom he had made an acquaintance. This great man, said he to me, possessed an infinite number of secrets, every one more curious than the other: The most hidden powers of nature were revealed to him. He died within my arms; but, before he expired, he said to me, That you may remember me, my son, when I am gone, I shall with my dying breath bequeath a secret to you upon condition you will never communicate it to any man. I gave him my promise, adds the dervis; upon the faith of which he intrusted me with his secret.

And what may the nature of this secret be? said I to him. Is it not that of making gold? —No, sir, replies he: It is a secret more curious by far, and of greater value. It is to reanimate a dead body. Not, pursues he, that I pretend to restore to a corpse the same soul that is departed from it; that is a miracle in the power of heaven alone: But I can make my own soul enter into a body which is deprived of life; and I will perform the experiment before your majesty, whenever you please.—It will please me very much, answers I; and, if you will, it shall be this instant.

It happened very opportunely, as I spoke, that a doe came bounding by us. I let fly an arrow at her, and wounded her to death. Now we shall see, said I, whether you can reanimate this creature.—Sir, replies the dervis, your curiosity shall soon be satisfied. Observe what I am preparing to do. These words were no sooner out of his mouth, than I saw his body fall breathless to the ground, and that of the doe raise itself with the utmost activity. You may imagine my surprise was more than ordinary. Although I could not doubt of what I had seen, yet I was inclinable to take it for a delusion of my eyes, when the doe came and fawned upon me; then making several bounds, she fell, and the body of the dervis, which lay extended on the grass, came to life again that instant.

I was highly taken with so wonderful a secret, and intreated the dervis to communicate it to me. Sir, said he, I am sorry I cannot comply with your desire; for I promised the dying Brachman never to share this secret with any man, and I hold my word to be sacred. The more the dervis seemed to excuse himself from gratifying my curiosity, the more he inflamed it. In the name of heaven, said I to him, do not refuse me the satisfaction I so earnestly demand. I give you my promise likewise, never to reveal this secret; and I swear by Him, who has created us both, that I will never make a wrong use of it. The dervis, musing, made a short pause; then renewing his speech, I cannot hold out any longer against a king, who is dearer to me than life. I yield to your repeated intreaties. Neither did I, adds he, give the Brachman any more than a bare promise: I did not confirm it with the solemnity of an oath. Therefore I shall instruct your majesty in the secret. The whole consists in retaining only two words: You need but repeat them in your mind to reanimate any dead body. And at the same time he taught me the two words.

I had no sooner learned them than I was impatient to make experiment of their virtue. I pronounced them with an intention to make my soul pass likewise into the body of the doe; and in a moment I found myself transformed into this animal. But the pleasure I felt in perceiving the operation take effect so happily, soon ended in sorrow; for as soon as my spirits had lodged themselves in the substance of the doe, the traitor conveyed his into my body; and bending my own bow at me, he took his aim to wound me; and had succeeded in his attempt, if, judging of his intent by the action, I had not saved myself by a speedy flight. He nevertheless let the arrow fly, which spent its force upon the air.

You see me now reduced to associate with the wild inhabitants of the woods and the mountains; happy, if I had resembled them in every thing, and that, in losing the outward figure, I had likewise lost the reason proper to man! Then had I not been delivered up as a prey to a thousand afflicting reflections.

While I was employed in deploring my misery in the forests, the dervis filled the throne of Mousel, and, which was the greatest torment to me, possessed Zemroude without a rival. He left his own body in the wood; and, triumphing in the use of mine, enjoyed the sweets of empire unmolested. But, as he feared, lest by virtue of the secret which had been so fatal to me, I might find means of introducing myself into the palace, and of taking vengeance upon his perfidy, he issued out an order, the very day that he usurped my dignity, to have all the deer within the kingdom killed: For, says he, I am resolved, out of an aversion I have for those animals, to purge my realm of them. Moreover, to incite his subjects to be more industrious in extirpating

those creatures, he put out a proclamation with the reward of thirty sequins for the head of every deer that should be brought to him.

The people of Mousel, urged on by the hopes of lucre, were seen immediately to issue out of the city, and to range about the country with their bows ready strung, and their quivers well stored with arrows. They wandered through the forests and traversed the mountains, wounding and killing all the deer that came within their shot. By good fortune, I had no reason to dread their arrows: For, perceiving a nightingale lie dead at the foot of a tree, I enlivened its little body; and disguised under this new appearance, I spread my wings and made towards the palace of my enemy; there I lay concealed within the boughs of a thick, shady tree in the garden. This tree grew near the apartment of the queen. There, musing upon the oddness of my distress, and the happiness of my rival, my heart swelled with grief and tenderness, and I began to vent my pains in melodious accents. It was in a morning. The sun was newly risen; and a wakeful choir of birds, pleased with the returning light, joined in their songs to express the joy with which they were inspired. As for me, insensible to the freshness of the springing day, I was wholly taken up with my disquiets. With my eyes mournfully bent towards the apartment of Zemroude, I filled the air with notes so full of complaint, that I drew the princess to the window. I went on with my melancholy warblings full in her sight; I employed the whole power of my voice, and laid a stress upon every accent, to render it more moving, as if it had been possible for me to make her comprehend the cause of my heavy lamentation. But alas! she was diverted with hearing me; and I had the displeasure of seeing, that, instead of being moved to compassion by my sorrowful song, she could not refrain from laughter, together with one of her slaves, who likewise ran to the same window to hear me.

I continued several days together constantly in the garden; and never omitted to sing every morning in the same place. Zemroude likewise never failed to come to the window, and, which to me seemed a particular direction of Providence, she grew very desirous to have me in her keeping. Says she to her women, I must by all means have that nightingale taken. Let the bird-catchers be sent for: I love that little creature, I dote upon it. Let them be sure to take it, and bring it to me. The commands of the queen were obeyed: The most experienced bird-catchers were sent for: They spread their nets for me; and, as I had no inclination to make my escape from them, since I saw their design upon my liberty was only to deliver me up a captive to my princess, I easily suffered myself to be taken.

As soon as I came into her hands, she expressed an unusual joy. My pretty little singer, said she, in a flattering accent; my charming nightingale, I will be thy rose. I have already conceived an unaccountable tenderness for thee. At these words she kissed me, and I turned my bill gently to her lips: Ah, the little fool, cries she, smiling, it seems as if it knew what I say when I speak to it. Briefly, she put me with her own hands into a cage of golden wires, which she had sent one of her eunuchs to buy in the city.

I sung every morning as soon as she awoke, and when she came to the cage to fondle me or give me something to eat, instead of appearing shy or any way afraid, I spread my wings to signify my joy, and put my little beak through the wires to meet her hand. She was surprised to find me so tame in so short a time. Sometimes she would take me out of the cage, and let me fly about the chamber; at such times I never failed to fly directly to make my court, and to receive the returns of her tenderness; and if any one of her women offered to take me, I pecked and pinched her with all my force. By these little artifices, I endeared myself by degrees to Zemroude so very much, that she would often say, she had set her heart so fondly upon me, that she should be altogether inconsolable, if I should happen to die.

If it was a pleasure to me, under my present afflictions, to be constantly in the queen's apartment, I paid dear for it when the dervis came to visit her. How great was my torture! I cannot even to this day reflect upon it with temper. From time to time I lifted up my eyes to Heaven for vengeance. I bristled up my feathers, and my heart ready to burst with rage, I did nothing but flutter up and down and grow restless in my cage. If the queen at any time caressed me before the traitor, and he upon that attempted to stroke me, I expressed all the fury and resentment against him, with my beak and my wings, that was possible: But, alas! my anger served only to make them sport, and was too feeble to avenge my wrongs.

Zemroude had likewise in her chamber a little bitch that she was fond of. This creature, one day as we were alone, died in labour. This accident put me upon trying the force of my secret a third time. I am resolved, said I, to translate myself into the corpse of the bitch: I shall then see how much the princess will lament the death of her nightingale. I can give you no account how this fancy came into my thoughts; for I did not in the least foresee any advantage that could arise to me from such a change. But this inclination was

so strong within me, that it seemed like a secret impulse from Heaven, and I was determined to follow it at all adventures.

Whenever Zemroude came into the room, it was always her first care to look into the cage. As soon as she perceived that the nightingale was dead, she gave a shriek that alarmed all her slaves. What is the matter, madam? said they to her, with terror in their looks. Has any mischance happened to you? —You see me, answers the princess, abandoned to despair, and drowned in tears. My nightingale is dead! My dearest bird! my little spouse! Why am I so soon deprived of thee? Must I never more then hear the melody of thy songs! Must I never caress thee more! What have I done to merit so severe an affliction?

She was so overwhelmed with grief, that her women strove to comfort her in vain. All they could say did but heighten her sorrow. Upon this one of them ran to acquaint the dervis of the condition of the queen. He came in all diligence to her, and represented to her that the death of a poor bird should not throw her into so great agonies; that the loss was not irreparable; that if she was so passionate a lover of nightingales, and ever so many, that it was an easy matter to gratify her. But in vain did he speak; his reasons had no manner of influence upon the mind of Zemroude. Cease, sir, said she to him; cease to combat my grief; it is not to be overcome. I know very well, it is a great weakness in me to be inconsolable for the death of a bird: I am as fully convinced of this as you can be; and yet I have not the force to resist the present calamity that oppresses me. I loved this little creature: It seemed to be sensible of all the fondness I shewed it, and to return all my kindness after such a manner, as made me dote upon it. If my women came near it, what rage and disdain did it not express! when, if I offered to touch it, my hand was no sooner held towards it, but it came forward to meet me. I cannot help thinking, that it felt even a passion for me. It would gaze upon me with so much earnestness and pleasure, that one would imagine sometimes that it grieved for want of words to speak the sentiments of its heart. I could read all this plainly in its eyes. Alas! when I recollect every little circumstance of this nature, I cannot command my griefs. My poor, dear, lovely bird, I have lost thee for ever! When she had spoken these words, her tears redoubled, and she seemed incapable of consolation. I began to presage some good fortune to myself from the extremity of her affliction. I lay in one corner of the room, giving suck to my young ones, where I heard and observed every thing, without being myself taken notice of. My mind gave me that the dervis, to comfort the queen, would have recourse to his secrets, neither was I mistaken in my guesses.

The dervis seeing the princess was not to be reasoned out of her immoderate grief, as he loved her passionately, and was nearly touched with her fears, he ordered all her slaves to quit the room, and to leave him alone with the queen. Madam, then said he to her, thinking no one overheard him, since the death of your nightingale gives you so great an uneasiness, he must be brought to life again. Afflict yourself no more: You shall see him revive: I promise to restore him to your wishes. No sooner shall you awake to-morrow, than you shall hear him sing as before, and see him make his usual court to you.

I hear what you are pleased to say, sir, replies Zemroude: You regard me as a distracted person, whose phrenzy is to be flattered. You would have me believe that you will perform this miracle to-morrow; to-morrow you will put it off to the following day; and so, deferring my expectations from day to day, you hope by degrees to wean me from my miseries, and at last utterly to efface in my mind all remembrance of my bird; or else, continues she, perhaps you intend this day to procure me such another, and to convey it into the cage, to beguile my sorrows.—No, my queen, answers the dervis; no, indeed. It shall be this very bird, which you now see breathless in his cage: This nightingale, whom you so lament; this very fondling shall sing to you again. I will restore him to life, and shall be pleased to see you lavish all your usual affection upon him. He shall become more sensible than ever of your kindness, and shall shew a stronger desire to please you: For I myself will animate his little frame; I will every morning wake him into life to divert you. This wonder I can perform: It is a secret I possess. If you doubt of it, or if you are over impatient to see your favourite revive, I shall animate him this instant.

The princess made no reply to what he said: Judging, therefore, by her silence, that she was not convinced he had the power of which he boasted, he laid himself upon a sofa, where, by the virtue of the cabalistick words, which serve as a vehicle to the soul to make it pass into any corpse, he left his, or rather my body, and entered into that of the nightingale. The bird began immediately to sing in the cage, to the astonishment of Zemroude; but it was not long before his melody failed; for as soon as he began to warble, I quitted the body of the bitch, and hastily shot myself into my own. This point gained, I ran to the cage; I put in my hand, and, taking out the bird in a passion, I twisted off his neck

What are you doing, sir? says the princess to me. Why do you treat my nightingale in that manner? If you did not think fit to let him live, you should not have called him back to life.

Heaven be praised, cried I, without attending to what she said, so intent was I upon the vengeance I had accomplished upon the outrage done to my honour and to my love; it is finished; I have at last punished the traitor, whose detestable perfidy deserved the most rigorous chastisement. If it was a surprise to Zemroude to see her nightingale revive, it was likewise no less so, when she heard me utter these words with a more than ordinary vehemence. Sir, said she, what is it transports you? And what means all you have just now spoken?

I related to her all I had suffered, and I could perceive, as I went on with my story, that she was seized by frequent intervals with agonies and starts of horror. Her cheeks glowed with shame, and turned pale with grief by turns, to think how unfaithful she had been to me, though ignorant and innocent of what she did.

There was no room left her any longer to doubt that I was the true Fadlallah. Because the body of the dervis had been found in the wood, together with the edict he had given out to have all the deer killed.

I had no sooner instructed Zemroude in all the particulars of so strange an adventure, but I repented of my indiscretion. It had been sufficient only to tell her, that some profound cabalist had taught me the secret to animate a dead body; without mentioning the villainy of the dervis. Would to Heaven that she had still remained ignorant of his foul crime! Then perhaps I had to this day been happy in the possession of her charms! But what do I say? And whither do I wander in the extravagance of my thoughts? Do I not know, that the good and the evil which attend man in this life are fixed and pre-ordained from the beginning?

[illegible]aught of Mouaffac was so greatly [illegible], that so vile a wretch had tasted the sweets of her person, that it was impossible for me to restore her peace of mind. In vain did I represent to her, that her ignorance acquitted her in the sight of Heaven and of the world, as well as to me; that the dervis alone was guilty, who had expiated his crime with his death. In spite of all that I could say to her, in spite of all the assurances I gave her to love her still with the same unalterable affection, I could not prevail upon her to think no more of this unhappy accident. Briefly, she sickened, and died within my arms, asking my pardon with her parting breath for a crime no way imputable to her, and which did not in the least diminish my love.

When she was dead, and I had paid the solemnities of mourning and sorrow for so dear a life, I sent for prince Amadeddin Zengui. My cousin, said I to him, I have no children: I resign the crown of Mousel to you: I quit all claim to it. I renounce all the grandeur of sovereignty, and resolve to pass my remaining days in obscurity. Amadeddin, who truly loved me, used every argument to turn me from my resolution; but I gave him to understand his endeavours were of no efficacy. Prince, says I, the purpose of my soul is fixed: Once more I give you up my dignity. Take possession of the throne of Fadlallah, and may you prove more fortunate than I. Rule over a people who are acquainted with your merit, and who have already experienced the happiness of so good a master. As for me, I bid adieu to pomp and titles: I shall go far away into some distant climate, where I may lead a life of privacy in an unenvied condition. There, free from the cares that attend on empire, I shall give myself up to lament the loss of Zemroude, and recollecting the happy hours and days we have passed together, sooth my afflictions by that sweet remembrance.

Accordingly, I left Amadeddin upon the throne of Mousel; and, attended only by a few slaves, I took my way towards Bagdad, where I safely arrived with a quantity of gold and jewels. I alighted at Mouaffac's house: His wife and he were not a little surprised to see me; much more were they astonished when I informed them of the death of their daughter, whom they passionately loved. I did not deliver my unwelcome news without shedding tears myself, and exciting the same in them. I did not continue long at Bagdad. I joined a great number of pilgrims who were going to Mecca; there, after I had performed my devotions, I found by chance a company of Tartar pilgrims, with whom I came into Tartary. We happened to pass through this city: I thought the situation of it agreeable; for which reason I took up my rest here: and almost forty years are now elapsed since I settled in this place. I pass here for a stranger, who formerly followed merchandizing. I live absolutely retired, and very rarely receive any visit. Zemroude is never absent from my mind; and I please myself in thinking perpetually upon her.

The Continuation of the History of Prince Calaf and the Princess of China.

When Fadlallah had run through the whole tissue of his adventures, he said to his guests, This is my story. You see, by my misfortunes and your own, that the life of man is a

reed perpetually shaken and shattered by the tempestuous winds of the north. Nevertheless, I must tell you, that I live happy and unruffled ever since I came to Jaic. I never repent that I resigned the crown of Mousel. I find an infinite satisfaction in the obscure condition I enjoy.—Timurtasch, Elmaze, and Calaf were liberal in their commendations of the son of Bin-Ortoc: The khan admired the greatness of his resolution in divesting himself of dominion, in order to live like a private person in a strange land, where no one knew the rank he once held in the world; Elmaze praised his fidelity to Zemroude, and his wonderful regret for the loss of her; and Calaf said to him, Sir, it were to be wished that all men who labour under adversities, possessed the firmness of mind which you have given such shining proofs of in the severest assaults of fortune.

They prolonged the conversation, till it was time to retire to rest. Then Fadlallah called his slaves, who brought in wax tapers in candlesticks made of the wood of aloes, and conducted the khan, the princess, and her son into an apartment, where the same simplicity was to be seen as appeared in the rest of the house. Elmaze and Timurtasch remained in one chamber, and Calaf went to sleep in another. Early in the morning, the old man came into the apartment of his guests, as soon as he was informed they were risen, and said to them, You are not unfortunate alone. I am just now informed, that an ambassador, from the sultan of Carizme, arrived last night within this city; that his master sends him to Ilenge-Can, to request of him, not only to refuse his protection to his enemy, the khan of the Nogais, but likewise to have him seized, if he should pass through the country of Jaic. Now, there is a report, continues Fadlallah, that this unhappy khan, for fear of falling into the hands of the sultan of Carizme, is fled from his capital with his family. Upon hearing this, Timurtasch and Calaf changed colour, and the princess fainted.

When Fadlallah saw Elmaze fall into a swoon, and perceived a manifest consternation in the looks of the father and the son, he conjectured his guests to be no merchants. I see plainly, says he to them, when the princess had recovered the use of her senses, that you interest yourselves deeply in the misfortunes of the khan of the Nogais; or rather, if I may use the freedom to declare my thoughts, I believe that you three are the deplorable objects of the sultan's vengeance.—Yes, sir, answers Timurtasch: We are the victims he seeks to sacrifice. I am the khan of the Nogais: You see here my wife and my son. We should be to blame, if we made any scruple of revealing ourselves to you, after the kind reception we have met with, and the confidence you have placed in us. Moreover, I hope you will assist us by your counsels to disengage ourselves from the danger which pursues our flying steps, and overtakes us here.

The conjuncture is very hazardous, replies the old king of Mousel. I know Ilenge-Can; He dreads the sultan of Carizme; and there is no doubt but, to please him, he will order diligent search to be made after you. You can never be in safety with me, nor in any other house within this city. You have no other security but to depart with all possible speed out of the land of Jaic; pass over the river Irtiche, and, with all imaginable diligence, gain the frontiers of the tribe of Berlas. Timurtasch, his wife, and Calaf approved the advice. Immediately Fadlallah commanded three horses to be made ready for them with provisions; and presented them with a purse of gold: Begone without delay, said he to them; you have no time to lose. To-morrow, at farthest, Ilenge-Can may cause you to be sought after.

They paid their due acknowledgement to the king; then departing out of Jaic, they passed over the Irtiche, and arrived, after several days journey, upon the territories of the tribe of Berlas. They stopped their flight at the first horde they met with. There they sold their horses, and lived in full tranquillity, as long as their money lasted; but when that failed, the khan began to grow disquieted, and to murmur afresh. Wherefore, said he, is it expedient that I should still linger in this world? Had it not been more eligible in my own realms to expect my proud enemy, and die with honour in defending my capital, than to preserve a life, which is but one tissue of misfortunes? It is in vain we resign ourselves with patience to the severity of our destiny: Heaven will never shew favour towards us, since, notwithstanding our submission to its will, our miseries pursue us from place to place.—Sir, says Calaf to him, let us never despair, nor think our evils endless. The providence which disposes of events has good in reserve perhaps for us, that we cannot foresee. Let us go on, adds he, to the capital horde of this tribe: My heart presages, that our fortune there may wear another face.

They went therefore to the horde where the khan of Berlas lived. They entered under a great tent, which was set apart for an hospital to receive poor strangers; Here they laid themselves down in a corner, not knowing by what means to procure themselves any subsistence. Calaf left his father and mother in this place, and went on further into the horde, asking charity from every passenger. Thus he gleaned up a little money, with which

he bought provisions; and, towards the close of the day, returned with them to his father and his mother: They could neither of them refrain from weeping, when they understood their son had been demanding alms: The tears likewise began to swim in Calaf's eyes, when he observed their tenderness; and he said to them, Nothing, I confess, can be more afflicting to my spirit, than to see myself reduced to beg; nevertheless, when I have no other method of relieving you, I do it willingly, how great soever the shame may be. But continues be, the best expedient I can think of, will be for you to sell me for a slave, which will supply you with money to subsist [illegible] time. What says my son? cries Timurtasch at this proposal. Would you have us live upon the price of your liberty? Rather let the hardships we suffer last for ever! If one of us three must be sold, to support the other two, I am the person: And for your sakes I should willingly bow my neck to servitude.

Sir, replies Calaf, I have hit upon an expedient. To-morrow morning I will go and take my station amongst the men that carry burdens. It is very reasonable to expect that I may be employed in my turn; and so we shall be able to subsist upon my labour. Finally, they agreed to this resolution: The prince, therefore, the following day, placed himself amidst the porters of the horde, and waited to be employed in common with others; but it happened he had not the good fortune to be employed: Insomuch, that the day was now half spent, when he had earned nothing. This greatly troubled him. If I have no better success in my business, thinks he, how shall I maintain my father and my mother?

He had no longer patience to wait unprofitably amongst the porters, seeing no one took the least notice of him. Therefore he left the horde, and passed on into the country, to have the greater freedom of thought, and to reflect in quiet upon some other means of [illegible] He sat down under a tree, where, a[illegible]ploring heaven to compassionate his condition, he fell asleep. When he awoke, he [illegible] upon a bough near him a most beautiful hawk. His head was adorned with a plume of feathers of a thousand different colours; and his neck was encompassed with a chain of gold foliage, enriched with diamonds, topazes, and rubies. Calaf, who was well skilled in falconry, presented his wrist; and the bird immediately pitched upon it. This accident transported the prince of the Nogais. Who knows, says he to himself, what this may end in! In all appearance this bird must belong to the sovereign of the horde. Neither was this conjecture wrong: It proved to be the hawk of Alinguer, khan of Berlas. This prince had lost it the day before in the fields. His falconers searched the country round for it with the utmost diligence and anxiety, because their master had threatened to punish them severely, if they returned to the court without this bird, which he loved so passionately.

Prince Calaf returned to the horde with the hawk. The people gathered about him as he went along; they shouted, and said, See here, the khan's hawk, which was lost, is found! Blessings upon the man who brings gladness to our prince, by presenting him with his favourite bird. When Calaf was now come up to the royal pavilion, and appeared with the hawk upon his wrist, the khan was transported to see his bird, and ran to give it welcome: Then, addressing himself to the prince of the Nogais, he inquired of him, where he had found his hawk. Calaf related to him every particular as it fell out; after which, the khan said to him, You seem a stranger to me. From what country, and of what profession are you?—Sir, answers the son of Timurtasch, casting himself down at his feet, I am the son of a merchant of Bulgary, who was very rich. I undertook a journey with my father and mother into the land of Jaic: we were set upon by robbers, who have spared nothing but our lives; and we have begged our bread on the way to this horde.

Young man, replies the khan, I am glad it has been your good fortune to find my hawk; for I have sworn to grant the person who should bring him back to me the three things he shall ask. Therefore you need only to speak; let me know what you desire I should do for you, and be assured of having your wishes accomplished.—Since I am permitted, says Calaf, to demand three things, I wish in the first place, that my father and mother, who are in the hospital, had a tent allotted to themselves within the verge of your majesty's court, and that they may be maintained at your expence the rest of their days, and be served by some of the officers of your household; in the next place, I desire one of the best horses in your stables, ready saddled and bridled; and lastly, a princely habit, all complete, with a rich sabre and a purse of gold, to enable me to undertake with convenience a journey I have cast in my thoughts. Thy desires shall be answered, says Alinguer. Bring hither thy father and thy mother: I will this very day begin to entertain them as you have required; and to-morrow you shall have a princely habit complete, with the finest horse in my stables, to go wherever you please.

Calaf prostrated himself a second time be-

fore the khan; then, making his acknowledgements for the honour and great favours conferred upon him, he returned to the tent, where Elmaze and Timurtasch expected his coming with impatience. I bring you good tidings, said he to them: our fortunes are already changed. Then he related all that had befallen him. This adventure pleased them highly; and they looked upon it as a certain pledge of future happiness. They followed Calaf with cheerfulness, who conducted them to the khan. This prince received them graciously, and assured them, that he would in every respect make good the promise he had given their son. Accordingly, he immediately appointed them a tent in particular to themselves; he caused them to be served by the slaves and officers of his household, and ordered they should be treated in all things like himself.

On the morrow Calaf was clothed in a magnificent habit: He likewise received from the hands of Prince Alinguer a sabre, the handle of which was studded with diamonds, and a purse filled with sequins of gold; after which he presented him with one of the finest horses that ever eyes beheld. Calaf, to shew his skill in riding, mounted, and made him perform his caracols with so much ease and address, as charmed the prince and his courtiers.

When he had renewed his acknowledgements to the khan for all his goodness and generosity, he took his leave of him. This done, he returned to Timurtasch and the princess Elmaze. I have, said he to them, an earnest desire to see the great kingdom of China; let me have your permission to gratify it. My heart presages that I shall signalize myself by some glorious action, and that I shall gain the friendship of that monarch, who rules over realms of such vast extent. Suffer me to leave you here in safety, where you will want for nothing, while I follow the strong bent of my inclinations, or rather give myself up to the guidance of Heaven, which is my conductor.—Go, my son, says Timurtasch to him; cherish the noble ardour that animates thy hopes; hasten to the fortunes that attend thee; bring back to us with speed, by thy virtue, the prosperity which is ordained to succeed to our sufferings; or, by a glorious death, acquire a just and lasting renown in history amongst the shining instances of unfortunate princes. Go on, my son, depart; we shall continue in this tribe till we hear farther from you, and we shall take the measures of our fortunes from those of yours.

The young prince of the Nogais embraced his father and his mother, and took his way towards China. The historians make no mention of any adventures that might [illegible] to him on his journey. They only inform us, that when he arrived at the great city of Canbalec, otherwise Pekin, he alighted [illegible] a house in the suburbs, which was the dwelling of a little old widow woman. Calaf went up to the door, upon which the old woman appeared. He saluted her, and said, My good mother, can you find in your heart to receive a stranger into your house? if you can furnish me with a lodging in your house, I may venture to assure you that you shall have no reason to be sorry for it. She examined the young prince with her eyes, and judging by his goodly mein, as well as by his dress, that he was no common guest, she made a [illegible] found inclination of her head, and replied, Young stranger of noble appearance, my house, and every thing within it, is at your service.—And have you, rejoins he, a place convenient for my horse? Yes, said she, I have. At the same time she took the bridle in her hand, and led the horse into a little stable at the back of the house.

Then she returned to Calaf, who, finding himself disposed to eat, asked if she had nobody to send to buy something for him in the market? The widow answered, that she had a son twelve years old, who would acquit himself handsomely of such a commission. Upon this the prince took a sequin of gold out of his purse, and put it into the boy's hands to go to market.

In the mean time, the hostess was not a little busied in satisfying Calaf's curiosity. He put a thousand questions to her. He asked her, what were the manners and customs of the inhabitants of the city? how many families were computed to be in Pekin? and the conversation in the end fell upon the king of China. Inform me, I intreat you, says Calaf to her, of the character of this prince: Is he generous? and would he, do you think, give any encouragement to a young man, and a stranger, who should offer himself voluntarily to serve against his enemies? In a word, might it be of any advantage to me, if I should devote myself to his interests? Without doubt, replies the old woman: he is a most excellent prince; one who loves his subjects in as great a degree as he is beloved by them. I am surprised that you should never hear of our good king Altoun-Can: for the fame of his goodness has diffused itself over the face of the earth.

From the portraiture you give me of him, rejoins the prince of the Nogais, I imagine he must needs be the most happy, and the most contented monarch in the universe.—And yet he is not, answers the widow. It may be averred, that he is very unhappy. In the first place, he has no prince to succeed

him: Notwithstanding the prayers he puts up to Heaven, and the number of good works he does daily, he cannot obtain the blessing of a son. However I must tell you, that the grief of having no male child is not what afflicts *him* most. That which destroys the whole quiet of his life is the princess Tourandocte, his only daughter.—And how, replies Calaf, comes it to pass that she is a grievance to him?—I am going to inform you, says the widow; I am very particularly instructed in that affair; for my daughter, who has the honour to be in the seraglio amongst the number of the princess's slaves, has often entertained me with a distinct relation of the whole.

The princess Tourandocte (pursues the old hostess of the prince of the Nogais) is in the nineteenth year of her age. She is so very beautiful, that the painters who have attempted her picture, though the greatest artists of the east, have all of them owned with confusion, that they have been foiled, and that the pencil of the most practised in beautiful features would never be able to express half the charms of the princess of China. Nevertheless, the different paintings that have been made of her, though infinitely short of the original, have caused great havock in the world.

To her ravishing beauty she joins a mind so embellished, that she is mistress, not only of every accomplishment which is usually taught to ladies of her rank, but is likewise perfectly skilled in those sciences which are proper only to men. She can write the different characters of several languages; she is knowing in arithmetick and geography, in philosophy, in the mathematicks, in the law, and more especially in theology. She has studied the laws and the moral writings of our great legislator Berginghuzin. In a word, she is as learned as all our doctors together; but all her bright perfections are eclipsed by an unexampled insensibility of heart: she tarnishes her charming merit by a detestable cruelty.

It is now some years since the king of Thibet sent to demand her in marriage for the prince his son, who fell in love with her upon the sight of a picture of her which came into his hands. Altoun-Can, pleased with this alliance, proposed it to Tourandocte. But this haughty princess, who, vain of her beauty, despises all men alike, rejected the proposition with disdain. The king grew angry with her, and declared he would be obeyed; but, instead of submitting herself cheerfully to the will of her father, she wept out of mere obstinacy, and an aversion to be controuled. She afflicted herself beyond measure, as if some insupportable evil had been laid upon her. Finally, she continued to torment herself to such a degree, that she fell into a sickness. The physicians, knowing the cause of her indisposition, told the king, that all their remedies were ineffectual, and that the princess would infallibly die, if he persisted to compel her to marry the prince of Thibet.

Then the king, who loved his daughter to distraction, apprehending the danger she was in, went into her apartment to assure her, that he would send back the ambassadors of Thibet with an absolute denial. That, sir, says the princess, will not be sufficient; I am resolved to use no endeavours to preserve my life, unless you will grant me what I am going to ask. If you desire I should not die, you must oblige yourself by an inviolable oath not to oppose my inclinations; and moreover, I will have you publish an edict, by which you shall declare, that whatsoever prince shall demand me, must not expect to marry me, before he shall answer pertinently to the questions which I shall think fit to propose to him in the hearing of all the professors of the law within this city; that if his answers prove right, I consent to take him for my husband; but if otherwise, that his head shall be struck off in the court before your palace.

By virtue of this edict, which shall be made known to all the foreign princes who shall come to Pekin, no one will be forward to demand me in marriage; and that is what I would accomplish; for I have an aversion to men, and will not be married.—But, my daughter, says the king to her, suppose some one, disregarding my edict, should present himself, and answer justly to your questions.—That, interrupting him, rejoins she, is what I have no reason to fear. I can start such points as would puzzle the profoundest doctors; and I am contented to stand the risk. Altoun-Can paused a while upon what the princess exacted from him. I see plainly, thinks he, that my daughter will never be induced to wed, and that this edict will effectually deter all her lovers, so that I hazard nothing in granting her this satisfaction. No evil can arise from it; for what prince will be so thoughtless as to provoke his fate by so desperate an undertaking?

Finally, the king, concluding that such an edict could be attended with no ill consequences, and that the cure of his daughter depended absolutely upon it, ordered it should be published; and swore by the laws of Berginghuzin that it should be punctually observed. Tourandocte, relying upon the sacredness of his oath, which she knew the king would never presume to violate, recovered her strength, and was soon restored to perfect health.

This notwithstanding, the reputation of her beauty drew divers young foreign princes to Pekin. It was to no purpose to represent to them the tenor of the edict: As there are very few who think meanly of their own capacity, especially amongst the young men, they had the presumption to present themselves to answer to the questions of the princess; and not able to penetrate their dark meaning, they all of them, one after the other, perished without mercy. The king, to do him justice, is nearly touched with compassion for their fate. He repents that he has irrevocably bound himself by an oath, and, notwithstanding his infinite tenderness for his daughter, he would rather choose to let her die, than preserve her at so dear a rate. He employs his utmost endeavours to prevent these calamities. When any lover, who stands in no awe of the edict, comes to him to demand the hand of the princess, he labours to dissuade him from his resolution, and never gives his consent to any one to expose his life but with the greatest regret. But for the most part he has the misfortune not to be able to prevail with the rash young men. They are so taken up with their passion for Tourandocte, and so intoxicated with the hopes of possessing her, that they overlook the danger which surrounds her.

But though the king seems touched with the deaths of these unhappy princes, it is not so with his inhuman daughter. She glories in the bloody spectacles which her beauty exhibits to the people. So excessive is her vanity, that she looks upon the most amiable prince, not only as unworthy of her, but even insolent, in daring to raise his thoughts up to the hopes of possessing her, and she regards his death as a punishment due to his audaciousness.

What is most to be lamented is, that there should still be a fresh supply of princes who sacrifice themselves to this barbarous princess. It is not long since a prince, who flattered himself that he had skill sufficient to answer her questions, has lost his life; and this very night another is to die, who, as ill fate would have it, came to the court of China, urged on by the same destructive hopes.

Calaf was very attentive to the discourse of the old woman. I am not able to comprehend, says he, when she had done speaking, how any prince can be so void of understanding as to demand the princess of China. What man is there but must tremble when he hears the condition, without which she is not to be attained? besides, let the painters who have drawn her say what they will; let them never so much declare that their works shew but a faint resemblance of her beauty; I am rather inclined to believe, that they have added to her charms, and that they have flattered with their pencils, since their pictures of her have produced such extraordinary effects. To be free with you, I cannot imagine Tourandocte is so beautiful as you speak of her.—Sir, rejoins the widow, her charms are far beyond what I am able to express: You may credit my testimony; for I have often seen her when I visited my daughter in the seraglio. Form the brightest ideas to please your imagination; lay together in your mind every grace and feature that can enter into the composition of a finished beauty; and be assured, when you have put your fancy to the stretch, that you will not be able to figure to yourself a form that may in the least stand in competition with that of the princess.

The prince of the Nogais thought his hostess took a delight in magnifying every little circumstance, and could by no means prevail upon himself to believe her. Nevertheless, he felt a secret kind of pleasure, without knowing any reason for it. But, my mother, renews he, are the questions which the king's daughter proposes so very difficult and intricate, that there is no making any answer to them in such a manner as may satisfy the men of the law? For my part, I am of opinion that the princes, who could not penetrate into the meaning of them, were all men of narrow capacities and little learning.—No, no, replies the old woman: Never were any riddles so obscure as the questions of the princess; and it is next to an impossibility to answer to them directly.

While they were talking to this effect of Tourandocte and her unfortunate lovers, the little boy, who had been sent to market, came home with a store of provisions. Calaf sat down to a table which the widow spread for him, and eat with the appetite of a traveller who had fasted long. In the mean time the night came on; and immediately the cymbals of justice began to resound in the streets. The prince demanded the meaning of that noise. It is, answers the old woman, to advertise the people that some one is to be put to death: And the wretch who is to be sacrificed, is the prince who I told you was to be this night beheaded, for failing in his answers to the questions of the princess. Criminals are executed by day-light; but this is a particular case. The king in his heart detests the cruelties which he is forced to exercise upon the lover of his daughter, and is willing to hide the barbarity from the sight of the sun.—The son of Timurtasch was desirous to see this execution, the cause of which seemed to him very extraordinary. He went out from his lodgings, and meeting in the streets a vast crowd of Chinese, whose curiosity brought them toge-

ther, he mixed with them, and went on with the stream into the court of the palace, where so tragical a scene was to be represented.

He saw in the middle a very high tower of wood, the outside of which, from the top to the bottom, was covered with branches of cypress, within which there was hung a prodigious number of lamps, ranged in order, which spread so great a light that the whole court shone with them. Beneath the tower there was a scaffold prepared, covered over with white satin, and round about it stood several pavilions of taffeta of the same colour. Behind these tents two thousand soldiers of the guards of Altoun-Can were posted, two ranks deep, with their swords drawn and axes in their hands, so as to form a double barrier against the people. Calaf was very intent upon every thing that presented itself to his view; when on a sudden the mournful ceremony, for which this pomp was all prepared, began by a confused noise of drums and bells, which sounded far from the top of the tower. At the same time, twenty mandarins, and as many men of the law, every one clothed in long white woollen robes, came out from the palace, advancing towards the scaffold; and when they had three times marched in procession round it, they sat down under the pavilions.

In the next place appeared the victim, adorned with flowers, interwoven with leaves of cypress, with a blue fillet round his head, and not a red one, like the criminals condemned by the ordinary course of justice. He was a young prince, scarce eighteen years of age. He was attended by a mandarin, who led him by the hand, and followed by the executioner. They all three mounted the scaffold: Immediately the noise of the drums and bells ceased. Then the mandarin addressed his speech to the prince, with a tone of voice so raised that half the people might hear him. Prince, says he to him, is it not true, that you were informed of the tenor of the king's edict when you first presented yourself to demand the princess in marriage? Is it not true likewise, that the king employed his best endeavours to dissuade you from your rash attempt? The prince answering that it was true; Declare then, adds the mandarin, that it is your own fault if you lose your life this day, and that the king and the princess are no way answerable for your death. I forgive them, replies the prince: Whatever shall befal me, I impute it to myself alone; and my prayer is, that heaven may never require at their hands the blood that shall this day be shed.

Scarce had he ended these words, when the executioner severed his head from his body with a sudden stroke of the sabre. The air instantly resounded afresh with the ringing of bells, and the rattling of drums. In the mean while, twelve mandarins came to take care of the dead body; They laid it into a coffin made of ivory and ebony; then, placing it upon a bier, six of them bore it upon their shoulders into the garden of the seraglio, under a dome of white marble, which the king had erected for a place of burial to all the unhappy princes who should incur the same fate. It was his custom to go frequently and weep alone over the monuments of those who lay there, thinking, in some measure, to atone for the barbarity of his daughter by paying this tribute to their ashes.

As soon as the mandarins had carried off the prince who was executed, the populace and the men of the law all retired to their houses, blaming the king for his imprudence in giving a sanction to cruelty by the sacredness of an oath, which he must not violate. Calaf remained in the court of the palace, his mind busied with a thousand confused reflections. Not far from him he perceived a man, from whose eyes gushed a torrent of tears. He concluded he must be a person deeply interested in the execution which he had seen performed, and desirous to be further informed, he addressed his speech to him. I have a fellow-feeling, said he, in the excess of grief which you seem to express; I enter into all your sufferings, and make no doubt but you were intimately acquainted with the prince who has now been put to death. Ah, sir, answers this afflicted person, redoubling his tears, I should know him intimately; for I bred him up. O thou unhappy king of Samarcande! adds he, what will be thy sorrow when thou shalt hear the strange fate of thy son? And who is the man that shall dare relate the mournful message to thee?

Calaf demanded by what means the prince of Samarcande became enamoured of the princess of China. I shall inform you, says the governor of the prince to him; and you will, I question not, be astonished with the relation I am going to make. This prince of Samarcande, pursues he, lived happy in his father's court. All the courtiers regarded him as a prince that must one day be their sovereign, and studied not less to please him than the king himself. He usually employed the daytime in hunting, or in exercising himself at mall. At night he would secretly invite into his apartment all the gay and youthful persons of the court, with whom he would revel in the choicest wines and liquors. Moreover, he took a delight sometimes in seeing the beautiful slaves dance, and in hearing the music of voices and instruments. Not to dwell upon particulars, the days, the hours of his life flowed on in an uninterrupted course of pleasures.

These amusements went on as usual, when a famous painter arrived at Samarcande, with the pictures of several princesses who sat to him in the different courts he had visited. He came one day to shew them to my prince, who, when he had examined those which were laid first before him, said, these are fine pieces indeed; and I am persuaded that the originals are not a little obliged to you.—Sir, answers the painter, I will confess to you, that in these pictures my pencil has flattered a little; but then, at the same time, I must tell you, that I have one piece more beautiful than any of these, and yet it falls far short of the original. As he went on speaking to this purpose, he took out of the bottom of a little box, in which he kept his paintings, the portrait of the princess of China.

My master had no sooner taken it in his hands, but, imagining it beyond the power of nature to produce a beauty so perfect, he cried out, that the world did not contain so charming a creature, and that the princess of China must infallibly have been more flattered in her picture than any of the others. The painter protested to him it was not so; and assured him, that the most masterly hand would never be able to express the fine air and the bloom which were diffused through all the lovely features of the princess Tourandocte. Relying upon the assurances of this artist, my master bought the picture. It made so strong an impression upon him, that, quitting his father's court, he departed from Samarcande, accompanied by no man besides myself: Without letting me into his design, he took the road that leads to China, and never stopped till he came into this city. He proposed to himself to serve Altoun-Can for a time in his wars, and in the end to demand the princess in marriage. But immediately upon our arrival we were informed of the rigour of the edict; and upon hearing of it, my prince, which seems unaccountable, instead of shewing any signs of uneasiness, expressed a manifest joy and satisfaction. I will instantly go, says he to me, and desire that I may be allowed to answer to the questions of Tourandocte. Why should I think meanly of my own capacity? or rather, why should I not be confident of obtaining the princess?

I need not acquaint you, sir, with what followed, continues the governor, sobbing as he spoke. You must already have concluded, from the tragical scene you have just now seen, that the unfortunate prince of Samarcande was not able, notwithstanding all his hopes, to answer the fatal questions of this inhuman beauty, who delights in shedding of blood, and who has already taken away the lives of several king's sons. When he saw that he was to prepare himself for death, he gave me the picture of this cruel princess. I intrust you, said he to me, with this inestimable piece; preserve the precious pledge. Shew it to my father when you shall relate my destiny to him: When he sees the charming object, I doubt not but he will pardon my rashness. But, pursues the governor, let who will take upon him to carry the unwelcome message to the king his father; as for me, loaded with my affliction, I resolve to retire far from this place, and far from Samarcande, to lament a prince who was so dear to me. O my much regretted master! Oh that when this fatal picture fell into thy hands, you could have looked upon it with my eyes! O barbarous princess! henceforward let all the princes of the earth think of you as I think! Then, instead of inspiring them with love, would you raise in their souls the sentiments of horror. Having expressed his resentments in these words, the governor of the prince of Samarcande dashed the picture on the ground, looking upon the palace with eyes full of rage, and departed without a word more to the son of Timurtasch. Prince Calaf gathered up the picture with eagerness from the ground, and intended to go back to his old hostess; but he lost his way in the dark, and before he was aware of it, found himself out of the town. He waited impatiently for day-light, to behold the beauty of the princess of China. As soon as he could see, and satisfy his curiosity, he opened the box in which the picture was inclosed; however he hesitated before he looked upon it. What am I going to do? cried he. Ought I to cast my eyes on so dangerous an object? Think, Calaf, think of the ill effects it has produced. Hast thou forgot what the prince of Samarcande's governor just now told thee? Do not look on this picture. Resist a desire which would lead thee away, while it is only mere curiosity. As long as thou hast the use of thy reason thou mayest prevent thy ruin. But why do I talk of preventing it? added he; what false reasons beget this cowardly prudence? If I am to love the princess, my love is already writ in heaven, in characters that can never be effaced. Besides, I can't see any danger in looking upon the finest picture that ever was. A man must be very weak to be disturbed at the sight of a vain mixture of colours. Fear nothing: Behold with insensibility those conquering and murdering features. I would even find faults, and have the new pleasure of censuring the charms of this too proud princess. I would mortify her vanity, by letting her see that I beheld her image without emotion.

In vain the son of Timurtasch flattered himself that he could look on the picture of Tourandocte with indifference. He beheld,

he examined, he admired the turn of the face, the regularity of the features, the loveliness of the eyes, the mouth, the nose; every thing seemed to him to be in perfection. He was astonished at the consideration of it in the whole, and in every particular, and though he was upon his guard against it, he suffered himself to be charmed by it. Spite of himself, he was inconceivably troubled. He did not know himself. What fire, said he, is this that animates me? Into what disorder has this picture put my senses? Is this, just Heaven, the fortune of all that behold this picture? Must they love the inhuman princess it represents? Ah! I find but too well that she will make the same impression on me which she made on the unfortunate prince of Samarcande. I submit to the power of the beauty that wounds me, and instead of being frightened at his piteous story, I almost envy his misfortune. What a change is this, good God! I cannot now comprehend how any one should be so insensible of her charms, as not to despise the rigour of the edict. I see nothing terrible in it. From this moment all the peril vanishes. No, incomparable princess, continued he, looking on the picture with a languishing air, no obstacle shall hinder me; I will love you, spite of your barbarity, and since I am permitted to aspire to the possession of you, I will do all that I can to obtain it. If I perish in so noble an enterprise, all that will trouble me in death will be the thoughts of losing you.

Calaf being come to a resolution to demand the princess, returned to his hostess. He had much ado to find the house again, so far had he wandered out of his way in the dark. Ah, my son, says the old woman as soon as she saw him, I am transported at the sight of you. I was afraid what was become of you. Why did you not return sooner?—Mother, replied he, I am sorry you should have been under so much concern on my account, but I lost my way in the night. He then told her how he had met the governor of the prince who had been put to death, and did not fail to repeat all that the governor had said to him. He also shewed her Tourandocte's picture; See, says he, if this is not an imperfect image of the princess of China. I can't think that it comes up to the beauty of the original.

By the soul of the prophet Jacmouny, cried the old woman, after she had examined the picture, the princess is a thousand times handsomer, and more charming. I wish you had seen her, you would then be of my opinion, that all the painters upon earth will never be able to make an image so beautiful. I will not except the famous Many.—I am extremely pleased, replied the prince of the Nogais, with your assuring me, that the beauty of Tourandocte is above all the efforts of painting. How does the thought of it delight me! It confirms me in my design, and excites me to attempt immediately so glorious an undertaking. Why have I not already cast myself at her feet? I die with impatience, to try whether I shall not be more happy than the prince of Samarcande.

What's that you say, my son? replied the widow. What design is it you have formed, and do you really resolve to put it in execution?—Yes, mother, says Calaf, this very day will I offer myself to answer the princess's questions. When I came to China, it was with an intention to serve the great king Altoun-Can in his armies; but it is better to be his son-in-law than his general.

His hostess burst out into tears, crying, Ah! my lord, in the name of God, think no more of it. You will surely perish in so rash an enterprise as the demanding the princess will be. Instead of being charmed with her beauty, hate her, as the cruel cause of so many tragical events. Consider with yourself, what will be your parents' trouble when they hear of your death, and do not bring so much misery on their heads.—Ah, mother, replies the son of Timurtasch, do not touch me in the most tender part. I am not ignorant, that if to-day put an end to my life, I shall cause the most mortal affliction to those to whom I owe it. I own, they love me so tenderly, perhaps they will not be able to survive me; yet as sensible as ought to be, and as I am, of their tenderness to me, I must give way to a stronger impulse than that of filial duty. But why need I fear giving them displeasure? Will not my doing what I intend to do render them more happy? Yes, doubtless: Their interest agrees very well with my passion, and were my father here, he would be so far from opposing my design, that he would inspire me with new resolution to execute it immediately. I am resolved upon it; don't spend time to no purpose, in endeavouring to dissuade me from it: Nothing in the world shall hinder me.

When his hostess found he would not hearken to her advice, it redoubled her affliction. And will you, says she, my lord, will you run upon inevitable ruin? Ah! that you had never come within my doors, never heard of the name of Tourandocte! You fell in love with her on my praising her to you. Ah! wretch that I am, it is I that am the cause of your destruction, I that shall have your death to reproach myself with! The prince of the Nogais, interrupting her, said, No, my good mother, you are in no wise the occasion of my misfortune. Do not impute to yourself my love for the princess. I am destined to love her, and in loving her only fulfil my destiny. Besides, how do you know that I shall

not be able to answer her questions? I neither want learning nor understanding. Perhaps Heaven has reserved for me the honour of delivering the king of China from the trouble which so terrible an oath has caused him. But, continued he, taking out of his pocket a purse the khan of Berlas had given him, in which were a good many pieces of gold, as I own that this is uncertain, and it may happen I may lose my life, I make you a present of this purse to comfort you for my loss. You may also sell my horse, and keep the money, for I shall have no need of it, whether the daughter of Altoun-Can be the reward of my boldness, or whether death be the sad price of it.

The widow took the purse from Calaf, saying, You are very much deceived, son, if you think this gold will comfort me for the loss of you. I shall lay it out in good works, give part of it to the poor in the hospital, who patiently endure their misery, and whose prayers are consequently so agreeable to God. The rest I shall distribute among the ministers of our religion, that they may join all in their prayers to Heaven, to inspire you with more reasonable resolutions, and not suffer you to expose yourself to such certain destruction. All I beg of you is, that you will not this day offer yourself to answer Tourandocte's questions; stay till to-morrow, the time is not long. Let me have till then to engage holy men, and our prophet Jacmouny, in your interests. After that do what you will. Give me but this small satisfaction. I must say, you owe it to a person who has so entire a friendship for you, and will be inconsolable if you perish.

Calaf shewed by his looks he could not deny her request. He was not only one of the handsomest princes in the world, he was also one of the best-natured; and it was impossible to see and converse with him, and not to love him. The old widow's grief touched him: Well, mother, said he, I will not go to-day to demand the princess; but I must needs tell you, that I don't believe your prophet Jacmouny can make me change my resolution. He staid at home at his hostess's all that day. She, in the mean time, went about to the hospitals to distribute her alms; and to the Bonzes, to purchase for ready money their intercession with Bergiughuzin. She also sacrificed hens and fish to idols; neither did she forget the genii, to them she offered rice in the places dedicated to their worship.

But the prayers of the Bonzes, and all the idol ministers, though they were very well paid, produced not the effect which the good woman expected; for the next morning the prince appeared more resolute than ever in his design to demand Tourandocte in marriage. Adieu, mother, said he to the widow, I am sorry you put yourself yesterday to so much trouble for me: You might very well have spared your pains; for I assure you, I am of the same mind still. At these words he left her; and his hostess was so troubled at his going, that, covering her face with her veil, she set her head on her knees, and continued thus in a fit of sorrow which is not to be expressed.

The young prince of the Nogais, perfumed with essences, and fairer than the moon, went directly to the palace. He found five elephants tied at the gate, and two thousand soldiers well armed cap-a-pee, drawn up on each side. One of the chief officers, perceiving by Calaf's air that he was a stranger, stopped him, demanding of him what business he had at the palace. I am a foreign prince, replied the son of Timurtasch, and come to offer myself to the king, to beg of him that he will permit me to answer the questions of the princess his daughter. The officer heard him with astonishment, and said, Do you know, prince, that what you come about is death? You had better have staid at home. Return to your own country, and don't flatter yourself with the hopes of obtaining the barbarous Tourandocte. Were you as wise as a mandarin of science, you never could find out the meaning of her ambiguous words. I thank you for your counsel, replied Calaf; but I am not come hither to go back as I came. Go and die then, says the officer surlily, since there is no hindering you. Upon this he let him enter the palace, and turning to some other officers who had heard their conversation, How handsome and well made that young prince is! said he, 'tis pity he should die so soon.

In the mean while, Calaf passed through several halls, and came at last to that in which the king used to give audience to his people. There was a throne in it made of steel of Catai, in the form of a dragon, about three cubits high; over it was a canopy of yellow satin adorned with diamonds, supported by four lofty pillars of the same Catai steel. Altoun-Can, arrayed in a vest of gold brocade, with a red ground, sat on the throne; the gravity of his air agreed perfectly well with that of his beard, which was divided into three parts, and each part bound with a diamond buckle. The monarch, after he had given audience to some of his subjects, cast his eyes on the prince of the Nogais, who was in the crowd. As he appeared to be a stranger, and by his air and dress of no common rank, he called one of his mandarins, pointed with his finger to Calaf, and ordered him to inform himself of his quality, and the occasion of his coming to his court.

The mandarin went up to the son of Ti-

murtasch, and told him the king desired to know who he was, and if he had any thing to demand of him. You may tell the king your master, replied the young prince, that I am the only son of a sovereign, and am come to endeavour to deserve the honour of being his son-in-law.

No sooner did Altoun-Can know the prince of the Nogais's answer than his countenance changed, and he turned as pale as death. He ceased giving audience, he dismissed all the people, descended from his throne, and went up to Calaf: Rash youth, says he, are you informed of the rigour of my edict, and the miserable end of all those who have obstinately persisted in demanding my daughter?—Yes, my lord, replied the son of Timurtasch, I know all the danger I run. Even my eyes have been the witnesses of the just and late death which your majesty caused to be inflicted on the prince of Samarcande. But the deplorable end of these audacious men, who vainly flattered themselves with the sweet hope of possessing the princess of China, has only inflamed the desire I have to deserve her.

What madness is this! says the king. Scarce has one prince lost his life, but another presents himself to the same destiny: They seem to take a pleasure in sacrificing themselves. What blindness! What temerity! Recollect yourself, prince, and be not so prodigal of your blood. I pity you more than any of those that have already come to seek their deaths here. I feel an inclination for you, and would do all that I can to hinder your destroying yourself. Return to your father's dominions, and let him not have the affliction to hear, by fame, that he must no more expect to see his only son.

My lord, replies Calaf, nothing can more delight me than to hear from your majesty's mouth that I have the good fortune to please you. I take it for a happy omen. Perhaps Heaven, moved by the miseries that have been caused by the beauty of the princess, will make use of me to put a stop to them; and, at the same time, secure the quiet of your life, now troubled by a necessity of authorising such cruel actions. Are you sure that I shall not give right answers to the questions that shall be asked *me*? How do you know that I shall perish? If others have not been able to find out the sense of Tourandocte's obscure words, is that a reason that I shall not be able to do it? No, my lord; their example shall not oblige me to renounce the honour to which I pretend, that of having you for my father-in-law.—The king replied, with a great deal of compassion, Ah! wretched prince, are you already weary of life? The lovers that have before you presented themselves to answer the sad questions that my daughter has put to them, talked just as you do. They all hoped to unriddle the mystery, and they have all been mistaken. Alas! you will be betrayed by your confidence, as they have been. Once more, my son, pursued he, let me persuade you to desist. I love you, and would save you. Do not, by your obstinacy, render my good intention useless. You are in an error, to think you can answer on the spot to what the princess will propose to you. You will have but half a quarter of an hour to study about each question. That's the rule. If in the moment you do not then make a right answer, such as shall be approved of by all the doctors that are the judges, you will be sentenced to death, and the next night will that sentence be put in execution. Therefore, prince, retire, consult the wise, pass the rest of the day in considering what you had best to do. Make your serious reflections on what I have said, and to-morrow come and tell me your last resolution.

Having said this, he left Calaf, who retired, very much mortified that he must wait till the morrow; for what the king said had no manner of influence on him. He returned to his hostess, without the least suspence in his mind on account of the peril to which he exposed himself. As soon as he came to the old woman, and told her what had passed at the palace, she began to harangue him again, and do what she could to dissuade him from his enterprise. But all her endeavours were fruitless; they had a contrary effect, and made him the more eager upon prosecuting it. Accordingly, he returned the next day to the palace; and the king hearing he was come, received him in his closet, not being willing that any one should hear what they said.

Ah, prince, says Altoun-Can, ought I to be troubled, or to rejoice that I see you to-day? In what sentiments do you come?—My lord, replied Calaf, I am still in the same mind. I had fully considered the matter when I had the honour yesterday to present myself before your majesty. I am determined to suffer the same death as my rivals, if Heaven has not otherwise pre-ordained my destiny. The king was so afflicted at his obstinacy, that he smote his breast and tore his beard. How unhappy am I, says he, in having conceived such an affection for this man! The death of the others was not such a trouble to me. Ah! my son, continued he, embracing the prince of the Nogais, if my reasons will not shake your resolution, give way to my grief. I find that the blow which will deprive you of your life, will strike to my heart. Do not, I beseech you, think of possessing my cruel daughter. You will find other princesses enough in the world: why are you so resolutely bent on obtaining

an inhuman one, whom you can never obtain? Stay, if you will, in my court; you shall have the first rank there, next to myself. You shall have handsome slaves, and pleasure shall everywhere attend you. In a word, I will look upon you as my own son. Renounce all pretensions to Tourandocte, and let me at least have the satisfaction of depriving this bloody princess of one victim.

The son of Timurtasch was very much touched with the king's offering him his friendship with so much tenderness; but, however, he replied, Suffer me, my lord, to expose myself to the peril from which you would divert me. The greater it is, the more tempting is it to me. Nay, I confess to you, there is a secret charm even in the princess's cruelty, which pleases my love, in flattering myself that I am perhaps the happy mortal who is to triumph over her pride. I pray your majesty, in the name of God, to forbear opposing a design, on which my glory, my peace, and even my life depend; for, in short, I cannot live unless I obtain Tourandocte.

Altoun-Can finding there was no way to divert him from his perilous purpose, was mortally grieved at it. Audacious youth, said he, thy destruction is unavoidable, since, with mad obstinacy, thou persistest in demanding my daughter. Heaven is my witness, I have done what I could to bring thee to reason. Thou rejectest my counsels, and hadst rather perish than follow them. We will talk no more of it; thou wilt soon receive the reward of thy folly. I consent that thou undertakest to answer Tourandocte's questions; but I must first do thee those honours that I pay such princes as seek my alliance. At these words, he called the chief of the first band of his eunuchs, commanding him to conduct Calaf to the palace of the princes, and to let him have two hundred eunuchs to serve him.

Scarce was the prince of the Nogais come to the palace, whither he had been conducted, but the principal mandarins come to salute him; that is, they kneel and bow their heads to the ground, saying one after another, The perpetual servant of your illustrious race, comes in that quality to do you reverence: They afterwards make their presents, and retire.

In the mean time, the king, whose friendship and compassion made him concern himself in an extraordinary manner for the son of Timurtasch, sent for the most able, or at least the most famous professor of the royal college, and told him there was a prince come to demand his daughter; that he had spared no pains to dissuade him from it, and all to no purpose; adding, I would have you, doctor, endeavour to bring him to reason by your eloquence; to that end I sent for you. The doctor obeyed, went to Calaf, and had a long conference with him. When it was over, he returned to Altoun-Can, and said, My lord, it is impossible to persuade the young prince; he will obtain the princess or perish. When I found it was in vain to pretend to convince him of the danger and madness of his attempt, I had the curiosity to see whether his obstinacy had no other foundation than his love: I asked him several questions on different matters, and was surprised to find him so well learned and knowing. He is a mussulman, and seems to be well instructed in every thing that regards his religion. In fine, to speak what I think, I can't help telling your majesty, that I believe, if any prince is able to answer the princess's questions, this is he.

Ah, doctor, cries the king, how am I transported with what you tell me. Would to Heaven that this prince may be my son-in-law! As soon as I cast my eyes on him, I took an affection to him. May he be happier than the rest that have come to perish in this city! The good king Altoun-Can was not contented to put up his vows to Heaven for Calaf: he ordered public prayers and solemn sacrifices in the temples; an ox was by his command offered to Heaven, a goat to the sun, and a hog to the moon. He ordered also, that the fraternities of artificers in Pekin should hold their festivals in favour of Calaf, that he might obtain the princess he came to demand.

After these prayers, sacrifices, and festivals, the Chinese monarch sent his colao to the prince of Nogais, to give him notice that he must prepare himself to answer the princess's questions the next day, when he would be sent for to appear before the divan, who had already received orders to assemble for that purpose.

As much as Calaf was resolved to try his fortune in this enterprise, he had not a very quiet night of it. Sometimes he trusted to his genius, and flattered himself with success, sometimes he lost his confidence in himself, and imagined what shame it would be to him, if his answers did not please the divan. Nor did he forget to think of Elmaze and Timurtasch: Ah! said he, if I die, what will become of my poor father and mother?

Such were his reflections when day broke upon him. He presently head the jingling of bells, and the beating of drums, and guessed it was the signal for those that were to assist at the assembly to give their attendance. He then addressed himself thus to Mahomet; O great prophet, thou seest my condition; inspire me on this important occasion! Shall I go to the divan, or to the king, and tell him the danger terrifies me? He had no sooner said these words, than he felt no more any of those terrors. His boldness returned. He

rose and dressed himself in a caffetan, and a cloak of red silk with gold flowers. His stockings and shoes were of blue silk, and all his apparel a present from Altoun-Can.

When he was dressed, six mandarins entered his chamber, arrayed in long crimson robes; and having saluted him as they had done the day before, they told him, they came from the king to conduct him to the divan.

He followed them, and was led by them across a court, where soldiers were drawn up on each side. When they came into the first council-hall, they heard above a thousand musicians and singers, who, singing and playing on their instruments, made a surprising noise. From thence they went to the great council-hall, which had a communication with the inner palace. Here the assembly were sitting under pavilions of several colours, all round the hall. The most considerable mandarins were ranged on one side, the colao and the professors of the Royal College on the other. Several doctors of known abilities were seated on two thrones of gold, placed in two triangular seats. When the prince of the Nogais entered, the noble and learned assembly saluted him with great respect, but said not a word; every one expecting the king's coming, kept a profound silence. 'Twas about sun-rising. When the first rays of that bright luminary appeared, two eunuchs opened the two sides of the curtains before the gate of the inner palace, and immediately the king came forth, accompanied with the princess Tourandocte, who wore a long robe of gold tissue, and a veil of the same. They both ascended their thrones by five steps of silver. When they had taken their places, two very beautiful young women took their stands, one on the king's side, the other on the princess's. They were two slaves of Altoun-Can's seraglio; their faces and their breasts were bare; they had large pearls in their ears, and held in their hands pen and paper, to write down what the king should bid them. All that were present rose up at the sight of Altoun-Can, and kept standing with great gravity, their eyes half-shut. Calaf alone looked round him where he pleased, but he could not take his eyes off the princess, nor help admiring her majestic mien.

When the mighty monarch of China had given orders to the mandarins and doctors to seat themselves, one of the six lords who had conducted him to the hall, and stood by him, fifteen cubits from the two thrones, kneeled down, read a memorial, containing the prince's demand of the princess Tourandocte in marriage. He then rose, and bid Calaf make three bows to the king; which the prince of the Nogais performed with admirable grace, and Altoun-Can could not help smiling, to let him know he took pleasure in seeing him.

Then the colao rose from his seat, and read with a loud voice the fatal edict, which condemned to death all those bold lovers that did not give right answers to Tourandocte's questions. At the close of it he addressed himself thus to Calaf: You hear, prince, what are the conditions on which alone you can obtain the princess: if the apprehension of danger makes any impression on your soul, it is now lawful for you to go back.—No, no, says the prince of the Nogais; the prize in question is too glorious to be renounced out of fear.

The king finding Calaf was prepared to answer Tourandocte's questions, turned to the princess, and said, Daughter, it is now your time to speak: propose your questions to this young prince; and may all the holy spirits to whom we have sacrificed inspire him to find out the meaning of your words. Tourandocte replied, I call our prophet Jacmouny to witness, it is with regret I see so many princes die: but why are they so obstinately bent upon having me? why do they not let me live in quiet in my palace, without coming here to make attempts on my liberty? Know then, audacious youth, added she, addressing herself to Calaf, you cannot blame me, but your own temerity, if, like the rest of your rivals, you suffer a cruel death; you yourself are the only cause of your destruction, since I did not oblige you to come and demand me in marriage.

Fair princess, says the prince of the Nogais, I know all that can be said to me on this head; be pleased to put your questions to me, and I'll endeavour to give you the sense of them.—Well then, replied Tourandocte, What creature is it who is of all countries, a friend to all the world, and has no likeness to it in the creation?—Madam, says Calaf, it is the sun.—He is in the right, cries all the doctors, it is the sun.—What mother is it, replied the princess, who, after having brought forth her children, devours them all when they are grown up?—The sea, says the prince of the Nogais; for the rivers that discharge themselves into it, have their source from it.

Tourandocte finding the prince answered her questions right, was so nettled, that she resolved to do her utmost to destroy him. What tree is it, said she, whose leaves are all white on the one side, and black on the other?—She was not satisfied with putting this question to him. She maliciously threw off her veil, to dazzle and confound him with the lustre of her beauty. Her despite and shame had given her a blush which added

new charms to it: her head was adorned with natural flowers, placed with infinite art; and her eyes shone brighter than the stars, brighter than the sun when he shines in his full glory at the opening of the black cloud. The amorous son of Timurtasch, at the sight of this incomparable princess, instead of answering the proposed question, stood mute and immoveable. A mortal terror seized the whole assembly, and the king himself turning pale, gave the prince over for lost.

But Calaf, recovering himself from his surprise, occasioned by the sudden view of such amazing beauty as was the princess Tourandocte's, recovered also the divan out of their fright, by saying, Charming princess, I beg your pardon for having appeared in a manner stupified; when, as I thought, I beheld one of those heavenly objects which are the finest ornament of the abode that is promised to the faithful after death. I could not look on so many charms without being disturbed. Be pleased to repeat the question you put to me, for I do not remember it. You made me forget every thing.—I demanded, said Tourandocte, What tree is it whose leaves are all white on the one side, and black on the other?—That tree, replied Calaf, represents the year, which is composed of days and nights.

This answer was applauded by all the divan. The mandarins and doctors said it was right, and bestowed a thousand praises on the young prince. Then Altoun-Can said to Tourandocte; Come, daughter, confess thyself conquered, and consent to marry thy conqueror. The other pretenders could not answer one of thy questions, and this prince thou seest explains them all. He has not yet got the victory, replied the princess, letting down her veil to hide her confusion, and the tears that trickled down her cheeks; I have other questions to ask him, but I will propose them to-morrow. No, no, says the monarch; as for that, I will not allow it; there shall be no end of your questions: all I shall agree to is, that you may ask him another question on the spot. The princess excused herself, saying, she had only provided herself with those that had been answered; and prayed the king her father not to refuse her the liberty of putting more interrogatories to the prince the next day.

I cannot allow it, cried the Chinese monarch in a passion; your design is to puzzle this young prince, and mine to disengage myself from the terrible oath which I was so imprudent as to make: how cruel are you? you breathe nothing but blood, and take delight in seeing the death of your lovers. The queen, your mother, was so troubled at the first miseries you were [illegible] of, that she died of grief, to think she had brought forth so barbarous a child; and I too, as you know well enough, have been plunged in a melancholy, which nothing could remove, since I have seen the wretched consequences of my complaisance for you. But thanks to the spirits that rule in Heaven, to the sun and to the moon, to all those to whom my sacrifices have been acceptable, there shall be no more such horrible executions in my palace; they have already rendered your name execrated. Since this prince has answered rightly to what you proposed to him, I demand of all this assembly, whether it is not just he should be your husband? The mandarins and doctors made a general murmur, and the colao spoke for them all thus: My lord, your majesty is not bound by the oath you took to execute your rigorous edict. It is now the princess's duty to do her part; she promised her hand to him that should make right answers to her questions. A prince has now done it, to the satisfaction of all the divan: she must either perform her promise, or expect that those spirits that have the charge of chastising the perjured will not fail to punish her.

Tourandocte kept silence all this while, holding her head on her knees, and seeming overwhelmed with affliction. Calaf observing it, fell prostrate before Altoun-Can, and said, Great King, whose justice and goodness have rendered the vast empire of China so flourishing, I beg one favour of your majesty; I see plainly the princess is highly grieved that I have been so happy as to answer her questions. She certainly would much rather that I should have deserved death; she having such an aversion for men, that notwithstanding her promise, she rejects me. On my part, I am willing to renounce my right to her, upon condition that in her turn she makes a right answer to a question I shall propose to her.

The whole assembly were surprised at this discourse of his. This young prince is mad, said they among themselves, to run the risk of losing what he has just acquired at the hazard of his life. Does he think he can find out a question that will puzzle Tourandocte? he must certainly have lost his senses. Altoun-Can was also astonished at Calaf's daring to make such a demand of him. Prince, says he, have you thought well of what you have been saying?—Yes, my lord, replies the prince of the Nogais, and I beseech you to grant my request.—I do, says the king; but happen what will, I declare I am no longer obliged by the oath I made, and will not hereafter let any prince be put to

death by virtue of it. "Divine Tourandocte, replied the prince, addressing himself to the princess, though, in the opinion of this learned assembly, my pretensions to you are just; though by their judgment you are mine; I quit my claim, I restore you to yourself, I abandon the possession of the most adorable beauty upon earth, I rob myself of so invaluable a treasure, provided you answer precisely to the question I shall put to you; but you must then also swear, on your part, that if you do not give a just answer, you will heartily consent to my happiness, and will crown my love.—Yes, prince, says Tourandocte, I accept of the condition, I swear by every thing that is sacred, and call this assembly to witness to my oaths.

All the divan were impatient to know what the question would be which Calaf would put to the princess; and there was nobody but blamed him for exposing himself, without any necessity, to the hazard of losing the daughter of Altoun-Can. His temerity shocked them all. Fair princess, says he, What is the name of that prince, who, after having endured a thousand fatigues, and begged his bread, finds himself this minute at the height of glory and joy?—The princess considered a little with herself and then said, 'Tis impossible to answer such a question presently; but I promise to give you the name of that prince to-morrow. Madam, cries Calaf, I did not mention any time to reflect upon the question, neither is it just to allow it you: however, I will still give you this further satisfaction. I hope, after this, you will have so much reason to think well of me, that you will make no difficulty of marrying me.

She must resolve upon it, says Altoun-Can; if she does not answer the question proposed, she must not pretend, by falling sick, or affecting to be so, to escape her lover. If I was not engaged by oath, and he had no right to her by the tenour of my edict, I would rather let her die, than the prince should go without her. Can she hope ever to meet with a man more amiable? Having said this, he rose from his throne, and dismissed the assembly. He retired into the inner palace with the princess, and she thence retired to hers.

As soon as the king had quitted the divan, the doctor and mandarins complimented Calaf on his wit. I admire, said one, your ready wit and easy conception. There is no bachelor, master, nor doctor, said another, that could have explained the questions like you. All the princes that have hitherto offered themselves, had nothing near your merit, and we rejoice extremely that you have succeeded in your enterprise. The prince of the Nogais was not a little taken up with returning the compliments of those that addressed them to him on this occasion. At last the six mandarins, who had conducted him to the council, reconducted him to the palace from whence they brought him; while the rest of the mandarins and the doctors went their way, not a little uneasy about the answer the daughter of Altoun-Can would give to the question that had been put to her.

The princess Tourandocte being returned to her palace, with the two young slaves that were her confidents, as soon as she got to her apartment, she flung aside her veil, threw herself on a sofa, and gave a loose to the transports that her soul was full of; shame and grief were painted in her looks in lively colours. Her eyes never ceased flowing with tears; she tore the flowers she wore about her head, and let her fair hair hang in disorder. Her two favourite slaves endeavoured to comfort her; but she bade them both to leave her: Give over your superfluous cares for me, I will hearken to nothing but my despair. I will mourn, and be afflicted! What, alas, will be my confusion to morrow, when in full council, before all the doctors of China, I own I cannot answer the question proposed to me? Is this, they'll cry, that witty princess, who valued herself so much on her knowledge, and who could unriddle the most difficult enigma? Ah, continued she, they are all on the side of the young prince. I saw them look pale and in a fright, when he seemed to be in some confusion: and full of joy when he found out the meaning of my questions. I shall have the cruel mortification to see them again rejoice at my trouble, when I shall confess myself vanquished. What pleasure will they take in that shameful confession? and what a torment will it be to me to be reduced to it?

My princess, said one of the slaves, instead of tormenting yourself before-hand, instead of representing to yourself what a shame your being overcome will be to you to-morrow, would it not be better for you to endeavour to prevent it? Is what is proposed to you so difficult that you can't answer it? Is it too hard for such a genius and penetration as yours? Yes, replied Tourandocte, it is not to be answered. He demands of me, the name of that prince, who, after having endured a thousand fatigues, and begged his bread, finds himself this minute at the height of glory and joy. I see plainly 'tis the prince himself; but not knowing him, how can I tell his name? In the mean time, madam, replied the same slave, you have promised to name him to-morrow to the divan. When you made that promise, you doubtless hoped

you should be able to keep it. I hoped nothing, said the princess, and demanded time only to kill myself with sorrow, rather than to be obliged to own my shame, and marry the prince.

The other favourite slave replied, 'Tis a desperate resolution. I know very well, madam, there is no man worthy you; but it must be allowed, that this prince is a person of singular merit, and his wit ought to speak something to you in his favour. I do him justice, says the princess interrupting her; if there is a prince in the world that deserves I should not look unfavourably on him, 'tis he. Nay I confess, that before I put the questions I pitied him. I sighed when I saw him, and what never happened to me before, I almost wished he would give right answers; 'tis true, I blushed at my weakness; but my pride was too hard for it; and his answering my questions so justly as he did, made me more than ever his enemy. All the applauses the doctors gave him, so mortified me, that as I then hated, so I still hate him. Ah wretched Tourandocte, die of despite and grief, rather than let a young man confound thee with shame, oblige thee to own it, and to become his wife!

At these words the tears gushed out afresh, and she spared neither her hair nor her dress in the violence of her transports. More than once did she lift her hands to her fair cheeks to tear them, and punish her charms, as the first authors of the confusion she had been in, and was threatened with. Had not her slaves hindered her, she would in her fury have spoiled that face, for whose image alone so many princes had sacrificed their lives. In vain did her two attendants endeavour to appease her: They could not calm the tempest of her mind. While she was in this terrible condition, the prince of the Nogais pleased his imagination with reflecting on the judgment of the divan, and was full of rapturous hopes of possessing his mistress the next day.

When the king was returned from the council-hall to his apartment, he sent for Calaf to discourse with him in private on what had passed at the assembly. The prince of the Nogais flew in obedience to his majesty's orders, and that monarch, embracing him with great tenderness, said, Ah son, ease me of the disquiet you have caused in my mind; I am afraid my daughter will answer the question you have proposed to her. Why did you bring yourself into danger of losing the object of your love? My lord, replied Calaf, I pray your majesty to fear nothing. 'Tis impossible for the princess to name the prince I proposed to her, since I am he, and nobody in your court knows me. What you say, cried the king in a transport, does encourage me; I confess I was alarmed. Tourandocte has a great deal of penetration, and I trembled for you, when I reflected on the subtilty of her wit; but thank heaven, I am now better satisfied. As easy as it is for her to find out the meaning of enigmas, she can never know your name: I can't now accuse you of rashness; and I perceive that what I took to be want of prudence, was an ingenious turn you made use of, to take away from my daughter all manner of pretext to deny you her hand.

Altoun-Can having pleased himself with Calaf, in considering how impossible it was for his daughter to answer the question, disposed himself to take the diversion of fowling. He was clothed in a strait caftetan, and his beard was tied up in a black satin bag: He ordered the mandarins to prepare to follow him, and caused a dress for sport to be given to the prince of the Nogais. When they had made a sort of running banquet, they all went out of the palace. The mandarins first, in open ivory chairs, wrought with gold, carried each by six men, with two marching before it, holding whips in their hands, and two behind with gold plates, on which were written in great characters their several qualities. The king and Calaf came after them, in a litter made of the richest wood; it was also open, and several figures of animals wrought on it in silver, the ground red. It was carried by twenty military officers. Two generals of Altoun-Can's armies marched on each side of the litter, with each a large fan in his hand to keep off the sun; and three thousand eunuchs following, closed the train.

When they came to the place where the officers of the falconry waited for the king with the birds of prey, they began the game, which was a quail-chase, that lasted till sunset. Then the monarch and his court returned to the palace in the same order they went; and within the gate found several pavilions of taffeta of various colours, placed in order, with tables in them ready furnished, and spread with all sorts of provisions cut in slices. Calaf and the mandarins, following the king's example, seated themselves each at a little separate table, near which was another which served for a side-board. The entertainment began with several cups of rice wine; they then fell to eating, and drank no more till they had done; when Altoun-Can led the prince of the Nogais to a great hall, very light, and full of seats so placed, that any sight might be commodiously seen by great numbers of people. The mandarins followed them, and the king himself regulated their places. He made Calaf sit by himself on an ebony throne adorned with figures of gold.

As soon as all were seated, the singers and musicians came and performed their parts,

with great dexterity. Altoun-Can was charmed with it, and full of the excellence of the Chinese music, asked the son of Timurtasch, every now and then, what he thought of it? The young prince, out of complaisance, gave it the preference of all the music in the world. The concert over, the musicians and singers withdrew, to make room for an artificial elephant, who moving forward by springs into the middle of the hall, vomited six dancers, who fell to capering and playing feats of activity. They were almost naked, having nothing on but a kind of sashes about their middle, and brocade bonnets on their heads. After they had shewn their agility, they got again into the elephant, and went out as they came in. Then appeared some actors, who acted an extempore piece at the king's command; himself giving them the subject. By the time all these diversions were over, it was late, and Altoun-Can and Calaf rose to retire to their apartments, all the mandarins following their example.

The young prince of the Nogais, conducted by an eunuch, who lighted him along with a flambeau of serpent oil mingled with wax, and set in gold, prepared to taste the sweets of sleep, as much as his impatience to meet the divan again would permit him. Upon entering his apartment, he found there a young lady dressed in a red brocade robe, with silver flowers very full, and upon it another of white satin, more strait, embroidered with gold, and set thick with rubies and emeralds: She had on a bonnet of plain rose-colour taffety, adorned with pearls, and embroidered with silver; it covered only the crown of her head, leaving her fine hair, well buckled with diamonds intermixt with artificial flowers, exposed to view. As to her shape and face, nothing could be finer, nor more perfect, the princess of China excepted. The son of Timurtasch was sufficiently surprised to meet so charming a lady alone at midnight in his apartment. He had not been able to look upon her with so much insensibility, had he not so lately seen Tourandocte. But could a lover of that princess have eyes for any one but her? As soon as the lady saw Calaf, she rose from the sofa where she sat, on which she had put her veil; and after having made him a pretty low bow, she said, prince, I doubt not you are astonished to meet a woman here! You cannot, doubtless, be ignorant that the men and women, who dwell in this seraglio, are forbidden to have any communication together, under very severe penalties. But the importance of what I am going to say to you made me despise all peril. I had the address and good fortune to get over all obstacles which obstructed my design. I gained the eunuchs that wait upon you. In fine, I made my way to your apartment, and have now nothing to do, but to tell you what brought me here.

This introduction to her discourse awakened Calaf's attention; he doubted not but a lady, who had run so much danger to tell it him, must have something very extraordinary to say. He prayed her to sit down again on the sofa; he also took a seat, and then the lady went on with her story. It will not be improper, my lord, to inform you in the first place, that I am the daughter of a khan, tributary to Altoun-Can; my father some years ago was so bold as to refuse to pay the usual tribute, and trusting to a little experience he had in military affairs, he put himself into a posture of defence, in case he was attacked. The king of China, provoked at his boldness, sent one of his best generals against him, at the head of a powerful army. My father, though much weaker, resolved to give him battle; which was fought on the banks of a river, and the Chinese general got the victory. My father was killed in the action: but before he died, commanded that his wife and children should be flung into the river to prevent their falling into slavery. Those who received this generous, but inhuman command, executed it. They threw me into the water, together with my mother, sisters, and two brothers, whose childhood kept them still with us. The Chinese general, happening to come at the instant when we were flung in, to that very place of the river's bank, was moved with compassion at so sad a spectacle. He offered a reward to any of the soldiers that should save any of the remains of the conquered khan's family. Several Chinese horsemen, notwithstanding the rapidity of the flood, plunged into it, and made their horses swim up and down the river after our dying bodies which floated on the water; none of them had life in them, when taken up, but mine; but they found I breathed, when I was brought to shore. The general took great care to save me, as if it had been for his glory to do it, and my captivity would add a lustre to his victory. He brought me with him to this city, and presented me to the king, after he had given him an account of his conduct. Altoun-Can placed me with his daughter, who is two or three years younger than I am.

Though I was but a child, I considered with myself that I was a slave, and ought to behave myself suitable to my condition. I studied Tourandocte's humour, did my utmost to please her, and succeeded so well in it, that I gained her friendship. Ever since that, I and another young person of illustrious birth, the misfortunes of whose family have reduced her also to slavery, have been her chief confidents. I hope, my lord, continued she, you will excuse me for troubling you with a story,

that has no relation to what I came about. I thought it convenient to let you know I am of noble blood, that you might have the greater confidence in me: For what I am going to tell you is of such a nature, that you would hardly give credit to it from a simple slave. Nay, I question whether you will believe me, though the daughter of a khan. Will a prince, in love with Tourandocte, give faith to what I am about to say of her? The son of Timurtasch interrupted her: Say, madam! Hold me, I pray, no longer in suspence, but let me know what it is you have to tell me of the princess of China. My lord, replied the lady, the cruel Tourandocte has formed a design to have you assassinated. At these words Calaf fell on the sofa, like a man seized at once with horror and astonishment.

The captive princess, who foresaw what a surprise the young prince would be in, said, I do not wonder that you are so startled at such terrible news; and I find I had reason to doubt whether you would believe it. Just heaven, cried Calaf, (when he came to himself) what have I heard? Can the princess of China be guilty of such a design? How could it enter into her heart? I will tell you, prince, says the lady, how she came to take so horrid a resolution. This morning when she was at the divan, where I stood behind her throne, she was mortally vexed at what happened. She returned to her apartment full of hatred and rage against you. She studied a long time on the question you had proposed to her, and not being able to think of an answer to her mind, she abandoned herself to despair. Both the other favourite slave and myself did all we could to bring her into temper. Nay, we left nothing unsaid, that might give her a favourable opinion of you. We extolled your mein, your wit; and represented to her that instead of afflicting herself so immoderately, she ought rather to determine to give you her hand. But she would not hear us, and fell a railing against men in such a manner, that she stopped our mouths on that head. Handsome, or ugly, 'twas all one to her: They are alike contemptible, says she, and shall all alike be my eternal aversion. As to him you speak of, I hate him more than any of the rest; and since I cannot rid myself of him, but by murdering him, I will have him murdered.

I opposed so detestable a thing with all my might, continued the fair slave; I set the terrible consequence of it before the eyes of Tourandocte. I represented to her what an injury she would do herself by it, and the just horror futurity would have of her memory. The other favourite slave was not wanting on her part to back my reasons with hers; but all we said signified nothing, we could not divert her from her barbarous purpose; she has given some trusty eunuchs in charge to take away your life to-morrow morning, as you go from your palace to the divan.

Ah, inhuman princess! ah, perfidious Tourandocte! cried the prince of the Nogais, Thus hast that you will reward the passion of the wretched son of Timurtasch? Does Calaf then appear so horrible in your eyes? Would you rather rid yourself of him by a crime that will dishonour you, than join your destiny with his? Great God! of what strange adventures is my life made up? Sometimes I am so happy, that the happiest may envy my fortune; and sometimes so miserable, that the most wretched may pity my misery.

My lord, says the beauteous slave, though Heaven tries you by misfortunes, it would not have you sink under them; as you may see, by the warning it gives you of the danger that threatens you. Yes, prince, it is without doubt Heaven that put it into my thoughts to save you. For I did not only come to tell you the snare that is laid for you, but also how you may avoid it. By the means of some eunuchs, who are entirely in my interests, I have gained some soldiers of the guard, who will facilitate your escape out of the seraglio. And because there will certainly be strict inquisition made after you, and it may be found out that I was the author of your flight, I am resolved to go with you, and fly this fatal court, of which I have more than one reason to be weary. My slavery makes me hate it, and your usage renders it still more odious to me. There are horses ready for us in a suburb of this city. Let us be gone, and take refuge, if possible, in the territories of the tribe of Berlas. I am related to Allinguer, their sovereign. He will rejoice extremely to see his relation delivered from the chains of the proud Altoun-Can, and will receive you as my deliverer. We shall both of us live more quietly and happily in his tents than here. I, freed from my captivity, shall enjoy those pleasures which are never to be known in bondage: And you, my lord, may find out some princess worthy of your love, one who, far from forming designs against your life to avoid marrying you, will make it her whole business to please you, if she can contribute to the happiness of so deserving a prince as you are. Let us lose no time, but depart; and by to-morrow morning we shall be far enough from Pekin, to prevent being overtaken.

Calaf answered, Fair princess, I return you a thousand thanks for your good intentions to deliver me from the danger I am in. Ah that I could out of gratitude deliver you from your slavery, and conduct you to the horde of the khan of Berlas, your kinsman! What

a pleasure would it be to me to put you into his hands! I should, by that, discharge myself of some obligations I have to him. But tell me, ought I so abruptly to quit the palace of Altoun-Can, who has done me so much honour? What will he think of me? He will believe I came to his court only to carry you away; and at the same time that I should fly from it to prevent his daughter's being guilty of a bloody crime, he will accuse me of violating the laws of hospitality. Besides, I must own to you, as barbarous as the princess of China is, my heart is so weak that I cannot hate her. What do I say? hate her! I adore her. I am devoted to her will; and since she will sacrifice me, the victim is ready.

The captive princess finding the prince was resolved to die, rather than depart with her, burst out into tears, saying, Is it possible, my lord, that you should prefer death to your gratitude to a princess, whom you may free from her chains? If Tourandocte is fairer than I am, I have at least another kind of heart than she. Ah, how did I tremble for you, when you appeared this morning before the divan! I was afraid you would not answer right to the daughter of Altoun-Can's questions; and when I found you did, a new trouble arose in my mind. It was doubtless a presage of your being assassinated. Ah, my dear prince, added she, I beseech you to consider with yourself what peril you are in, and be not hurried away by a fury, which makes you look on death without changing countenance. Do not, through a blind passion, despise the danger that alarms me. Give way to my just fears for you, and let us both this moment quit the seraglio, where every minute's stay will be in torment. To this the son of Timurtasch replied: My princess, whatever misfortune happens to me, I cannot resolve on so sudden a flight. I confess you can very well reward your deliverer, and make him as happy as he need wish of destiny. But I am not destined to be happy. It is my fate to love Tourandocte, spite of the horror she has conceived of me. And the life I should live at a distance from her, would be worse than death. Stay then, ingrate, said the lady, interrupting him. Do not leave a place in which is all your delight, though you are to sprinkle it with your blood. I shall press you no more to depart. You do not care to fly in company of a slave. If you see the bottom of my heart, I also see into yours: As great a passion as you have for the princess of China, your aversion for me is as strong as your love for her. Saying this, she put on her veil, and went out of Calaf's apartment.

After the lady was gone, the young prince sat still on the sofa in perplexity. Can I believe, said he to if, what I have heard! Was there ever such barbarity? But ah! what need have I to doubt it? The captive princess detested the cruel design of Tourandocte. She came to give me warning of it; and the generosity of her soul is a sure sign of her sincerity. Ah, thou barbarous daughter of the best of kings! Is it thus you abuse the gifts that Heaven has blest you with! Ah, ye powers! how could you give such perfect beauty to so inhuman a princess? Why did you bestow so many charms, where there is also so much cruelty? Instead of going to sleep, he passed the rest of the night in such melancholy reflections. As soon as day broke, the sound of bells, and the noise of drums, gave him notice of the divan's meeting; and not long after the six Mandarins, who had waited on him the day before, came to conduct him to the assembly. He crossed the court where the king's guards were drawn up, and thought that was the place for his assassination. Far from thinking of defending himself, he went on as a man resolved for death, and seemed even to blame the slowness of the assassins. However he passed that court without any one's attacking him, and came to the first hall of the divan. Ah, says he to himself, here doubtless are the bloody orders of the princess to be executed. He then looked about on all sides, and every one he saw appeared to him as his murderer. He went on, and came at last to the hall where the assembly was to meet, without receiving the mortal blow he expected.

All the doctors and mandarins were already in their several pavilions; and Altoun-Can himself coming. What does the princess mean! said the prince to himself, will she be a witness of my death, and have me murdered before her father's eyes? Will the king be an accomplice in the assassination, or has she changed her mind, and repealed the sanguinary decree? While he was in this uncertainty, the gate of the inner palace opened, and the king, accompanied with Tourandocte, entered the hall. They seated themselves on their thrones, and the prince of the Nogais stood before them at the same distance as the preceding day.

When the colao saw the king was seated, he rose and demanded of the young prince, whether he remembered he had promised to renounce the princess if she answered right to the question he had proposed to her. Calaf replied, yes; and protested again, that on that condition he would no more pretend to the honour of being the king's son-in-law. Then the calao addressed himself to Tourandocte; And you, great princess, says he, you know what oath you have taken, and to what you are bound, if you do not now name the prince, as the question was put to you. The

king, satisfied that she could not answer Calaf's question, said to her; Daughter, you have had all the time you could well desire, to think of what was proposed to you: But if you had had a year allowed you to study upon it, I believe, notwithstanding your penetration, you would at last be obliged to confess the matter was impenetrable to you. Then since you cannot find it out, give yourself up to the desire I have to see him your husband. He is worthy of you, and to reign with you after me, over the nations of China. My lord, says Tourandocte, why do you imagine that I cannot answer the prince's question? 'Tis not so difficult as you think it is. If I had yesterday the shame of being vanquished, I pretend to-day to have myself the honour of the victory. I shall presently confound this rash young man, who has too ill an opinion of my understanding. Let him ask me his question, and I shall answer him.

Madam, says the prince of the Nogais, I demand of you, What is the name of the prince, who, after having endured a thousand fatigues and begged his bread, finds himself at this moment at the height of glory and joy? The prince's name, replied Tourandocte, is Calaf, and he is the son of Timurtasch. As soon as Calaf heard her name him, his colour changed: A mist gathered over his eyes, and he fell into a swoon. The king, and all the assembly, judging by it that Tourandocte had named the name the prince demanded of her, turned pale, and remained in a great consternation.

After prince Calaf was recovered from his swoon by the assistance of the mandarins, and even the king himself, who descended from his throne to help him, he addressed himself thus to Tourandocte: Fair princess, you are mistaken, if you think you have made a right answer to my question. The son of Timurtasch is not at the height of joy and glory; he is rather covered with shame, and overwhelmed with grief. I agree with you, says the princess, that you are not now this moment at the height of glory and joy; but you were so when you put the question to me. Wherefore, prince, instead of having recourse to frivolous evasions, confess that you have lost all manner of pretensions to Tourandocte. I may then refuse you my hand, and give you over to grief for the loss of it. However, I will keep you no longer in suspence, but let you and all this assembly know, that I am now in another disposition with respect to you. The king my father's friendship for you, and your particular merit, have determined me to take you for my husband.

At this the whole divan burst out into acclamations of joy. The mandarins and doctors highly applauded the princess's discourse. The king went up to her, embraced her, and said, My child, you could do nothing in the world that would please me more; you will by this efface out of the minds of my people the ill impressions they have received of you, and will give your father the satisfaction he has long desired, and despaired of ever receiving. Your aversion to mankind, an aversion so contrary to nature, deprived me of the dear hopes of seeing princes of my blood born of you. 'Tis a happiness that your hatred has now an end: and what makes it still more so, is that it is in favour of a young hero whom I love. But tell us, continued he, How could you find out the name of a prince whom you did not know? What charm did you make use of to discover it? My lord, replied Tourandocte, it was not by an enchantment that I knew it, but by an accident natural enough. One of my slaves went last night to prince Calaf, and had the address to get the secret out of him. He can do no less than forgive my taking the advantage of her treachery, since I do not make an ill use of it.

Charming Tourandocte, cried the prince of the Nogais, is it possible you should think so favourably of me? Out of how terrible an abyss have you raised me, to the first place in the world! Ah, how unjust was I, while you was preparing so much felicity for me, to think you capable of the foulest of all perfidies? deceived as I was by a horrible fable that took from me the use of my reason, I returned the most injurious suspicions for your goodness. How impatient am I to expiate at your feet the injustice I did you!

The amorous son of Timurtasch was going on in this fond manner, when on a sudden he was obliged to stop by the coming up of a female slave, who till then stood behind the princess of China, and advancing now into the middle of the assembly, made every one attentive to what she was about to say.

As soon as she lifted up her veil, Calaf knew her to be the same person he had seen the night before in his apartment. Her countenance was as pale as death, her eyes looked ghastly, and she seemed to be bent on mischief. The spectators were amazed; and Altoun-Can, as well as the rest, was impatient to know what she had to say. She turned to Tourandocte, and spoke thus; Princess, 'tis high time to undeceive you. I did not go to prince Calaf to get him to discover his name to me: I did not take that step to do you a service. My own interest alone made me hazard it. My design was to deliver myself from slavery, and to rob you of your lover. I had prepared every thing for our flight together. He rejected my proposal, or rather the ingrate despised my tenderness. However, I spared for no pains to disengage him from you. I represented you as one of the proudest and cruellest creatures in the world;

nay, I told him you intended to have him assassinated this day. In vain did I charge you with so black a design. It had no influence upon his constancy. He flew out into passion a little, and I left him in it, his eyes being witnesses of my spite and confusion. Jealous and in despair I returned to your apartment, and pretended that what I did was out of pure affection to you. It was not therefore to deliver you from the embarrassment you were in, that I told you the name you wanted to know; he dropped it in one of his transports, and I doubted not but you were so great an enemy to mankind that you would be glad to send away Calaf. In fine, I thought by that to prevent your marriage with him. But since my artifice has been ineffectual, and you are determined to marry him, I have nothing now to do but this———At these words she plucked out a cangiar she had concealed under her robe, and plunged it into her breast.

The whole assembly shook with horror at so terrible an action, and Altoun-Can as much as any one. Calaf's joy had an abatement, and Tourandocte, crying out, descended from her throne to help the princess, and save her life if possible. The other favourite slave ran also to her with the same kind intention, as did the two ladies that waited with pen and paper; but before they came, the captive princess, thinking she had not done enough to kill herself, struck the poniard a second time into her breast; and all that the company about her could do for her, was to receive her dying body in their arms. Ah, Adelmule, says the princess of China, my dear Adelmule, what have you done? Would nothing else satisfy you? Why did you not last night open your mind to me? Why did you not tell me it would kill you, if I married prince Calaf? Is there any thing I should not have done for such a rival as you?

At these words, the captive princess opening her dying eyes, and turning them languishingly towards Tourandocte, said, 'Tis over, my princess, I cease to live and to suffer. Do not pity my fortune, commend rather my generous resolution. I deliver myself by death from a double slavery; from the chains of Altoun-Can, and those of love, which are more cruel than his. I sucked in with my milk the doctrine of Xaca, and you need not then wonder I had the courage to do this. I am returning to my original nothing. She then gave a deep sigh, and expired.

The mandarins and doctors were mightily afflicted at the sad end of Adelmule's life. Tourandocte burst out into a fresh flood of tears, and Calaf also was in great affliction, looking on himself as the cause of this tragical event; nor was the good king of China less troubled on his part: Ah, unhappy princess, said he, the only and precious remains of an illustrious house! what service was it to you now that you was taken out of the waters! Ah, you had been happier if you had died the same day with the unfortunate Keycobad, the khan of the Catalans, your father, and the rest of your family. May you at least, after having passed through the nine hells, be born again daughter of another sovereign, at the first transmigration!

Altoun-Can was not contented with making this mournful lamentation over the princess Adelmule, he ordered her a royal funeral; the corpse was laid in a palace by itself, it was clothed in rich apparel all white; and before it was put into the coffin, the king with all the officers of his household went to do reverence to it, and present it with perfumes. It was afterwards put into a coffin made of black aloes-wood, and placed on a kind of throne erected for it in the middle of a great court. It remained there a whole week, and the mandarins' ladies, in mourning from head to foot, were obliged to visit it every day, and each of them to make it four reverences, with all signs of sorrow. After this ceremony, when the day appointed by the grand mathematician for its interment was come, the coffin was put on an open chariot covered with silver plates, intermixed with figures of animals done in black. Then a sacrifice was made to the genius that guarded the chariot, that it might be propitious to the funeral; and the coffin being sprinkled with sweet water, the procession began. It lasted three days, on account of several ceremonies and pauses that were to be made before the chariot could arrive at the mountain where are the tombs of the kings of China: For Altoun-Can would have the ashes of the princess Adelmule deposited with those of the princes of his own house; a favour Tourandocte had desired of the king her father for her deceased favourite slave.

When the chariot was come to the mountain, the coffin was taken out of it, to be placed on another more rich still than the first. Then the assistants sacrificed a bull sprinkled with aromatic wine, and several things were offered to the earth, to pray it to receive favourably the corpse of the princess.

When Adelmule's funeral was over, a new face appeared in the court of China. Grief and mourning were laid aside, and joy and splendour succeeded. Altoun-Can ordered preparations to be made for Calaf's marriage with Tourandocte, and while it was doing, he sent ambassadors to the tribe of Berlas, to inform the khan of the Nogais what had passed in China, and to desire him to come thither with the princess his wife.

When every thing was ready, the marriage

was solemnized with a pomp and magnificence suitable to the quality of the bridegroom. Masters were not appointed for Calaf, as was usual; and the king, to shew his particular esteem for his son-in-law, would in his favour dispense with the custom of the husband's doing daily reverences for a certain time to his wife, the daughter of the king of China. Nothing was to be seen at court for a whole month but shows and feasts; and nothing but rejoicings over the great city of Pekin.

The possession of Tourandocte did not at all abate the heat of Calaf's love; and that princess, who had till then looked on all men with contempt, could not help loving so accomplished a prince. Some time after the marriage, the ambassadors Altoun-Can had sent to the territories of Berlas returned, and a good company with them. They brought not only the father and mother of the king's son-in-law, but prince Alinguer himself, who, to do honour to Elmaze and Timurtasch, accompanied them, attended by the greatest lords of his court, to that of China.

The young prince of the Nogais, having notice of their coming, did not fail to go and receive them. He met them at the gate of the palace. We must imagine his joy at the sight of his father and mother, and their transports to see him again, for words cannot express it. They all three embraced several times, and their tears at every embrace drew them also from the eyes of the Chinese and Tartars that were present.

Calaf then saluted the khan of Berlas, and made him his acknowledgements for his favours to himself and his parents, epecially for accompanying his father and mother to the court of China. To which prince Alinguer replied, that having been ignorant of the quality of Timurtasch and Elmaze, he had not paid them the respect that was due to them; and that to make up what had been wanting on that account, he thought he could do no less than accompany them to the court of Altoun-Can. Upon this the khan of the Nogais, and the princess his wife, made their compliments to the sovereign of Berlas; and then they all entered the palace to wait on Altoun-Can. That monarch received them in the outward hall. He embraced them all one after another, and then conducted them to his cabinet; where, having let Timurtasch know the pleasure he took in seeing him, and his concern for his misfortunes, he assured him he would employ all his forces to revenge him on the sultan of Carizme. Nor was what he said a compliment only; for he immediately sent orders to the governors of the provinces, that the soldiers of the cities within their several jurisdictions should with all possible diligence march towards the lake of Baljouta, which was appointed to be the place of rendezvous for the formidable army that was to assemble there. The khan of Berlas, who foresaw this war, and desired to contribute to restore Timurtasch to his territories, when he came from home had ordered the first captain of his troops to hold them in readiness to take the field; and he now commanded him to march also to the lake of Baljouta without loss of time.

While Altoun-Can's army was marching from all quarters to the place of rendezvous, the king omitted nothing for the royal and friendly entertainment of his princely guests. He ordered to each of them a separate palace, with a great number of eunuchs, and a guard of two thousand men. Every day he feasted them, and every night had new diversions prepared for them, studying all the ways he could think of to please them. Calaf, though his thoughts were taken up with so many other things, did not forget his old hostess: He with pleasure called to mind her concern for him; he caused her to be brought to the palace, and prayed Tourandocte to receive her into her service.

The hopes Timurtasch and the princess Elmaze had conceived of being reinstated on the throne of the Nogais Tartars, made them insensibly forget their past misfortunes; and Tourandocte's being delivered of a fine prince overwhelmed them with joy. Rejoicings for the birth of this prince, who was called the prince of China, were made in all the cities of that vast empire. Nor were they over, when couriers brought advice from the officers who had received orders to assemble the army, that the Chinese troops, and those of the khan of Berlas, were arrived at the lake of Baljouta. As soon as they had this intelligence, Timurtasch, Calaf, and Alinguer departed to put themselves at the head of them; and when they arrived at the camp, they found seven hundred thousand men ready to march. They immediately took the rout to Calan; from whence they marched to Caschgar, and proceeding thence entered the territories of the sultan of Carizme.

That prince, being advertised of their march and number, by couriers sent him by the governors of his frontier places, instead of being disheartened by the approach of so many enemies, prepared with a great deal of courage to give them a warm reception. He did not stand to intrench himself; he was so bold as to march out, and meet them at the head of four hundred thousand men, which he had with all diligence got together. The two armies met near Cogende, and a bloody battle ensued. On the Chinese side, Timurtasch commanded the right wing, Prince Alinguer the left, and Calaf the centre. On the other

side, the sultan gave the command of his right wing to one of his most able generals, his centre was commanded by his son, the prince of Casisme, and his left wing, wherein was his best cavalry, he reserved for himself. The khan of Berlas began the battle with the soldiers of his tribe, who fought like people who were in their master's sight, and soon forced the enemy's right wing to give ground; but the officer that commanded them recovered it a little. It did not fare so well with Timurtasch, the sultan put him into disorder at the first charge, and the Chinese had betaken themselves to their heels, had not Calaf, informed of what had passed, left the care of the centre to an old general, and ran with some chosen troops to the assistance of his father. Things had then another face in a very little time. The left of the Carizmians were put into disorder in their turn; the ranks were broken, and the whole wing routed. The sultan, who would either conquer or die, did wonders to recover the day; but Timurtasch and Calaf did not give him time to rally his soldiers. They surrounded him on all sides; and prince Alinguer having put the right wing also to flight, the Chinese soon became entire masters of the field and their enemies.

The sultan of Carizme had no way left to escape the Chinese, but to fight his way through them. He chose rather to die gloriously in the battle, than to survive with infamy; so throwing himself into the middle of the most furious of his enemies, he continued fighting desperately till he fell down dead to the ground, having received wounds in all parts of his body. The prince of Carizme his son had the same fate. Two hundred thousand men were killed or taken prisoners, the rest got off by favour of the night. The Chinese lost also abundance of men; but if it was a bloody battle, it was also a decisive one. Timurtasch, after having rendered thanks to Heaven for his happy success, sent an officer to Pekin, to give the king of China a particular account of it, advanced himself into the territories of Zagalay, and made himself master of the city of Carizme.

In the capital of the Carizmians he published a declaration, that he would invade no man's liberty nor property; that God having given him possession of the throne of his enemy he would keep it; and that Zagalay, and the other countries that were subject to the sultan, should now receive his son prince Calaf for their sovereign. The Carizmians, weary of the domination of their late master, and convinced that Calaf's would be more mild, cheerfully submitted to him, and proclaimed him their sultan, having an high opinion of his merit. While the new sultan of Carizme was taking his measures for establishing his power, Timurtasch met with part of the Chinese troops to recover his own dominions. The Nogais Tartars received him like faithful subjects, who rejoiced to see their lawful sovereign again; and Timurtasch, not contented with being reinstated on his throne, declared war with the Circassians, to be revenged on them for their treasons towards prince Calaf at Jana. Instead of endeavouring to appease him by submissions, the Circassians in all haste raised an army to resist him: he beat them, cut them almost all to pieces, and caused himself to be declared king of Circassia. After that he returned to Zagalay, where he met the princesses Elmaze and Tourandocte, whom Altoun-Can had sent thither under the conduct of one of his favourite generals, with a good army, and a royal train.

Such was the end of prince Calaf's misfortunes. His virtues acquired him the love and esteem of the Carizmians. He reigned over them long in peace; as much in love as ever with the charming Tourandocte, by whom he had another son, who was after him sultan of Carizme. As for the prince of China, Altoun-Can bred him up, and chose him for his successor. Timurtasch, and the princess his wife, passed the rest of their days at Astracan; and the khan of Berlas, after having received from them and their son those acknowledgements that were due to his generosity, returned to his tribe with the rest of his troops.

The princess of Casmire's nurse having finished the story of Calaf, demanded of Farruknaz's women what they thought of it. They all said it was very moving, and that Calaf appeared to them to be a virtuous prince and a perfect lover. For my part, said the princess, I take him to be rather vain than amorous; that he ran on without thinking: In a word, that he was what we call a *young* man. As to the old king of Moussel, the good Fadlallah, continued she, smiling, it must be owned he was a tender faithful husband; but instead of dying on the spot with his dear Zemroude, he could make a shift to live fifty years afterwards to mourn for the loss of her.

Well, my princess, says the nurse, since neither Calaf nor Fadlallah will satisfy your delicacy, if you will suffer me, I will tell you the story of the king of Damascus and his vizier; perhaps you will like it better.—With all my heart, replied Farruknaz; my women are too much delighted with what you tell them, to deny them the pleasure of hearing you. It is true, your images are agreeable enough; but Sutlumeme, my dear Sutlume-

me, added she, 'tis in vain for you to draw men in such beautiful colours; their faults appear through all your painting.

The History of King Bedreddin Lolo, and his Visier Atalmulc, surnamed The Sorrowful Visier.

BEDREDDIN, king of Damascus, replied the nurse, had a visier, an honest man, as the history of his time tells us. This minister, whose name was Atalmulc, was not unworthily so called, he being a blessing to the kingdom. His zeal for the king's service was indefatigable; his vigilance equal to his zeal; his genius was penetrating and extensive, and his disinterestedness was admired by all the people. But he was called The Sorrowful Visier, because he always was in a profound melancholy, always serious whatever happened at court, merry or ridiculous. He never laughed at a jest, nor put himself out of his grave and solemn air.

The king one day had some private discourse with him, and told him very frankly, and smiling, an adventure of his. The visier listened to it very attentively, and with so much gravity, that Bedreddin was surprised at it. Atalmulc, says he, you are a man of a strange humour; you are always sad and pensive. For these ten years that you have been near my person, I have not observed one joyful look in your countenance.—My lord, replied the visier, your majesty ought not to wonder at it; every one has his cares and troubles. There is no man upon earth exempt from sorrow.—You have some reserve, says the king, some secret grief you will not tell me of; and will you therefore affirm, that every body is, or ought to be, as you are? Do you really think as you speak? Yes, my lord, replied Atalmulc; such is the condition of the sons of Adam. No man's mind is ever to be perfectly at ease. Judge of others by yourself. Is your majesty, sir, in full content?—Pugh, cried Bedreddin; I cannot be so; I have enemies upon my hands, and the weight of an empire. A thousand cares distract me, and disturb the quiet of my life. But I am satisfied there are an infinite number of private persons in the world, whose pleasures have no such mixture of sorrow, and whose joy is uninterrupted with any such disquiet.

The visier Atalmulc persisted still in what he had asserted; and the king, seeing him so positive, said, If nobody is free from vexation, every one, at least, is not alike always so afflicted. I own to you, you have excited in me an extraordinary curiosity to know what makes you so sad and thoughtful. Tell me why you are so insensible of mirth and laughter, the sweet charms of society? I will obey you, my lord, replied the visier; and discover to you the cause of my several grief ing you the story of my life.

The History of Atalmulc, surnamed The Sorrowful Visier, and of the Princess Zelica Begkume.

I was the only son of a rich jeweller of Bagdad; my father's name was Coaja Abdallah, and he spared not cost in my education. While I was yet a child, he put masters over me to teach me several sciences, as philosophy, law, divinity, and especially all the languages that are spoke in Asia, that they might be useful to me if I should travel into other Asian countries. I naturally loved pleasure and expence. My father observed it with great grief: He endeavoured by good counsel to master that inclination of mine; but how little do the wise discourses of a father prevail over a debauched son! I never minded what Abdallah said to me, imputing all to the peevishness of age. As I was once walking with him in our garden, and he, as it was usual with him, was blaming my conduct, he said, I see, son, all my reprimands are grievous to you; you will soon get rid of so troublesome a counsellor. The angel of death is not far off me. I am now going to launch into eternity, and to leave you possessed of great wealth. Have a care how you make an ill use of it; at least, if you are so unhappy as to squander it away idly, be sure have recourse to the tree you see in the middle of this garden. Tie the fatal rope to one of the branches, and by that prevent the miseries that attend poverty.

As he said, he died soon after. I buried him with great splendour, and then took possession of all his estate. I found it so great, that I thought I might safely give a loose to my extravagant humour. I increased the number of my domestics. I got all the young fellows of the city about me. I kept open house, and was guilty of all kind of debauchery; so that I insensibly lavished away all that was left me. My friends soon abandoned me, and all my domestics, one after another, quitted my service. What a change was this! I had not courage to bear it. I then, too late, remembered my father's last words. How do I deserve, said I, to be in the misery to which I am reduced? Why did I not hearken to Abdallah's counsel? He had reason to advise me to be a good husband. Is there any condition in life so unsupportable as want after abundance? Ah, let me at least do for once as he bid me. I don't forget that he advised me to put an end to my life, if I should become poor. Poor I am, and I will follow his counsel; which is in this as judicious, as it was in what related to economy. For in short, when I have sold my house, the only

thing that is left me, and which will at best but maintain me a few years, what shall I do then? I shall be forced to beg my bread, or to starve. What a choice is that! I had better presently hang myself. I cannot too soon drive these dreadful thoughts out of my head. In this fit of despair I went and bought a rope. I ran to the tree in my garden which my father had spoken to me of. It seemed to me to be very proper for my design. I put two great stones to the feet of it; I got upon them, and lifting up my arms, tied one end of the rope to a great branch; I made a running knot at the other end, and put it about my neck, after which I leaped off the two stones. The knot, which I had tied very well for the purpose, had almost strangled me, when the branch of the tree to which it was tied broke down, and I fell with it.

I was at first very much mortified that the pains I had taken to hang myself were so ineffectual; but looking round about me, and surveying the branch of the tree more narrowly, I was surprised to see some diamonds that had fallen out of the hole in which the branch had been fixed, and several diamonds also that had come out with it, for it was hollow. I imagined the tree might be so too, ran for an axe, and cut through it. As I imagined, so I found it; and within side were an infinite number of rubies, emeralds, and all sorts of precious stones. I immediately took off the rope from about my neck, and fell from the despair in which I had put it on, into as violent a fit of joy.

Being convinced of my father's tenderness and prudence by this adventure, I resolved at last to pursue the same course of life he had done; and, instead of giving myself up to pleasure, to follow his profession. I was well enough versed in it, and from my skill in stones had no need to fear of miscarrying. I entered into partnership with two jewellers of Bagdad who had been my father's friends, and were going to trade at Ormus We all three went to Basra, freighted a ship, and embarked on the gulph which goes by that name. We lived lovingly together, and had a good voyage. We made merry aboard, and were almost at the end of our navigation, when I perceived that my partners were not so honest as they should be. We were almost at the point of the gulph, and preparing to go ashore, which added very much to our mirth. In this humour there was no want of wine; we had laid in a good stock of the most excellent. After having drank heartily, I fell asleep about midnight, in my clothes, on a sofa. While I was asleep, my partners took me and threw me into the sea, out of a window. I awoke while I was in their hands; but was in the water before I knew what they were about to do with me. It is a wonder I had not perished and gone to the bottom: It was foul weather; but the waves bore me up, as if by the particular command of Heaven, and landed me at the foot of a mountain near the point of the gulph. When I came ashore, I found myself pretty well as to health, and spent the rest of the night in thanking God for my deliverance.

As soon as day appeared I climbed up the mountain; I had much ado to get to the top of it, it was so steep; I there met some peasants of the neighbourhood, whose employment was to gather crystal, and carry it to sell at Ormus. I told them what danger I had been in, and they, as well as myself, looked on my escaping it as a miracle. The good people took pity on me; they gave me some of their provisions, which consisted chiefly in rice, and conducted me to the great city of Ormus, when they had got their loadings of crystal. I went to lodge at a caravanserail, and the first man I met with there was one of my hopeful partners.

He seemed in an extreme surprise at the sight of me, not doubting but before that time some sea monster or other had devoured me. He ran to find out his comrade, to tell him of my arrival, and consult what reception they should give me. They were not long studying about it; a moment after I saw both of them enter the caravanserail. They passed by me in the court-yard, without seeming to have any manner of knowledge of me. Ah! ye rogues, says I, Heaven has rendered your treachery useless, and, spite of your barbarity, I am still alive. Restore immediately all my jewels to me; I will not have any thing to do with such rascals. At this discourse, which one would think was enough to confound them, they had the impudence to cry out, Ah, ye thief! ye villain! What trick is it you would put upon us? What jewels, what goods have we of yours? Then they fell upon me with their sticks, and beat me, both of them. I threatened to make my complaint to the cady. They were before-hand with me; and being got to the judge's house before I could, they made him several bows, pulled out some jewels, which very probably were my own, and making a present of them to the cady, addressed themselves to him thus; O thou mirror of justice; thou sun of right and equity, that dissipatest the clouds of villainy, succour us, we beseech thee. We are poor helpless strangers, who are come from the furthermost parts of the earth to trade here: Is it fair that we should be insulted by a robber? Shall he be suffered to take from us by a cheat what we have got by a thousand pains and perils?—Who is it you complain of? says the judge.—My lord, replied they, we don't know

him: we never saw him in our lives before. Just as they had said so, I came myself to the cady; and as soon as they saw me, they cried out, This, my lord, is the rogue, the thief; he has the boldness to come into your presence, which ought to terrify the guilty. Protect us, great judge, from this impostor.

I drew near the cady to speak to him in my turn; but having nothing to present him with, it was impossible for me to be heard by him. The composed look, which was a token of my innocence, so prejudiced was he against me, seemed to him to be a sign of my impudence. He immediately ordered his Asa's to carry me to prison, which they did very exactly; and while I was loading with irons, my partners returned in triumph, well satisfied that I should stand in need of another miracle to get out of the hands of the cady.

I should not perhaps have got clear of him so well as I did of the waves in the gulph, without an accident, which could be nothing but the immediate hand of Heaven. The peasants who brought me to Ormus, understanding I was thrown into jail, went out of pity to the cady, and told him the circumstances of their meeting with me, and all that I had told them on the mountain. The judge upon this began to think he was in the wrong, was sorry that he had not given me a hearing, and resolved to dive into the bottom of this matter. He sent to the caravanserail for the two jewellers; but the birds were flown. They had made the best of their way to their ship, and put to sea; for though the judge had been on their side, they were afraid of standing by it. The cady was now satisfied that I was unjustly used, and ordered me to be set at liberty. Such was the end of my partnership with these two honest jewellers.

Being thus delivered from the sea and the judge, I ought to have looked upon myself as a man who had no small thanks to tender to Heaven for his preservation; but I was not in such a happy condition as to esteem it a very great blessing. I had neither money, friends, nor credit; I was reduced to live upon charity, or die of hunger. I departed from Ormus, not knowing whither to go. I went towards the plain of Lar, between the mountains and the Persian gulph. When I came there, I overtook a caravan of merchants of Indostan, who were travelling to Chiras. I accompanied them, and by my readiness to do them any little services, I fared pretty well among them. I staid at Chiras with them; at that time king Shah Tahmaspe kept his court there.

As I was one day coming from the grand mosque to the caravanserail where I lodged, I spied one of the king of Persia's officers. He was richly dressed, and very handsome. He looked attentively upon me, and said, Young man, what countryman are you? I see you are a stranger here, and in no very good circumstances. I replied, I was a native of Bagdad, and that at that time it was not as it had been with me. I then told him my story. He seemed to hearken to it very attentively, and to pity my condition. How old are you? says he. In my nineteenth year, replied I. Upon which he ordered me to follow him, which I did, to the king's palace, and entered it with him. He carried me to a fine apartment, and asked me what my name was. I told him Hasan. He asked me several other questions, to which I gave him as pertinent answers as I could. Hasan, replied he, I am very sorry for thy misfortunes, and will be a father to thee. Know then, that I am the king of Persia's capi-aga. There is a page's place vacant in the casoda; I will give it to thee. Thou art young and handsome. I cannot make a better choice; and do not know a youth among the casodali that will make a better figure.

I thanked the capi-aga, with all possible respect and submission, for his favour. He took me into his protection, and had me dressed like a page. I was instructed in all the duties of my place, and began to discharge them in such a manner as quickly gained me the esteem of our Zuluflis, and did honour to my patron.

All the pages of the twelve chambers, as well as all the officers of the palace, and the soldiers of the guard, were forbidden, on pain of death, to stay in the gardens of the seraglio after such an hour in the night, because the women then walked there. I was one evening there all alone, musing on my misfortunes. My head was so full of them, that I insensibly let the time slip at which I should have retired. I recollected myself, and judging it was late, made what haste I could to return into the palace, when a lady of a sudden stopt me at the end of an alley, saying, You are in great haste, sure; what makes you run so fast? Notwithstanding it was night, I could perceive she was young and beautiful, and replied, I have reasons for it; and if, as I doubt not, you belong to the palace, you cannot be ignorant of them. You know that all men are forbidden to stay in these gardens after such an hour, and that it is as much as a man's life is worth to be found here when it is past.—You have thought of it a little too late then, said the lady; it is past already, and you may thank your stars for their kind aspect. If you had not met me, you had been a dead man. I was in such amazement that I minded nothing but the danger my life was in, and cried, How unhappy am I, to let the hour slip!—Do

not trouble yourself, says the lady; your affliction will be mine, and I think you ought not to look on yourself as unhappy. I want neither beauty nor youth, and flatter myself there are not many faces in this seraglio that can be thought more agreeable.—Fair lady, said I, though the night deprives me of the happiness of seeing your charms to advantage, I behold more than enough to enchant me; but put yourself in my case, and you will agree that it is not a very pleasant one.—It is true, replied she; there is not much pleasantry in it. However, your destruction is not so sure as you imagine. The king is a good prince, and may pardon you. What are you? —A casodali, madam, said I.—The truth is, replied she, you are very considerate for a page. The atemadoulet could not be more so. Come, be ruled by me. Do not think to-day of what shall happen to-morrow. You know it not. Heaven keeps it to itself; and perhaps has already prepared a way for you to get out of this difficulty. Leave that to the future, and mind nothing now but the present. If you knew who I am, and the honour this adventure does you, instead of wasting these happy moments in melancholy reflections, you would esteem them the most fortunate of your life, and yourself the happiest of mortals. At this I began to forget the peril I was in; the image of the punishment insensibly vanished out of my mind. I did not stay long to consider, but resolved to improve the occasion. I took the lady in my arms; but she was so far from yielding to my caresses, that she cried out, and I was immediately surrounded by ten or twelve women, who had concealed themselves to hearken to our conversation.

It was no hard matter for me then to perceive that the lady was on a frolic, and had all the while bantered me. I thought it might be some slave of the princess of Persia, who had done it for her diversion. The other women came immediately to her assistance. They laughed at what had passed, and though she was all in a fright, one of them cried, laughing, Cale Cairi, are you for another frolic? No indeed, replied Cale Cairi, I will do so no more. I have paid for my curiosity. The slaves upon this came about me, and rallied me. This page is a forward youth, says one of them, a rare man for adventures. I would not desire to meet a better, cried another, if I were to walk alone. He is for the present minute, I see. They laughed at every word they said: and as much a page as I was, their laughter put me quite out of countenance. I had rejected the opportunity, their raillery could not have been more piquant, nor could I have been more confounded.

They did not fail to put me in mind of my slipping the time for getting out of the garden. It is pity, said they, he should die for it; he deserves to be spared, purely for being so devoted to the service of the ladies. Then she whom I had heard named Cale Cairi, addressing herself to another, said, It is you my princess, that are to determine his fate; will you have us give him over for a lost man, or shall we help him out of his distress?—I think, replied the lady, he must be delivered out of this danger. Let him not die this time. I agree to it. Nay, that he may remember this adventure the longer, we must make it a little more pleasant to him. Let us carry him to my apartment, which as yet no man can boast the sight of. At these words, one of the slaves fetched me a woman's dress; I put it on, and making one of the princess's train, accompanied her to her apartment, which shone with an infinite number of perfumed lamps, whose odour was very agreeable. The apartment seemed to be as rich as the king's. Nothing was to be seen on all sides but gold and silver.

When I entered the chamber of Zelica Beghume, (for that was the name of the princess of Persia,) I observed there were about fifteen or twenty brocade stools on a tapestry carpet: All the ladies placed themselves on the stools in a circle, and they made me sit down also. After this, Zelica called for refreshments. At the instant six old slaves, not so richly dressed as those that sat down, brought in and distributed among us, mahramas; and then served about, in a great bason of martaham, a sallad made of herbs of various kinds, citron juice, and the pith of cucumbers. They served it first to the princess in a cocno's beak; she took a beak of the sallad, eat it, and gave another to the next slave that sat by her on her right hand, which slave did the same as her mistress had done; so the whole company went round, till there was nothing left in the bason. This done, the six old slaves before mentioned brought us very fair water in crystal cups.

When the collation was over, the conversation grew as sprightly as if we had drank date brandy; Cale Cairi, who, by chance or otherwise, sat over against me, sometimes looked upon me, and smiled, seeming to tell me by her eyes, that she was not angry at me for my being so brisk with her in the garden. I could not help ogling her too; but looked down upon the ground when I saw she perceived it. All the company saw plainly that I was still very much embarrassed, notwithstanding I did what I could to shew a little assurance. The princess and her women seeing it, endeavoured on their side to give me more boldness. Zelica asked me my name,

and how long I had been a page in the ... da. When I had answered her, she said, Well, Hasan, though you know this apartment is for no men, and that I am Zelica, yet forget where you are, and what I am. Be free, and as easy as if you were among the citizens wives of Chiras; look upon all these young women here, examine them with attention, and tell us frankly which of them pleases you most.

The princess of Persia, instead of emboldening me, as she thought, by this discourse, increased my trouble and confusion. I see, Hasan, says she, that what I require of you, puts you to more pain than you were in before. You are afraid, without doubt, that if you declare for one, you will displease all the rest. But do not let any such fear hinder you. My women agree so well together, that you cannot make a breach among them: look upon us then, and tell us which you would choose for a mistress, if it was permitted you to make a choice. Though Zelica's slaves were all very handsome, and the princess herself as handsome as any of them, yet in my mind I presently gave the preference to the charms of Cale Cairi: But I hid my sentiments, for fear of affronting Zelica; telling her, she ought not to put herself on the same foot, or dispute a lover with her slaves; since such was her beauty, that where she appeared nothing besides herself could be esteemed beautiful. Saying this, I could not help looking on Cale Cairi, in a manner which let her see what I said was in flattery. Zelica also perceived it, and said, You are too much a flatterer, Hasan; I must have you be more sincere. Give me the satisfaction I desire of you, speak what you think; all my women beg it of you; you cannot please us more. Indeed the slaves were very pressing with me, especially Cale Cairi: She was more earnest than the rest, as if she guessed that she was more concerned in it.

In fine, I yielded to their intreaties; I put a bold face upon it, and addressing myself to Zelica, said, I will obey you, great princess. It would be very difficult to decide which lady is handsomest, the beauty of each is so charming; but the amiable Cale Cairi is she for whom I find I have most inclination. I had no sooner done speaking, but all the slaves burst out a laughing, without shewing the least sign of despite. I could, however, perceive they had not quite thrown off the sex, out of delicacy. Zelica, instead of being offended at my frankness, said, I am glad, Hasan, that you have given the preference to Cale Cairi. She is my favourite, which is a proof of your having no ill taste. You do not know the worth of the person you have made choice of. As well as we all look, we have all of us sincerity enough to acknowledge she has the advantage of us. Then the princess and the slaves rallied Cale Cairi upon the triumph of her charms, and she returned it with a great deal of wit. After which, Zelica caused a lute to be brought, and giving it to Cale Cairi, Shew your lover, said she, what you can do. The favourite slave tuned the instrument, and played upon it so finely, that I was transported. She accompanied it with her voice, and sung a song, the sense of which was, that when one has made choice of a lovely object, one ought to love it all one's lifetime. As she sung, she every now and then turned her eyes to me, and with so much tenderness, that forgetting in whose presence I was, I threw myself at her feet in a rapture of love and pleasure. At this they all fell a laughing more than ever, and continued it till an old slave came to give them notice that day was breaking, and if I was to go out of the women's apartment it was high time. Upon which, Zelica and her women had me follow the old woman, who led me through several galleries, and by a thousand turnings and windings brought me to a little gate, of which she had the key. I went out at it, and perceived as soon as it was day that I was got out of the palace.

Thus was I delivered from the new peril into which I had imprudently fallen. I went to my fellow pages some hours after, and the Oda Bachi demanded why I lay out of the palace. I answered, that a friend of mine, a merchant of Chiras, being about to depart from Basra with all his family, had kept me at his house, and that we had spent the night in drinking. He believed what I said, and having chid me a little, left me.

I was too much charmed with my late adventure, not to have it always in my thoughts. I called often to my mind every the least circumstance of it, and particularly those that most flattered my vanity; which were such as gave me reason to believe the princess's favourite slave had not looked upon me with indifference. Eight days after an eunuch came to the door of the king's chamber, and said he wanted to speak with me. I went to him, and asked his business. Is not your name Hasan? says he. I replied, yes. He then gave me a billet, and vanished in an instant. It was said in it, that if I was disposed to be the next night in the garden of the seraglio, after the hour of retiring, and at the same place where I had been met, I should find a person who was very sensible of the preference I had given her to all the princess's women.

Though I suspected that Cale Cairi had taken a liking to me, I did not expect to receive a letter from her. And being perfectly giddy with my good fortune, I asked leave of the Oda Bachi, to see a dervise, my countryman, lately arrived from Mecca. He gave me

leave; I ran, I flew to the gardens of the seraglio as soon as it was night. If I was surprised by the time when I was last there, in return, it now seemed long; so impatient was I to meet my charming Cale Cairi, I thought the hour of retiring would never come. However, it came; and a little after, I saw a lady, whom, by her shape and air, I knew to be the same for whose coming I waited. I went up to her, transported with pleasure, and throwing myself at her feet, had so far lost myself in the transport that I could not say a word to her. Rise, Hasan, said she; I would fain know if you love me: I must have other proofs than this tender and passionate silence to convince me of it; speak sincerely, is it possible that you could think me handsomer than all my companions, and than even the princess Zelica herself? May I believe your eyes were more favourable to me than to them? Doubt it not, replied I, oh, too lovely Cale Cairi! my heart had declared for you a long time before the princess and her women forced my lips to pronounce the decision between you and them. Your image has not been out of my mind a moment since that night, and you will always be present there, though you never should think kindly of me.

I am pleased, says she, that you are in these sentiments, since I own I could not help having a friendship for you. Your youth, your person, your wit, and, above all, the preference you gave me to all those fair ladies, has rendered you amiable in my eyes; what I am now doing is sufficient proof of it. But ah, my dear Hasan, added she, smiling; I know not whether I ought to rejoice at the conquest I have made, or to look on it as a thing that will make my life miserable.—Ah, madam, said I, why do you give way to such a thought, amidst the transports that your presence causes in me?—It is not, replied she, a groundless fear that intrudes upon our pleasures; my alarms are too well founded, and you know not what it is that troubles me. The princess Zelica loves you, and descending from all her pride, she will soon let you know your happiness, when she confesses that you have found the way to please her. How will you receive so glorious a confession! Will your love of me hold out against the honour of having the first princess in the world for your mistress? I here interrupted her; Yes, my charming Cale Cairi, not Zelica herself shall have a place in my heart. And would to Heaven you could have a rival still more formidable, you should see that nothing can shake the constancy of my passion for you. Though Shah Tahmasp had no son to succeed him, though he would strip himself of the kingdom of Persia, and give it to his son-in-law, and it depended on me to be so, to you would I sacrifice so high a fortune.—Ah, unhappy Hasan, cried the lady, whither does your love carry you? what a fatal assurance do you give me of your fidelity? You forget that I am a slave to the princess of Persia. If you make her ungrateful returns for her goodness, you will pull her wrath upon our heads, and we shall both perish. It is better that I yield you up to so powerful a rival; there is no other means to preserve you.—No, no, replied I with the same earnestness; there is another way that my despair will rather make use of, which is to banish myself the court. My retirement will defend you from Zelica's vengeance, restore your tranquillity, and while by little and little you forget the unfortunate Hasan, he will fly to the desarts, and there seek an end to his misfortunes. I was so full of what I said, that the lady gave way to my grief, and replied, Cease, Hasan; cease to afflict yourself thus, when there is no occasion. You are in an error, and you shew yourself worthy of being undeceived. I am not a slave to the princess Zelica, I am Zelica herself. The night you came to my apartment I passed off Cale Cairi for me. At these words she called one of her women, who had hid herself among some cypress trees, and who came running to her when she heard her voice. I found it was the lady I took for the princess of Persia.

You see, Hasan, says Zelica, you see the true Cale Cairi; I give her her name again, and resume my own. I was not willing to conceal myself any longer from you, nor the importance of the conquest you have made: know, therefore, all the glory of your triumph. Though you have more love than ambition, I am satisfied that you cannot know without a new pleasure, that it is a princess who loves you. I failed not to tell Zelica, that the excess of my happiness was past my conception. Neither could I conceive how from the height of her grandeur she could deign to look on me; and from my humble state to raise me to a fortune which the greatest kings in the world might envy. In fine, charmed beyond expression by the princess's favour, I was going about to enlarge upon my gratitude and acknowledgement; but she interrupted me, saying, Hasan, give over wondering at what I have done for you. Pride has little empire over women that are locked up in the apartments. We follow, without resistance, the motions of our hearts. You are amiable, you please me, and that's enough for you to deserve my favour.

We spent the whole night in walking, and discoursing; and day had doubtless overtaken us in the gardens, if Cale Cairi, who was with us, had not taken care to give us notice to retire in time. As loth as we were, we

must part: But before I left Zelica, she said to me, Adieu, Hasan; think always of me; we shall see one another again; and I promise you, that in a little while you shall know how dear you are to me. I threw myself at her feet, to thank her for her goodness; after which Cale Cairi conducted me by the same turnings and windings, through which I had passed before, quite out of the palace.

Thus beloved by the august princess I adored, and representing to my mind a charming image of what she had promised me, the next day, and the following days, I gave myself over to the most agreeable ideas that can present themselves to the mind of man. It was then that there might be said to be a man upon earth truly happy, if my impatience to see Zelica again was not an objection to it. In a word, I was now in that condition wherein the greatest pleasure of lovers consists; that is, near the moment in which I was to arrive at the height of my wishes, when an unforeseen event robbed me at once of all my proud hopes. I heard the princess Zelica was fallen ill; and two days after, it was reported about the palace that she was dead. I would not at first believe that dreadful news. The preparations for her funeral at last convinced me of the truth of it, and my eyes were the sad witnesses of the grief of the Persians, and the honours that were paid to the deceased princess. All the pages of the chambers marched first, naked from the head to the middle. Some scratched their arms, to shew their zeal and their grief; others made marks on their flesh; and I myself, taking hold of so fair an opportunity, to shew the despair that had seized me, tore my flesh, and wounded myself in many places. Our officers followed us, with a solemn pace and grave air: They had rolls of China paper fastened to their turbans, on which were written several passages of the alcoran, together with verses in praise of Zelica, which they sung with an air as sorrowful as respectful. After them came the corpse, in a cedar coffin, covered with plates of silver, placed on a bier of ivory, carried by twelve men of quality; and twenty princes, related to Shah Tahmaspe, held each in their hand the end of a ruban, which was fastened to the coffin. All the women of the palace followed afterwards, making dreadful howlings; and when the corpse was come to the place of its sepulture, every body cried out, Laylah Illallah. I did not see the rest of the ceremony, because the excess of my grief, and the blood I had lost, threw me into a swoon, which lasted a long time. One of our officers ordered me presently to be carried to our chamber, where great care was taken of me. They rubbed me all over with an excellent balm, insomuch, that in two days I found myself pretty well recovered. But the remembrance of the princess put me almost out of my senses. Ah, Zelica! said I to myself every moment, is it thus you discharge the promise you made me when you left me? Is this the token of tenderness which you were to give me? I could not be at rest, and my stay at Chiras in that inconsolable condition became insupportable; so I quitted the court and city three days after the princess's funeral.

I travelled all night, so full of trouble, that I knew not where I went, nor where I would go. The next day I stopped a little to repose myself on the ground, and there passed by me a young man whose dress was very extraordinary; he came up to me, saluted me, presented me with a green bough he had in his hand, and having obliged me to accept it, he repeated some Persian verses, to engage me to give him alms. As I had nothing myself, nothing could I give him. He thought I did not understand the Persian language, and repeated some Arabian verses; but finding he succeeded no better one way than the other, and that I did not do what he desired, he said, Brother, I cannot think you want charity; I rather believe you have not wherewithal to exercise it.—You are very much in the right, replied I; I have not a single asper, and cannot tell where to put my head.—Ah, what a sad condition art thou in, cried he; I pity, and will relieve thee.

I was surprised to hear a man talk so who had been just begging my charity, and thought the relief he offered me was nothing but prayers and vows; when, pursuing his discourse, he said, I am one of those holy children who are called faquirs. Though we live on charity, we however live plentifully; knowing how to move men's pity by an air of mortification and penance, which we always put on. Indeed, there are some faquirs that are fools enough to be what they appear; who lead an austere life, and sometimes will take no nourishment for ten days together. We are not so strait laced as they are: We don't value ourselves on having really their virtues, but on having the appearances of them. Will you be one of our brethren? I am going to two of them at Bost. If you will make the fourth, come along with me.—I replied, Not being used to the practice of your devotion, I am afraid I shall not acquit myself as I ought to do.—Pugh, said he, interrupting me, don't trouble yourself about the practice: I say again, we are not some of the rigid faquirs. In a word, we are faquirs in nothing but the habit.

Though by this the faquir gave me to understand, that he and his two brethren were mere libertines, I did not refuse his

but resolved to make one amongst them. Besides that I was in a miserable condition, I had not learned among the pages to live very abstemiously and religiously. As soon as I told the faquir that I agreed to join with them, he conducted me to Bost. We lived all the way on dates, rice, and other provisions, which were given us in the town and villages through which we passed. As soon as the good mussulmen heard his cry, they ran to him with their good things, of which he had such a store, that he could hardly carry it.

Travelling in this manner, we arrived at last at Bost. We entered a little house in the suburbs, where the two other faquirs lived. They received us with open arms, and seemed to be wonderfully pleased with the resolution I had taken to be one of them. They soon initiated me into their mysteries; that is, they taught me all their grimaces. When I was well instructed in the art of cheating people, they dressed me like themselves, and obliged me to go about the city with them, to present flowers or boughs to gentlemen, and repeat verses. I returned every night to my lodging with some pieces of silver in my pocket, which served to make merry with. I was then too young, and was naturally too much given to pleasure, to resist the ill example of these faquirs. I fell into all sorts of debauchery, and by that insensibly lost the remembrance of the princess of Persia. Not but that she would every now and then come into my mind, and draw some sighs from me. But instead of nourishing the weak remains of my grief, I did what I could to root it out, and would often say, Why do I think of Zelica, since Zelica is no more? If I cried my eyes out, if I wept all my life-time, what would my weeping signify?

I lived with these faquirs near two years, and should have staid longer, had not he who engaged me in their company, and whom I loved better than the other two, persuaded me to travel. Hasan, said he to me one day, I begin to be tired of this city; I have a mind to see the country, and have heard wonders of the city of Candahar; if you will go along with me, we will see whether what has been told me of it be true.—With all my heart, cried I; for I had as great an itch to see strange places: I should rather say, I was directed by that superior power that makes us all its necessary agents. We two departed from Bost, and having passed through several cities of Segestan, without making any stay, we arrived at the fair city of Candahar, which appeared to us to be very strong. We went and lodged at a caravanserail, where we were received very civilly for the sake of the habit we wore; which was indeed the best recommendation we had. There was a great bustle in the town, the inhabitants being preparing to celebrate the feast of the Giulous* the next day: We understood they were busy at court, every one being ambitious of shewing their zeal for King Firouzchah, who made himself beloved by the good for his justice, and as much feared by the bad for his severity to them. The faquirs having admittance everywhere, nobody daring to stop them for their habit's sake, we went next day to court, to see the festival, in which there was nothing extraordinary to a man who had seen the king of Persia's Giulous. While we were looking very attentively on what passed, I felt somebody pull me by the arm; I turned my head about, and perceived near me the eunuch of Shah Tahmaspe's palace, who brought me the letter from Cale Cairi, or rather from Zelica.

My lord Hasan, said he, I knew you notwithstanding the strange dress you are in. Though I thought I could not be in an error, yet I durst hardly trust my eyes. Is it possible that I should meet you again? I replied, And what brings you to Candahar? Why did you quit the court of Persia? Was the death of the princess Zelica your reason, as well as mine?—I cannot tell you at present, said he; but I will fully satisfy your curiosity, if you will come hither alone to-morrow at the same hour; I will tell you things that will amaze you. I shall only add now, that they concern you too.

I promised him to come by myself the next day to the same place, and I punctually kept my promise. The eunuch came thither at the time appointed, and drawing near, said, Let's go out of the palace, and seek for some more convenient place to discourse in. We went into the city, crossed several streets, and came at last to the gate of a pretty large house, of which he had the key. We entered. I found the apartments were well furnished. Fine carpets on the floors, rich sofas; and adjoining to it, a garden well cultivated, in the middle of which was a jasper bason full of fine water.

My lord Hasan, says the eunuch, is not this a pleasant house? Very pleasant, replied I. I am glad you like it, says he, for I hired it yesterday for you. You must also have some slaves to wait on you. I will go and buy them, while you bathe yourself. Saying this, he conducted me to a chamber, where he had prepared baths. In the name of God, said I, tell me why you bring me here, and what it is you have to say to me?—You will hear, replied he, in proper time and place. Let it

* A feast given in honour of the king's coronation.

suffice at present, that your condition is finely altered since I met you, and that I have orders to do thus by you. At the same time he helped to undress me, which was presently done. I went into the bath, and the eunuch left me there, praying me not to be impatient.

This mystery occasioned in me many reflections; but it was in vain for me to think, I could not guess what was the meaning of it. Chapour was a long while coming to me again, and I began to lose all manner of patience; at last he returned with four slaves, two of whom were laden with linen and clothes, and the other two with provisions. I beg your pardon, my lord, says he; I am very sorry for having made you wait so. Then the slaves put the bundles on the sofas, and were very officious to serve me. They rubbed me with fine new linen. They put on me a rich vest, with a stately robe and turban. Where will be the end of all this? said I to myself. By whose order does the eunuch treat me thus? My impatience to know it was beyond measure.

Chapour observed it: I am troubled, says he, to see you so uneasy, but I cannot help you. If it was not expressly forbidden me to speak to you; if I did not betray my trust in telling you what I conceal from you, I should not make you the more easy. Other desires, still more violent, would succeed to those that now disturb you. It must be night before you will be informed of what you are so eager to know.

Though I had all the reason in the world to believe there was nothing ill in this adventure from what the eunuch said to me, yet I could not help being strangely disquieted all that day. Night came, and lamps were lighted up everywhere; especially in the finest apartment in the house, which was extraordinarily illuminated. Chapour staid with me, and every now and then would say to me, Have a little patience, they will come presently. At last we heard a knocking at the door; the eunuch went himself to open it, and returned with a lady, who no sooner lifted up her veil than I knew her to be Cale Cairi. I was extremely surprised at the sight of her; for I thought she had been at Chiras. My lord Hasan, said she, as much as you are astonished to see me, you will be more when you hear what I am about to tell you. At these words Chapour and the slaves withdrew, and left us together. We both sat down on the same sofa, and she continued her discourse in this manner: You very well remember, my lord Hasan, that the night Zelica made choice of to discover herself to you she made you a promise, when you parted, which ought never to be out of your memory. The next day I asked her what she resolved upon, and how she meant to shew you the passion she had for you. She answered, she intended to make you happy, and to have often private meetings with you, whatever danger there was in it. I must own to you, I could by no means approve of her resolution, and did what I could to bring her off from it. I represented to her, what a madness it was for a princess of her rank to think of you, and run the hazard of her life for the sake of a page. In a word, I used my utmost endeavour to dissuade her from doing for you what she intended; and you ought to pardon me, since all my arguments served only to confirm her in her intention. When I found I could not prevail over her, Madam, said I, I cannot without trembling represent to myself the peril you are running into; and since nothing can take you from your lover, we must contrive some means for you to see him, without hazarding your own life or his. I know one that I doubt not would please you, but I dare not propose it, it is so very extraordinary.

Tell me what it is, Cale Cairi, said the princess; what means have you thought of? do not hide it from me. If you make use of it, replied I, you must resolve to quit the court, and live as if you had been born of the most vulgar parents. You must renounce all the honours due to your dignity. Do you love Hasan enough to make him such a sacrifice?—Do I love him? replied she with a deep sigh; yes, the most obscure condition would please me better with him, than all the pomp and splendour with which I am now surrounded. Say, how can I see him without constraint? I will do it immediately. Well then, said I, I will tell you a method I have thought of, since I find there is no beating you off your purpose. I know an herb that has a very particular quality; if you put a leaf of it only in your ear, you will an hour after fall into a profound lethargy, and may very well pass for dead; your funeral will be solemnized, and in the night I will take you out of your tomb. At these words I interrupted Cale Cairi; Oh Heaven! Can it be possible that the princess Zelica is not dead? What is become of her? My lord, says Cale Cairi, she is still living; but I pray you to hear me, you will know every thing presently. My mistress, continued she, embraced me with joy, so well did she like the project. But then representing to herself how difficult it would be to put it in execution, on account of the funeral ceremonies, she told me her objections, which I easily removed, and so we went on with our great enterprise.

Zelica complained of a pain in her head, and took her bed. The next day I give out that she was dangerously ill; the king's physican came, was imposed upon by us, and or-

dered physic, of which we made no use. The next day the distemper increased, and when I thought it time for the princess to expire, I put a leaf of the before mentioned herb into her ear. I ran immediately to tell Shah Tahmaspe that Zelica was dying, and desired to speak to him; he came presently, and observing as the herb worked, that her countenance changed every moment, he burst out into tears. My lord, says his daughter, I conjure you by the tenderness you have always had for me, to order that my last request be exactly fulfilled. I desire that after I am dead, no woman but Cale Cairi may wash my body, and rub it with perfumes. I will not have any other slaves share that honour with her. I desire also that she only may watch me the first night; and that nobody but she be suffered to mourn over my tomb. *I will also, that she only, my most* faithful slave, shall pray the prophet to assist me against the assaults of wicked angels.

Shah Tahmaspe promised that every thing should be done as his daughter desired it might be, and that nobody but I should pay her the last sad offices. That is not all, my lord, says the princess; I make it my further request, that Cale Cairi be set free as soon as I am dead; and that with her liberty, you will make her presents worthy of yourself, and the fidelity with which she has always served me.—Daughter, says Shah Tahmaspe, be assured that whatever you have requested of me shall be done. If I have the misfortune to lose you, I swear to you that your favourite shall go where she pleases, and have as much treasure as her heart can wish.

He had scarce said these words, when the herb produced the effect it was used for. Zelica died away in appearance; and her father believing her to be dead, retired all in tears to his apartment. He ordered that none but I should wash the body, and perfume it; which I did. I then wrapt it up in white linen, and put it in a coffin; after which it was carried to the place of its sepulture, where, by the king's order, I was left alone with it the first night. I looked about every where, to see if nobody was hid to observe me; and finding the coast clear, I took my mistress out of the coffin as soon as her lethargy was over; which, as had been contrived, was two or three hours after the assistants at the funeral were withdrawn. I put on her a robe which I had under mine; I had also provided a veil for her, and we went to the place where Chapour waited expecting us. That faithful eunuch carried the princess to a little house he had hired, and I returned to the tomb to pass the rest of the night there.

I made up a bundle to look like a corpse, covered it with the linen cloth Zelica was wrapt up in, and put it into the coffin.

The next morning the princess's other slaves came to supply my place, which I did not leave without making those grimaces that generally accompany affected grief. The king had an account given him of what tokens of affection I had shewn, which would have been enough for him to have made me considerable presents, had he not before promised to do it. He ordered me ten thousand sequins, and permitted me to depart with the eunuch Chapour; after which I went to my mistress, to rejoice with her on the happy success of our stratagem. The next day we sent the eunuch to the king's chamber with a billet, in which I prayed you to come to us, but one of your zulistis said you were indisposed, and could not be spoken with. We sent him again three days after, when he was informed you had quitted the seraglio, and nobody knew what was become of you.

I here interrupted Cale Cairi. Ah, why, said I, did you not acquaint me with your project? Why did you not send Chapour to me to tell me? What a world of troubles would one word have saved me?—Would to Heaven, said Cale Cairi, interrupting me, we had not kept it from you; Zelica might now have lived happily with you in some country or other. It was not my fault that you have not both enjoyed the felicity you desired. We had scarce formed our design, but I was for giving you notice of it; but my mistress would not let me. No, no, said she, we must let him know what it is to lose me; he will be the more overjoyed to find me again; and his surprise will be the more pleasant the more the thought of my death shall torment him.

I did not like her fond way of arguing; I was doubtful of the ill consequences that our keeping the secret from you might occasion, and Zelica has heartily repented it. I cannot express to you how much she was afflicted at your leaving Chiras. Ah, what a wretch am I? would she cry every minute. What am I the better for having sacrificed every thing to love, if I for ever must be deprived of Hasan? We had search made for you all over the city; Chapour omitted nothing to find you; and when we lost all manner of hopes of it, we departed from Chiras. We took our way towards the Indus, imagining you might perhaps have taken that course yourself. We stopped in all the cities on that river, searching every where for you, but to no purpose. As we were one day travelling from one city to another, though we were with a caravan, we were surrounded by a numerous band of robbers, who beat the

merchants, and plundered them of their merchandise; they also robbed us of our gold and jewels, carried us to Candahar, and sold us to a slave-merchant of their acquaintance. The merchant had no sooner got Zelica into his hands than he resolved to shew her to the king of Candahar. Firouzchah was charmed at the sight of her; he asked her of what country she was; she said of Ormus. The same invented answers she returned to all his questions. He bought us, placed us in the palace of his women, and allotted us the finest apartment.

Here Cale Cairi left off speaking, or rather I interrupted her, crying out, Oh Heaven! ought I to rejoice at my meeting with Zelica again? What do I say? Is it to find her again, to bear a mighty king has shut her up in his seraglio? If she does not comply with Firouzchah's passion, and leads a miserable life there, what an affliction will it be to see her suffer! If she should be contented with her condition, can I be so with mine? I am glad, says Cale Cairi, that your sentiments are so delicate: The princess deserves your delicacy. Though the king of Candahar passionately loves her, she has not been able to forget you; and never could any one rejoice more than she did yesterday, when Chapour told her he had met with you. She was almost out of her senses the rest of the day. She ordered the eunuch immediately to hire a house ready furnished, and to see you wanted for nothing. I am now come from her, to inform you of every thing, and prepare you for your meeting. To-morrow night we shall come out of the palace, to this house, and enter by a little door in the garden, to which we have got a key made, to use upon occasion. At these words, the favourite slave of the princess of Persia rose, and, accompanied by Chapour, returned to her mistress.

I did nothing all night, but think of Zelica. My love revived with as great violence as ever. I could not sleep a wink; and the next day seemed an age to me. At last, having passed it in the utmost impatience, I heard a knocking at my gate. My slaves opened it; and soon after I saw my princess enter my apartment. What emotion, what transports did the sight of her cause in me! And what joy was it to her to see me? I threw myself at her feet; I embraced her knees a long time, without being able to speak a word to her. She obliged me to rise, and to sit down by her on a sofa. Hasan, said she, I thank heaven we are met again. Let us hope that its goodness will not stop here; and that it will remove the new obstacle that hinders our being together. In expectation of that happy time, you shall live here quietly and plentifully. If we have not the pleasure of conversing with one another as freely as we would, we shall at least have the satisfaction of hearing from each other every day, and sometimes to see one another in private. Cale Cairi has told you my adventures, continued she; do you now tell me yours. I then set forth the trouble I had been in, imagining she was dead, in the most lively colours, telling her my grief was such that I entered myself among the faquirs. Ah, my dear Hasan, cries Zelica, have you for my sake lived so long with people of so much austerity! Alas! I have been the cause of your having endured a great deal. If she had known what a life I led under that religious habit, she would not have pitied me so much. I took care to let her know nothing of the matter, however, and talked to her as passionately as I could. How fast did the moments of our conversation fly! Though it lasted three hours, we were vexed at Chapour and Cale Cairi, when they came to give us notice that we must part. Ah how troublesome, said we, are people who are not in love! we have not been above a moment together: Let us stay a little longer. However, as short as our conference was, if it had continued but a few other moments, the day would have surprised us; for it appeared presently after the princess was withdrawn.

As pleasantly as my thoughts were taken up, I did not forget the faquir with whom I came to Candahar; and not doubting but he would be very uneasy to know what was become of me, I went out of my house the next day to seek for him. I met him by chance in the street; we embraced each other. My friend, said I, I was coming to your caravanserail, to tell you what has happened to me, and set your mind at ease on that score: I doubt not you have some concern.—Yes, says he, I have been in pain for you: But what a change is here? How finely you are set off: You look as if you had met with some good fortune. While I have been afflicting myself for fear of what was become of you, I perceive you have been passing your time very agreeably. I have so, my dear friend, replied I; and I own to thee, I am still ten thousand times happier than thou canst imagine. I will have thee be a witness of my happiness, and thou shalt thyself be the better for it. Leave thy caravanserail, and come and lodge with me. Having said this, I conducted him to my house: I shewed him all the He said they were fine, and well furnished; crying out every moment, Good God! what has Hasan done more than others, that you should shower down so many benefits upon him?—What, faquir, are you sorry, said I,

to see me in such a condition? You seem troubled at my prosperity.—No, replied he; I, on the contrary, rejoice very much at it. I am so far from envying the felicity of my friends, I am overjoyed when I see them flourish. Saying this, he embraced me, to shew that he spoke his mind. I thought him sincere, and that he acted honestly: I had no distrust of him; and thus put myself into the power of one of the most envious and perfidious rascals upon earth. Come, said I, we must be merry together to-day; so taking him by the hand, I led him into a hall, where my slaves had spread a table for us.

We both sat down to it: Several plates of rice of different colours were brought us, with dates preserved in syrup. We had other dishes; and then I sent one of my slaves to a place in the city, where I knew they sold wine privately. He brought me some that was excellent; and we drank of it so freely, that we durst not appear in public; if we had, we should not have come off with impunity.

When we began to grow a little warm, the faquir said to me, Tell me, Hasan, all thy adventure, discover to me the whole mystery of it: Thou art safe in me, I can keep a secret; and besides, I love thee too well to do thee a mischief by revealing it. Thou canst not have any diffidence in me without doing me an injury. Come, unbosom thyself to me: Inform me of all the good fortune that has happened to thee, that we may rejoice over it together. Thou knowest I can give thee good advice; and that a friend that can advise well is of great use sometimes.

The wine being got into my head, and tempted by his professions of friendship, I yielded to his importunity, and said, I am persuaded thou art not capable of abusing the confidence I have in thee; so I will hide nothing from thee: Thou mayest remember when thou mettest me first I was very melancholy. I had just then lost a lady at Chiras whom I loved, and by whom I was beloved. I thought her dead, and she has been alive all the while. I have found her again at Candahar; and, to tell thee the whole truth, she is a favourite of king Firouzchah.

The faquir seemed to be astonished at what I said. Hasan, replied he, thou givest me a charming idea of that lady: She must needs be a wonderful beauty, since the king of Candahar is so charmed with her.—Yes, said I, she is more lovely than a lover himself can paint to thee. Love cannot flatter her in his picture. She will be sure to be here presently: Thou shalt see her: Thy own eyes shall judge of her charms. At these words, the faquir embraced me with transport, saying, I should do him the greatest pleasure in the world if I performed my promise. I repeated the assurances I had given him. We then rose from table to take our rest, one of my slaves conducting my friend to a chamber that had been prepared for him.

The next morning Chapour brought me a billet from Zelica, in which she said, she would come the following night to have a merry meeting with me. I shewed the faquir the letter, with which he appeared to be infinitely pleased. He did nothing all day but talk to me of the lady whose beauty I had bragged so much of, and was impatient till night came, as if he had had the same reasons as I to desire it. In the mean time, I prepared every thing for the reception of Zelica. I sent about the city to buy the best meats and the most excellent wines; and got a store of that particularly, which had so pleased us the day before. When the time was drawing near, I told the faquir, that it was not proper he should be seen in my apartment when the lady came; she might perhaps take it ill: but that he should leave it to me to get her permission that he might, as my friend, be one of the company. I am sure, said I, I shall obtain it. Soon after we heard a knocking at the door. I supposed it was the princess. The faquir hid himself in a closet. I went to wait upon Zelica: She gave me her hand; and having led her to my apartment, I said, My princess, I have a favour to beg of you: The faquir who came with me to Candahar, lodges in my house; I have given him an apartment in it. He is my friend; will you permit him to be of our company? Hasan, replied she, you don't consider what you ask of me. Instead of exposing me to the sight of men, you should conceal me as much as possible. Madam, says I, he is a discreet man, and I know he is my friend. I will answer for it, you shall have no reason to repent that you complied with my request in this.—I can refuse you nothing, replied Zelica; but my mind misgives me that we shall both be sorry for it.—Never fear it, my princess, said I; take my word, and do not let any concern on that account disturb the pleasure I have in seeing you. I then went and called the faquir, and presented him to Zelica. To please me, she was very civil to him; and after compliments on both sides, we all three sat down to table together, with Cale Cairi. My comrade was about thirty years old: He had a great deal of wit. He soon gave the ladies to understand by his sallies and jests, that he was no enemy to pleasure; or rather, that he was a scandal to his habit. When we had eat as much as we thought fit, we called for wine. The slaves served it to us in agate cups. The faquir did not let his stand empty long: He

every minute called for it, and drank himself into a fine pickle. He naturally was not over modest: The wine inflamed his brains, and his tongue. He observed no measures of decency: He was not content to affront the ladies by impudent talk; he flung his arms about the princess of Persia's neck, and insolently took a kiss.

Zelica was highly offended at his boldness, and her anger gave her strength enough to push him from her. Hold there, sirrah, says she, and don't abuse the kindness that is shewn you, in suffering you to be here. Thou deservest that I should order some of the slaves in this house to chastise thee; but I forbear it, out of respect to thy friend. Having said this, she took up her veil, put it over her face, and went out of my apartment. I ran after, to beg her pardon for what had happened. I endeavoured in vain to appease her: She was too much irritated. You see now, said she to me, whether or no you were in the right in bringing the faquir among us. It was not without reason that I was against it. I will not set foot in your house as long as he lodges here. At these words she went away; and whatever I could say, it could not stop her.

I returned to my friend in my apartment. Ah, said I, what have you done? Ought you to have shewn no more respect to the favourite of Firouzchah? You have, by your indiscretion, made her hate you; and perhaps she will never forgive me, that I pressed her to admit you into our company.—Don't trouble yourself, replied he; you don't know what creatures women are, if you really believe this woman was angry. I'll warrant you she was at the bottom rather pleased. There are no ladies who are offended at such indiscretions. Her pretended wrath was all affected. Why do you think she seemed to be displeased with my boldness? It was because you were by. If I had been alone with her, I doubt not I should have found her more gentle.

I saw by his talk that the wine was in his head still, and it was to no purpose to word it with him. I hoped the next day he would be in a better condition, and acknowledge his fault. I ordered one of my slaves to carry him to his apartment, and remained myself in my own, reflecting, not much to my ease, on what had passed. I did not sleep much that night, and the next day the faquir seemed to change his tone. He expressed himself to be very sorry for having put me so out of humour, and to punish himself for his indiscretion, he resolved to go far from Candahar. He spoke with so much concern, that it touched me. I wrote immediately to the princess, that our faquir was mightily troubled at his rudeness, and that we both most humbly begged she would forgive the wine, that had been the occasion of it.

As I had done writing, Chapour came in. He told me his mistress was still very much irritated. I gave him my letter; he carried it immediately, and returned some hours after with an answer. Zelica wrote me, that she was very willing to excuse the faquir, since I assured her of his repentance; but it must be upon condition, that he staid no longer at my house, and left Candahar in four-and-twenty hours. I shewed the favourite of Firouzchah's billet to my friend; who told me before Chapour, that his sentiments were exactly the same with the lady's; that he durst not look her in the face, after the rude action he had been guilty of, and would that hour leave Candahar. The eunuch returned to the palace to give Zelica an account of the faquir's disposition to obey her.

I rejoiced that a calm was likely so soon to succeed the storm that had so frighted me; yet, I must own, I was sorry to lose my friend. I would needs keep him that day. You shall stay, says I, till to-morrow; I will spend this day with you as merrily as we have done others: It may be, we may never see one another more. Since we must part, let us awhile put off the sad moment of our separation. The better to take my farewell of him, I ordered a great supper; when it was ready, we sat down to table. We had eat pretty well, when Chapour entered with a golden plate, in which there was a ragout: My lord Hasan, says he, I bring you a ragout that has been just served up to the king's table; his majesty thought it so delicious, that he sent it immediately to his favourite, who sends it to you. We eat up the ragout, and found it to be indeed excellent. The faquir, while we were at supper, never gave over admiring my happiness; and cried out twenty times, Ah, young man, how charming is thy fortune!

We drank all night, and as soon as day broke, my friend said, It is now time to leave you. I then fetched a purse full of sequins, which Chapour had brought me the day before from his mistress. I gave it to the faquir, saying, Take it, it will be serviceable to you upon occasion. He thanked me, we embraced, and he departed. I was very much troubled at his going; Ah, my too imprudent friend, said I, it was thy own fault that we were forced to part. Thou oughtest to have been contented with seeing and hearing Zelica, and to have rejoiced at the sight of so much beauty.

Being tired with sitting up, I lay down on a sofa, and fell asleep. Some hours after, I awaked at a great noise which I heard in

my house. I rose to see what was the matter, and to my great terror perceived it was some soldiers of Firouzchah's guard. Follow me, said the officer who commanded them, we have orders to conduct you to the palace. I replied, What crime have I committed? What am I accused of?—We do not know that, says the officer, we are only ordered to bring you before the king; we are ignorant of the cause; but for your encouragement we can tell you, that if you are innocent you have no reason to fear. You have to do with a very just prince, who does not lightly condemn persons accused of having committed a crime. There must be convincing proofs, before he will pronounce the fatal sentence. Indeed he punishes the guilty severely. If you are so, I pity you.

I followed the officer to the seraglio, saying to myself, Without doubt Firouzchah has discovered my corresponding with Zelica; but how could he learn it? When we came to the court of the palace, I observed there were four gibbets set up: I imagined I was concerned in the matter, and that that kind of death was the least punishment I could expect from Firouzchah's resentment. I lifted up my eyes to Heaven, and prayed that it would at least save the princess of Persia.

We entered the seraglio. The officer who conducted me carried me to the king's apartment, where was that prince, with his great visier only and the faquir, whom I took to be far off from Candahar by that time. As soon as I saw that traitorous friend of mine, I doubted no more of his treason. Is it thou then, says Firouzchah to me, who hast had the boldness to have private meetings with my favourite? Thou must be a rare rogue to have the impudence to make me thy contempt. Speak, and answer precisely to what I am about to ask thee. When thou camest to Candahar, wert not thou told that I punish criminals severely? I answered, Yes.—Since therefore, replied he, thou hadst warning of my just severity, why hast thou committed the greatest of all crimes?—Sir, said I, may your majesty's life continue to the end of time: But you know that love makes even the dove bold. A man whom a violent passion has enchanted, is afraid of nothing: I am ready to be the victim of your just wrath, I shall not complain of the cruelty of the torments you put me to, if you will spare your favourite slave. Alas! she lived quietly in your seraglio before my arrival, and was contented with making a great king happy. She began to forget a miserable lover whom she thought she should see no more; she understood that I was in this city, her first fires rekindled: It is I that came to disturb your passion, it is only I that you ought to punish.

While I was talking thus, Zelica, whom the king had sent for, came in, followed by Chapour and Cale Cairi: Having heard my last words, she ran and threw herself at Firouzchah's feet. Pardon, my lord, says she, this young man; it is on the guilty slave who has betrayed you that your wrath ought to fall.—Ah, traitors, cried the king, expect no favour either of you; you shall perish. Ah ye ingrates! She begs mercy only for the wretch that has offended me, and he seems concerned for nothing but the loss of what he loves. Dare they shew amorous rage before me? what insolence is this! Visier, said he, turning to his minister, see them carried to execution. Let them be hanged to the gibbets, and become when they are dead a prey to dogs and birds.

Hold sir, cried I; take care how you treat a king's daughter with so much ignominy, and let your furious jealousy respect the august blood that flows in her veins. At these words Firouzchah seemed astonished. To what prince, says he to Zelica, do you owe your birth? The princess looked on me very fiercely, saying, Indiscreet Hasan, why have you discovered what I would have hid even to myself? My comfort was, that when I had died, they should not know the rank in which I was born. By revealing it, you cover me with shame. Firouzchah, continued she, addressing herself to the king of Candahar, know then who I am. The slave whom thou condemnest to an infamous death, is the daughter of Shah Tahmaspe. After that she told him her whole story, not forgetting the least circumstance.

After she had done telling him her adventures, at which the king was still more astonished: Thus, my lord, have you come at the knowledge of a secret which I did not intend to reveal to you, but was forced to do so by the indiscretion of my lover only. Having confessed so much to you, I pray you to order that I may be immediately put to death; it is all the favour I beg of your majesty.

Madam, says the king, I repeal the sentence of your death; I am too just not to forgive your infidelity. What you have told me makes me look upon it with another eye; I complain of you no longer, and even restore you to your liberty. Live you for Hasan, and may the happy Hasan live for you. I also give life and liberty to Chapour and your confidante. Go, perfect lovers, go, pass the rest of your lives together; and may nothing stop the course of your pleasures. As for you, traitor, continued he, turning to the faquir, thou shalt be punished for thy treason.

Base and envious soul! Thou couldest not endure the happiness of thy friend, and art come here to deliver thyself up to my vengeance. Ah wretch! it is thou that shalt be the victim to my jealousy. At these words he ordered the grand visier to carry the faquir, and put him into the hands of the hangman.

While that rogue was led to execution, Zelica and I threw ourselves at the king of Candahar's feet; we moistened them with tears, in the transports of gratitude and joy, with which we were then animated. In fine, we assured him, that sensible of his generous goodness, we should keep an eternal remembrance of it in our minds. We then went out of his apartment, with Chapour and Cale Cairi; we repaired to the house that had been hired for me, but we found it levelled with the ground. The king had commanded it to be rased, and the soldiers who had received that command executed it so readily, that it was demolished, and the materials removed when we returned to it. There was not one stone left standing upon another. The crowd lent a helping hand, and the moveables were all plundered.

Though the princess and I rejoiced to find ourselves together, though we loved one another entirely, yet we could not help being startled at that sight. The house, it is true, was a hired one, ready furnished, and the furniture consequently did not belong to us; but Zelica had by Chapour sent abundance of rich goods there that had not been spared. We had little money, and held counsel with the eunuch and Cale Cairi what we should do. After a long deliberation, we came to a resolution to take up our lodgings in a caravansera.

Just as we were going there, an officer of the king's household came to us, and told us, the king his master had sent him to offer us a lodging; and the grand visier had a house without one of the city gates, much better than that which had been rased; that we should be more commodiously lodged there, and he would, if we pleased, conduct us. We followed him, and he led us to a house that looked very fine, and was perfectly well built. The inside answered the outside; every thing was magnificent. There were twenty slaves, who told us their master had ordered them to supply us with every thing we wanted, and to serve us as long as we staid there.

Two days after we were visited by the grand visier, who brought us a present from the king of several packs of silk and linen, with twenty purses, in each of which were a thousand sequins of gold. However, thinking ourselves under a sort of confinement in a borrowed house; and the king's presents having enabled us to settle ourselves elsewhere, we joined a great caravan of Candahar, who were bound for Bagdad, and arrived there happily with them.

We took up our lodgings at my house, where we spent some time in resting ourselves after the fatigue of so long a journey. After that I appeared in the city, and looked out my friends; they were amazed to see me again. Is it possible that you should be still alive? said they: Your partners are returned, and assured us you were dead. As soon as I understood my jewellers were at Bagdad, I ran to the grand visier, threw myself at his feet, and told him how I had been served by them. He presently ordered them both to be taken into custody, and commanded me to examine them in his presence. Is it not true, said I, that I awoke while you had me in your arms; that I asked you what you were doing; and without saying a word you threw me into the sea through one of the ship's port-holes? They replied, I dreamt it, and that I myself fell into the sea in my sleep.

Well, sirs, says the visier, how came it that you seemed not to know him at Ormus? They answered, they never saw me at Ormus. What is that you say? replied he, looking on them with a threatening countenance; I'll shew you a certificate of the cady of Ormus, that shall prove the contrary. At these words, which the visier said to frighten them, my two partners trembled, and turned pale. You change colour, said he; come, come, confess the crime, and do not force me to compel you to do it by the rack.

They then confessed all; and upon their confession were imprisoned, till the caliph, who they said would take cognizance of this affair himself, should order what death they should be put to; but they found means to deceive their keepers, or rather to corrupt them; they made their escape out of prison, and concealed themselves so well at Bagdad, that whatever search the grand visier could make for them, there was no discovering them. In the mean time all their goods were seized, and the caliph took possession of them, except a small part which was given me, to make me amends for the damages I had suffered by their robbing me. After that I thought of nothing but leading a quiet life with my princess. We lived very lovingly and happily, and all my prayers to heaven were, that I might live as I then did all the rest of my life. Vain wishes! Can mankind be a long time happy? Will not sorrows and cares incessantly disturb their repose! One evening as I returned from diverting myself with some of my friends, I knocked at my gate a long while, and nobody

storm; the mariners gave us over for lost, and abandoned the ship to the wind and the sea. Sometimes the waves opened to swallow us up, and disclosed such a dreadful abyss, that we were almost dead of fear; sometimes they lifted us to the clouds. We were thus driven about by them several days. But that which surprised us all, and was looked upon as a miracle, was that we were not shipwrecked. We at last cast anchor at an isle near the Maldives.

It was not very large, and seemed to be desart. We prepared to go ashore to a thick wood which appeared to us to stand in the middle of it, when an old seaman, who knew very well the coasts of India, told us, the isle was inhabited by negroes, who were idolaters, and worshipped a serpent, to whom they gave all strangers that fell into their hands to be devoured: that instead of landing there, we must put to sea again, and gain the Maldives if possible. The captain, who depended very much on this sailor's experience, doubted not of the truth of what he said; and it was resolved that we should weigh anchor the next morning, as soon as it was day, to get as far off as we could from so dangerous a place.

This resolution was wise enough, if we could have put it in execution; but we had better have gone away immediately, and abandoned ourselves to the sea again; for in the middle of the night we were on a sudden assaulted by a great number of negroes, who entered our ship, loaded us with irons, and carried us to their habitations.

Day began to break, when, after having crossed the wood we saw the day before, we came to the borde of the negroes. It consisted of a great many little cabins made of wood and earth, in the middle of which was raised a great pavilion of the same materials, and this they called the king's palace; we were led to it, and saw the king seated on a throne made of cockle-shells. He was a negro of gigantic form, so ugly and frightful that he looked rather like a devil than a man. The princess, his daughter, sat by him; she was about thirty years old, and was somewhat like her father, both in size and visage.

One of the principal negroes that had taken us made us do most profound reverences to the black monarch and his daughter. He then gave an account of his happy expedition. The king having heard him with pleasure, shewed he was very well satisfied with what he and his companions had done. Then pointing to us with his finger, he said to his visier, go conduct those prisoners to a tent by themselves, and let one of them be every day sacrificed to the god we adore. The visier obeyed him; we were led by him to a separate tent where we had some rice and other provisions brought us by his order, that the victims might be the fatter. The next day two negroes fetched one of our companions, to deliver him to the serpent. The day after they did the same by another; and thus every morning one of our comrades was devoured by that monster, till my slaves, the captain, the pilot, and the mariners, were all sacrificed.

There remained only Saed and me; we were ready to submit to the same fate, and expected that the negroes would the next morning part us for ever. Ah, my dear prince, said my confident, since we must both be victims, pray heaven at least that I may die before you, and may it not suffer me to see you led from me to death: I could not bear it. Ah, Saed, replied I, why wast thou the companion of my misfortunes? When infatuated with a senseless passion, I left Cairo to search everywhere for an object which I cannot perhaps meet with, or if I meet with, cannot obtain; why didst not thou leave me to perish alone? Thou wert against my sentiments; I rejected thy wise counsels. Is it just that thou shouldest die with a man that would not hearken to thee? While we were spending ourselves in these vain complaints, the negroes came, and addressing themselves to me, said, Follow us. At these words I trembled, and turning to Saed, bade him adieu for ever. We had not strength to speak to one another, we were so seized with fear and grief. We were contented to express ourselves by our looks, which sufficiently shewed the emotions of our souls.

The negroes led me to a huge tent, where I thought I was to be sacrificed; but a black woman come up to me as soon as I entered it, saying, Take courage, young man, you will not have the same fate with your companions; the Princess Husnara, my mistress, has prepared a sweeter destiny for you; I will tell you no more, for she herself is about to let you know your good fortune. I am her favourite slave, and have orders to introduce you into the most secret place of this pavilion, where she waits for you with impatience. At these words the two negroes, that had accompanied me, withdrew; and Husnara's favourite slave, taking me by the hand, conducted me to a little room where her mistress was alone, sitting on a sort of sofa, covered with the skins of wild beasts.

Her complexion was of the olive kind; her nose flat, her mouth wide, her lips very big, and her teeth of an amber-colour; her hair short, very much frizzled, and blacker than ebony. Instead of a coif, she wore on her head a plain bonnet of yellow stuff, with a red border, on which was a plume of feathers of several colours; she had on her neck a

collar of great grains of Talagaija, blue and yellow; her robe was long, made of tiger skins, and reached from her shoulders to her feet. This object was not likely to put Bedi al Jemal out of my head.

Come hither, young man, said she, as soon as she saw me; come, sit by me, I have something to tell you that will comfort you for falling into the hands of the king my father. At this discourse, continued she, after I was sat down, thou oughtest to be impatient to know what I have to say to thee; it is excusable if thou art, because the thing is the most important and most agreeable that could happen to thee. I took a liking to thee the first minute I saw thee, and will not only save thy life, but make choice of thee for a lover. I will prefer thee to the greatest lords of the court, who are all charmed with my beauty. Though I needed not have been surprised at this confession of hers, since her favourite slave had sufficiently prepared me for it, yet I could not help being shocked at it. I abhorred the thoughts of making her such an answer as she desired, but was so afraid of exposing myself to her rage, that I durst not speak my mind freely. When she saw I made her no reply, and was in confusion, she said, Young man, I do not wonder at thy silence and disorder; thou didst not expect that a young and handsome princess should so demean herself, as to make thee advances, and the surprise that so much good fortune must put thee into ties up thy tongue; but instead of being offended at thy confusion, I am charmed with it. It is a kind omen to my love; and thy silence, which, without doubt, is a token of the excess of thy joy, is more a pleasure to me, than all the acknowledgments thou couldest make me by words. Saying this, she gave me one of her hands to kiss, as a taste of further pleasure, which she kept in store for me. She was so persuaded that nobody could see her without loving her, that she took the signs of disgust which appeared in my looks and actions for tokens of love. In the mean time, two black slaves came and spread skins upon the ground, upon which others presently laid plates of rice, and several kinds of conserves of honey. The princess ordered me to lie down on the skins, as she did, and to eat of her provisions.

I did very little honour to her entertainment. She mightily importuned me to eat. What is the matter, young man, said she; have you no stomach? how does it please me to see it! You have doubtless the more love for it. You are so charmed with the expectation of what I am willing you should hope for, that you think every moment lost, and have not patience to eat. However, continued she, as violent as your desires may be, I cannot raise you to the highest pitch of your happiness till night. I am going to the king my father to pray him to spare your and your comrade's life, because Mihrafza my favourite slave has taken a liking to him.

She then rose, called for a veil, and while she was preparing to appear before her father, said, Young man, return to thy tent; go to thy companion, tell him he shall have the happiness to possess my favourite slave; carry him that agreeable news; rejoice both of you, and give thanks to fortune, which, at the same time that it saves you from the misfortune of all your fellows, procures you a delicious life in the very same place where they suffered death. As soon as it is night I will send for thee to sup with me, and we will be merry together.

I thanked the princess Husnara for her goodness to me, though I resolved rather to die than to make any use of it. A negro was called to be my conductor, and he carried me back to my tent. One cannot express the joy of Saed at the sight of me again; it could not have been greater, had he at once found himself delivered out of the cruel hands of the negroes, and transported safely to Egypt. Ah! cried he, are you there, my dear prince? I despaired of ever seeing my master again; I thought the barbarians had sacrificed you, and the fatal serpent, to whom error has here erected altars, had devoured you. Is it possible that you are restored to me, and are come to dry up the tears that I have been spilling for you?

Yes, Saed, said I; and am to tell you too, that my safety depends on myself. I can, if I please, escape the fate of all our companions.—Ah, my lord, replied Saed, interrupting me, may I give faith to it? Shall I believe that you can avoid the death that threatens us? What happy tidings do you bring me!—I tell you nothing but truth, replied I; but you do not know at what price I can save my life. When you do, you will not be so transported with joy; you will perhaps think me more to be pitied than if I had already lost my life. I then told him what had passed between me and the king of the Negroes' daughter.

I agree, said my confident, when he had heard me out, that it is not very pleasant to see one's self in the arms of such a lover. It is not without reason that you are set against her; I am of your opinion. But life is a fine thing. Consider, it is a very melancholy business to be a sacrifice at your age. Put a force upon yourself, my prince; give way to necessity. At this I cried out, O Saed, what

counsel is it you give me? Let us see if you are capable of following it yourself. For I must tell you, you are in the same case. The princess's favourite slave has cast her eyes upon you, and requires that you should love her; she is not handsomer than her mistress. Do you find yourself in any disposition to make her the returns she expects for the favour she intends you this night?

Saed changed colour at this discourse; Heavens! what have I heard? cried he. Will the favourite slave save my life for me to devote it to her? Rather let the negroes come and lead me to their pagod. A thousand times let the serpent devour me, before I answer her caresses.—So, so, Saed, replied I; you shew a great deal of repugnance to a lady who has a kindness for you. You forget that life is a fine thing. As soon as you are to be compelled to love an horrible object, death loses all its terrors with you, and yet you would have me afraid of it. Confess now, it is not easy to master one's inclinations, nor to shew love to a person who has nothing about her but what is shocking: An effort above the strength of the most impetuous youth. We had better both perish than so debase ourselves, to pretend love for two women whom we cannot but hate and detest. My confident's sentiments being the same with mine, we thought of nothing but death. We impatiently waited for night, not for any pleasure we promised ourselves then, but to affront our mistresses, and let them know with what horror we thought of them. This was a new thing for lovers. We hoped by this means to raise their choler against us, and oblige them to put us to death. We imagined, that if a beautiful woman who is slighted is carried to the greatest extremities, we should not with impunity offend two of the ugliest and cruellest creatures in the world.

Night being come, a negro officer belonging to the princess Husnara came to us, and said, Happy slaves, prepare yourselves to enjoy the sweetest of all pleasures. Two tender lovers wait your coming. Bless the day when the fury of the sea and the winds threw you on these coasts. We followed the negro, without making him any answer; but he might have seen by our silence, that the ladies who expected us were not like to be very well pleased with us. Grief, or rather despair, was painted in our eyes. He conducted us to the princess Husnara's pavilion, where we were introduced to her. She was at table with her favourite slave, both of them lying along on the ground upon skins. Come and sit by me, says Husnara to me, and let thy companion place himself by Mihrafya. There were several dishes, of which they obliged us to eat, and black slaves served us plentifully with a drink made of corn, in earthen cups painted.

The princess, to please me, was very free on her part; and the same was Mihrafya on hers, to please Saed also. This freedom insensibly increased upon them so far, that we could not help letting them know they lost their time. I said a thousand offensive things to Husnara, and my confident had not more gallantry than I.

Our discourse had a quick effect. Our ladies changed countenance immediately; they looked furiously upon us, and the king of the Negroes' daughter cried, Ah wretches, is this the return you make me for my favours! Do you forget how dangerous it is for you to provoke my wrath? Ingrate, continued she, addressing herself to me, Canst thou with indifference receive all these marks of my friendship! But why do I say with indifference! Thou seemest to look on Husnara with horror: What dost thou see in my person, which begets thy aversion? What fault dost thou find with me?

Saying this, she turned to her favourite; Tell me, Mihrafya, do not flatter me, am I ugly, or ill shaped? What irregular features have I? In a word, do I deserve to be despised by this young stranger? Ah, my princess, replied the favourite slave, there is not a lady upon earth that is fit to be compared to you. Nothing is so perfect as your beauty, nothing more free and more regular than your shape. This young man must surely have lost his senses, since he does not do justice to your charms. If you meet with an ungrateful man, why should I wonder this other stranger has no more liking to me. I cannot imagine how a man can look on you without adoring you. Can this youth behold you with indifference? He ought to die of love, or run mad at the sight of you.—That is true, replies the princess. You are also very amiable yourself, and your favours not to be despised. I obtained their reprieve of the king my father, but they are unworthy of the life I would have given them. They shall die. Call some of my officers. Let them carry the strangers to the pagod, and deliver them to the divinity we adore. Mihrafya undertook to call the officers herself. She went for them and returned in a little while accompanied by two negroes. Draw near, says the princess; take these young prisoners, and carry them to the pagod. The negroes were about to seize us, when in the very instant she cried, Hold! I know not what emotion agitates my soul, and opposeth the death of these two criminals. It is doubtless my hatred, which is not satisfied with so light a punishment. A quick death

is too great a blessing for such wretches. Let them both live, but let it be in torment. Send them to the Nub, and let them grind night and day; such a painful life, will revenge me better than their death.

She then ordered the negroes to conduct us to a place in the isle, where there were hand-mills, to set us to work, and never let us rest a moment; which orders were presently executed. We were carried to the mills, and, as if grinding all day was not work hard enough for us, they made us fetch such heavy burdens of wood, that we could scarce move under them, not being used to such hard labour. The negroes, who saw how we were spent by it, maliciously asked us if we had no mind to grow amorous. This question bringing into our memories the image of our ladies, inspired us with fresh vigour. We had rather stay at the mill, than again have the sight of them.

One day these negroes left us a great quantity of corn to grind, saying, We are going to the horde, see that it be ground by that time we return. When my confident and I were by ourselves, Saed, said I, now that our enemies are gone, let us improve the opportunity; let us get to the sea-side, perhaps we may find some bark, in which we may make our escape, or may see some ship to take us aboard, upon our making a signal. I agree to it, my prince, replied Saed; let us do what we can to get out of this fatal isle. If Heaven does not help us so far, as to present us with some fair occasion to fly from this island, we will throw ourselves into the sea; and I believe it will be more pleasant to perish in the waves, than to continue thus grinding at the mill.

I was in the same mind with my confident. We got to the sea-side, which was not far off, and found there a boat fastened to a pole; it was a negro-fisherman's, whose dwelling was not far off. We immediately untied the boat, and put to sea, abandoning ourselves to the mercy of the winds and the waves.

We had scarce got our oars in hand, and were clear of the shore, when we spied the negro to whom the boat belonged. He made a dreadful bellowing after us, when he found we were going off with it. He threatened us, but his menaces and howlings were all to no purpose. We were got out to sea, and lost sight of the island before night. We thanked Heaven for our deliverance, and were as glad as if we were arrived at some safe port: Though we were upon the main ocean, without provisions, and the weak vessel that carried us was every moment in danger of sinking, yet we thought of nothing but our having escaped out of the hands of the negroes. We were not so much afraid of perishing by the waters, as of being devoured by a serpent.

After having sailed all night at random, we perceived next morning, as soon as it was day, a little island. We made to it. The first thing we saw were several trees loaden with fair fruit, which bore the branches to the ground. It was the more welcome sight, for that we began to have very good stomachs. We gathered of them, eat them, and found they were excellent. Upon this a perfect joy succeeded to the terror the negroes had put us into, and, laughing at the very things that had most terrified us, we fell a rallying each other on the amours we had disdained. When we had refreshed ourselves a little, we tied our boat to a stake, and went up into the isle. I never saw a more agreeable place. It was full of aloe trees, and the other fine woods, of all sorts of fruit-trees, of springs, and beauteous flowers.

What we were most surprised at was, that though this isle was so commodious and pleasant, yet it appeared to be deserted. What means it, said I to Saed, that this island is not inhabited? We are not, sure, the first that ever came hither. Others must have discovered it before us. Why is it abandoned? My confident replied, Since nobody lives here, my dear prince, it is a certain sign that nobody can live here. There is something or other so inconvenient in it, that it is not to be inhabited. Ah, poor Saed, he little thought when he said it that he was speaking so much truth.

We spent the day in rejoicing that we had got safe thither, and in walking up and down. When night came we reposed ourselves on the grass, which was enamelled with a thousand flowers of the finestodour. We slept deliciously; but when I awoke, to my great astonishment, I found myself alone. I called again and again upon Saed, but he made me no answer. I arose to seek for him, and having gone over a good part of the isle, I returned to the place where we slept, imagining I might find him there. I in vain waited for him all that day and the following night, and then despaired to see him any more. I made the air resound with my moans and wailings. Ah my dear Saed, cried I, what is become of thee? while I had thee with me, thou helpedst me to bear the burden of my ill fortune. Thou didst sooth my pains, by dividing them with me. By what ill hap, by what inchantment, am I robbed of thee? What power, more cruel than the negroes, has parted us? I had better have died with thee, than live here alone.

I could not comfort myself for the loss of my confident, and was puzzled to comprehend what could have befallen him. I grew desperate with my grief, and resolved also to destroy myself in that isle. I will go all over it, said I; I will find out Saed, or die. I then went to a wood I had spied at some distance, and coming to it, found in the middle of it a castle, very well built, encompassed with broad and deep ditches full of water, with a drawbridge, which was down. I entered into a large court, paved with white marble, and advanced to the gate of a very fine building of aloes wood. Several birds were wrought upon it in basso relievo, and on the gate was a great brazen lock, made in the shape of a lion; a key was hanging to it by a chain of brass also; I put it into the lock, and the latter broke like glass. The gate opened rather of itself, than by my unlocking it, at which I was extremely surprised. I came within it to a stair-case of black marble: I mounted it, and first entered a great hall, whose furniture were hangings of silk and gold tapestry, and brocade sofas. Thence I went into a chamber which was richly furnished; but I did not mind that so much, as a young lady whom I saw there. She was perfectly beautiful, and her beauty drew all my attention. She lay on a great sofa; her head reclined on a cushion. She was gorgeously dressed, and near her stood a table of black jasper; her eyes were closed, and I had reason to doubt whether she was living or not. I went up to her as softly as I could, and perceived that she breathed.

I stood some time looking upon her. She appeared to be as worthy of love as any lady I had ever seen; and I should have fallen in love with her, had not Bedi al Jemal ran still in my mind. I longed mightily to know how I came to meet with a lady alone in a castle, in a desart isle, where I saw nobody. I heartily wished she would awake; but she slept so soundly, that I was loth to break her rest. I left the castle, with a resolution to return to it some hours after.

I walked up and down in the island, and met a great number of animals, something like tigers, but more hideous and fierce; I should have taken them for wild beasts of prey, had they not fled at the sight of me. I met also with other wild beasts, who seemed to respect me, though they otherwise looked so fiercely, that one could not see them without being frightened. After having eat some fruit, whose beauty charmed me as much as their taste, and taken a long walk, I returned to the castle, where the lady was still asleep. I could no longer forbear gratifying the desire I had to speak to her; I made a noise in the chamber, and affected to cough aloud, on purpose to awake her; however she did not stir; upon which I went up to her, took her by the arm, and shook her enough to do what I intended, had there not been something extraordinary in the matter. There must be some enchantment in this, said I to myself; some talisman keeps this lady sleeping, and if it is so, it is impossible to wake her out of it. Despairing of effecting it, I was about to search the castle all over, when I spied on the marble table above-mentioned certain marks, which I took to be a talismanick scheme, and resolved to take away the table; but I had scarce touched it, before the lady gave a great sigh, and awoke.

She was as much surprised to see me there, as I had been to see her. Ah! young man, says she, how could you get into this castle? What did you do to overcome all the obstacles that hinder entrance into it, and are above human power to surmount? I cannot think you are a man; you are without doubt the prophet Elias.—No, madam, said I, I am but a mere man, and can assure you I was at no trouble to come hither. I found no manner of difficulty in it; the gate of the castle opened as soon as I touched it. I got into this apartment without any one opposing me. All the trouble I have met with was to awake you, which I could not easily accomplish.

I cannot give credit to what you tell me, replied the lady; I am so well satisfied, that it is impossible for man to do what you have done, that I cannot believe, say what you will, that you are a mere man.—Madam, said I, I am perhaps something more than an ordinary man. I had a king to my father, yet still I am but a man. I have more reason to think you yourself are of some species superior to mine.—No, replies she, I am, as well as you, of the race of Adam. But I intreat you to tell me why you left your father's court, and how you came to this island.

I did as she desired me; and told her plainly I was fallen in love with Bedi al Jemal, daughter of king Chahbal, by looking upon her picture, which, together with my ring, I had concealed so well, that the negroes never found them out. The lady took the picture, looked very attentively upon it, and said, I have heard talk of this king Chahbal. He reigns in an isle near Serendib. If his daughter is as beautiful as her picture, she deserves that you should love her with so much passion. But one cannot depend upon the portraits of princesses. They are generally painted as beauties. Pray, continues she, finish your story; which I did, and gave her a long detail of all my adven-

tures. After which I entreated her to tell me hers, and she recited them to me as follows.

I am the only daughter of the king of Serendib. As I was one day with my women in a castle which my father has in the neighbourhood of the city of Serendib, I took a fancy to bathe myself in a white marble bason which was in the garden. I undressed myself, and went into the bason with my favourite slave. We were scarce in the water before arose a great wind. A cloud of dust gathered over our heads, and out of the cloud came on a sudden a huge bird, that took me up in his talons, and carried me away with him into this castle; where changing immediately his form, he appeared in that of a young genie; Princess, says he, I am one of the most considerable genies in the world. As to-day I passed by the isle of Serendib, I saw you bathing, and was charmed at the sight of you. Ah, what a lovely princess is that, said I; it would be a great pity, that a son of Adam should ever be happy in her. She deserves to be possessed by a genie. Let me take her up and transport her into a desart isle. Therefore, princess, forget the king your father, and comply with my desires. You shall want nothing in this castle. I will take care to provide for you every thing you have occasion for.

While the genie was talking thus to me, I wept bitterly, and thus bemoaned myself: Ah, unhappy Malika! Is this the fate that was reserved for thee? Has the king thy father bred thee up with so much care, to have the affliction of losing thee in so cruel a manner! Ah, he knows not what is become of thee; and his grief will doubtless put an end to his days.—No, no, says the genie, your father will bear his misfortune more patiently; and as for you, my princess, I hope you will crown my wishes, and yield to the tokens of my love, of which I shall give you so many proofs.—Do not flatter yourself, said I, with any such hopes. I shall all my life long have a mortal aversion for my ravisher.—You will be of another mind, replied he. You will accustom yourself to see and converse with me. Time will have this effect upon you.—It will not, said I, do such a miracle: It will rather increase my hatred for you. Instead of appearing angry at what I said, the genie smiled; and, satisfied that I should really accustom myself by little and little to hearken to him, he spared for nothing to please me. He went, I do not know where, to fetch some sumptuous habits, which he gave me. He did his utmost to make me like him. But perceiving I was so far from thinking more kindly of him, that he became every day more and more odious to me, he lost all patience at last, and resolved to be avenged of me for despising him. He threw me by his magical power into that profound sleep in which you found me; and laid me along on the sofa, in the same posture as you saw, placing a marble table, on which there are talismanic characters drawn out by himself, to keep me thus asleep till the end of ages. He made two more talismans; one to render this castle invisible, and the other to hinder the opening of the gate. After which he left me in this apartment, and went his way. He returns from time to time, wakes me, and asks me whether I will at last become sensible of his passion; and as I always persist in treating him roughly, he flings me again into the same profound sleep, invented by him for a torment to me.

In the mean while, my lord, continued the daughter of the king of Serendib, you have awaked me; you have opened the gate of the castle, which was not invisible to you. Have not I reason to doubt, whether or no you are a mortal? I must tell you, it is a wonder you are yourself alive. I have heard the genie say, there are wild beasts in this island, that devour all that come hither; which is the reason it is uninhabited.

While the princess Malika was talking thus, we heard a great noise in the castle. She listened to it, and we were both soon frightened with most terrible outcries. Oh Heaven! says the princess, we are lost for ever; it is the genie, I know him by his voice: You will be destroyed; nothing can save you from his fury. Ah unhappy prince! what ill fortune conducted you to this castle! If you escaped the cruelty of the negroes, you can never, alas, escape the barbarity of my ravisher! I expected nothing but death. Indeed what better treatment could I look for? The genie entered the chamber all in a rage. He carried an iron bar in his hand; and his body was of a prodigious size. He trembled at the sight of me: But instead of knocking me upon the head, or assuming a threatening tone, he drew near, threw himself at my feet, and spoke in these terms: O prince, son of the king, command what you please, I am ready to obey you. I was surprised at this discourse. I could not imagine why this genie was so humble before me, and talked to me as if he was my slave. He put an end to my astonishment, by saying further, The ring you have on your finger, is the seal of Solomon: Whoever is in possession of it, cannot perish by accident: he may cross the wide ocean in the most stormy weather, and need not fear winds nor waves: The wildest beast of prey cannot hurt him; and his power over genies is sovereign. Talismans, and all sorts of schemes and charms, give way to this wonderful seal.

It is then, said I to the genie, by virtue of this ring, that I was not shipwrecked?—Yes, my lord, replied he, it was that which saved you from the beasts in this isle.—Tell me, if you know it, says I, what is become of my companion, who came hither with me?—I know the present and the past, replied the genie, and must inform you, that your companion was eaten by wild beasts, who devoured him in the night as he lay by your side. These beasts of prey are in great numbers here, and render this isle uninhabitable. However, they cannot hinder the neighbouring people, and especially the inhabitants of the Maldives, from coming every year hither to cut aloes, and other wood; which they do thus: They come to this island in summer, and bring with them the swiftest horses they have: They land them, mount them, and ride about in all places where the wood they come for grows; when they spy any of these beasts coming towards them, they throw great pieces of flesh to them, which they bring with them on purpose, and while those animals are employed in eating that flesh, they mark the trees that are fit to be cut, and return home. In winter they come again, and cut down those trees, not fearing the wild beasts in that season, when they never appear.

My sorrow revived at hearing the sad fate of Saed. I then demanded of the genie, where the kingdom of king Chahbal lay, and if the princess Bedi al Jemal was living still?—My lord, replied he, there is in these seas an isle where a king reigns, whose name is Chahbal; but he has no daughter. The princess Bedi al Jemal you speak of, was in effect daughter of a king called Chahbal, who lived in the time of Solomon.—Ah, cried I, is not Bedi al Jemal then in the land of the living? No, certainly, replies he; she was one of that great prophet's mistresses.

Greatly was I mortified, when I heard that I loved a princess who had been dead so many ages. Mad that I was, cried I, why did I not ask the sultan my father, whose picture it was that I took out of his treasury? He would have told me what I now hear. What trouble, what fears had I avoided? Ought not I to have stifled my love in its birth? Had I resisted it, never could it have gained such a power over me: had I never left Cairo, Saed had been alive. His death was the fruit of my chimerical notions. All my comfort, fair princess, continued I, turning to Malika, is, that I can be useful to you. Thanks to my ring, I am in a condition to restore you to the king your father.

At the same time I addressed myself thus to the genie; Since I am so happy as to be in possession of the seal of Solomon, since I have a right to command genies, obey me: I order thee immediately to transport me and the princess Malika to the kingdom of Serendib, and set us down at the gates of the capital.—I obey you, my lord, replied the genie, as grievous as it is to me to part with the princess. It is well for thee, says I, that I am contented with this service only from thee. Thou dost deserve, for the rape of Malika, that I should make use of all the power the seal of the prophet gives me over rebellious genies, to chastise thee.

The genie made no answer to this. He disposed himself presently to do that I ordered him. He took the princess and me up in his arms, and in a moment transported us to the gates of the city of Serendib. Is this all, said the genie to me, you desire I should do for you? Have you nothing more to command me? I replied, No; and he vanished.

We went and lodged at the first caravanserail we came to in the city. We consulted there whether we should write to court, or I should go myself to acquaint the king of the princess's arrival. This last method of informing him was thought best: So I went to the palace. It was built after a singular manner, on sixteen marble pillars, and one went up to it by a stair-case of three hundred steps of very fine stone. I entered the first hall, where the guard was, and an officer, perceiving I was a stranger, came up to me, demanding if I had any business at court, or came thither only out of curiosity. I told him I desired to speak with the king about an affair of very great importance. The officer carried me to the grand visier, and he presented me to the king his master.

Young man, says the king, of what country are you, and what brings you to Serendib? Sir, replied I, I was born in Egypt; I have been absent from my father these three years, and have gone through many misfortunes. I had scarce done speaking, but the king, who was a good-natured man, burst out into tears. Alas, said he, I am not a happier man myself; I have lost my only daughter; and after such a manner, that it aggravates my grief. My lord, says I, my business here was to bring you news of this princess. What news, cried he, can you bring me? Can it be any other than that she is dead? You were doubtless the witness of her deplorable end. No, no, replied I, she is still living; and this very day shall you see her.—Hah! where did you meet with her, says the king? Where was she hidden?

I then told him all my adventures. I enlarged particularly on that of the castle, and the genie. He heard me thereon with the

more attention, the more he was interested in it. As soon as I had finished my discourse, he embraced me. Prince, says he, (for I had discovered my birth to him) how much am I indebted to you! I tenderly love my daughter: You have restored her to me. What amends can I make you? Let us go together, continues he, let us go to the caravanserail, where you left her. I die of impatience to have my dear Malika in my arms. Saying this, he ordered his visier to cause his litter to be got ready, which was done immediately. The king made me go into it with him; and attended by some officers on horseback, we both went to the caravanserail, where Malika impatiently waited for me. It is impossible to express their mutual joy at the sight of each other. After the king of Serendib's and the princess his daughter's first transports were over, the monarch desired Malika to give him a particular account how she was carried away, and afterwards of her deliverance; which she did so handsomely, that her father was extremely pleased with it. She gave him to understand, that she had happily saved her virtue from the insolence of the ravisher, and had not carried her gratitude to her deliverer too far. The king expressed himself very sensible of my moderation and generosity.

We returned all to the palace, where a magnificent apartment was allotted me. The king ordered public prayers, to give thanks to heaven for the return of the princess. The thanksgiving day was celebrated with great rejoicings. There was a sumptuous feast at court. All the nobility of the island were invited to it. There was abundance of good cheer, and the king was very prodigal of his azeka.*

The king of Serendib caressed me in an extraordinary manner. He took me to hunt with him. I was always made one in his diversions. He insensibly took such a liking to me, that he said to me one day, My son, it is time to discover to you a design I have in my head. You have restored my daughter to me: You have brought comfort to an afflicted father. I would discharge myself of my obligations to you. Be my son-in-law, and the heir to my crown. I thanked the king for his favour, and begged him not to take it ill that I refused the honour he intended me. I told him the reason that made me leave Cairo: I confessed I could not help being in love with the image of Bedi al Jemal, though it was to no purpose. Would you, added I, dispose of your daughter to a man who has no heart to give her? Ah, my lord, the princess Malika deserves a better fate.—How then, replied he, can I make you amends for the service you have done me?—Sir, says I, I am sufficiently paid. Your majesty's kind reception of me, and the pleasure I take in delivering the princess of Serendib out of the hands of the genie, is recompence enough for me. All the return I desire of your majesty, is a ship to transport me to Basra.

The king granted my request. A ship was presently fitted out, and loaden with all sorts of provisions for my use, with orders to sail when I thought fit. However, he detained me some time at his court, and told me every day he was sorry I would not stay at Serendib. I took leave of the king and the princess, who gave me a thousand marks of esteem and friendship, and embarked for Basra. We met with several storms in the voyage, which put us in danger of our lives. But the virtue of my ring preserved us. We at last arrived at the wished-for port; from whence I proceeded to Cairo with a caravan of Egyptian merchants.

I found great alterations at court. My father was dead, and my brother upon the throne. The new sultan received me at first like a man that had a brotherly affection for me. He assured me, he was very glad to see me; telling me, that a few days after my departure, my father being in his treasury, had by chance opened the little chest, in which was the seal of Solomon, and the picture of Bedi al Jemal; but finding they were gone, he suspected I had carried them off with me. I confessed the whole truth to my brother, and restored the ring to him.

He seemed to be mightily concerned for my misfortune, and admired the oddness of my destiny. He pitied me; and his compassion soothed my griefs. But all his pity was affected. The very first day of my arrival he caused me to be shut up in a tower, whither at night he sent an officer, who had orders to take away my life. But that officer had more mercy than his master, and said, Prince, the sultan your brother has commanded me to murder you. He is afraid that you may grow in love with empire, and raise commotions in his territories. His cruel prudence would sacrifice you to his safety. It is well for you, he applied himself to me. He imagined I would execute his barbarous orders, and expects me to return to him covered with your blood. Ah, let my hand rather spill my own. Fly, prince; your prison door is open: Take advantage of the dark-

* An agreeable liquor, made from a fruit of this name.

pass of the night. Fly from Cairo, and do not stop till you are in a place of safety.

After having returned that generous officer the thanks that were due to him, I fled, and abandoned myself to providence. I hastened as fast as I could out of my brother's territories; and was so happy as to arrive safe in yours, my lord, where, in your court, I found the asylum I sought.

Continuation of the History of Bedreddin Lolo and his Vizier.

Prince Seyfel Mulouk having finished the history of his adventures, addressed himself thus to the king of Damascus: This, my lord, is what your majesty desired to know of me. I leave it to you to judge whether I am perfectly happy. My head is fuller than ever of Bedi al Jemal. I in vain represent to myself every moment the extravagance of being in love with a lady that is not in being; but I cannot overcome the power her picture has over me. She reigns still in my heart. Bedreddin had no notion of so singular a passion. He asked his favourite, if he had Bedi al Jemal's picture still by him. Yes, my lord, replied Seyfel Mulouk, I always carry it about me. Saying this, he pulled it out of his pocket, and shewed it to the king. That monarch mightily admired it. The daughter of king Chahbal, says he, was a charming princess. I approve very much of the passion Solomon had for her: But your love is extravagant.—Sir, says the sorrowful visier, your majesty may see by prince Seyfel Mulouk's story, that all men have their troubles, and none are born to be perfectly happy in this world. I am not of your mind, replied the king; I have a better opinion of human nature, and am satisfied there are persons whose rest is never disturbed by cares.

The king of Damascus would needs convince his visier that there were some men very well contented with their fate, and said to his favourite, Go you into the city, look into the tradesmen's shops, and bring me him who seems to you to be most gay. Seyfel Mulouk obeyed, and returned to Bedreddin some hours after. Well, says that monarch, have you done what I ordered you? Yes, replied the favourite; I passed by several shops, I found all sorts of artificers singing over their work, and they appeared to me to be fully satisfied with their condition. Among others, I took notice of a young weaver, called Malek, who laughed aloud with some of his neighbours. I stepped in and said to him, Friend, you seem to be very gay. It is my humour, replied he; I do not give way to melancholy. I asked his neighbours if he was really always of such a pleasant temper. They all assured me, he never left off laughing from morning to night. I then bid him follow me, and I have brought him to the palace; he is in your apartment, will you have me introduce him into your closet?—Bring him in, says the king, I must talk to him here.

Seyfel Mulouk fetched him immediately. He was a jolly handsome man; and as soon as he saw the king, he fell at his feet. Rise, Malek, says that monarch, and tell me truly if you are really as contented as you appear to be? They say, you never leave off laughing from morning to night, and are always singing at your work. You pass for the happiest of all my subjects, and we have reason to think you are so. Inform me, if we judge wrong of you, and whether you are indeed satisfied with your condition: It is a thing that I want to know, and require of you to speak freely without any manner of disguise.

Great king, replied the weaver, may the days of your majesty last as long as the world, and may you enjoy a thousand pleasures without any mixture of sorrow. Excuse your slave to satisfy your curiosity. If we are forbidden to lie before kings, it must also be owned that there are certain truths which ought not to be revealed. I can only tell you, that the world is mistaken in me. Notwithstanding my laughter and my songs, I am perhaps the most miserable of all men. Be pleased, sir, not to require me to explain myself further, nor to enter into the detail of my misfortunes.—Why, replied Bedreddin, are you afraid to acquaint me with your adventures? Are they a dishonour to you?—No, sir, says the weaver; they would be an honour to the greatest prince; but I have resolved to keep them secret.—Malek, says the king, you provoke my curiosity, and I command you to satisfy it. The weaver had nothing to say to excuse himself after this, and began the history of his life as follows.

The History of Malek and the Princess Schirine.

I am the only son of a rich merchant of Surat. A little after his death, I consumed the best part of the estate he left me; and the remainder was almost gone, when a stranger, who, as he said, was going to the isle of Serendib, by chance came one day to dine with me. The conversation turned upon travels: Some talked of their usefulness, others also of their perils. Some of the company who had travelled gave us an account of their voyages, and the curious things they had seen. This secretly excited in me a desire to travel; and the dangers they said there were in voyages, did not hinder my resolving upon it. After having heard them

all, one cannot, said I, hear talk of the pleasure there is in travelling over the world, without longing to put it in experiment. But the perils to which a traveller is exposed, make me that I do not much care to see foreign countries. If, added I, smiling, one could go from one end of the world to the other without meeting any disasters by the way, I would leave Surat to-morrow. At these words, which made all the company laugh, the stranger said, My lord Malek, if you have a mind to travel, and are only hindered by the fear of meeting robbers on the road, I will put you in a way how to go safely from one country to another. I thought he jested: but when we had dined, he took me aside, and told me he would come to me next morning, and would shew me something that was very singular. He was as good as his word. He came the next day; I will perform my promise, said he to me, but it will take up two or three days. What I am to shew you, is a work that cannot be done presently; send one of your slaves for a joiner, and let them bring with them two planks, which was done immediately.

When the joiner and the slave were come to us, the stranger bid the former make a chest of six feet long and four broad. The joiner presently went to work. The stranger on his part was not idle: He made himself several parts of the machine, as screws and springs. They both laboured at it all day, and then the joiner was dismissed. The next day the stranger put the disjointed pieces in order, placed the screws and springs, and the third day he perfected the work. He covered the chest with Persian tapestry, and had it carried into the country, whither I went with him. Send your slaves back, says he, and let you and I stay here by ourselves; I do not care to let any one but yourself see what I am going to do. I bade my slaves return home, and remained alone with the stranger: I was impatient to know what he would do with the machine. He got into it. As soon as he was in it, the chest flew up into the air with incredible swiftness. He was out of sight in a moment, and a moment after descended at my feet.

I cannot express how this prodigy surprised me. You see, says the stranger, coming forth of the machine, an easy way of travelling; and you may be sure, that if you travel after that rate, you will not be robbed by the way. This is the method I had to shew you for your travelling with safety. I make you a present of this chest, and if ever you have a mind to see strange countries, you may use it. Do not think, continued he, there is any conjuring in what you see. It is not by the virtue of cabalistic words, or talismanic schemes, that the chest flew in the air. Its motion is produced by that ingenious art, which teaches the power of motion. I am master of mechanics, and can make machines still more surprising than this.

I thanked the stranger for so rare a present, and in return gave him a purse full of sequins. Teach me, said I, what is to be done to put this chest in motion.—You will learn that immediately. At these words he made me enter the chest with him. He then touched one of the springs, and we presently flew up into the air. He then shewed me how to guide it. When you turn this screw, says he, you go to the right; when you turn that, to the left. Touch this spring, and you mount; touch that, and you descend. I made a trial of it myself. I turned the screws, and touched the springs. In effect, the chest obeyed my hand, and went as I pleased, faster or slower. After having made several caracols in the air, we turned our machine towards my house, and descended in my garden, which we did with ease; having taken off the tapestry cover, we knew the way by the holes that were in the chest, as well to let in the air, as to look about. We were at my house before my slaves, who were amazed to see us returned. I caused the chest to be locked up in my apartment as carefully as might be, and the stranger left me, as well pleased with me, as I was with him. I continued spending my estate with my friends, till it was all gone. I then borrowed, and in a very little while found myself so burdened with debts, that I could not stand it. As soon as it was known in Surat that I had spent my fortune, I lost all my credit. Nobody would lend me, and my creditors were very pressing to have their money. Finding there was no other way left for me to rid myself of them, I had recourse to my chest; I drew it one night out of my apartment into my court-yard; I put some provisions into it, together with a little money; got into it myself, touched the spring that made the machine mount, turned one of the screws, and in a moment was far enough from Surat, and my creditors; out of sight, and out of fear of them or their serjeants.

I made the chest go all night as fast as I could, and thought I outstripped the winds. At day-break I looked out of a hole to see whereabouts I was. I saw nothing but mountains, precipices, a barren country, and a frightful desart. Look where I would, I could see no appearance of an habitation. I went on in my airy flight all day, and the following night. The next day I found myself over a wood, near which was a pretty good city, situated in a very large plain. I stopped to take a view of the city, and a palace that

stood at the extremity of the plain. I passionately desired to know where I was, and considered which way I might satisfy my curiosity.' At last I spied a peasant a-digging. I descended into the wood. I left my chest there, and went up to the labourer, of whom I asked what was the name of the city. Young man, says he, one may know you are a stranger, since you cannot tell that this is the city of Gazna, where dwells the just and valiant King Bahaman. And who lives, says I, in the palace at the extremity of the plain? The king of Gazna, replied he, built it to inclose the princess Schirine his daughter, who is threatened by her horoscope to be betrayed by a man. Bahaman, to frustrate this prediction, has erected that royal mansion of marble, encompassed with deep ditches full of water. The gate is of china steel, and besides that, the king keeps the key; there is a numerous guard watching night and day, to defend the entrance to men. The king goes to see his daughter once a week; he then returns to Gazna. All Schirine's company in that palace is a governante, with some maiden slaves.

I thanked the peasant for the information he had given me, and directed my steps towards the city. When I was just come to it, I heard a great noise, and soon after saw several horsemen richly dressed, all mounted on very fine horses with rich caparisons. In the middle of this stately cavalcade, was a tall man with a crown on his head, his vest all covered over with diamonds, which made me conclude he was the king of Gazna going to see the princess his daughter; and when I came into the city, I found I was not out in my conjecture.

After I had been all over the town, and satisfied my curiosity there, I remembered my chest; and though I had left it in a safe place, could be not be easy for it. I went out of the city, and was impatient till I saw it remained in the same place where I got out of it. That gave me ease again. I eat some of my provisions with a good appetite, and night coming on, resolved to pass it in the wood. I did not question but I should sleep soundly there, for I was not much troubled, either about my creditors, or my present circumstances. But, for all that, I could not close my eyes. What the peasant told me of the princess Schirine ran still in my mind. Is it possible, said I, that Bahaman should be afraid of a foolish prediction! Was it necessary to build a palace to shut up his daughter? Was she not safe enough in his own? If the astrologers, on the other hand, can indeed look into futurity, if they read what shall come to pass in the stars, it is in vain for him to think of eluding their predictions. They must necessarily be accomplished. All the precautions that prudence can take, cannot divert the blow that Heaven has destined for us. Since the princess of Gazna is to fall in love with a man, it is in vain to pretend to guard her against it.

Thus did I argue with myself, representing Schirine to my mind fairer than all the ladies I had ever seen at Surat and Goa; where, however, I had seen a great number of very fair ones, who had not a little contributed to my ruin. I therefore, resolved to tempt my fortune. Let me, said I, transport my chest and myself to the princess's palace, and endeavour to get into her apartment. Perhaps I may have the good fortune to please her. Perhaps I am the mortal whom the astrologers have foretold shall be so happy as to obtain the favour of Schirine.

I was young, and consequently inconsiderate. I wanted not courage. I suddenly formed this rash design, and as suddenly executed it. I flew up into the air, and guided my chest towards the palace. The night was as dark as I could wish. I passed over the soldiers' heads, without being perceived by the guard who were posted round the ditch. I descended on the top of the palace, at a place where I saw light. I got out of my chest, and slipped in at a window, opened to let in the air. It belonged to an apartment richly furnished, where the princess Schirine rested on a brocade sofa. She appeared to me to be wonderfully charming. I thought her much beyond the idea I had conceived of her. I approached her to contemplate her beauty, and could not look on her without rapture. I kneeled down by her and kissed one of her fair hands. She waked at the touch, and seeing a man by her in that posture, she cried out; upon which the governante, who lay in the next chamber, ran in. Mahpeiker, says she, come and help me. Here is a man; how came he into my apartment? Or rather, are not you an accomplice in his crime!—Who I! said the governante. How do you wrong me with this suspicion? I am not less amazed than yourself at the rashness of this youth! Besides, grant that I was a confederate of his, how could I deceive the vigilance of the guard about the palace? You know also there are twenty gates of steel to be opened before he comes here; that the royal seal is on every lock; and that the king your father keeps the keys. I cannot comprehend how this young man could surmount all these difficulties.

While the governante was talking thus, I studied what I should say; and it came into my head, to persuade them I was the prophet Mahomet. Fair princess, said I to Schirine, be neither you nor Mahpeiker surprised at my appearing here. I am not one of those lovers who are prodigal of their gold, and

and make use of all sorts of artifices to [illegible] at the enjoyment of their wishes. I have no desire that ought to alarm your virtue. Far from any criminal thought, I am the prophet Mahomet. I could not without pity see you condemned to pass all your life in a prison, and am come to give you my promise, that I will defend you from the effects of the prediction of which your father Bahaman is afraid. Be both of you hereafter assured that your fate will be full of glory and happiness, since you shall be the wife of Mahomet. As soon as your marriage is known in the world, all the kings of it shall fear the father-in-law of the great prophet, and all the princesses envy your destiny.

Schirine and the governante looked on one another while I was speaking, as if to consult what they should think of it; I own I had reason to fear they would give no credit to me. But women are apt to give into any thing that is wonderful. Mahpeiker and her mistress believed what I said. They took me to be Mahomet, and I imposed upon their credulity. After having passed the best part of the night with the princess of Gazna, I left her apartment before day, not without promising to return the next. I got into my machine again as soon as possible, and flew very high into the air, that I might not be perceived by the soldiers. I decended into the wood, left my chest there, and went into the city to buy provisions for eight days together, with some fine clothes, a rich turban, an embroidered girdle, and essences and perfumes. I laid out all my money in these purchases, not troubling myself for the future. I could not imagine I should ever want, after such a pleasant and glorious adventure.

I stayed all day in the wood, very busy in dressing myself out, and perfuming myself. As soon as it was night I entered my chest, directed it to the princess's apartment, and descending at the same place I did before, I got into it as I did then. She gave me to understand she expected me with a great deal of impatience. Oh, great prophet, said she, I began to be in pain, and was afraid you had already forgot your spouse. Ah, my dear princess, replied I, how could you suffer any such fear to possess you! Since I have given you my promise, ought not you to be satisfied I shall love you for ever? But tell me, says she, how comes it you have so young a look? I always took the prophet Mahomet to be a venerable old man. You are in the right, replied I: that is the idea people should have of me; and if I should appear before you as I sometimes appear to the faithful, whom I condescend to do that honour to, you would see me with a long beard and bald head. But I thought you would like a figure not so superannuated, wherefore I assumed the form of a young man. The governante, to have a share of the consolation, said I had done well; and that when a person would act the part of a husband, he cannot be too agreeable.

I left the palace before day, for fear it might be discovered that I was a false prophet. I returned the next day, and managed myself so dexterously, that Schirine and Mahpeiker did not so much as mistrust there was any deceit in it. It is true, the princess by degrees became so favourable to me, that it contributed very much to make her believe whatever I said to her. For when one is prepossessed with a good opinion of a person, one does not easily suspect his sincerity.

Some days after, the king of Gazna, attended by his officers, came to the princess his daughter's palace; and finding the gates very fast, and his seal on the locks, he said to his visiers who accompanied him, Every thing is as it should be; while the gates of this palace are in this state, I shall not be much afraid of the mischief with which my daughter is threatened. He went along to Schirine's apartment. His daughter was sorry he was come; he perceived it, and would know the cause of it. His curiosity increased the princess's trouble, and finding herself obliged to satisfy him, she told him all that had passed. Your majesty, sir, will imagine the surprise king Bahaman was in, to hear he was the father-in-law of Mahomet, without knowing any thing of the matter. Ah, what an absurdity is here? cried he. How credulous you are, daughter! Oh Heaven, I now see it is to no purpose to strive to avoid the evils thou hast in store for us. Schirine's horoscope is fulfilled; a traitor has seduced her. Saying this, he flung out of the princess's apartment, and searched every where in vain: He could see no footsteps of the seducer. His amazement redoubled upon it: Which way, said he, could the audacious man enter the castle? I cannot conceive how he could do it. He then called his visiers and confidents; they ran at his call, and were frightened to see how he was disturbed. What is the matter, sir, says his prime minister, that you seem thus discomposed? What misfortune is the occasion of the trouble which appears in your looks? The king told them what he had learned, and asked their advice upon it. The grand visier spoke first, saying, the pretended marriage might be true, though it had all the appearance of fable. That there had been mighty houses in the world who made no scruple of attributing their origin to such like events; and for his part, he looked on the commerce the princess said she

had had with Mahomet as a thing very possible.

The other visiers, out of complaisance perhaps to him who said this, were all of the same opinion, except one, who spoke thus against it: I am surprised to hear men of sense give credit to so senseless a report, to a thing so incredible. Can wise men think our great prophet would seek a wife upon earth, when he is in paradise, surrounded with the most beautiful houris? It is not to be believed; and instead of hearkening to such a ridiculous story, if I was to advise his majesty, it should be to look to the bottom of this affair. I am satisfied if he did, he would soon find out the cheat who, under a sacred name, has had the impudence to seduce the princess.

Though Bahaman was naturally credulous enough, though he looked upon his prime minister as a man of great judgment, and though he saw his other visiers did give into the opinion of their chief, yet he resolved to do as he who spoke last had advised him, to find out the truth; but to do it prudently, and endeavour himself to talk with the pretended prophet without witnesses. He therefore ordered his courtiers to return to Gazna; Go, said he, I will stay by myself this night in the castle with my daughter; go you back, and come again to me here to-morrow. They all obeyed the king's order. They returned to the city, and Bahaman examined his daughter over and over about this business, waiting till it was night. He asked if I eat with her. No, my lord, said his daughter. I in vain offered him meat and drink. He would touch nothing every time he came here. Tell this adventure again, replied he, and do not conceal any particular. Schirine gave him a new detail of it, and the king weighed all the circumstances as she told it him.

As soon as it was night, Bahaman sat down on a sofa, and ordered tapers to be lighted, and set before him on a marble table. He drew his sabre, to make use of it if it was necessary, and to wash off the stain done his honour with my blood. He waited impatiently for my coming, and I doubt not he was very uneasy till I came.

It happened that night that it lightened very much. A flash broke upon the king, and made his eyes dazzle. He went to the window where Schirine said I was to enter, and perceiving the sky to be as it were all on fire, he was mightily disturbed at it. Though what he saw was very natural, he did not look on those meteors as the effects of some exhalations which inflamed the air; he thought these flashes announced the descent of Mahomet, and that the sky was so luminous, by opening its gates to let out the prophet.

In this disposition of the kin
safely venture myself before
of being in a rage when I appeared at the window, he was seized with awe and fear. He let his sabre fall; he fell prostrate at my feet, kissed them, and said, Oh great prophet, what am I, and what have I done, to deserve the honour of being your father-in-law? I judged by this the princess had told the king all that had passed, and found that the good Bahaman was as easily to be imposed upon as his daughter.

I was glad I had not to do with one of those cunning men, who might, by their subtle questions, have embarrassed the prophet; and taking advantage of his meekness, said, O king, you are of all the Mussulman princes the most zealous for my sect, and consequently he whom I most like. It was written on the fatal table, that your daughter should be seduced by a man; which your astrologers very well discovered by the lights of astrology. But I prayed the Most High to spare you that mortal displeasure, and take off that misfortune from the predestination of humanity, which he was willing to do for my sake, on condition Schirine became one of my wives; to which I consented, to recompense the good deeds you have been doing all your life-time.

The king of Gazna was so prepossessed in my favour, that the weak prince believed every word I said to him; and charmed with the thought of being allied to the prophet, he threw himself a second time at my feet, to shew the sense he had of my goodness. He could not, in his opinion, find out terms strong enough to express his gratitude. I raised him as I had done before; and the good king, thinking it was decent for him to leave me alone with his daughter, withdrew into another chamber. I staid some hours with Schirine; but whatever pleasure I took in her conversation, I minded too how the time passed. I was afraid of being surprised by day-light, and that my chest would be perceived on the top of the house; wherefore I went away a little before it was morning, and returned to the wood.

Early the next day, the visier and courtiers came to the princess's palace. They asked the king, whether he had received any further satisfaction in the matter?—Yes, says he, all I could desire. I have seen and spoke to the great prophet myself. He is my daughter's husband. Nothing is more certain. At these words the visier and courtiers turned towards him who had declared against the possibility of this marriage, and condemned him for his incredulity; but he was still of the same mind. He persisted in it with obstinacy, whatever the king could say to per-

[illegible] much ado to keep him. [illegible] a passion with his in- [illegible] who became the jest of [illegible]

A new incident happened the same day, which confirmed the other viziers, in their opinion. As they were returning to the city with their master, they were overtaken by a storm in the plain. It thundered and lightened in an extraordinary manner, and it chanced that the incredulous courtier's horse threw him, he was so frightened. He broke his leg in the fall. This accident was looked upon as the effect of the wrath of Heaven. Ah wretch, cried the king, see what my obstinacy comes to, thou wouldst not believe me, and the prophet has punished thee. The wounded man was carried home; and no sooner was Bahaman returned to his palace, than he caused proclamation to be made at Gazna, that he would have festivals celebrated in honour of Schirine's marriage with Mahomet. I went that day to the city, where I was told this news, and the accident of the courtier's falling off his horse. It is not to be imagined how credulous and superstitious the people were. Public rejoicings were made, and nothing heard but acclamations of, Long live Bahaman, father-in-law of the prophet!

As soon as it was dark I returned to the wood, and conveyed myself as usual to the princess Schirine's palace. Fair princess, said I, when I entered her apartment, you don't know what happened in the plain today. A courtier who made a question whether Mahomet was your husband, has paid for it severely: I raised a storm, which frightened his horse. The courtier fell, and broke his leg. I did not think fit to carry my vengeance farther: But I swear by my tomb, which is at Meding, that if any one hereafter shall presume to make a doubt of your happiness, it shall cost him his life. After having spent some hours with the princess, I retired.

The next day the king assembled his viziers and courtiers; Let us go, said he to them, and beg pardon of Mahomet for the wretch that refused to believe me, and has received the punishment of his incredulity. The king mounted on horseback, and went to the princess's palace. He was attended by his courtiers and viziers, and himself opened the gates, which he had the day before sealed up with his own seal. He [illegible] directly to his daughter Schirine's apartment, and said to her, Schirine, we are come to pray you to intercede with the prophet for a man that has drawn down his wrath upon him.—I know it, my lord, very well, replied the princess. Mahomet [illegible] it. Then she inquired what I had [illegible] the night before; and informed the [illegible] had sworn to extirpate all those that [illegible] of her marriage with the prophet.

When the good king Bahaman heard this discourse, he turned to his viziers, and courtiers, saying, if we had not already seen the [illegible] we now can no longer question whether [illegible] met is my father-in-law. You [illegible] self told my daughter, that she raised the storm to punish an incredulous man.—All the ministers and others were satisfied she was the prophet's wife. They fell down on their faces before her, and humbly prayed her to mediate with me for the wounded courtier, which she promised to do.

In the mean while, I had eat up all my provisions, and spent all my money. The prophet Mahomet was reduced to as low a state of want, as ever man was that had asked alms. To relieve me, I thought of this expedient; My princess, said I one night to Schirine, we have forgotten one formality in our marriage; you have given me no dower, and that omission is an uneasiness to me.—Ah, my dear husband, replied she, I will speak to my father of it to-morrow; and he will without doubt send me all his riches.—No, no, said I; there is no need of speaking to him: I do not mind wealth. Riches are of no use to me. It is sufficient if you give me some of your jewels. Schirine would have given me all she had, to render the dower the more honourable; but I contented myself with taking two large diamonds, which I sold the next day to a jeweller of Gazna. By this means I put myself into a condition to act on the part of Mahomet.

I had passed for the prophet about a month, and led a most pleasant life of it, when an ambassador arrived at the city of Gazna, from a neighbouring king, to demand the princess Schirine in marriage. [illegible] presence; and having told the subject of his embassy, Bahaman said to him, I am sorry I cannot give my daughter to the king your master; I have already given her in marriage to the prophet Mahomet. The ambassador, this answer took the king of Gazna for a madman, had audience of leave, and [illegible] his master, who at first thought [illegible] that Bahaman had lost his senses; but afterwards imputing his refusal to slight, he resented it, raised an army, and invaded the kingdom of Gazna. [illegible] whose name was Cacem, was [illegible] Bahaman, who besides was so [illegible] his preparations to receive him, [illegible] could not hinder his making [illegible] Cacem had some troops that made opposition to his pas-

and advanced with all diligence to the of Gazna, where he found Bahaman's entrenched in the plain, before the princhirine's castle. The design of the enlover was to attack Bahaman in his renches. But his troops standing in need of repose, and he arriving in the plain towards the even he put off the attack to the next

the mean time, the king of Gazna, informed of the number and valour of Cacem's soldiers, began to tremble. He summoned his council, where the courtier that had been wounded by the fall of his horse, spoke to him in these terms: I am amazed that the king should be in the least uneasy on this occasion. What cause of alarm, I won't say can Cacem, but all the princes of the world, give the father-in-law of Mahomet? Your majesty, sir, need only apply yourself to your son-in-law. Implore the succour of the great prophet. He will soon confound all your enemies. Nay, he ought to do it, since it is on his account that Cacem comes to disturb the peace of your kingdom.—Though what this courtier said was only by way of de yet it put courage into King Bahaman. You are in the right, said he to the courtier. I must address myself to the prophet; I will pray to him to repulse my proud enemy, and I am persuaded he will not deny my petition. Saying this, he went to Schirine; Daughter, said he, to morrow morning Cacem intends to attack us. I am afraid he will force our trenches, and am come here to pray Mahomet to succour us. Use all your credit with him to engage him in our defence. Let us all join in our prayers to him to be propitious to us. —My lord, replied the princess, it will be no hard matter to interest the prophet in our quarrel: He will soon disperse the armies of our enemies; and all the princes of the world shall learn at Cacem's cost to respect you. But, says the king, the night wears, and the prophet does not appear; will he forsake us? No, no, father, replies Schirine: do not fear his abandoning us when we stand in need of him. He sees from Heaven where the army is that besieges us, and perhaps is now about to put it into terror and disorder.

In effect this was what Mahomet had a great mind to perform. I had observed at a distance the motions of Cacem's army all the day before: I took notice of their disposition, particularly of the quarter where the king was. I gathered up some great and small stones, filled my chest with them, and in the middle of the night flew up into the air. I guided my chest towards Cacem's tent, which I easily distinguished from the rest: It was a lofty pavilion, raised in the form of a dome, by twelve wood driven into the ground, and the c The spaces between the pi were filled up with bou of trees. To the capital were two windows, one to the east, the other to the south.

All the soldiers who were about the tent slept soundly, which gave me an opportunity to descend to one of the windows without being perceived. I saw the king lying on a sofa, his head resting on a satin pillow. I lifted myself half out of my chest, and flung a great stone at Cacem. I hit him on the forehead, and dangerously wounded him. He cried out; his guards and officers came in to his help, and were amazed to find him wounded, almost without knowledge. Every quarter took the alarm. The report ran that the king was wounded, and nobody could tell from what hand the blow came. While the author was searched for, I flew up into the air again, and showered down a heap of stones on and about the royal tent. It wounded the soldiers, and they cried it rained stones. The news spread immediately; and to confirm it, I threw stones about every where. A sudden f ble army; both officers ght the prophet was e Cacem, and declared it by cle. In fine, the enemies of Ba were so frightened, that they fled; so much precipitation, that they equipage and tents, cryi all undone! Mahomet will ext te us.

e king of Gazna was sufficiently surprised in the morning, when, instead of attacking him, he perceived the enemy was retiring. He presently pursued them with his troops. He made a great slaughter, and overtook Cacem himself, whose wound hindered his flight. Why, said he to him, didst thou enter my territories against all right and reason? What grounds hadst thou for making war upon me? Bahaman, replied the vanquished king, I thought thou hadst refused me thy daughter out of contempt, and was resolved to be revenged. I could not believe the prophet Mahomet was thy son-in-law: But I cannot now doubt it any more, since it was he that has wounded me and dispersed my army.

Bahaman gave over pursuing the enemy, and returned to Gazna with Cacem, who died the next day of his wound. The booty was divided among the soldiers. It was so considerable, that they came back loaden with riches. Prayers were put up in all the mosques, to give thanks to Heaven for having preserved the state, and at night the king went to the princess his daughter's palace. My child

[illegible] to return the [illegible] for [illegible] assistance. You know by th[illegible] courier I sent you all that Mahomet has done for us. I am [illegible] of joy, that I am impatient to embrace his knees. He soon had the satisfaction he desired; I entered the princess Schirine's apartment by the window, as I was wont to do. I expected to find him there: he threw himself at my feet, kissed the ground, and said, Oh great prophet! I cannot by words express how sensible [illegible] of your favours: Do you yourself read [illegible] gratitude in my heart. I raised Bah[illegible] from the ground, and kissed his fore[illegible] Prince, said I, could you think I would refuse you my succour in the strait you were driven into for my sake? I have punished the proud Cacem, whose design was to make himself master of your dominions, and carry off Schirine to be one of the slaves of his seraglio. Do not fear that any potentate will hereafter dare to make war upon you. If any one should be so bold, I will rain on their army a shower of fire, that shall reduce them to ashes.

Having given the king of Gazna new assurances that I would take his kingdom into my protection, I told him how the enemy's army were frightened by my raining stones on their camp. Bahaman, on his part, told me what Cacem had said to him, and then retired, to leave Schirine and myself at liberty. The princess, who was no less sensible than her father of the service I had done the state, received me with the greatest marks of affection and gratitude. She thought she could not caress me enough, and her caresses so charmed me, that I had almost forgot myself. Day began to appear, when I was got again into my chest. But every body was now so well satisfied that I was Mahomet, that had the soldiers seen my machine, they would scarce have been undeceived by it. Nay, I could hardly forbear thinking myself that I was the prophet, having routed a whole army.

Two days after, Cacem was buried; which, though an enemy, was performed with great pomp. The king of Gazna ordered rejoicings to be made in the city, solemnly to celebrate the marriage of the princess Schirine with Mahomet. I thought myself obliged to do something extraordinary on that occasion, and by a miracle signalize a festival made in honour of me. To this purpose I bought in Gazna some white pitch, and made some fireworks of that and cotton. I was all day in the wood preparing them, and by night had finished them to my mind. While the citizens of Gazna were rejoicing in the streets, I flew up into the air in my chest, as high as I could, that my machine might not be seen by the light of my fire-works, which when they were lighted had a very good effect on t[illegible] tators. I then returned to the wood, and [illegible] day went into the city to hear what the [illegible] ple said of me. I was mightily please[illegible] the extravagance of their conjectures. [illegible] said it was Mahomet, who, to shew the [illegible] tisfaction he took in the festival made in [illegible] nour of him, had caused these celestial [illegible] to appear. Others affirmed, that they [illegible] the prophet amidst those new meteors, [illegible] a white beard, and a venerable air, such as [illegible] their imagination figured him to them. These discourses wonderfully delighted me: But alas! while I was thus delighting myself, my dear chest was burning in the wood. It is certain a spark of the fire-work kindled the pitch that I left in it, which took the wood, and in my absence consumed it. A father that found his only son wounded in a thousand places, and weltering in his blood, could not be more grieved than I was. The wood resounded with my cries; I tore my hair, I rent my clothes, and I cannot imagine how I came to spare my life in my despair.

The worst of it was, there was no remedy for the evil; I must resolve on something; and there was but one thing to be resolved upon; which was, to seek my fortune elsewhere. Thus the prophet Mahomet, leaving Bahaman and Schirine very much troubled at his absence, departed from the city of Gazna. Three days after I met a great caravan of merchants bound for Cairo. I joined company with them, and arrived at the great city of Cairo, where I put myself to a weaver to get a subsistence. I lived there several years, and then came to Damascus, where I set up the same trade. I seem content with my condition, but they are all false appearances; I cannot forget my former happiness. Schirine comes often into my mind. I would fain for my quiet sake put her out of my memory: I have done my utmost to effect it, and this employment of mine, which is more laborious than gainful, renders me very unhappy. Thus, sir, added Malek, I have obeyed your majesty's commands, in telling you my adventures. I know very well you do not approve of the cheat I put upon the king of Gazna, and the princess Schirine: I observed more than once how you shewed your dislike of it, and how your virtue shook at my bold sacrilege. But I pray you to consider, you required me to be sincere in what I said, and that the necessity of obeying you drew from me this confession.

Continuation of the History of Bedreddin and his Vizier.

The king of Damascus having heard the weaver out, dismissed him. He then said to

his visier and favourite, The adventures this man has been telling us are not less surprising than yours. But though it seems he is happier than you are, do not imagine that I will yield up my argument yet, or conclude from thence that no person in the world enjoys a perfect felicity. I will examine my al officers, my courtiers, and all the e of my household. Go, visier, added ring them hither to me one after another. Atalmulc obeyed. He first brought the general officers. The king commanded them to speak freely their minds, and tell him whether any secret sorrow disturbed the comfort of their lives; assuring them, there should no ill consequence arise from their free confession. They all presently declared they had their ungasinesses, that none of them had a quiet mind. One confessed, he had too much ambition; another, too much avarice; another, that he was jealous of the glory that his equals had acquired, and complained the people did not do justice to his skill in military affairs. In fine, the generals having opened their hearts to Bedreddin, and he finding that not one of them was happy, told his visier, that the next day he would hear all his courtiers. Accordingly, they were examined one after another; but not a man of them was found to be contented with his condition. This courtier said, he perceived his credit lessened every day; that complained, his designs were thwarted, and he could not do what he desired; another said, he was obliged to give way to his enemies, and another, that he had spent all his estate, and knew not how to support himself.

The king of Damascus having no better fortune among his courtiers than he had among his generals, in finding out the man he looked for, thought he might meet with such a one among the officers of his household. He had therefore the patience to talk to them every one in particular; and they made him the same answer as his courtiers and generals had done, that none of them were free from cares. One complained of his wife; another of his children; some that they were not rich; others that they were not healthy; all of them had some affliction or other to disquiet them. Notwithstanding all this, Bedreddin would not despair of meeting with a contented man. If I can find but one, said he to his visier, I desire no more; for you that there is not such a man to be found.—Yes, sir, replies Atalmulc, I do maintain it; and your majesty seeks in vain after one. I am not of that opinion, replied the king; and I have a thought come into my head, which will be a means to discover very suddenly whether or no I am in the right. He then ordered a proclamation to be made in the city, that all those who [illegible] with their condition, and had no turb their quiet, should appear [illegible] three before his throne. The three days expired, and not a man came to court on that account. All the inhabitants seemed to be in concert with Atalmulc.

When the king of Damascus saw that nobody presented themselves pursuant to his proclamation, he was very much surprised. not conceivable, cried he, that in so great so populous a city as Damascus, there d not be found one happy man.—Sir, replied Atalmulc, if you were to examine all the people upon earth, they would tell you they are miserable.—I cannot think it, says the king; and as much as the proofs I have made of it amaze me, I wish my kingdom was in peace, I would gladly go over all the world with you, to see which of us two is in an error.

It happened accidentally that the king of Damascus's enemies sent ambassadors at that very time to him, with proposals of peace on advantageous terms. The king assembled his council upon it, and it was thought more advisable to accept the terms, than to reject them. Thus was the peace concluded between the king of Damascus and his enemies, and it was proclaimed throughout his dominions. A little while after, this monarch said to his visier, Now the war is at an end, I am resolved to travel; and will not return to Damascus, till I have found a contented man.—Sir, replied Atalmulc, why will your majesty expose yourself to the perils and fatigues of travel? Ought you not to be satisfied from the trials you have made, that you will never find what you look for? Judge of every body by yourself. You have no enemies upon your hands, your faithful subjects love you, your court is always busy in studying how to please you. If you are not happy, what man in the world can be so? It is true, replies Bedreddin, that notwithstanding I am at peace with all my neighbours, I am not for all that a perfectly happy man. Nay, I must own to you that the desire I have to know whether there be really such a man upon earth, gives me a disquiet, that is of itself sufficient to make my whole life unhappy.—Ah my lord, replied the visier, why will you [illegible] that desire of yours? Be assured, you will never meet with a person entirely contented with his condition.

The visier Atalmulc wished heartily that his master would not have persisted in his resolution. But the king continued in the same and having intrusted the government of his kingdom with his visiers, he left Damascus, accompanied by Atalmulc, Seyfel Mulouk and some others. He took the road to Bagdad, where being safely arrived they took

[illegible] in a caravanserail, where they [illegible] three jewellers of Grand Cairo, travelling from court to court to sell their jewels. They were well stocked with all sorts of them, that they might pass the better for what they pretended to be. Bedreddin, without being known, had the pleasure of seeing the Commander of the Believers, and all that was worth his curiosity at Bagdad. One day he espied a Calender in the streets, talking with a loud voice to a crowd of people about him. He went up to him, and heard him say, How mad are you, my brethren, to take so much pains to heap up riches! When the angel of death shall come for you, you will in vain offer him all to spare you; he has no pity, and will not hearken to you. Besides, you must own that the enjoyment of your wealth is troublesome to you. You are always afraid it will become a prey to robbers. The concern you are in for fear of losing it, hinders your leading a happy life. You may all of you envy me, who without wealth, without conveniencies, enjoy in the midst of my want a perfect happiness.

At this discourse the king of Damascus took his visier aside, and said to him, You heard as well as I what the Calender told his brethren. I shall have no need of travelling further. I have found the man I looked for; this Calender is happy. Sir, replied Atalmulc, we must talk with him by himself; and engage him, if we can, to open his mind to us; perhaps he did not think of what he said. With all my heart, says Bedreddin: But you must then give credit to him, if, in our private discourse with him, he assures us he is contented.—Yes, my lord, replied Atalmulc, I will believe him, and own myself to be in an error. They resolved not to lose sight of the Calender, who, having done talking, had some money given him by the auditors, with which he retired to his house in a suburb of the city. They followed him; and having overtaken him, they asked him if he was willing to be merry with them. The Calender, judging by their air, that they were rich strangers, gave them to understand he liked very well of their proposal. He carried them into a little house, where lived also two other Calenders, who being informed of the design of the strangers, were extremely well pleased with it. Atalmulc took some sequins out of his purse, and giving them to one of the Calenders, bade him go and buy whatever was necessary for them to spend the day pleasantly together.

The Calender to whom the sequins were given went into the city, and returned two hours after, loaden with provisions, fruit, and wine. They all sat down to table, and fell to. They drank plentifully, till they began to grow heated with wine and mirth. The Calenders, especially, were so merry, that [illegible] doubting but he had met with men perfectly happy, turned to his visier, and said, I believe we may take up with what we see, and need be at no more pains: You will acknowledge your error.—No, no, replied Atalmulc; not yet, sir. Appearances are often extremely deceitful.

My lords, said one of the Calenders to the king of Damascus and his visier, what do you mean by what you say?—Here, Calender, says Bedreddin to him whom he had heard talk in the street, offering him a purse of sequins, here is a present for you, on condition you discover your mind to me. You see three jewellers of us; one of my brethren maintains, that there is not a contented man in the world. I believe the contrary; and I have heard you say, that you yourself enjoy a perfect felicity; tell me the truth. It imports me very much to know it; and you will give me the greatest satisfaction, if you will open yourself to me freely on this subject.

The Calender took the purse, thanked Bedreddin, and said, My lord, since you desire it, I will discover my real sentiments to you. Neither I nor my companions are happy. If you heard me boast of my happiness before the people, do not imagine that I am ever the happier for that, nor the better satisfied with my condition. If I talked against riches, I assure you it was only to excite the charity of those that heard me. The Calenders lead too miserable a life, to find that felicity in their state which all men aspire to in vain. I am persuaded, as well as your companions, that nobody is contented. The hearts of men cannot know content. They have scarce obtained the enjoyment of one desire, but another succeeds to it, and disturbs their quiet.

The king of Damascus's visier was glad to hear the Calender talk so; and hoped Bedreddin would now own, he was seeking after what was not to be found, and return to his dominions. Indeed that prince began to think he was mistaken himself; but having taken leave of the Calenders, he said to Seyfel Mulouk and his visier, Let us pass the rest of the day at a fiquan shop; we shall find there a great resort of company, and may learn something from them. They went, and sat down at a table where two men were, who appeared to be persons of consideration, talking of the cares of human life. No, said one of them, we must not hope to be happy as long as we are in this world. If God suffered our lives to be always peaceful and pleasant, we should be less sensible of the pleasures which he promises the faithful after death.—I am not, says the other, entirely of your opinion; I know the greatest part of men are miserable,

but I question whether they are all so. I know one among the rest, who lives a happy life, and all his moments glide away in joy.—Hah! cried the visier Atalmulc, mingling in the conversation, who is this happy mortal? In what part of the world does he live? In the city of Astracan, replied the person who had said it. It is the king of Astracan himself. If that prince wants any thing to make him happy, I will agree that nobody can ever enjoy perfect happiness. But I am sure no trouble of any kind gives him the least disquiet: In a word, that he is a contented man; wherefore he is called by way of excellence, The King without Sorrow.

This discourse had its effect on the mind of Bedreddin. As soon as they were got out of the fiquaa shop, he told his visier, that they would set out for Astracan next morning to see the King without Sorrow. I am as desirous to see him as your majesty, says Atalmulc; and will depart when you please from Bagdad. Bedreddin returning to their caravanserail, and hearing that a caravan of Circassian merchants would set out for Astracan in a few days, deferred his departure till then, that they might travel with more safety. They all three, the king of Damascus, his visier, and favourite, departed with the caravan, and arrived safe at Astracan, where reigned Hormoz, called, The King without Sorrow. They inned at the first caravanserail they met with, and passed still for jewellers. They observed that the people were very joyful, and that great rejoicings were made in the city. They asked the reason of it of their host, and why every body seemed so glad at Astracan. The host replied, You must needs never have been here since the reign of King Hormoz, by your asking that question: It is not for a victory obtained over our enemies that these rejoicings are made, nor to celebrate any other fortunate event. The people have every day some festival or other; and that out of conformity to the humour of the king, who is a prince of the best character in the world: He is always cheerful, ever diverting himself, and has on that account acquired the title of The King without Sorrow.

The king of Damascus, having heard his host out, said to his visier, Notwithstanding the fine picture our host has given us of the king of Astracan, I am sure you do not think he deserves the name that is bestowed upon him.—No, doubtless, replied Atalmulc; I am not to be deceived by appearances, after the adventure of the Calender of Bagdad. You are in the right, replied Bedreddin, to distrust the reputation King Hormoz has acquired; and I question, as you do, whether a man that has the burden of a kingdom on his shoulders can be without care. We shall quickly know whether it is so or not; for I am resolved to introduce myself into his court, to friendship if I can, and engage to me the bottom of his soul.

I approve of your design, sir, says the visier; but then your majesty will promise me, that if the king of Astracan makes you his confidant in this matter, and you find he is not the happy man he is taken for, you will give over your search.—Yes, replied Bedreddin, and will return immediately to Damascus.—Well then, says the visier, let us make what haste we can to gain access to king Hormoz; let us see that prince, and so carefully examine all his actions, that nothing may escape us.

Their design of going to the court of Astracan was no sooner formed than it was executed. They repaired to the king's palace. They crossed a vast court-yard, full of soldiers; they entered the first hall, which they found full of singers and musicians; they went into another hall, where were slaves of both sexes, gallantly dressed, dancing with great grace and art.

Having satisfied their curiosity in that hall, they passed into a third, through a crowd of people that thronged at the door, as if to see some spectacle. When they had got in, they perceived twenty or thirty persons sitting at a long table, spread with all sorts of provisions. It was an entertainment the king made for the greatest lords of his court; and that monarch was easily to be distinguished from his guests. He held the seat of honour, and had on his head a crown of gold, enriched with topazes and rubies. He was about thirty years old, handsome, well-shaped, and had the gayest air that can be imagined. He excited his courtiers to drink by his words and example; he told them pleasant stories; he laughed with them, and was the soul of the feast.

After that entertainment was over, he went into the room where the dancing was, attended by his courtiers, and spent the rest of the day in the diversions of dancing and music. When night came, he dismissed his courtiers, and shut himself up in his womens apartment. The dancers and musicians vanished, and the king of Damascus, his visier, and Seyfel Mulouk, went out of the palace with the citizens of Astracan, who had come thither out of curiosity.

It must be owned, said Bedreddin, upon his return to the caravanserail, that the king of Astracan is in all appearance a happy man. I saw nothing in him that can make me suspect his joy to be false. We have at last met with a contented man; and what is more extraordinary, that man a sovereign too.—For my part, says Seyfel Mulouk, I am of your majesty's opinion. I cannot think King Hormoz has any disquiet. If I judge amiss, he has an extraordinary command over [illegible] sions.—Ay, ay, said Atalmulc, the

situation is what people are not ignorant of at court; and the king my master will permit me to suspend my judgment. How can we be certain that this prince is not this very moment the prey of some mortal grief? And who knows but he pays dearly for the pleasures we see him enjoy?

The next day the king of Damascus, Atalmulc, and Seyfel Mulouk, returned to the palace, taking with them each a box of diamonds. They desired to speak with the king, giving out that they were three jewellers, partners, who travelled from court to court to sell their diamonds. Hormoz ordered that all three should be brought in; they opened their boxes and shewed him their finest jewels. He mightily admired them, and cried out at the sight of one of them, which was as big as a pigeon's egg, What a fine stone it is! I never saw the like: Nature seems to have taken a pleasure in collecting in it the most lively colours: What happy climate could produce it?—Atalmulc, who had been a jeweller, replied, Sir, these jewels are found in the isle of Serendib. We bought this there; and, in truth, it is the most esteemed of all the kinds of diamonds which that country produces.

The king of Astracan not being able to take his eyes off that jewel, Bedreddin said to him, Sir, we rejoice that we have any thing which your majesty is pleased with. We most humbly beseech you to permit us to make a present of this stone to you. Do us the favour to accept of it, and pardon the liberty we take to offer it to you. Hormoz received it with pleasure, and told the jewellers he would have them stay some time at his court. Accordingly he ordered them lodgings in his palace. They had a magnificent apartment assigned them, and were served by the king's own officers. The monarch, looking upon these strangers as people that had travelled over all Asia, resolved to treat them with all possible splendour, that they might in all other courts publish the wonders of his. He every day made them new presents; sometimes he gave them the diversion of hunting, and at others entertained them with some curious spectacle. He often made festivals for them, in which there wanted neither elegance nor expence. All the nobility of Circassia were by turns invited to them; and he outvied his usual magnificence in every thing, to raise the wonder of the pretended jewellers. King Bedreddin was by no means so much taken up with these pleasures, as in attending to every action of the king of Astracan. Atalmulc and Seyfel Mulouk examined them as attentively. They all three were wholly employed in observing king Hormoz, to see whether they could find out that he put any constraint upon himself in his air of joy and content; but all their care was to no purpose; they could see nothing that rendered it suspected to them. Upon which the king of Damascus said one day to Atalmulc, If we could depend upon conjecture, the prince whose actions we observe is happy.—It is true, replied the visier, we have reason to think he is contented, but we cannot be sure that he is so. We do not see him at night. When we think he is fast asleep, perhaps some frightful trouble keeps him awake. How then can we know, replied Bedreddin, whether he is contented or not? You must get into his confidence, replied the visier. The only way to do it, will be to tell him your name, and why you came to Circassia; your frankness will excite his, and he will, it may be, reveal to you a secret he hides from all the world.

Seyfel Mulouk was of the visier's opinion and Bedreddin resolved to get out of king Hormoz what he wanted to know, by opening to him first. Accordingly the three jewellers went one day to wait on the king of Astracan, and demanded of him a private conference: which being granted, Bedreddin addressed himself thus to Hormoz; Sir, we pray your majesty to permit us to depart from your court; the time we allotted ourselves to stay in this city is past: Be pleased to suffer us to return you our thanks for your favours, and to retire.—I will not keep you in my court against your wills, replied the king of Astracan; but I must own, so sudden a departure is not agreeable to me. I did not think you would have gone so soon; but I perceive there are not charms enough in my court to keep you here longer. Ah, my lord, says Bedreddin, I call Heaven to witness, that your court seems to us to be fuller of pleasure, and more charming than even that of the Commander of the Faithful. Besides the reception you have given us, your many favours since we have been here, are enough to render it the most delightful abode to us in the world; but we have very weighty reasons to return into our own country. For in fine, my lord, as much jewellers as we appear to you to be, we are very far from being so. I am a sovereign as well as yourself. I reign over the people of Damascus; and these two men, whom you take to be my partners, are the one my grand visier, and the other my favourite.

The king of Astracan appeared astonished at this confidence; and more so, when Bedreddin told him why he left Damascus. Hormoz burst out a laughing at the end of his discourse. How, my lord, says he, does your visier maintain that there is not a contented man upon earth?—Yes, replied the king of Damascus; and I cannot be

of his opinion; but the truth is, I could not in all my kingdom find such a man. I have searched elsewhere for him in vain. I saw several at Bagdad that seemed to be happy, and yet were far from being so; and tired with such a fruitless search, I was about to return to Damascus, when I heard, that in the city of Astracan there reigned a king, surnamed The King without Sorrow, for his gay humour. I was willing to see you out of curiosity, and have observed that joy does indeed accompany you in all you do. I conjure you, sir, to tell me, if the appearance deceives me: Are you possessed of an entire felicity? Does any care trouble your repose? Hormoz could not help laughing at that question: Is it possible, sir, says he to the king of Damascus, that you have really abandoned your subjects, and ranged about the world, to find out a man truly contented?—Most certainly, replies Bedreddin; and I pray you to open your heart to me. Add this to the other testimonies of your goodness which I have received from you.—Since you ask it of me so seriously, replied the king of Astracan, and as if it imported you very much to know it, I must say that your visier is in the right, and that I am of his mind. I do not believe there is such a thing as a happy man. As for my part, I am very far from being one; or to say truth, though I am called The king without sorrow, I am perhaps the most miserable prince alive. The joy that appears on my countenance, is the effect of a most troublesome constraint. However, it is a necessary one; and I am the more miserable because I am under a necessity to conceal from my subjects the grief that always preys upon my heart.

The king of Damascus shewed by his looks the surprise he was in, to hear the king of Astracan talk so; and his curiosity to know the cause of his sorrow was so great, that king Hormoz could not help promising to discover it to him.

All this while joy reigned in the city of Astracan, and the courtiers used all their invention to find out new diversions to entertain their monarch; it was their whole employ, and each seemed to dispute with the other the glory of succeeding in it best. Hormoz, to shew he was satisfied with the zeal of his courtiers, always expressed himself extremely well pleased with the festivals that were made for him. But though he dissembled as well as he could, Bedreddin, Atalmulc, and Seyfel Mulouk could observe, since the confession of his disquiet, that there were in stance the marks of uneasiness; they all three waited impatiently for the performance of his promise, which he complied with soon after, in the following manner.

One night, when every thing was quiet in the palace, he sent for them by an eunuch, who introduced them into the womens apartment. The King without Sorrow staid for them in the outmost chamber, and told them, he was going to be as good as his word to them. You will then see, added he, whether I was not in the right, in saying, I am the most unfortunate prince in the world. At these words he took the king of Damascus by the hand, and led him through two chambers to the door of a third, bidding him look in. Bedreddin did so, and saw on a sofa a young lady of surprising beauty. Her complexion was whiter than snow, and her eyes like two suns. She had a smiling look, and was listening to the discourse of an old female slave.

Consider that princess who sits on the sofa, continues Hormoz; did you ever see one so fair? Did not nature take a delight in forming so charming an object? Confess, my lord, that you have not in your seraglio so perfect a beauty. And you, added he, addressing himself to the king of Damascus's visier and favourite, examine her well; and tell me if ever your eyes beheld so fair a creature. Bedreddin, after having looked on her very attentively, owned she was incomparable; Atalmulc thought he beheld his Zelica; and Seyfel Mulouk did not think that Bedi al Jemal excelled her.

That, replied the king of Astracan, that is the lovely princess who is the cause of my sorrow. It is she who creates my misfortune. Does she not love you, sir, says the king of Damascus? Is her indifference—No, no, says Hormoz, interrupting him; it is not that I complain of; if I adore her, I am in return beloved by her.—How then, replies Bedreddin, can she render you unfortunate?—You shall see, replied the king of Circassia; stay you three at the door, and observe what passes within.

Saying this, he entered the chamber, and approached the princess; and, as he approached her (unheard of prodigy!) she changed countenance; the red and white in her cheeks turned to a deadly paleness; her lips became livid; her smiling look vanished; and her bright eyes closed. In a word, when he came up to her, he sat down on the sofa; and regarding her with eyes full of love and grief, said, My princess, open your eyes, and behold your deplorable husband; the condition you are in pierces my soul! The princess made him no answer, nor gave him the least sign that she heard what he said; she seemed as one dead.

Hormoz was not able to bear so sad a spectacle. He rose from the sofa; and at every step he took, returning towards Bedreddin,

in proportion to his distance from the queen his wife, that princess revived. Her bright eyes recovered their former lustre, and her complexion became fairer than before. In a word, all her charms shone out afresh, as the sun from behind a cloud; and one may imagine into what astonishment it put the spectators.

The king of Damascus, his visier, and his favourite, kept their eyes full fixed upon the queen of Astracan: They were not able to recover themselves from their surprise. Well, says Hormoz to them, Do you now think that I can be that happy man whom you seek after?—No, answers Bedreddin; we are rather persuaded that you are a most unhappy prince. This appears but too evidently to us, in the amazing prodigy to which we have just now been eye-witnesses. But, sir, adds he, Why is it the queen faints away at your approach? and by what charm does she instantly renew her spirits upon your withdrawing yourself from her? May I intreat you to satisfy my curiosity once more? I am not at all surprised at your question, replies the king of Astracan; it is no more than I expected. You have reason, without doubt, to be astonished at what you have seen. But I must run through a history of a considerable length, before I can inform you in what you desire to know. The night is already far advanced: betake yourselves to your repose, and to-morrow I will give full satisfaction to your curiosity.

The same eunuch who brought Bedreddin, Atalmulc, and Seyfel Mulouk into the apartment of the women, conducted them back into their own again. They were all three unable to sleep; their thoughts were entirely taken up with what they had seen; each was busied within himself in searching out the cause; And they only fatigued their spirits, without being able to draw any satisfaction from their conjectures. At last the morning came, and they were introduced into the cabinet of king Hormoz, who related to them his history, after the following manner.

The History of King Hormoz, surnamed The King Without Sorrow.

It is now five years since I had a desire to travel. In order to do it, I first asked leave of my father, the late king of Astracan, and he easily granted my request. He gave me a very numerous retinue, as well for the security of my person, as for the sake of having me appear among strangers in a manner becoming my rank. He opened his treasures, and ordered immense sums to be taken out for my journey, with a prodigious quantity of jewels. A prince, said he, should leave behind him in every place where he passes tokens of his magnificence and generosity; he should in nothing act like a private person: I will have him scatter gold with both his hands. The people, dazzled with his bounties, will often praise him for virtues which Heaven never gave him.—I departed therefore from Astracan with a pompous train. We passed the Volga, and the river of Jaic; then, coasting along the Caspian sea, we arrived at Jenghikunt. From thence we proceeded to Jund; then to Caracu; and came at last to Otrar. I did not forget to follow the maxims of my father. All the cities through which I passed felt the effects of my liberality: I lavished my presents. In a word, I paid largely for the honours which I received every where, and did not let the smallest care to please me go unrewarded. It is certain that my continual profusion made people look upon me as a most accomplished prince. Amongst the Circassian grandees who accompanied me, there was one who was appointed my governor, whom I loved above the rest. His name was Husseyn: He was a man of a singular merit; but that which pleased me perhaps the most in him was, the complaisance he shewed for my opinions. Instead of setting up for severity, and growing importunate with his counsels, he shewed himself entirely devoted to my humours. He even studied to prevent all my desires; by which means he insinuated himself so far into my confidence, that I kept nothing secret from him. Husseyn, says I to him one day at Otrar, I am weary of travelling like a prince. The honours which are done me begin to grow a burden to me; I lose all the pleasure which private men enjoy when they go abroad. Besides, a thousand things escape me, because my cumbersome state and grandeur will not always allow me to satisfy my curiosity. I wish I could pass for one of an inferior rank: I should be glad to see a little into the lowest condition of life, to hear the people speak, and to be acquainted with their manner of acting. This will not only be a diversion to me, but it may likewise turn to my improvement.

The complaisant Husseyn took this occasion immediately to praise the proposal I made, and to fall in with my inclinations. Nothing, says he, can be more praise-worthy than the present bent of your desires, and you may gratify it when you please. Come on, my prince; you need only leave all your retinue here, and we will take the road which leads to the city of Casime, like two fellow-travellers.—I was charmed with the complaisance of my governor. I gave him orders

to put every thing in readiness for our departure. This was soon done; for we had need of no more than two horses. We took with us gold and jewels, and we set out from Ostrar, where I left my whole retinue, commanding them to stay there till my return.

We passed the Jaxartes, and advancing forward in the Zagathy, we came happily to the great city of Carizme, where Clich-Arselan then reigned, and reigns even to this day. We took our lodgings in a public inn, and we were from our appearance taken for travellers of a private condition. The day after our arrival, we were desirous to see the city, which we found in every respect answerable to the great idea we had formed of it. We were more particularly taken up in considering a palace, the structure of which seemed to us very singular: It was not a pile of building as usual, with wings adjoining to each side of it, to form a court; it was only a large compass of ground, surrounded with low walls, in which several very high and narrow towers were built at certain regular distances.

We could not refrain from entering within the walls, and we drew near to the towers, out of which we thought issued the sound of human voices; neither were we deceived. There were men within them that could not be seen, who spoke in a very loud accent; some of whom sung, and some broke out into loud laughter. We judged that we were in a place where mad-men were shut up, and we soon heard such things as confirmed us in our conjectures. One of those distracted persons repeated Arabic verses, with great emotion and vehemence. He was intent upon the praises of his mistress, and was not satisfied with only setting her above the Houris. The nymph whom I adore, said he, is the tulip of the garden of nature. Her mouth, I may say, is a cup overflowing with the richest wine. When she laughs, methinks I see a casket of royal pearls open; and if she speaks, her words hang together like a string of precious stones round the neck of the graces. Her yellow tresses are the apartments of the sun; and her fingers are the instruments with which the famous Many worked the marvellous cabinet of China. He made use of expressions yet more extravagant, from

ve plainly perceived that his brain
rdered. Husseyn, says I to my go-
, what think you of this man here?—I
, replies he, that poetry must have turn-
wits.

we had for some time diverted ourselves with his extravagant verses, which he repeated without ceasing, we left him to amuse himself with the praises of his mistress; and going up to another tower, our ears were immediately struck with the voice of another mad-man, who sung the following words: Oh thou whose beauty furnishes the sun with that light which he diffuses in palaces, alike as in cottages, instruct me, charming princess, how I may give a worthy reception to the ray with which thou dost vouchsafe to illuminate my cell of sorrow. Alas! I am a ruined building, and thou hast been the architect. I am a river that perpetually rolls on its waters towards the sea of thy perfections. Thou art a fountain of life, and I am the path that leads to it.—Another lunatic who was shut up in the same tower, excited no doubt by the example of this man, began to sing in a different strain. He complained of the rigour which an object full of charms exercised towards him, and then called upon death to put an end to his sufferings. Sir, says Husseyn then to me, I would have you observe, that the passion of love runs through all these discourses, and the songs of these poor creatures: They seem all to be lovers.

While my governor insinuated this reflection to me, a Carizmian, who happened to be near us, overhearing our conversation, said, It is very natural that these mad-men should talk of love, since it is the source of their misfortune. Their distraction proceeds from the same cause. You must, continues he, be very great strangers, and never have been at Carizme before, if you do not know that they have all lost their wits by looking upon our sultan's daughter.

The Carizmian observing that we were extremely surprised at his discourse, said to us, What I tell you, I confess, is a thing not easy to be credited; and yet nothing is more certain. You need only inquire in the city; every one will affirm to you, that the beauty of the princess of Carizme has produced this wonderful effect upon these wretches. This princess, pursued he, plays sometimes at the Mall in public. She appears then without a veil, and may be seen; but woe unto those who stop and gaze upon her. They draw in at their eyes a love which proves fatal to them. Some of them pine away by degrees, and languish out their lives in despair; and others lose the use of their reason. The latter are shut up within these towers, which the sultan has built for them. This prince, who in other respects may boast of a thousand virtues, instead of forbidding his daughter to appear before the people, seems to take a pleasure in the miseries which she occasions, and prides himself in being the father of so dangerous a beauty.

While the Carizmian was entertaining us in this manner, we saw a crowd of people

from the city, with a numb[illegible] of the sultan's guards, who conducted two young men, and seemed to advance with them towards the towers. See there, without doubt, thinks I, some fresh instances of madness tending this way.—Even so, says the Carizmian: In all appearance the princess Rezia-Beghum plays at the Mall this day.

He had no sooner spoke these words, but I left him very abruptly. Husseyn followed me; and taking notice that I was eager in my pace, he asked me why I was in so great haste. I am going, said I, to see the princess of Carizme play at the Mall. I have a mind to judge of her beauty for myself: I very much doubt whether she be so formidable as she is represented. My governor trembled at my discourse, and attempted for the first time to contradict my will. Ah sir, said he to me, with all the signs of a deep concern, beware how you give way to this inclination. What dæmon has inspired you with it? After what we have just now seen with our own eyes, after what the Carizmian has told us, can you desire the fatal view of Rezia? I conjure you by the great prophet, without whom the Heavens and the earth would not have been created, not to expose yourself to the danger of her looks. Tremble at the fate of these unhappy men whose stories we have newly heard.—I could not refrain from laughter, to see Husseyn in so great a fright. Indeed, indeed, said I, you betray a great weakness; is it possible you should suffer yourself to be seized with such imaginary ridiculous fears? Do you think that the sight of a beautiful person is capable of troubling my understanding? You know very well, that there are women of a most exquisite beauty in the seraglio of the king my father, and that no one of them ever touched my heart. I am perhaps the prince in the world of my age, the least susceptible of the impressions of love; the whole court, you know, owns it to be my character, which some look upon as a failing, while others regard it as a virtue. Never fear then that it is possible I should pass in an instant from one extreme to the other. Let not the present curiosity, which urges me on, give you the least disquiet; rely upon my word, which I give you, to see Rezia-Beghum unhurt, in spite of this amazing rumour of her charms.

My governor made no reply; and notwithstanding I undertook to answer to myself, I could perceive he still continued diffident of me. Nevertheless I remained fully bent to follow my curiosity; and not knowing the place where the princess exercised herself, I made inquiry, addressing myself to the first man I met in the city. He was an Iman; I beseech you, says I to him, shew me the way to the Mall. Young man, answers he, if you have a desire to exercise yourself in the Mall, put off the party till to-morrow. The princess diverts herself there to-day. Instead of coming near the Mall, let me advise you to direct your steps the contrary way.—Oh sir, replies I to the Iman, my intention is not to play, but only to have a sight of the princess. Ah rash youth, cried he, are you weary of life, or do you long to lose the use of your reason? Have you not heard then, what strange effects the sight of Rezia works upon all men? If you know this, you must be very desperate not to fear so dangerous a beauty.

He said a great many things more to me, and used the strongest persuasions to divert my resolution; but at last, seeing that I persisted in demanding the way to the Mall, he pointed it out to me in a surly manner: Go then, says he, speaking in anger, hasten to your ruin, since you make so light of the counsel I give you.

Soon after I had left the Iman, I heard a herald crying in the street with a loud voice: By order from the sultan, I give notice to the people that the princess Rezia plays at the Mall. If there be any one who through imprudence shall gaze upon her, Be it known, that whatever evil shall befal him thereby, it is to be imputed to himself alone.

As I drew near to the Mall, I could perceive a great bustle among the people: I could hear fathers calling out to their sons, and running after them to prevent their going within sight of Rezia. I laughed within myself at these precautions, and much more at the terrors they occasioned in Husseyn. When we came within the compass of the Mall, we could see nothing but old men; and even they kept themselves at a distance from the princess. Notwithstanding their frozen age, they were fearful of being charmed by her, and of going to finish the remains of life in the towers. The Mall was not bordered round with spectators; every one was careful to shun the looks of the most beautiful object of nature.

As for me, I advanced boldly; and deaf to the call of some good old men, who out of pity spoke to me to retire, I presented myself before the daughter of the sultan. But I came too late; for she had just given over playing. She had already put on her veil, that I could only discern her stature, to me appeared very majestic. She [illegible] into a litter with two of her favourites, returned to the palace surrounded with a numerous guard.

Then turning to my governor, How unlucky am I! said I to him, with a dissatisfied look; had I come one moment sooner, I

should have seen Rezia.—Sir, answers Husseyn, with transports of joy which he could not contain, Heaven be praised that you have not seen her. Notwithstanding the assurances you gave me to bear the sight of her unmoved, I am overjoyed, I own, that you have not been able to try the dangerous experiment.—You have no great occasion, said I, to rejoice, since the experiment is only deferred. The first time the princess plays at the Mall, I promise you to fix my eyes upon her, though she were even more dangerous than you imagine her to be.

I remained in this disposition the following part of the day. On the morrow, a herald proclaimed through the city, that Rezia would exercise herself no more in the Mall before the people, and would no more present herself to the eyes of men without a veil; that [illegible] her father had taken this resolution upon the most humble remonstrances [illegible] viziers.

[illegible] proclamation afflicted me as much as [illegible]ed my governor, whose joy broke out [illegible]: Ah my prince, said he, my heart is now at ease, since I see you out of all danger! Henceforward the princess will be confined within the seraglio, and her beauty shall no longer hurt mankind. I can never be too thankful to Heaven———Husseyn, says I, interrupting him, you are very much mistaken if you think that I will lay aside all thoughts of gratifying my curiosity. Although it be very difficult at present to get a sight of Rezia, yet it may not be impossible.

Consequently I run over several expedients in my thoughts, and pitched upon the following, as the most probable to succeed. I took a quantity of gold and jewels with me, and went to find out the sultan's gardener; then putting into his hand a purse of sequins, Here, father, said I to him; there are five hundred sequins of gold in it. I beg of you to accept of these till I present you with something of a greater value.

The gardener was a good old man, who had a wife much about his own age. He took the purse with a smile, and replied to me; Young man, your present is very handsome; but as without doubt you have not given it me for nothing, tell me what service you expect from me? I have a request to make to you, answers I; it is to let me into the gardens of the seraglio, and to give me an opportunity of once seeing the princess Rezia, since she is not to shew herself any more in the city.

At these words the gardener gave me back my purse somewhat rudely; Go, rash youth, said he; you are not aware of the consequences of what you propose to me. Besides that in looking upon the princess you run the hazard of growing mad, I must tell you, that you expose your life and mine at the same time. If I should make you put on womens clothes, and suffer you to be under that disguise in the gardens when Rezia-Beghum comes to walk there, have not I great reason to fear that you will be discovered? The eunuchs that watch over the women have piercing eyes; nothing escapes them, and they are very prone to suspicion. Consider, therefore, the danger into which you would plunge yourself, and draw me in after you.

This discourse did not discourage me. O my father, rejoins I, giving him the purse again, refuse me not your assistance. I am a stranger, who have here neither friends nor relations. I have an extreme desire to see the princess; and I can expect that satisfaction from none but you. If you do not procure it for me, I shall die for grief. The gardener's wife could not hear me without compassion, and she taking part with me, we began to be very importunate with the husband to yield to my intreaties. * As he continued a while in a thoughtful posture without making us any reply, I thought there were hopes of his complying. I presented him with several diamonds to determine the scruples of his mind in my favour. This brought him to his speech again: My son, said he, these jewels were not necessary to bring me over to your interest. When I first saw you, I conceived a kindness for you. I have resolved with myself to serve you, and I have just thought upon an expedient to give you the satisfaction you desire, without the hazard of danger to either of us.

I embraced the old man for the pleasing hopes he gave; and impatient to know what methods he proposed, I intreated him to keep me no longer in suspence. You must put off, says he, your habit, and be dressed in a plainer manner. I intend to make you pass for the gardener's boy: But as those fair locks of yours may offend the eunuchs, and awaken their suspicions, we will cover your head with a bladder, which must be so discoloured as to make it appear offensive to the sight. This will have a good effect; for the more disagreeable you seem, the less you will be suspected. Perhaps, continues he, you are a little averse to such a disguise; but I have none other that I dare propose to you; and you should make no scruple of submitting to it, if your design be, as you say, only to see the daughter of the sultan. If your intention be to please her, then I confess you will do well to appear in a more captivating dress.

I approved of the stratagem. I suffered myself to be transformed into the gardener's boy. My hair was all put under a bladder,

and I was so disguised, that my ladies of the most delicate complexion might look upon me without the least concern. While the old man and his wife were busy in compleating my dress, Husseyn, tired with waiting for me hard by, and impatient to know what detained me so long with the gardener, came in to us. He cast his eyes upon me, and knowing me through all my disguise, was astonished to see me in that strange condition.

I could not forbear laughing at his surprise, and my mirth excited his: the meanness of my habit, and the oddness of the bladder upon my head, which made me look so disagreeable, furnished us both with a great deal of pleasant raillery. The old gardener alone was serious upon the matter: he seemed a little uneasy, and asked me, if I was assured of the discretion of Husseyn. I passed my word for him, and to set his mind entirely at ease on the subject, I told him that he was my brother.

I am satisfied, says the old man then to me; and all is well. There is nothing more now to be done, but to bring you into the gardens. Let your brother go home: From time to time he may come hither, and I will give him news of you. Upon this Husseyn retured, and soon after the gardener introduced me into the gardens with him. He put a spade into my hand, then shewing me how to manage it, he appointed me my task. As I was at work, some eunuchs passed hard by me. They cast their eyes upon me, and seeing I made a forbidding figure,—Right, said they; the gardener does well to employ under him such creatures as this. Then they left me, and continued their walk very well satisfied with a person who gave them no sort of jealousy.

Towards the close of the day, my old master imagining I must be very much fatigued, made me lay aside my work, and conducted me to the border of a marble bason, which was supplied with the purest water. There I found a skin spread upon the grass, and covered with messes of rice and other victuals. There was likewise a large pitcher full of wine, and a lute of the fashion of that country. We both of us sat down upon the skin, and eat with an appetite; then we had recourse to the pitcher, and when we had almost emptied it, the old man growing gay, took up the lute and played upon it.

I was too well skilled in music, to be pleased with his manner of playing. Notwithstanding which, I commended him against my judgment, and said, he acquitted himself to admiration. I could perceive he was vain of the commendations I gave him; and putting the lute into my hands, Here, my son, said he, now do you play a little in your turn: let us see what you can do. I did not give him the trouble to ask me twice. To gratify him, I played one of the finest airs of Abdelmouman, and accompanied it with my voice. He payed me back the praises which I had bestowed upon him; but I was not so much affected with them, though I was persuaded that I deserved them more.

I thought no one heard nor admired me besides the old gardener, but I was mistaken. The grand visier, who happened then to be walking in the gardens, drawn by my voice, and by the harmony of the instrument, had made his approaches in silence toward us. He listened for some time; and when he found that I had given over singing, he came up to us. I rose up to go away, out of respect; Stay, said he to me; why wouldest thou avoid me? O, my lord, answers I, I am not worthy to appear before a great prince like yourself. Stay, young man, rejoins he, and tell me who you are.

The gardener seeing I remained speechless, because I knew not well what answer to make, undertook to reply for me: Sir, said he, he is my servant; he is very well skilled in gardening: It is a happiness to me to have found such a one. The visier ordered me to sing again. Accordingly I sung, and played upon the lute in a manner that highly delighted him. No, cries he, not all the musicians of the sultan together are worth this young man. But, adds he, coming up to me, and looking nearer upon me, what is that I see upon his head? It seems to me to be a sore.—Alas! sir, it is so, says the old gardener.—I am sorry for it, replies the minister. Were it not for the offence it gives to the sight, I should have been glad to have raised him out of his low condition; I would have taken him into my service to divert me, and have made his fortune at once.

When the grand visier had thus spoken, he left us; and on the morrow he said to the sultan, Sir, your majesty knows not that you have a treasure in your gardens. Then he related what passed between us the preceding night. The sultan, upon what his visier told him, grew desirous to hear me. I will go this day, says he, into the gardens to see this young fellow. Let my musicians have orders to prepare a concert for me there, and let a table be set out with all kinds of refreshments.

This order was no sooner given out, than the bason where the old man and I had stepped together was bordered round with rich carpets. The proper officers placed their several beaufets, which were furnished with costly vases, full of exquisite liquors; while others ranged in order various services of meats, and of fruits. Every thing was in a

the sultan came thither, fol-
visier, and a number of his cour-
soon as he was seated, and he had
is company to take their places, I
myself before him, with my feins
girt with white linen, and a basket of flowers
in my hands. I laid the basket down at his
feet, and retired in the most respectful man-
ner. I perceived that he took a particular
notice of me, and fixed his eye more especi-
ally upon the bladder, which gave my head
so ill an aspect.

He easily guessed that I was the person of whom the visier spoke. Away, away, thou loathsome wretch, says the sultan to me, what brings thee hither? My old master, who stood by, undertook again to reply for me. He said that I was his servant, and that I was very knowing in the business of gardening. This he spoke with as much assurance, as if he had been persuaded of the truth of what he said. The sultan kept his eye still upon me. Is it true, says he to the gardener, that your boy plays well upon the lute, and sings agreeably? —Yes, sir, answers the old man; his voice is more exquisite than you would imagine. Were you to hear him sing, you would forget the disagreeableness of his person.—I should be glad to hear him, replies the monarch: let us have a trial of his skill.

There were several buffoons present; one of which, supposing the sultan spoke only in derision, and that I was a proper person to make a jest of to the court, came and took me by the arm, as if he would force me to dance with him. He made no doubt but I should acquit myself so awkwardly, that it would heighten the despicable figure I made; and that he should have the honour of diverting the whole assembly with a very ridiculous scene. But his vain hopes turned to his confusion; for I seized him with a strong grasp, and shook him so roughly, that the laughter rose on my side; after which I let him see that I danced with a better grace than he expected. The sultan, the grand visier, and all the spectators, heaped praises upon me.

The mean opinion which at first was conceived of me, contributed without doubt in a great measure to the admiration which followed. It was a surprise to them to see one dance so well, whom they looked upon as a wretch of no consideration. Be that as it will, I was presented with castanets. I made use of them, and marked the movements and cadences so justly as I danced, that in the judgment of every one I passed for the completest dancer that had ever been seen in the court of Carizme.

I had danced a considerable time, I
's lute, and pleased the whole
company, in
ed the visier
ceive in the
satisfaction arise, which increased in proportion to that which he saw appear in the countenance of his master. Afterwards they brought me a harp, and a viol, and a flute; upon which three instruments I played so well, that the sultan was ravished.

He called out immediately for a purse of a thousand sequins of gold, and ordered it to be laid before me. I opened the purse, and taking out the gold, distributed it among the musicians. The whole court was astonished at my behaviour. This young man, said they, has a great soul, and strives to imitate kings: what pity it is he is blemished with an ugly disease. The sultan, who was no less surprised than his courtiers, demanded of me why I did not keep the pieces of gold? I made answer, that I had no need of riches, since I had the honour to belong to his majesty, and to serve in his gardens. He seemed pleased with my answer, and I was applauded by the whole assembly. This done, he gave orders to have the provisions set before him; then he sat down with his nobles to the entertainment which was prepared. While they continued at table, the concert of music played; but notwithstanding that the compositions were excellent, and the voices very good, the sultan, prepossessed in favour of me, gave little attention to them.

As soon as the concert was ended, the court withdrew; the carpets were immediately taken away, and the two tents with the beauffets disappeared. All the attendants retired by degrees, and I found myself quite alone with the old gardener, who said to me, Though the presents you gave me had not been sufficient to render you suspected to me for a person of no mean condition, I should soon have been undeceived by the use you made of the sequins which the sultan gave you. Men of a low birth are incapable of acting in so generous a manner.

Notwithstanding the old man furnished me with a very favourable opportunity of discovering to him who I was, I did not think it proper to intrust him with the secret. I thought it sufficient to tell him only, that I was indeed of a very good family; then changing the discourse, I reminded him of my great impatience to see the princess of Carizme. I am surprised, says he, that you have not yet seen her. A day seldom passes in which she does not walk in this garden with her women. But alas, adds he with a concern in his looks, you will see her but too soon; and I fear I shall have reason to repent of my complaisance for you. The good old man, instead of

[illegible] [illegible] [illegible] [

one, how well he dances, and with what a grace! what a moving voice he has, says another; without that unhappy distemper, he might be taken in for one of the chief musicians.

While they were busied in saying a thousand obliging things of me, Rezia was employed in looking earnestly upon me, without speaking a word. Then breaking silence on a sudden, and coming down from her throne to return to the palace, It is pity, cries she, it is great pity that he is diseased. As soon as she had pronounced these words, her women, as if she had signified they should repeat them, as they retired, they made the hall resound again, saying, It is great pity that he is diseased!

I did not stay long in the hall after they were gone. I went directly to the gardener's house, where I found my governor, who came to inquire after me. Well, my friends, said I upon my coming in, I have seen Rezia. They both of them turned pale as I spoke, and looked upon me with trembling. They were apprehensive they should discover in my looks manifest tokens to justify their fears. I perceived it, and said, I see very well why ye look so earnestly upon me. Banish your fear: I am not distracted. But if all men are to be [illegible] to fall in love with the princess, I [illegible] you that I richly deserve a place in one of the towers.

At the same time I related to them all that happened under the dome in the garden; then I added, that I was desirous to continue still in the gardens under the same disguise, and to use my endeavours to please Rezia. My governor and the old man upon this represented to me every thing which they thought might persuade me to alter my resolution; but I forbade the one to oppose my will any farther, and I engaged the other by new presents to let me still pass for the gardener's boy.

The following day, in the afternoon, I found myself inclined to rest. I went and sat down upon the margin of a canal, whose banks were green, and planted with spreading trees, which covered the water with their shade. I knew this place. This was sufficient to set the whole imagination of a lover at work. I amused myself with a thousand agreeable fancies, which naturally arise in the mind of a man deeply enamoured. But I did not long continue in these pleasing dreams. As my eyes were fixed upon the water, I saw the resemblance of myself, which gave me very melancholy reflections. Far from being pleased with my own figure, I sighed to see I was reduced to the necessity of appearing so unlike myself. Heavens! said I, how unaccountable is my destiny, [illegible] should be obliged to appear before [illegible] with [illegible] in an old, a disgusting [illegible] can I propose [illegible]? can I hope to [illegible] her with the least sense of tenderness under this disagreeable form? how extravagant are my proceedings! alas! adds I; taking off the bladder which covered my head, if I dare venture to show myself without a disguise, if my figure should not prove so lovely as to please Rezia, at least I should not seem frightful in her eyes.

After I had lamented my condition, and the necessity of continuing so odiously concealed, I put on the bladder again. My hands were yet employed in adjusting it, when a lady came up to me. She lifted up her veil, and I soon discerned she was the governess of the princess. You detestable wretch, says she to me, I have been seeking for you, to let you know that you are more happy than a better man would be. My mistress, who has taken a liking to you notwithstanding your ugly cap, has a mind you should this night be introduced into her apartment. She desires to hear you sing, and to see you dance once more. Be in this very place when it is night, and do not fail to be punctual. This said, she went off from me, without staying for my answer, and left me very much transported with her message.

The governess had little need to charge me to be punctual. I ran to find out the old gardener, not so much to communicate my good fortune to him, as to caution him not to be in any pain about me, if I did not come home to him that night. This done, I returned and laid myself down upon the grass in the place where the appointment was made. I felt all the sharpest stings of impatience, till the happy moment arrived which I expected. An eunuch came up to me, and bid me follow him. He carried me into the seraglio by a private door, to which he had a key, and he led me forward into the apartment of Rezia.

This princess lay upon a sofa, and all her women sat before her upon the floor-carpet, telling stories to divert her. As soon as they saw me, they rose up and cried out, See, see, the gardener's boy, who will make us merry.

Young man, says the daughter of the sultan to me, you entertained me so well yesterday, that I have desired to see you again. Upon this she ordered a lute to be brought, and commanded me to play upon it. I obeyed, and at the same time sung such words as my love inspired me with, which glowed within my breast at the sight of the princess. Briefly, they gave me the same instruments upon which I had played the foregoing day in the great hall, and I acquitted myself so as to be applauded more than ever. After this I was to dance. I had a mind to shew how

much I excelled in that exercise above all things. I performed several dances; but as I was in the midst of a dance which required great activity, my bladder, which I had not tied very fast, came loose and fell upon the floor.

Then the slaves, discovering the deceit, shrieked aloud, and Rezia seemed highly provoked. Her anger flashed in her eyes, and broke out with vehemence in her words: Oh rash and desperate, said she to me, I took thee for a man of no consequence. Never hope the diversion thou hast given will incline me to excuse thy boldness. At these words she ordered her eunuchs to be called. A whole troop of them rushed in upon me; they hurried me out of the apartment of the princess, and shut me up in a closet till the morning, when they informed the sultan of the adventure.

Ah, thou wretch, says the prince to me, when they brought me before him, for what reason didst thou transform thyself into a gardener's boy? what could be thy intention? without doubt thou hadst formed a resolution to dishonour my seraglio. But thanks be to heaven, thy treasonable purpose is discovered, and thy punishment is unavoidable. It is my will, that thou be taken this instant, and led through the city in a shameful manner; that a herald do march before thee, to publish thy crime; and in the end that thou be torn limb from limb. I ask not of thee who thou art; for thy birth would stand thee in no stead: wert thou the son of a king, thou shouldest die for thy audaciousness in attempting to deceive me.

Neither is this all, continues he; my anger requires one victim more. Let my gardener undergo the same sentence. I make no doubt but he must be the accomplice of this rash young fellow. I endeavoured to excuse the old gardener, by protesting that he knew nothing of my disguise; but I was not credited. And now we were both going to be delivered to the executioners, when the grand visier came and said to the king, Sir, I have this instant received some very unwelcome news. The king of Gazna, provoked at the refusal of the princess your daughter to him, whom he demanded ten months ago by his ambassador, has entered into a league against you with the king of Candahar. These two princes have united their whole forces, and they come to lay your country waste. They have already passed the Oxus, and they now lie between Samarcande and Bocara.

The heart of the sultan was alarmed with the tidings. Schams Moulouk, said he to his visier, what is to be done in this conjuncture? —Sir, answers the minister, my opinion is, that without any loss of time all your standing troops should be called together; that they should march towards the Sogd, under the command of a general who knows how to amuse the enemy, till such time as he shall receive a sufficient reinforcement to put him in a condition to act offensively. In the mean time, adds he, let us endeavour to make heaven propitious to our cause, by imploring succour from above. Let the mosques be set open day and night, without ceasing: let orders be issued out to the inhabitants of Carizme to fast a number of days: let alms likewise be distributed every where, and set all the prisoners at liberty, let their trespasses be never so great. I hope by these good actions that we shall be able to draw a blessing from heaven upon our undertakings.

The counsel given by Schams Moulouk saved my life, as well as the old gardener's. Visier, says the sultan, your advice seems very reasonable to me, and I shall follow it. Give speedy orders for my troops to be in readiness to march, and go yourself to command them. I will make new levies, and in a few days you shall be in a condition to repel the enemy. In the mean time, the mosques shall be crowded by the faithful, the poor shall receive alms, and the prisoners shall no longer feel their chains. I likewise grant my pardon to these two guilty persons, whom I have just now condemned: I recall their sentence.

Thus did I escape from an ignominious death. As soon as I was got clear of the palace, I returned to my inn, where I found my governor, who had given me over for lost. He was newly come back from the gardener's house, where he had been informed of my misfortune; therefore he was very much surprised to see me. I related to him the things which had befallen me; and as I appeared still very desirous to continue at Carizme, and to think of new expedients to gain admittance into the seraglio, notwithstanding the little success of my adventure, he threw himself at my feet, and said to me with tears in his eyes, oh, my dearest prince, tempt not too far the mercy of heaven. Since it has pleased providence to disengage you from so imminent a danger, into which your love had plunged you, expose not yourself a second time to perish so miserably. Alas! if the king your father should come to know what has passed, I tremble to think how much he would be displeased with your imprudence. Let me once prevail; forget the princess of Carizme; neither does she deserve that you should think any more of her. She used her endeavours to take away your life. Let a just resentment take place of love: let reason guide your passion, and let my affection and my tears have some influence over you. Let us fly from this fatal city. Think of the extreme old age

of the king of Astracan. Who knows but he is at this instant preparing to go down into the grave? You alone can make his death supportable to his people, who even worship you, and think every moment of your absence tedious. Is this the return then you will make to their impatient longings to see you again?

My governor melted down my resolutions into tenderness by these and such like discourses. Husseyn, said I to him, it is sufficient; you shall no more reproach my weakness, I yield to your persuasions: let us be gone. Adieu, Rezia; too cruel princess, adieu. May the rigour of your heart, and the succession of days and years, wear you out from my remembrance!

As I ended these words, the old gardener entered the inn. He came to look for me, and to let me know that he was turned out from the gardens of the seraglio. Since it is so, said I, and since it is for my sake that you have lost your employment, it is but reasonable that I should make you some amends. Go along with me into my country: I will there put you into a post that shall be full as considerable as that which you enjoyed here. I return you my thanks, sir, replies he; I was born in the Zagathy, and there intend to die. I will retire into the village where I first drew vital air: there will I live in tranquillity upon what I have gained by my employment, and upon the presents which I have received from you. To render life yet more easy to him, I gave him more gold and jewels; and he took his leave of me fully satisfied.

I departed that very day from Carizme; I took the road to Otrar with my governor, and there I rejoined all my retinue, who began to grow very impatient, although I had not employed much time in this journey from them. When I declared upon my arrival, that I would immediately return to Circassia, my followers, eager to see their wives and their children, were transported with my design. Accordingly I did not stay six days at Otrar. I set out then, and proceeded on by slow journeys towards Astracan, when I met a courier sent by my father to inform me that he was fallen ill, that he was very sensible he had but a little time to live, and that I must make haste, if I desired to embrace him before his death.

Upon this news, which very much afflicted me, I pursued my journey with the utmost speed. But alas! my diligence proved almost ineffectual! I came to court just time enough to be present at a spectacle that thrilled my heart with sorrow. I found my father just expiring. I presented myself before him; I approached his bed; I took him by the hand, and bathed it with my tears: at last overcome by the tender sentiments of nature, Oh my father, cried I, are my hopes then come to this; to find you in such a condition? can I behold you thus, and not die with grief! At these words, which moved him powerfully, he cast a look full of trouble upon me; and knowing me not so much by his eyes as by what I spoke, he collected his small remains of strength to stretch out his arms towards me, and to speak to me. Oh my son, said he, and are you returned? I have nothing farther now to ask of heaven. I die content: adieu. His breath departed with these words, as if the angel of death had expected only my presence to put an end to the life of the king, and was willing to give this good prince the consolation of speaking to me his last farewell.

When I had performed all the funeral honours due to my deceased father, I ascended his throne, and applied myself to govern my dominions in such a manner as might answer the good opinion which my people had conceived of me. I had the good fortune therein to succeed, and to enjoy the greatest happiness that can befal kings. I was, and still continue to be, the idol of my subjects. As I have no other view but their welfare and prosperity, they likewise make it their study to please me, and to distinguish every day of my reign by some new holiday. By these means my court is become the seat of joy: There are perpetual rejoicings celebrated there, as likewise throughout the whole city: There is not a people upon the earth who appear to be so happy, and who in effect are so. Their good fortune is an inward satisfaction to me; and for fear of clouding the sunshine of their happiness, I use the utmost care to conceal from them the grief that preys in secret upon my spirits. I am persuaded, if they knew that, instead of being in reality what I appear to them, I am in my own breast never free from the sharpest pangs of discontent, that the joy which now reigns in Astracan would soon be overcast with sorrow of the deepest dye.

In a little time after my coming to the crown of Circassia, I perceived that I had not yet forgotten Rezia. The death of the king my father, and the mourning which I owed to his memory, together with the application which the public affairs required of me, did indeed suspend the power of my love; but far from being diminished, it seemed to me to have renewed its force. I laid myself open to Husseyn, who said to me, Sir, now that you have a crown to offer together with your love, my opinion is, that you should send an ambassador to demand the princess of Carizme; and to make the sultan yet more ready to comply, promise him your assistance against his enemies.

This advice pleased me, and I sent Husseyn himself to the court of Carizme, with a

pompous equipage and magnificent presents to the sultan, to whom I wrote in these terms: "God grant length of days to the sultan of Carizme, the emperor of the sons of Adam, the conqueror of the world, and the prosperous prince, to whose foot Heaven has given strength to mount with vigour to the highest degrees of power, and of greatness. May his prosperity be everlasting, and his happiness never troubled by the storms of envy. We give you to understand, that we desire your alliance, if it shall seem good in your eyes, to accord to us the princess Rezia, your daughter, to be our lawful wife. And although you stand in need of none other beside your own victorious troops to humble your enemies, we offer unto you the powers of the Circassians, and of their allies. Farewell."

I need not tell you that I expected the return of my ambassador with great impatience. Briefly, after I had a long time suffered the torments of a lover that could brook no delays, Husseyn at last arrived, and reported to me that the sultan of Carizme had given him a very kind reception, but that I must renounce all hopes of possessing Rezia.—And why, says I to him, must I renounce those hopes?—Sir, answers Husseyn, it is because she is promised to the king of Gazna. This prince has often beat the troops of the sultan, who, to preserve his dominions, has been obliged to sue for peace to his enemy, by promising him the princess. As the king of Gazna made war with no other design but to compel the sultan to grant him his daughter, these two princes soon came to an agreement; so that Rezia was to be sent to her husband two days after my departure from Carizme.

This news in a manner subverted my reason. I complained of my destiny in terms which made Husseyn fear that I should grow distracted. I was not contented only to afflict myself, I even fell desperately ill; and I do not comprehend how I have been able to recover from my indisposition; for my mind still remains in a situation too uneasy to contribute to my cure.

But though my health returned, my quiet never came again. I was perpetually taken up with thoughts of the princess of Carizme: I imagined I saw her in the arms of her happy lord, and this cruel reflection gave me continual torments. Husseyn, thinking that a new beauty might supply the place of Rezia in my heart, searched out the most beautiful slaves from all parts. He filled my seraglio with them. Superfluous care! In vain did his zeal to serve me assemble a thousand objects full of charms; nothing could disengage me from Rezia-Beghum.

While Husseyn unprofitably turned the eyes of the most lovely women of Asia upon me, my grand visier came one day to acquaint me, that of late there were to be seen very magnificent baths before the gates of Astracan. The waters, says he, are very pure and clear. There you may see pillars of the finest marble, and the most magnificent basons imaginable. The whole city runs out in crowds to admire the basons; and every one is the more surprised, because no man can say he saw them built. Such as they are, they were discovered at once; and this is all the account that can be given of them.

I was very much surprised with what I heard, and had the curiosity to go myself, and be an eye-witness of what to me seemed a prodigy. I went, therefore, with my grand visier to the baths so privately as not to be known; and my surprise was still greater, when I had considered the structure and the magnificence of them. Besides the neatness and the great order in which every thing appeared, I observed that the boys, whose business it was to serve there, and give attendance, were all of them very handsome and well proportioned; and what is yet more extraordinary, there was so great a resemblance between them, that it was not possible to distinguish one from another.

The master of the baths, who was about fifty years old, and a man of a graceful aspect, took care to see every one well attended. After bathing, they presented the most exquisite liquors to drink, and no one went away dissatisfied. When I returned to my palace, I discoursed with my courtiers about these baths, which they had already seen. I asked them what they thought of them; and not satisfied with their answers, I resolved to send for the man who caused them to be built, and to have some conference with him. I laid my commands upon Husseyn, to go to him from me, and to engage him, in the most obliging terms he could think of, to come along with him to me. Husseyn acquitted himself very dexterously of his commission. In a little time I saw him return with the master of the baths, who immediately threw himself at my feet. I raised him up with my own hands, and received him after the most endearing manner.

This man, pleased with the great civilities I shewed him, began to exalt my praises, and expressed himself with so much eloquence, that he raised the admiration of all my courtiers, as well as mine. His discourse was so very agreeable, and I was so delighted with it, that I quite forgot the subject upon which I sent for him. At last, however, I recollected myself, and said to him, Great philosopher, for it is not difficult to guess that you

must be one of the most profound, I have a request to make to you. Speak, I intreat you sincerely, and hide nothing from me. How is it you have been able to build such stately baths? How is it possible that you should raise so beautiful a structure before the gates of Astracan, and no man's eye be witness of it?

Sir, replies he, I have in my service forty workmen, each of them so great masters in their art that it is hard to say which is preferable to the other. By their assistance, I can in less than a day raise baths surpassing these. All these workmen are dumb; but they understand whatever is said to them. It is not necessary even so much as to speak your commands to them: They will comprehend your meaning from the smallest gesture you can make. If you do but look upon them, they will read your intentions in every glance of your eye. If it pleases your majesty to send for them hither, and to lay any commands upon them, they shall execute them in a moment.

I was too desirous to experience the truth of what he said, not to take him at his word. I sent immediately for these workmen, who I soon perceived were the boys whom I had seen attending in the baths. Wondering again at their great likeness, I expressed my surprise to the philosopher, and asked him if they were not brothers. Yes, sir, answers he; and what is more, I can assure you that they are all from one mother. Command them, adds he, to do what you please, and you shall instantly be obeyed. But I humbly beseech your majesty to order every one to withdraw; for I should be better pleased, if you suffered no witnesses to be present.

As soon as my courtiers heard the philosopher speak thus, they all retired, without waiting for my commands; and I was left with the master of the baths, and his forty slaves. After I had bethought myself for a considerable time what I should command them to do, I desired they would make me baths in the hall where we then were.

I had no sooner signified my pleasure to them, than they all disappeared. In a moment after, they returned loaded with marble of every colour, and with other necessaries for the building of a bath. They set themselves to work, and allowed me no time to be tired with looking on. While some were employed in carrying on the work with such expedition and quickness, as I could scarce follow with my eye; others went out, and brought in materials with the like diligence. In a word, the bath was finished in the compass of a few hours. There could be nothing seen more complete or more magnificent. There were twelve pillars of green marble, so finely polished as to reflect images; and several fountains spouting out water, which fell with an agreeable noise into basons of white marble.

Amazed with these objects that struck my sight, and with the profound knowledge of the philosopher, I desired him to explain to me how these things came to pass. Sir, says he, that explication would prove tedious, and take up too much of your time. Give me leave only to acquaint you, that I am master of nine-and-thirty sciences.

This discourse increased my astonishment, and raised in me a strong desire to gain over to myself so great a man. I courted him with the utmost caresses and endearments; then I asked him from what country he was, and what was his name? I am, says he, from the territory of Bocara, and my name is Avicene. If you have a mind, continues he, to know my history, I am ready to relate it. I told him that I should be infinitely pleased to hear it; upon which he began as follows.

The History of Avicene.

I was born in a little town called Ashana. I was hardly more than an infant when my parents sent me to begin my studies at the university of Bocara. There I studied the Alcoran, and had such a propensity to polite literature, that I had made a progress in it at ten years of age. I was taught arithmetic; after which I applied myself to mathematics. I addicted myself likewise to the study of philosophy, of physic, and of theology.

I made such great advances in all these sciences, that I acquired a more than ordinary reputation in a very short time. I was not yet arrived to my twentieth year, when my name was already known from the borders of Gihon quite to the mouth of Indus. One day I set out with my father upon a journey to Samarcande, where his affairs called him. I had a mind to see the court: I met with some persons who knew me, and did not fail to speak very advantageously of me. The commendations and praises which they spread about of me came at last to the ears of the grand visier, who was desirous to discourse with me. He was so satisfied with my conversation, that he proposed to me to live with him at Samarcande. I consented to it; and insinuated myself so far into his affections, that he did nothing without consulting me.

This minister lived not long; but in him I only lost a man who loved me, for my fortune became more shining. The king conceived a friendship for me equal to that of his visier. I obtained several governments; and, in time, the place of his first minister, being again vacant, was offered to me, and I accepted of it.

Notwithstanding that I attended fully to all the duty of my post as grand visier, yet I found some moments for my studies; but not being contented, out of my great thirst after knowledge, with a few spare hours for reading, I entered upon a resolution of quitting the affairs of state. The king was so well satisfied with my administration, that he consented to it with great difficulty. Not willing to lay any restraint upon me, he was so gracious as to give me leave to lay down my employment, upon condition that I would not quit the court.

I had no design to banish myself from thence; I loved the king out of pure inclination: I had too quick a sense of all his goodness to think of retiring into a solitude, how great soever my passion might be for study. Therefore I continued at the court: but I gave up my apartments to my successor, and desired to be lodged in a private part of the palace, where I lived in a kind of retreat. I divided my time between the prince and my books. I was not satisfied alone with reading; I composed several works, some in verse, and some in prose. Far from resembling those unprofitable scholars, who content themselves with enriching their minds with a great variety of knowledge, and die without suffering the public to participate the fruits of their studies, I communicated my reflections to the whole world as fast as I could put them in writing. I have published near an hundred volumes upon divers subjects; and my works are called by way of pre-eminence, The Glorious Works.

Moreover, I applied myself to chemistry; and to that dark science by which all the operations of nature are explained. I was already far advanced in cabalistical knowledge, when there arrived at Samarcande, an ambassador from Coutbeddin, king of Caschgar. This embassy gave occasion to a great many surmises. Some imagined the business of it was to declare war against the king of Samarcande; others supposed it was to propose an alliance with him: But all were mistaken in their guesses. In the audience which was given every one was surprised, when, after presenting his credentials to the king, he said to him, Sir, the king Coutbeddin, my master, one day at table fell into a discourse with some of his courtiers concerning the ancient philosophers. I would fain know, said he to them, if there are any persons now living so knowing as Hippocrates, or so wise as Socrates. Thereupon a courtier replied, that there were merchants lately arrived at Caschgar, who had travelled through several countries, and might perhaps know where there were men of great abilities in learning. The merchants were immediately sent for; and they told the king my master, that there were two famous philosophers at the court of Samarcande, whose merit was equal to the greatest praises. That the name of the one was Avicene, and of the other Fazel Asphahani. They are two men, said they, who have a perfect knowledge of all the secrets of nature, and whom we have seen perform things greatly surprising. They were so ample in their commendations of this Avicene, and this Fazel, that my master resolved to borrow them of your majesty for some time. He is extremely desirous to see them both; and, sir, he conjures you to send them to him. He has a mind to hear them speak, and to form a judgment himself of their knowledge: for he is a prince who has a very extensive capacity, improved by an insight into all sciences.

Thus spoke the ambassador. Forthwith the king of Samarcande sent for Fazel and me, and said to us, The king of Caschgar demands you both, to participate of your conversation for some time. I am of opinion that his request should not be refused.—Sir, answers Fazel, it is your prerogative to command, and our duty to obey. For my part, I shall do as your majesty thinks fit.

As I kept silence, and as it was easy to judge from my looks, that I was not fond of a journey to Caschgar, the king said to me; And you, Avicene, what answer do you make? It seems as if this embassy did not please you.

I signified to the king, that indeed I was a little averse to what was required of me: Then Fazel represented to me, that if we refused to gratify the curiosity of Coutbeddin, this monarch might surmise things to our disadvantage, and might be apt to think that we were not so knowing as was pretended; that, moreover, princes were in some measure the masters of our reputation; and that to ruin us, they needed only to write disadvantageously of us into foreign countries. Therefore to preserve our glory, that it was absolutely necessary to submit ourselves to the will of the king of Caschgar.

I was provoked with what Fazel said, and my displeasure rose against him. Your ridiculous fears and apprehensions, said I to him, are very unworthy a philosopher. Can all the princes in the world, do you think, hurt a man who is master of the sciences that I possess? Know, sir, that if I continue in this court, it is because I love the sovereign. Were it not for that love and friendship, which I see repaid by a thousand favours, I should long since have transplanted myself elsewhere, to live in what part of the world I pleased, in an entire independance. As for you, who as yet are not above the power of fortune, and who stand in need of the protection of kings,

you will do well to go and make your court to Coutbeddin: Your learning and skill, or at least your complaisance, will engage him to write into foreign countries in commendation of you.

At these words I could perceive rage sparkle in the eyes of Fazel, and that he kept in his anger with difficulty. The king observing it, and desiring to put a stop to animosities on both sides, Avicene, says he, I intreat you to suffer yourself to be persuaded. The prince who desires to see you is a prince of merit. He is a lover of learning and of learned men. His heart burns with impatience to discourse with you. Would not the treatment be very unworthy, to send away his ambassador with a denial? I do not blame that noble haughtiness of mind, which the consciousness of your great knowledge inspires you with. But think, that kings deserve you should have some regard for them. Be ruled by me; go to the court of Coutbeddin, and when you have remained there for a time, you shall be welcome again to mine, if you still preserve the same sentiments towards me which you have just now expressed.

Puissant monarch of the world, replied I to the king of Samarcande, since you are pleased to signify to me that it is your pleasure I should go to Caschgar, I comply. I am ready to depart: You shall always have an absolute power over your slave. I will sacrifice even my life to you, if you require it. The king appeared highly pleased with the great deference I shewed to his will. He clothed the ambassador with a vest of gold, and sent him back to his master, with assurances that Fazel and I should set out for Caschgar without delay.

Fazel Asphahani was a man much about my age. He knew indeed a great deal; but the merchants who had extolled him so highly to the king of Caschgar exceeded the merits of the man. This philosopher, a few days before our departure, came to me and said, Illustrious Avicene! since we both of us pass in the world for men of accomplished knowledge, methinks it is requisite we should not travel like ordinary persons. Let us do something very particular: Shall we undertake to go from hence to Caschgar without eating or drinking? What I propose will not seem difficult to so great a philosopher as you are, though the journey be somewhat long. Let us therefore take provisions only for our slaves, who shall be witnesses of the great abstinence we observe upon the road. They will not fail to speak of it at Caschgar. This will soon be rumoured through the city, and will do us great honour.

He made this proposition for no other reason, but because he had the secret of compounding certain pills, one of which was sufficient to nourish a man for a day: so that by taking with him a provision of as many pills as we had days to travel, he was sure not to suffer hunger. He concluded, that for fear of appearing less knowing than himself, I durst not refuse to accept of his challenge; and he desired I would be ready to set out in five or six days. But I was not so much embarrassed as he imagined I should be; for after I had told him that I very readily consented to travel in that manner, I made a kind of opiate which had the same virtue with his pills. Therefore, without giving the least hint to each other of our preparations, we set out from Samarcande to go to Caschgar.

The three or four first days we held it out manfully. The opiate wrought wonders as well as the pills. Each of us, depending upon his skill, was full of confidence. I observed him from time to time, to see if I could perceive any alteration in him; and he for the same reason watched me as narrowly. As for me, far from waning in my strength, I grew more vigorous every day; but it was not so with my philosopher. He lost his pills, upon which he became thoughtful and melancholy, sparing of his conversation, and his face turned pale and meagre, which made me conclude that his affairs did not go well with him. Nevertheless he concealed from me the accident which had befallen him: He bore his misfortune with patience, and suffered himself to pine away by degrees. At last, seeing him in a very weak condition, I offered him some of my opiate; but he refused it, and chose rather to die than to own that he stood in need of assistance.

I was very much troubled for the death of Fazel. I bathed his corpse with my tears; and, assisted by his slaves and my own, I buried him in the mountains of Botom. There was amongst his slaves one whom he loved beyond the rest: It was he who informed me, that his master had made up some pills. After his death we searched for them to no purpose in his garments, which made us conclude that he had let them drop in the way.

After I had bestowed upon him all the funeral honours which we could express towards him in this place, I divided amongst all the slaves the money which the king of Samarcande had given to Fazel and me to maintain them during the abode we were to make at Caschgar, and I likewise gave them their liberty. Go your way, says I to them; go where you please, and leave me to myself in these mountains: I have no occasion for you. Upon this they took their several roads, some towards the Tocarestan, some to the land of

Fergane, and others, after crossing Mount Imaus, went into the country of Turkhend.

When they were all departed, and I was left alone, I remained some time yet to weep over the tomb of Fazel Asphahani, and to deplore the unhappy destiny of this philosopher; blaming at the same time his imprudence and his pride. After this I began to consider with myself what I should do. I had no mind to pursue my journey towards Caschgar, nor yet to return to Samarcande. There arose within me a strong desire to travel all alone, and to wander through the world. I went to Uskunt; from thence to Cogende; whence, without keeping any certain road, I arrived after several days at Carizme.

As I walked in the streets to view this great city, I heard a noise all on a sudden, and at the same time saw the people in a tumult. The artisans ran out of their shops, and joining themselves to the other inhabitants who flocked together, they made a crowd, as if there was something very extraordinary in agitation. It seems the occasion of all this tumult was a public crier, who went through the city, and every quarter of an hour cried with a loud voice: O you who love the sciences, know that to-morrow is the day for entering into the cavern.

As soon as I heard these words, I resolved to follow the crier, to discourse a little in private with him about the cavern. I accosted him towards the close of the day, just as he was going into his house. I intreated him with great civility to inform me concerning this cavern, into which the learned were to enter on the morrow.

The crier took me to be of some religious order. Oh, holy man, says he, you are to know, that near the gates of this city, towards the Caspian Sea, there is a mountain which is called the Red Mountain, because it is covered with roses throughout the year. At the foot of this mountain there is a cavern of vast extent, into which you enter by four doors, which, by virtue of a talisman, shut and open of their own accord at the beginning of every year. The men of curiosity rush in upon the very first dawn of the morning, even before the stars disappear. There they find a prodigious quantity of books. They choose out such as they have a mind to read. They lose no time to carry away the treatises they pitch upon, and make all possible haste to get out; for the cavern shuts again in half an hour and fifteen minutes from its first opening; and if by inadvertency any bookish man, too intent upon his choice of authors, prove so unfortunate as to stay there but the smallest moment beyond the appointed time, (which too often happens) he is sure to be starved to death, because the doors do not open till the following year. It is said, continues he, that the cavern was made by the wise Chec-Chehabeddin, to treasure up in it all his books, as well those of his own composing, as those which he had collected from all parts of the world. While he lived, at least in the latter years of his life, he spared no expence to purchase the most curious writings; and his inquiries have proved so successful, that he has gathered together above twenty thousand books that teach the art of working prodigies, of changing men into beasts, of giving souls to vegetables: In a word, all the secrets of nature are revealed in one or other of these volumes, and more particularly in those which he wrote himself.

I gave great attention to what the crier said, who added, That the wise Chec-Chehabeddin, for the greater security of the inestimable treasure which he had laid up in this cavern, had invented a talisman of such wonderful efficacy, that the doors, though but made of single boards of sandal wood, could not be broken open, nor so much as bruised by any battery of engines that might be employed.

This precaution, says I to the crier, seems to be very needless; for every one having the liberty to enter once a year into the cavern, and to carry off any books, they may all very well be taken away; and I am surprised that this is not already done. You have reason, replies he, smiling, to think so; since I have not yet informed you, that those who carry off any books are obliged to bring them back to the cavern the next year, and to put them in the place where they found them. Should they fail in this point, they would soon be made sensible of their negligence. There are spirits who watch over the custody of these books. They are very punctual in tormenting cruelly, and sometimes even to death, such persons as covet to keep any volume.

When the crier had instructed me in these particulars, I returned him my thanks, and took my leave of him. I leave you to judge whether I was pleased with what I heard, and whether I resolved to go next morning with the curious into the cavern. I purposed not only to enter, but took a resolution even to remain there after the rest, and to expose myself to the risk of whatever might happen. I was already too deeply versed in the mysteries of the Cabala, to dread the power of spirits. I went out immediately from the city, directing my steps towards the Caspian Sea; and I soon came to the foot of the Red Mountain. I saw the four doors of the cavern, made indeed of sandal wood as the crier had told

me, and upon them, I observed several figures of animals in relief, in which the talisman consisted.

I climbed up to the summit of the mountain, and laid me down amongst the roses which covered it and perfumed the air with their odours. I was so very impatient to get into the cavern, that I could not compose myself to rest. At last the approach of day, which I diligently watched, brought all the curious out of the city. I heard the noise they made in coming to the mountain. I descended from the place where I had passed the night, that I might not be one of the latest to enter the cavern. The stars began already to vanish and fade before the eye, when on a sudden the four doors, which were on the four sides of the mountain, flew open of themselves with a terrible noise. Immediately every one rushed in, and the concourse filled the cavern, which, as the crier very well said, was of a vast extent. He had likewise very great reason to say that there was a prodigious number of books. They were all ranged with great exactness along the walls, upon shelves of aloes wood, with titles to express the subject of every treatise. I could perceive gaps and empty spaces in some shelves; but the learned soon filled them up with the books which they had carried away the preceding year. This, in effect, was but to make new vacancies; for they took other volumes, and went out in haste. Some moments after, I heard the noise of the four doors clapping together as they shut. I was left alone in the cavern, which, receiving no light but through the doors, now they were closed, became a place of utter darkness.

A man less knowing than myself would have been mightily embarrassed in these regions of night; but I was not ignorant of the means to dissipate these shades. I began by submitting the spirits to me, who had the direction of this wonderful library; and when, by the force of my spells, I had brought them under my commands, I gave them orders to bring me light immediately, and to take care to have the cavern always well illuminated.

The spirits, who are always very obedient when they are commanded by one they fear, went away immediately, and returned in an instant with more light than was sufficient to irradiate ten such caverns, though it was exceeding vast. I believe they robbed the city of Carizme of all its lamps. Never was there so fine an illumination seen, as that which they made to celebrate my entrance into the cavern. They fastened lamps in every place, they placed an infinite number along the shelves, and hung the roof so thick with them that it looked like a firmament. They served me even beyond my desires.

It was then that I applied myself to the reading of several very curious books. I found some which treated of the wonders of chemistry, and of the occult sciences; but the style was so figurative, and the expressions so obscure, that not one of the learned was able to understand them. To enter into the meaning of them, it was absolutely necessary to have the knowledge which I possessed. As I was desirous to copy some passages out of these books, and that I needed only call for paper and ink, the spirits, my ready slaves, furnished me with all conveniencies. They likewise took care to bring me in provisions for my diet, when my opiate began to fail. They brought me every day the most excellent kinds of food, and the choicest wines of Chiras. I had only to call for what I had a fancy to, and I was sure to have it in a moment. I passed the time therefore very agreeably in this marvellous cavern. If I read some books, which taught me nothing new, in amends I perused several others which were of great advantage to me, wherein I found the most valuable secrets of nature. I read the whole year through without being once tired.

At the beginning of the following year, the doors burst open as usual. The curious entered. But as they were not aware of the illuminations, which immediately struck their eyes, they were seized with terror. They threw down hastily the books, which they brought back, and betook themselves all to a precipitate flight. I bethought myself of taking this opportunity, while the doors were open, to go out myself. I must observe to you, that I had let my beard, my eye-brows, and my hair grow, so that I looked frightfully. Consequently the figure I made served to increase their fear. See there the sorcerer Mouk, cried they; it is he himself.

This sorcerer, for whom they took me, was a wicked man, who delighted in nothing but doing mischief in the country. He employed all his hellish imps to annoy mankind. All the people cursed him; and the sultan of Carizme, upon complaints which were brought in to him from all parts, had ineffectually, to this very time, posted men up and down the country to apprehend him. He always found methods to escape their diligence, and to save himself from the punishment reserved for him. As soon as I heard them mistake me for a sorcerer, I had the imprudence to endeavour to disabuse them. My brethren, cried I, be not deceived; I am not that Mouk of whom you speak; I have no intention to do you the least harm. At these words they stopped

short, without giving themselves leisure to be persuaded of the truth of what I said; and the stoutest among them exciting the others to follow their example, they surrounded me, and closed me in on every side at once.

I could, with pronouncing of a single word, have overthrown them all, and delivered myself from their hands; but I thought it proper to make no resistance, and to let them continue in a belief that my life was at their disposal. Of this they were well persuaded; when after they had bound me fast, they brought me before the cady. So, so, says the judge, as soon as he saw me, thou art taken at last! Never flatter thyself, thou scelerate, that thou shalt escape the punishment thou deservest. Too long already hast thou sullied the pure light of heaven by the blackness of thy deeds. Let him instantly be carried away, adds he, addressing himself to his nayb, let him be taken into the public place, where the most notorious criminals are appointed to suffer death. As soon as he had made an end of these words, he delivered me into the hands of his assas, who conducted me into a large open place within the city; while he ran to inform the sultan of what had passed, and to know of him by what kind of death I should be punished.

When the sultan of Carizme heard that the sorcerer Mouk was upon the place where malefactors are executed, he hastened thither himself in a litter. As soon as he came, he demanded to see me; and from my aspect alone, without farther examination, he condemned me to be burnt. No sooner had he pronounced my sentence, than I saw a pile raised in the place large enough to consume twenty sorcerers. Every thing was ready in an instant; for the people all brought wood with eagerness, and rejoiced in the pleasing hopes of seeing me reduced to ashes. I had the patience to suffer myself to be fastened to the pile; but as soon as the fire was put to it, I pronounced some cabalistic words, by virtue of which my bonds fell off. Then I took a piece of wood from the pile, and gave it the form of a triumphal car, into which I mounted. I hung high in the air, and rolled my chariot for a time over the heads of the inhabitants of Carizme, who were not so well pleased to see me ride above them, as they would have been to see me burned. After this I raised my voice, and speaking to the sultan, Unjust Clich-Arselan, said I, who couldst determine to make me die like a wretch, know that I am no sorcerer, but a sage who can work greater wonders than those which thine eyes have beheld. Upon this I disappeared, and left the prince, as well as the people, in the utmost astonishment.

I have travelled ten years since this adventure. I have been at Cairo, at Bagdad, in Persia, and in every place where I have made my abode, I have brought down happiness upon those persons for whom I conceived a friendship. In wandering through the world, I came at last to Astracan, where I had a mind to make my name famous. In order to this I went out of the city, and finding myself in a place covered with thickets, I cut forty boughs of the same length; and giving them life by virtue of some words whose power I know, I ordered them to take a human form, and to build those baths which you now see before the gates of Astracan. These, sir, are the forty boys; and I think that I had reason to tell your majesty that they had all one mother, since they are all sprung from the earth.

The Continuation and Conclusion of the History of King Hormoz.

HERE Avicene made an end of speaking; and I, charmed with the wonderful things I heard, Oh greatest philosopher, said I, what a happiness is it to have you for a friend! After what you have related to me, I believe nothing is impossible to you. I no longer wonder that your servants are able to execute all your commands, since it is you who give them power to act. I verily believe, should I command them to bring hither instantly the princess of Carizme, the beautiful Rezia, they could perform even that.—Without doubt, replies Avicene. They will convey themselves into her palace; they will carry her off from the very midst of her women, and will bring her hither in a moment, if you desire it.—If I desire it! replies I with transport; Ah, sir, you can never do any thing that will please me half so much.—Your heart shall be fully satisfied, answers he: Besides, I am not sorry that I have an opportunity to be revenged of the sultan of Carizme.

The philosopher, as soon as he had spoke these words, cast his eyes upon one of his forty slaves, and bid him be gone. The slave immediately disappeared with a great noise; and in a few minutes after, returned with the princess of Carizme. My eyes soon convinced me that it could be no other than Rezia; and my heart gave witness to them, by those motions of joy which usually rise within us at the sight of the object we love. But, notwithstanding that I was ravished with the sight of her, the manner in which this pleasure was procured to me, made me check my transports in their full career. I feared it might be some phantom, and I began to distrust the assurance of my eyes. I beseech you, said I to the philosopher, deceive me not: These features which

us both of us behold, are they shadows, or the real beauties of the princess of Carizme? Speak; what am I to think of this surprise? —Believe your eyes, sir, answered he; it is the princess herself. Contemplate her charms, and give yourself up with confidence to the transports with which she must inspire you.

Upon this assurance, I cast myself down, and hung upon the knees of Rezia; then without giving her time to recollect herself, Ah, my princess, said I, is it you then I behold! Alas, I despaired ever to see these charms again; and I owe the blessing wholly to the friendship of this philosopher, who has condescended to relieve me with his powerful assistance. Your transportation hither is the effect of his great skill, or rather of my love. In me you see the young man who appeared before you in the dress of a gardener's boy. You cannot forget with what cruelty you occasioned me to be forced out of your apartment, as soon as you perceived that I was under a disguise; and by how unexpected a turn of good fortune I escaped the infamous death to which I was doomed. In spite of all your rigours, I have never ceased to love you. Now, my queen, that I have told you this, let your anger loose against a rash man, who to possess you has had recourse to violence; but consider, I intreat you first, that this rash man is the unfortunate king of Circassia, who sent to demand you from the sultan your father.

If I was astonished at the sight of Rezia, you may well imagine that she was not less amazed to find herself all on a sudden in a strange place. I expected, and not without reason, to be borne down by a torrent of reproaches; when this princess, now recollecting me, and recovering herself a little from the disorder she was in, spoke to me to this effect: At any other time, without doubt, I never should have pardoned the boldness of this attempt; but at present I can with ease forgive it. I was upon the very brink of marriage with a prince for whom I have a mortal aversion; and I cannot complain of a violence which saves me from the horror of being given over to him.

Is it possible, princess, says I, interrupting her; are you then not married to the king of Gazna?—I am not, replies the princess. Since the departure of your ambassador from Carizme, a great many things have come to pass, of which you, I find, have not been informed. I shall acquaint you with the particulars. After the victory obtained over the troops of the sultan my father by the army of the king of Gazna, in conjunction with the forces of the king of Candahar, these two victorious princes advanced to the very gates of the city of Carizme to besiege it. Then the sultan sent out one of his visiers to them, who concluded a treaty of peace with them; the principal article of which was, that I should instantly be put into the hands of the king of Gazna.

On the day appointed for my departure from Carizme, news came to the court that the king of Candahar, being likewise enamoured with the reputation of my beauty, laid claim to me; that he had made his declaration to Behram-cha, king of Gazna; that the two kings thereupon at variance had given battle to each other; and that the king of Candahar gained the victory. These tidings were soon confirmed. There arrived an officer, sent by the triumphant king of Candahar to my father to impart to him the news of his success against Behram-cha, who was slain in the combat, and that he designed to be crowned king of Gazna. At the same time, likewise, he demanded me in marriage. The sultan did not dare to refuse me to a prince who was grown so formidable. He therefore complied with his demands, and gave me up to his ardour, notwithstanding the aversion I had conceived for him from the character his officer gave me of him, who nevertheless shewed him in the most advantageous light. And now the fatal day was within a few hours at hand, in which I was for ever to bid adieu to my father, and to be carried off to a husband whom I detested. I was in my apartment amongst my women, pouring forth my complaints, and expressing my great aversion to this marriage, when at once I felt myself seized upon by a man, who transported me hither in an instant.

I was so overjoyed to find Rezia was not married, that I could not refrain from interrupting her; Ah, my princess, cried I, and would you have been delivered up to a prince whom you do not love, had it not been for the happy violence I put in practice? This circumstance extenuates my crime.—No, replied the princess, interrupting me in her turn, it does not extenuate your crime, but it hinders me from reproaching you.—Ah, pardon me then, madam, answered I, and do not disdain the crown of Circassia, which, together with my heart, I now offer you.

I pass over in silence the professions of love which I made Rezia, to render her sensible of my passion. The kindest thing I could draw from her was, that she would readily consent to my happiness, provided her father would do so too. I consulted Avicene upon this; he advised me to send an ambassador to the sultan to acquaint him with his daughter's fate, and demand her in marriage;

adding, I should leave the rest to him. I followed the philosopher's advice, and dispatched away Husseyn a second time to the court of Carizme, with new presents; and till he should return, I conducted the princess to the fairest apartment of my seraglio, where she was served as if she had already been my queen. As to the philosopher, who had laid such an obligation upon me, I desired him to stay in my court, and live as he pleased there. I do not, said I, offer you the place of first minister. It is not worthy of you; but let us be as friends, and divide the supreme power between us. I can never enough shew my gratitude to you. Avicene, judging by this discourse how sensible I was of the service he had done me, said, he received the honour I did him, by placing him in the rank of my friends, with equal pleasure and respect; that it was the greatest recompence I could make him; and that I overpaid all his services.

I must now return to Husseyn, and let you know in what disposition he found the court of Carizme upon his arrival. As soon as the sultan understood after what a strange manner his daughter had been carried away, he assembled all his visiers and the principal lords of his kingdom, to consult with them what should be done in so singular a conjuncture. They were all of opinion that recourse should be had to an able astrologer who lived at Scheherestan; and it was discovered by his observations that the princess of Carizme was in my seraglio. Upon which a courier was dispatched away to the king of Candahar, to inform him of this extraordinary adventure, and to propose to him to join his troops with those of Carizme, in order to procure satisfaction for the rape of Rezia. The king of Candahar hearing this news, which did but too much excite him to vengeance, put himself at the head of his army, and advanced by long marches towards the city of Carizme, near which place he had arrived when the sultan was informed of the arrival of my ambassador. Clich-Arselan is by nature somewhat inclined to cruelty. He ordered Husseyn to be apprehended and brought before him. I guess, says he, with looks full of rage, the subject of thy embassy. Thy perfidious master has sent thee to acquaint me, that, contrary to all right and reason, he keeps my daughter in his seraglio; he shall soon repent of the injury he has done me. Circassia shall be laid in ashes, and in the mean time, I order thy head to be cut off. Would I could in the same manner treat the base prince, who, having no respect to royal majesty, has dishonoured my house, in taking my daughter from me by the wicked art of a magician. At these words he commanded a scaffold to be erected before his palace, where Husseyn ascended it to receive the stroke of death in the sight of all the people of the city of Carizme, who were gathered together to behold his execution. But in the instant when the executioner had lifted up his arm to sever his head from his body, Husseyn was taken up into the air, and vanished, to the great astonishment both of the sultan, and the spectators.

The sultan of Carizme judged very rightly, that the same power which had carried away his daughter had likewise saved Husseyn. This enraged him still the more. At least, says he, go find out the Circassians who came to Carizme with this ambassador. The guards ran to the place where Husseyn lodged, but could meet with none of his train. They were all carried off at the same time by the slaves of Avicene. I knew this adventure a moment after it happened. Husseyn, who on a sudden appeared before me, gave me an account of it. He acquainted me afterwards, that the king of Candahar, and the sultan of Carizme, were preparing to lay Circassia waste. As he was giving me information of the design of these two princes, Avicene came to us. We all three laughed at the surprise the city of Carizme must be in at Husseyn's miraculous escape. We then discoursed of the war we were entering upon; and the philosopher perceiving I was a little uneasy at my enemies preparations, made me reproaches on that head, saying, What have you to fear so long as I am with you? Their efforts to destroy you will be ineffectual, while I am in your interest. If the whole people of Indostan, of China, and all the tribes of the Mogols, united with your enemies against you, I am able to confound them, and to make you triumph. The sultan of Carizme and the king of Candahar threaten to ravage your kingdom; leave the defence of your territories to me, I will take care of them, and acquit myself of that commission better than your generals. I thanked the philosopher for the assistance he promised me, and rejoiced that my affairs were in so good hands. I was so far from being afraid of the king of Candahar and the sultan, that I wished them already on the banks of the Volga. My wishes were soon accomplished. The two princes advanced towards my territories, without loss of time. They coasted along the Caspian sea, and leaving the mouth of the Jaxartes behind them, they approached the river Jaic, when the rumour of their march put Astracan into a terrible consternation. As I depended intirely upon Avicene, I had not assembled many troops: my subjects not imagining that we should be able to make head against such numbers as came against us,

looked upon Circassia as a ruined country, and thought they saw the city of Astracan already in flames. On the other hand, the enemy understanding I had but a very small army to oppose him, did not imagine I would have the boldness to attempt it. So marching on in an opinion that he might penetrate as far as my capital without opposition, he doubted not but he should ruin my kingdom, and return loaden with its spoils. The event, however, did not answer his expectations.

Avicene kept his promise, and had occasion to make use of but one of his secrets to free my dominions from the danger which threatened them. We marched both together at the head of my army. We passed the Volga, and then halted two leagues from our enemies, among whom the philosopher sowed discord. A difference arose between the sultan and the king of Candahar. The quarrel went so far, that these two princes turned their arms against each other. They came to blows; and after a long battle, the king of Candahar and all his men were cut off. The sultan remained master of the field of battle, but he had no great reason to boast of his victory; he had so few men left that he was in no condition to resist us. When we came up with him, we surrounded him. Being obliged to yield to necessity, he surrendered himself, and I carried him to Astracan.

I gave him no cause to complain of my usage of him; he received all sort of honours in my court; I spared no pains to calm his resentments, and I succeeded in my endeavours. But what I believe contributed more than any thing else to it, were the kind things the princess his daughter said of me. She gave him a particular account of the respect and civilities she had met with from me, of my assiduity in contriving daily new amusements for her; and the king was so pleased with my behaviour towards his daughter, that at last he consented to accept of me for his son-in-law. Nothing was now thought of but rejoicings. The most magnificent preparations were made to celebrate my nuptials. Joy triumphed in the court and city for a whole year, or rather it still continues to triumph there from that time to this.

Clich-Arselan, after the nuptials were over, which comforted him for his defeat, returned to his dominions; but before his departure he had several conferences with Avicene, whom he no more looked on as a magician. He not only pardoned the rape of his daughter, but desired him to be his friend, and Avicene shewed himself very sensible of the honour the sultan did him. Clich-Arselan left Astracan, no less contented with having made the philosopher his friend, than his having disposed of his daughter so much to his and her satisfaction. I had no sooner married that princess, than, laying aside her former haughtiness, she confessed she had an inclination for me which increased daily, and we lived as happily as we could wish; when, on a sudden, he who was the author of our happiness soon put an end to it, and rendered us both true objects of compassion.

Avicene, in spite of all his philosophy, cast an amorous eye on Rezia, and conceived a passion for her, which has ever since made my life miserable. To shew this philosopher how much I valued him, I suffered him to see the queen, and talk with her every day. These conversations so augmented his love, that, being no more master of it, he declared it to her. The princess highly resented such an audacious declaration; but believing it her best way not to irritate a man whose power she was afraid of, Avicene, says she to him, with a look full of trouble, I pray you to make use of your reason, and overcome the sentiments you have discovered to me. This conquest ought to cost you less than another man. Think of the king's friendship and deference for you. Cannot you cast your eyes on somebody else? The prince adores me. I tenderly love him, and can love nobody but him; for heaven's sake forbear to disturb an union which you yourself have formed. The gentle treatment this philosopher met with made him more bold. He continued to talk of love to her, and pressed the queen so earnestly to listen to him, that at last she lost all patience. She treated him as an insolent fellow, and reproached him with his presumption after so haughty and so scornful a manner, that he grew angry. He was naturally passionate. His tenderness turned to hatred; and from a fond lover he became a jealous enraged enemy. Ungrateful woman! said he, looking with a menacing air on the queen, do not think that thou shalt despise my love with impunity. This disdain shall cost thee dear; I will strike thee in the most sensible part; thou lovest thy husband, and in him will I punish thee. At these words he breathed upon the princess, muttered something to himself, and vanished. The queen was frightened at his threats; but not then feeling any alteration in herself, she imagined Avicene had said it only to terrify her; and she lost her senses at my approaching her twice or thrice, before she perceived that the condition in which you saw her was the work of the philosopher. This is the fatal charm which disturbs the quiet of my life. Yet as wretched as I am, I must be thankful to heaven that Avicene has not carried my dear Rezia away with him.

The Continuation of the History of Bedreddin Lolo and his Vizier.

HERE the king of Astracan finished his relation. Bedreddin returned him thanks for having satisfied his curiosity, assuring him, that nobody could be more concerned than himself for his misfortune. These two monarchs afterwards took their leaves of each other, and the king of Damascus, with Atalmulc and Seyfel Mulouk, set out from Astracan for his own dominions.

The condition in which they had seen queen Rezia was often the subject of their discourse on the road. As they were one day talking of it, says Seyfel Mulouk to Bedreddin, It must be owned, my lord, that there cannot be a more perfect beauty, nor a more engaging object, than that princess: Yet, added he, with a smile, though we all three looked on her very curiously, I do not find that any of us lost our senses. It is true, my mind was full of the image of Bedi al Jemal, which doubtless preserved me from that misfortune.—And my case is the same, says Atalmulc. It is not surprising that I preserved my reason as well as you. Zelica's image, which is engraven on my heart, renders me insensible to all other beauties in the world. What we have most reason to admire, replied the favourite, is the king our master's indifference; though he is not prepossessed in favour of any princess, he was no more touched at the sight of Rezia's charms than you and I were. Bedreddin took him up here, saying, You are in a great error to think I have never been in love, because you never saw me have a mistress. To undeceive you I must tell you, I am as much in love as you, and that it is love alone which hinders my being happy. It is not a princess who reigns in my heart; it is a woman of ordinary condition. The secret I am now going to tell you, I did not intend ever to reveal; but you have given me an occasion which I am not willing to let slip.

The History of the fair Arouya.

SOME years since there lived at Damascus an old merchant, called Banou; he had a very pretty country-seat near the city, two warehouses full of rich brocades and Indian silks of all sorts, and a greater treasure than all the rest, a young wife, who may very well be compared to the queen of Astracan for beauty.

Banou was a man of pleasure, he loved expence, and valued himself on his generosity. He was not contented with treating his friends, he lent them money; he assisted all that applied to him. In fine, he could not have forgiven himself if any day past over his head without his doing some good office or another. He found so many e
his obliging temper;
fairs by it: he p[illegible] himself declining, but he could not [illegible] of changing his conduct: So that going backwards every day more and more, he was at last obliged to sell his country-house, and insensibly fell into poverty. When he found his fortune was quite broken, he had recourse to his friends, but had no help from them; they all forsook him. He hoped at least his debtors would repay him what they had borrowed of him; but some denied the debt, and others had not wherewithal to pay it, which Banou took so much to heart that he fell sick upon it.

During his sickness, he by chance called to mind that he had lent a doctor of his acquaintance a thousand sequins of gold; upon which he called his wife, and said to her, ah, my dear Arouya, we must not yet despair; I just now have called a doctor to my remembrance whom I had forgotten. I formerly lent him a thousand sequins of gold. It is doctor Danischmende. I do not believe he will be so dishonest as the others; go to him, since I cannot go myself, and tell him, I pray him to send me the thousand sequins he borrowed of me.

Arouya presently took her veil, and went to doctor Danischmende on her husband's errand. She was conducted into the apartment of the alfakih; who prayed her to sit down, and tell him what brought her thither. Signior doctor, replied the young woman, lifting up her veil, I am the wife of Banou the merchant: he wishes you the enjoyment of all happiness, and prays you to send him the sequins he lent you. At these words, pronounced by the fair Arouya with a sweet and graceful air, the doctor, all on fire, fixed his eyes on the merchant's wife, and answered her thus prettily, as he imagined: Ah, fairy face, I will readily give you what you demand; not as a debt due to your husband, but for the pleasure you do me in coming to my house: I find I am not myself at the sight of you. 'Tis in your power to render me the happiest of alfakihs. Accept, I beg of you, the passion your bright eyes have inspired. Your husband is too much in years to deserve your affection. If you will grant my desires, instead of a thousand sequins I will give you two thousand, and swear by my head and by my eyes to be all my life your slave. Having said this, the amorous doctor, to shew, as well by his actions as his words, what an effect her beauty had upon him, came to the young woman and would have embraced her; but she pushed him off roughly, and looking on him with a frown, cried, Hold, insolent, and do not flat-

ter thyself that I will give ear to thee; didst thou offer me all the riches of Egypt, and they were all at thy disposal, thou couldst not corrupt my fidelity. Pay me the thousand sequins that thou owest my husband, and do not lose time in endeavouring to gain a heart that is given to another. The alfakih had too much sense not to guess, by this discourse, what he was to expect from the virtuous Arouya: he lost all hope of prevailing upon her, and being a brutal fellow, he soon changed his language.

Thou must have a good stock of impudence, says he in a fury, to demand money of me. and if the old fool has ruined himself by his extravagance, I shall not be so unwise as to set him up again. Saying this, he turned her out of the house, and could scarce refrain from striking her. The young woman returned home in tears. My dear Banou, says she to her husband, doctor Danischmende has no more honesty than the rest of your debtors; he was so impudent as to deny owing you any thing. Perfidious man! cried the old merchant; is it possible that he too should abandon me in my necessity? He has the look of an honest man. I would have trusted him with all my fortune, when he asked the thousand sequins of me. Whom can we confide in? What shall I do with him, continues he; shall I let him keep it peaceably? No, I will try it with him. Go to the cady. He is a severe judge, and a sworn enemy of injustice. Tell him all the doctor's treachery. I am sure he will pity me and do me justice.

The merchant's young wife went to the cady. She entered a hall where that judge gave audience to the people, and stood at a distance from him; the majesty of her form, and her noble air, were immediately taken notice of. The cady was naturally amorous. He no sooner saw Arouya than he beckoned to her to come up to him, and led her himself into his closet. He made her sit down on a sofa, and obliged her to lift up her veil; when on the sight of her extreme beauty, which he was as much charmed with as the alfakih had been, he cried out in a rapture of love, Oh, sweet sugar-cane! fair rose of the garden of the world! tell me what you would have me do for you, and be assured before-hand of my doing whatever you request.

She then acquainted him with Danischmende's endeavour to cheat her husband, and most humbly prayed him to interpose his authority to compel the doctor to restore what he had received of her husband. Ay, ay, that is nothing but justice, interrupted the cady; I shall compel him to do that. He shall repay the thousand sequins, or I will have it out of his bowels: but my Houri, continued he, gined, think that the bird of my heart is taken in the net of thy beauty. Grant me what thou refusest to the alfakih, and I will this moment make thee a present of four thousand sequins. Arouya burst out a weeping at this discourse. Oh, Heaven, says she, is there no virtue to be found among men? I cannot meet with a man that is truly generous. Even those whose duty it is to punish the criminal make no scruple of committing crimes. The cady in vain endeavoured to bring the young woman into a good temper with him. He still persisted in requiring her to grant him favours, without which he bade her assure herself he would do her no manner of service. So she rose and went out of the house, full of grief at the injustice she met with.

When Banou saw his wife return, it was not difficult for him to imagine that she had brought no good tidings with her. I perceive plainly, says he to her, you are not very well satisfied with the cady. He refuses you his protection; doctor Danischmende is doubtless a friend of his.—Alas! replied she, my trouble is to no purpose. He will not do us justice. We have no hope left. What will become of us?—Banou answered, We must apply to the governor of Damascus, I have often trusted him to a considerable value. He is even now in my debt. Let us implore his assistance. I believe he will employ his credit for us.

The next day Arouya went veiled to the governor, and demanded to see him. She was conducted to his apartment. He received her with great civility, and desired her to discover herself. As she knew the consequence, she would have excused herself. But he would by no means be put off, and prest her so earnestly to lift up her veil, that she could not avoid it. The governor was as much inflamed at the sight of this young woman, as the doctor and the cady had been. He was one of those men in power who spare no handsome women that fall in their way.

How charming is she! cried he; I never saw any thing so lovely. Ah, amiable creature, continued he, tell me who you are, and what I can do to serve you?—My lord, replied she, I am the wife of a merchant, named Banou, who has had the honour to sell you some goods formerly.—Ay, I know him very well, interrupted the governor; he is a man for whom I have the greatest esteem and friendship. How happy is he in having so beautiful a wife!—No, my lord, replied Arouya, he rather deserves to be pitied. You do not know, I perceive, to what a miserable condition the unfortunate Banou is reduced.

She then represented to him the ill situation of her husband's affairs, and told him the reasons which obliged her to wait on him.

The governor understanding her errand to him, was very ready to promise he would make use of all his authority to force doctor Danischmende to pay Banou what he owed him; but he was not more generous than the cady had been. I will grant you my protection, says he to the young woman; I will send for the alfakih, and if he does not fairly repay what he has borrowed of your husband he shall repent. In a word, I will engage he shall restore it, provided you this moment are sensible of the obligation I am about to lay upon you; for we great men are always for having the acknowledgement precede the service.

As the fair Arouya was no more disposed to satisfy the governor than the rest, she retired in a most disconsolate condition. O Banou, says she to her husband, there is no depending upon any thing; no body will commiserate us, nor give us the least assistance. These words threw the old merchant into despair; he cursed all mankind a thousand times over, and was about to renew his imprecations, when his wife interrupted him, saying, Cease, cease your curses on the authors of our miseries; what good will your vain complaints do you? We must think of some other means to recover your money, and I have thought of one which Mahomet has inspired me with. Do not ask me, added she, what it is. I do not think it proper to tell you: content yourself with the assurance I give you, that it will make a great deal of noise, and that we shall be fully revenged of the alfakih, the cady, and the governor.—Do what thou wilt, says Banou; I resign myself up to thy conduct.

The old merchant's young wife went presently out of the house, and after having crossed several streets, came to a box-makers. The man of the shop saluted her, saying, Fair lady, what would you have?—I have occasion, replied she, for three chests; pray let them be very good ones. The box-maker shewed her several of different sizes. She picked out three, each of which would easily contain a man. She paid for them, and caused them to be carried home. She then dressed herself in her richest clothes, put on all the jewels her ill fortune had left her, and did not forget perfumes.

When she had thus given herself all her charms, she went to the alfakih, and assuming a free and coming air, she lifted up her veil, without staying till the doctor desired her to discover herself; then looking upon him so languishingly, that it was enough to inspire the most insensible heart with love, Signior alfakih, says she, I am come once more to desire you to pay the thousand sequins you owe my husband. If you do it for love of me, you may depend upon my gratitude.—Fair lady, replied the doctor, I am still in the same mind: I have two thousand sequins at your service, on the condition I proposed to you.—I see, says Arouya, you do not go back from your word, and I think I must even resolve to content you. I will expect you to-night, continued she, holding out one of her fair hands, which he kissed with transport: bring the money you promised me, and come exactly at ten o'clock, and knock at my door. A trusty slave will open it to you, and introduce you to my apartment, where we will spend the night together.

The alfakih could not contain himself, hearing her talk thus, it being all his heart desired. He embraced the fair charmer, who was not able to excuse it, after what she had said; but she got out of his hands as fast as she could, and finding him fully disposed not to miss the assignation, she went from his house to act the same part at the cady's.

As soon as she was alone with this judge, My lord, said she, ever since I left you I have not had a moment's rest. A thousand times I called to mind every thing you said to me; I remembered that I did not seem to have displeased you: on the contrary, it was my fault if I had you not for a lover. What a pleasure must it be to a citizen to be mistress to a young, handsome cady? My virtue, I own, is not proof against such a tempting fortune. The cady was in an ecstasy all the while she was talking. Yes, my queen, cries he, you shall, if you please, be the first lady of my seraglio, and the sovereign mistress of my will. Leave old Banou, and come and live with me.—No, my lord, replies Arouya, I cannot consent to give him such extreme trouble as that; besides, that would be the way to lose my reputation: I would not make a noise, but only have a private intrigue with you.—Where then, says the cady, shall I meet you?—In my apartment, replied Banou's wife; it is the safest place. My husband keeps close in his; he is an old man, worn out with age and infirmities; we need not be in any concern about him. Come to me this night, if you are desirous of it; be at my door at eleven o'clock, and come alone, for I cannot bear to think your people should know what I do for you.

The cady was so far from suspecting the young woman's precautions, that they made him value his good fortune the more. He did not fail to let the lady see how transported he was at the thoughts of her being so kind

to him; he carest her very passionately, but she took care to keep his caresses within bounds, and he promised to come to her house at the appointed time.

Thus were two of her lovers prepared to fall into the trap she laid for them. Nobody remained now but the governor, whom it was not difficult to deceive, as well as the other two. Banou's wife had the address to make him believe every thing she said; and the result of their discourse was, that he should come to her at midnight, and swear to come alone, that every thing might be done as discreetly as she desired.

Great prophet, says Arouya, as soon as she was out of the governor's palace; Oh thou protector of all faithful Mussulmen, Mahomet, who, from heaven where thou dwellest, hast thy eyes open to the steps I am taking, who seest the bottom of my heart, let my design succeed, and do not abandon me in the perils of the execution.

After this ejaculation, which she made that she might the more surely arrive at the end she proposed to herself, she felt her mind full of confidence; and following all its motions as so many dictates of the prophet, she bought sweet-meats and fruit to treat her lovers with. She had an old slave whose fidelity she had experienced; her she acquainted with her project, and gave her instructions for her part in it. They then prepared an apartment, put every thing in a nice order, and spread a table with china dishes full of fruit and sweet-meats; in short, had she really intended to make her lovers happy, she could not have made more or finer preparations for it.

She waited for their coming with great impatience, being sometimes afraid they would not come at all; but her fears were groundless. Their hopes were too pleasing for them to fail at the appointed hour. The first that came was doctor Danischmende, who at ten o'clock precisely knocked at Banou's door. The old slave let him in, and conducted him to her mistress's apartment, saying softly, Have a care you do not make a noise, lest you awake the old merchant, who is asleep.

As soon as Danischmende saw Arouya, who had dressed herself out as much as if she was to receive a most desirable lover, he was dazzled with the lustre of her charms, and cried out with a great deal of passion, O phœnix of the field of beauty! I cannot enough admire my happiness. There, continues he, throwing a purse on the table, there is the two thousand sequins I promised you; it is too little for so much felicity.

Arouya, smiling, took the alfakih by the hand, and making him sit down on a sofa, said to him, Signior doctor, take off your turban and girdle, and be at ease; you are here as if you were at home. Dalia Moukhtala, continues she, addressing herself to the old slave, help me to undress my lover, for his clothes are troublesome to him. Immediately the lady herself untied his girdle, and the slave took off his turban; then both of them pulled off his robe, and left him in his vest and bareheaded. Now, says Banou's wife, let us refresh ourselves with what I have provided for us: accordingly they fell to eating the sweet-meats and fruit, and drinking the liquors she had got for them. The lady was so gay all the while, that the alfakih was more and more charmed with her; but in the height of his expectations and joy, a noise was heard in the house. Arouya seemed to be in a terrible fright, making as if she did not know what it was. Dalia, says she in a mighty concern, go and see what is the occasion of the noise we hear. Dalia went out, and returned in a moment after full of trouble and confusion: Ah, madam, we are undone, said she; your brother is just come from Cairo, he is now with your husband, who is this minute bringing him to you. What an unlucky accident it is! says the wife of Banou, affecting great displeasure. What a base baulk! they do not only come to interrupt my joys, but they surprise me with my lover, and I shall pass for an inconstant woman the first step that I took against my duty. What will become of me? How can I prevent the shame that threatens me?—Why are you so embarrassed? says the old slave; let signior Danischmende get into one of the three chests your husband sent home to pack up his goods for Bagdad in; they are in your closet, and we have the keys of them.

This advice was approved of; the doctor got into the chest, and Arouya herself locked him in it, saying, Ah, my dear alfakih, do not be impatient; when my brother and husband are gone, I will let you out again, and we will spend the night together the more pleasantly for our being now interrupted. This promise, and his hopes of her making him amends for the time he lost while he was in the chest, made the doctor bear with patience an adventure which he was not like to get so well over. Instead of suspecting the lady's sincerity, or thinking the condition he was in might be a snare laid for him, he flattered himself that he was beloved, and, full of the sweet delusion, lay comfortably in his coffer, hoping his mistress would soon reward him for his sufferings.

Arouya left him in her closet, and returned to her chamber, where she said softly to her slave, There is one of them fast, let us see if the others will escape me.—We shall know that presently, replies Dalia, for it is almost

eleven o'clock, and I do not believe the cady will miss the assignation. The old slave was in the right of it; the cady came as punctually to his time as the alfakih had done. At eleven o'clock they heard him knock at the door. Dalia ran to let him in, and seeing him, cried, Who are you?—The cady, replied he.—Speak softly, answered the slave, for fear of waking Signior Banou; my mistress, who has a great love for you, has ordered me to introduce you to her apartment. Pray be pleased to follow me; I will carry you thither. The judge was all on fire at this promising beginning of his joys, and following the old slave, was conducted to Arouya. O my queen, cries he, as soon as he saw her, are you so good as to give me this meeting? How impatiently have I longed for it! and then casting himself at her feet, Do you suffer me, continues he, to conceive the most charming hopes? There is no happiness comparable to mine. The lady lifted him up, and prayed him to sit down on a sofa, saying, I am glad, my lord, I am so much in your favour, since you are of all men he for whom I have the greatest affection, and indeed the first man whom I ever could love. The old slave can witness that from the time I first saw you, I have done nothing but languish; I have incessantly talked of you to her, and have not had a minute's quiet for my passion.

Arouya's talking thus to the cady made him almost out of his wits. Oh thou tall cypress, says he, thou living image of the houris, how dost thou charm me with thy sweet words! complete my joys, and raise me to the highest pitch of felicity. Haste, my princess, haste, I conjure you, to fulfil my desires, for I am no longer my own master, and no longer can contain them.—I am transported, replied the lady, to find you so amorous. It is the greatest pleasure to me, who am myself so full of love, and so delighted with your impatience, that I cannot delay your passion. I had prepared some refreshments, and intended to eat and drink with you; but since you are so eager, I must comply with your instances. Undress you then, and get into that bed there. I will go to my husband's apartment, and see if he is asleep, and come back to you in a moment.

The judge, fancying by this discourse that he was already in the arms of the object of his wishes, pulled off his clothes immediately, and went into bed. He was scarce lain down before he heard a great noise. A minute after Arouya returned in a fright, crying, Ah, my lord, you do not know what has happened here. We have an old slave whom I would not trust with my intrigue, he being too much in my husband's interest. He saw you come in, and has told his master, who is

for my relations to be
my infidelity. They are all coming
apartment. I am the most miserable
alive. At this she fell a wee
so artfully, that the cady was
ed at it.

Comfort yourself, my angel, says he, fear nothing. I am judge of the Musselmen, and can by my authority impose silence on your relations and husband. I will threaten them all. I will forbid them to make any stir about it; and you may be assured they will be afraid of my menaces.—I do not doubt it, my lord, replies Arouya; but it is not sentment of my relations, not my hu wrath, I am apprehensive of. I know supported by your protection, I am safe all chastisement; but I shall lose my reputation, pass for an adulteress, and bring reproach and contempt upon my fam can a woman bear this, whose virtue has not hitherto been the least suspected? Suspected, said I? I may say I have been looked upon as the pattern of all discreet wives; a character I shall lose in a moment. At these words the tears burst out afresh, and she mourned with so natural an air, that the judge took pity on her.

Oh light of my eyes, cries he, your affliction grieves me; but leave off lamenting, since it is to no purpose. What good will this weeping for an unavoidable misfortune do? Here Dalia Moukhtala interrupted the judge, saying, Great cady of the faithful, and you fair rose of the garden of beauty, listen to what I have to say to you. I am a woman of experience, and it is not the first time that I have been assisting to embarrassed lovers. While you were bemoaning yourselves, I have thought of a way to deliver you out of this embarrassment; and if my lord cady chooses, we will be too hard for signior Banou and my mistress's relations.—And how so? says the judge.—You need only shut yourself up in a chest that is in Arouya's closet, replied she: I am sure they will not think of any body's being there.—With all my heart, says the cady: I'll be locked up in the closet for some moments, if you think it proper. The young lady expressing how much it would oblige her, and assuring the judge that she would come and let him out as soon as her husband and relations had visited her; suffered himself to be locked up as the kih was, expecting that Arouya would pay him with usury for his complaisance.

There was now the governor only to be served so, and at midnight he came Dalia introduced him as she had done two others, and Arouya received him the same manner. She caressed him as mistress would have done, and when she

the old lord too pressing, she
a sign that n agreed upon be-
her and the old slave. A moment af-
great knocking was heard at the street
, and the old woman came running into
chamber in a terrible fright, crying, Ah,
madam, what an accident is here? The cady
is coming. He is now in your husband's
apartment.—Oh Heavens! cries Arouya; go
softly and hear what he says to Banou, then
bring us an account of it. The old slave
went out a second time, and while she made
as if she was doing what her mistress sent her
about, the governor said to the lady, What
can bring the cady hither at this time of
night? Is Banou in any trouble?—No, replies
Arouya; and I am as much surprised as you
can be at this judge's coming.

Dalla returning some time after, said to
her mistress, I listened attentively to what
they were talking of in Signior Banou's apart-
ment, and heard enough to know what he
comes about. 'Tis to examine you in pre-
sence of Danischmende, who accompanies
him. This doctor affirms he has paid you the
sequins your husband lent him. The grand
visier, who has been informed of this matter,
has charged the cady to inquire into it, and
give him an account of it to-morrow morning.
Arouya upon this fell a weeping again, and
prayed the governor to hide himself; saying,
My lord, I conjure you to have compassion
on me. The cady, Banou, and Danischmen-
de are coming. Spare me the shame of pass-
ing for a lewd woman. Have some regard to
my weakness for you. Go into my closet,
and suffer me to lock you up in a chest there
for some moments. The old lord shewing
some repugnance to do what she proposed,
she threw herself at his feet, and at last pre-
vailed upon him. So the governor was ser-
ved as the other two had been, and Arouya
locked the closet door; after which she went
and told her husband what she had done.
They both made themselves very merry at
the expence of the three unfortunate lovers.
Well, says Banou, and how do you intend to
unravel this adventure?—You shall know to-
morrow, replied Arouya; remember only
that I promised to revenge you in a public
manner, and be assured I will be as good as
my word.

, she came the next day to my
, and entered the hall where I give au-
to my people. As soon as I saw her,
e air and beauty made me fix my
her: I bade my grand visier ob-
Do you see, says I, what a fine
ere is?—I bid her draw near my
. She broke through the crowd, and
prostrated herself before me. What brings
you hither? said I; rise and speak.—Oh
mighty monarch, replied she when she got
up, may your majesty's days be eternal, or at
least have no end but with the last ages! If
you will be pleased to hear me, I shall tell
you a story that will surprise you.—Let me
hear it, said I; proceed.

I am the wife, replied she, of a merchant
named Banou, who has the honour to be
your majesty's subject, and to live in your ca-
pital city. Some years since he lent a thou-
sand sequins to doctor Danischmende, who
denies that he ever received them. I went
to demand them of the alfakih; he answered
he owed nothing to my husband, but would
give me two thousand sequins if I would do
what he would have had me. I complained
of the doctor's knavery to the cady, and that
judge declared he would not do me justice
unless I would shew the same complaisance
to him which Danischmende required of me.
Provoked at this judge's ill treatment, I left
him and went afterwards to the governor of
Damascus, whom my husband knew very
well. I implored his assistance; but he had
no more generosity than the cady, and spared
for no pains to seduce me.

I could scarce give credit to what she said,
and had some suspicion that this was a story
invented by her to do Danischmende, the ca-
dy, and governor, an ill office with me. No,
no, says I to her, I cannot believe what you
tell me; nor that a doctor would disown a
debt of a thousand sequins; nor that a man
whom I have chosen to distribute justice
among the people should make you such an
insolent proposal.—King of the world, re-
plied the wife of Banou to me, if you refuse
to give credit to what I say, I hope at least
you will believe the irreproachable witnesses
I have to produce.—Where are the witness-
es? said I, in a surprise.—Sir, replied she, I
have them at my house. If you will please
to send for them, your majesty will not sus-
pect their testimony.

I sent some of my guards to Banou's house,
and he delivered them the three chests with
the lovers in them. The guards brought
them to me; and, says Arouya, My witnesses
are in there, sir. She then pulled three keys
out of her pocket, and opened the chests.
Imagine how I was surprised, as well as all
my court, when we saw the doctor, the go-
vernor, and the cady, all three almost naked,
pale, and strangely mortified at the unravel-
ling the adventure in this manner. I could
not at first help laughing to see them in that
condition. The spectators also laughed at
them. But I soon resumed a serious air, and
reprimanded the lovers in the terms they de-
served. After I had sufficiently reprehended
them, I condemned doctor Danischmende to
pay Banou four thousand sequins of gold; I

turned the cady out of his place, and made another lord of my court governor of the city of Damascus; then having ordered the chests to be taken away, I bade the young woman lift up her veil. Let us see, said I, those dangerous looks that have been so fatal to these three persons.

The wife of Banou obeyed; she lifted up her veil, and set all her beauty in view. The emotion she was in, on account of this event, and her being exposed to the eyes of the whole court, added a new lustre to her charms. I never saw any thing so beautiful. I was struck with admiration, and cried out in a kind of transport; Ah lovely creature! the alfakih, the cady, and governor are not so much to blame as I thought they were.

I was not the only person whom she charmed. There was a general murmur through the court at the sight of her beauty. Every one looked upon her. Nobody could take their eyes off her, nor praise her enough. I desired her to give us the particular circumstances of the story she had told us succinctly. She did it with so much grace and wit, that it still increased our admiration. The hall of audience resounded with her praises, and those who knew Banou, as bad as it went with him, thought him too happy in so charming a wife.

After she had satisfied my curiosity, she thanked me for the justice I had done her, and went home. But alas! though I had her no longer before my eyes, I kept her still in my thoughts. Her image was fully imprest there; not a moment passed in which she was absent from them; and at last, perceiving I could have no peace without it, I ordered her husband to be brought to me, took him into my closet, and spoke thus to him: I understand, Banou, how it is with you, that your generosity has been your undoing, and doubt not but you are so troubled that you cannot live as you were wont, that it is a more sensible affliction to you than your poverty itself. I am resolved to put you again into a condition to entertain your friends, and even spend more than ever you did, without fear of being again undone by it. In a word, I would overwhelm you with wealth, provided you will but do one thing which I shall desire of you. I am fallen passionately in love with your wife. Put her away, and send her to me. Make me this sacrifice, I conjure you; and besides the riches I intend to give you, I will, by way of acknowledgement, let you have the fairest slave in my seraglio. I will carry you now into the apartment of my women, and you shall take which of them you like best.

Great king, replied Banou, as considerable as the wealth you offer me is, it is no temptation to me, if I must purchase it loss of my wife. Arouya is a hundred dearer to me than all the riches of the Judge, sir, of my sentiments by your own, and you will see then, whether I can be dazzled by the glorious fortune you propose to me. Yet such is my love for my wife, that I will prefer her satisfaction to mine. I will go to her this minute, tell her what effect her beauty has had upon you, and the offers you have made me to enjoy her; so tempting a conquest may perhaps charm her. She may shew some secret desire to be parted from me. If so, I swear I will put her away, as fond as I am of her. I will sacrifice my own peace to her happiness, as much as the loss of her will grieve me.

He said nothing but what he resolved to perform. He returned home immediately to give his wife an account of the discourse he had with me; Arouya, says he, (after he had told her all that I had proposed to him,) my dear Arouya, since you have charmed the king, make the best of your fortune. Go live with this young monarch. He is lovely, and more worthy than I to enjoy you. It will be much better for you to enjoy the happiness of so great a king's affection, than to be the partner of my misfortunes. He could not say these words without weeping. His wife was mightily concerned to see him thus assaulted: O Banou, replied she, do you think you please me by telling me the king loves me? that I am charmed with his dignity? Ah, you are mistaken if you imagine his greatness has any influence on my heart. No; as unfortunate as you are, I had rather live with you than with any prince in the world.

This discourse of her's ravished her old husband. He embraced her with transport, crying, What praises do you deserve, dear phœnix of the age? You are worthy to reign in the heart of the man to whom you prefer me. It is not just that so charming a wife should fall to the share of such a one as I. I am old, and you in the flower of your youth; I am unfortunate, and you by abandoning me may be as happy as heart can wish. You have lived too long with a man who has nothing to speak in his favour but your virtue. Refuse not the rank to which you are called by love; and without thinking of the grief it will be to me to lose you, consent that I put you away, to render your fate more prosperous and pleasant.

The more Banou seemed willing to part with Arouya, the more she opposed it. At last, after a long struggle, wherein conjugal love prevailed, the merchant said to his wife, Ah my dear spouse, be contented with the dominion you have over my heart; since there it is that you limit your desires. But

I say to the king? He waits for ..., and doubtless flatters himself it ... as he wishes. If I go and declare to him your refusal, what may we not fear from his resentment? Consider he is a sovereign, and can do what he pleases. Perhaps he will make use of violence to obtain you. I cannot defend you against so powerful a rival.—I see plainly, replies Arouya, the mischief that threatens us, but it is not impossible to avoid it. Instead of going to the king, and irritating him, by telling him I refuse the honour he would do me, take what money you have left, and what is most valuable of our goods, and let us fly from Damascus, recommending ourselves to the prophet, who will not forsake us. Banou liked this advice, and resolved to put it in practice; which he did accordingly. They left the city the same day, and travelled towards Grand Cairo. I learned it all the next day from Dalla Moukhtalla, who would not accompany her mistress, and brought to me by a trusty servant, whom I sent to Banou's house to get tidings; so impatient was I to hear of him. Had I been less master of my passions, and been positively resolved to enjoy my wishes, I could have had Arouya in my seraglio, whether she would or no. I needed only to have sent after them; but it would have been an unjust action, and I never loved to put a constraint on people's inclination.

I left the merchant's wife to her liberty, to fly from me, and go where she pleased. I did my utmost to conquer an unhappy passion. But all my endeavours were in vain. Arouya, in spite of all my efforts to forget her, still lives in my memory. Her beauty and her virtue are fixed in my heart, and for above twenty years have rendered me insensible to the charms of my most beautiful slaves; the fairest of them amuse but cannot delight me.

Here Bedreddin Lolo ended his story. The visier Atalmulc and prince Seyfel Mulouk asked him, if he knew not what was become of Arouya? He said no, and that he had not heard of her since she left Damascus. It must be owned, said the favourite, smiling, we are a pretty singular sort of lovers. The king was smitten at the sight of a citizen's wife, who preferred an old man to him, and has loved her these twenty years without be- ... beloved. I love a woman that lived in ... omon's days; and the visier—but I am ... he, taking himself up short; ..., I agree, he would be in ... the princess Zelica: she ... him too well for him ever to lose the ...

... ld not help laugh- ... prince Seyfel Mulouk. He laughed on till he was on a sudden diverted by the sight of a great number of camels and horses grazing in a neighbouring meadow. He spied also several tents, in which were men eating and drinking very merrily. Let us go to that meadow, said he to his visier and his favourite, and know who those men are, and whither they are going. They then made towards the tent, and discovered new things as they drew nearer to them.

When they were got into the meadow, and could distinguish objects, they perceived all the tents were magnificent, and one among the rest of brocade; in which they observed a tall man of a noble air, and very richly dressed. He was sitting cross-legged on a foot-cloth of very fine tapestry, and had several golden dishes before him of several sorts of meats. Not far off him was a beaufet, adorned with an infinite number of vessels of great price. This venerable person, who was about fifty years of age, eat by himself, attended by twenty or thirty officers neatly dressed, and two slaves well armed kept guard at the entrance into his tent.

He spied out Bedreddin and his companions as soon as they spied him, and sent one of his officers to ask them who they were, and whither they were going? Sir, said the king of Damascus to the officer, we are three jewellers. We came from the court of Circassia, and are going to Bagdad. Pray inform us who your master is. He is, without doubt, some mighty prince travelling out of curiosity.—No, my lord, replied the officer, my master does not reckon khans among his ancestors. He does not pretend to an illustrious origin. All he values himself upon, is a great and generous soul. He is called Aboulfouaris, surnamed, by way of excellence, The Great Voyager. 'Tis true, he deserves to have been born a prince, for he does every thing prince-like. He dwells commonly at Basra, where he has built a marble palace. All that come to his house are welcome, and nobody goes away without some present. He daily treats the greatest lords of the court, and the king takes so much pleasure in his company, that he often sends for him to tell him his adventures.—He must then, sure, have met with very extraordinary ones, says Bedreddin.—Never man met with more surprising, replied the officer. But after all, 'tis not very strange that a man who has travelled from one end of India to the other, who knows almost all the countries and isles of the East, should have seen things very rare and curious.

The officer having said this, returned to his master, who no sooner understood that the strangers he saw coming were merchants, but he rose and went out of his tent to receive them. Many compliments passed on

both sides; after which Aboulfouaris obliged Bedreddin, Atalmulc, and Seyfel Muloük to enter his tent. They being entered, he desired them to sit down on the tapestry foot-cloth, and to eat with him. They eat several good ragouts, and drank the liquors the slave gave them in gold cups, enriched with rubies.

Aboulfouaris shewed so much wit during the entertainment, that the king and his two companions were extremely delighted with him. Though he was very gay, his judgment was good, and he talked very agreeably. Bedreddin was glad he had met with a man of so good conversation. He let him know it, and desired they might be of a company. Aboulfouaris made a very handsome answer, and they continued to entertain one another in the pleasantest manner they could. In the mean while, the great voyager's slaves loaded the camels that had been unloaded for the benefit of their grazing and resting. They folded up their tents, and there remained only their master's standing, who, finding they must depart, rose up, mounted a very fine horse brought him by one of his officers, and proceeded on his journey, the three merchants accompanying him. He had in his train about two hundred persons, armed with bows and arrows, and sabres; so that it was no easy matter to pillage the carnvan, which travelled by short journeys in great safety towards Basra.

Aboulfouaris insensibly conceived a friendship for the king of Damascus and his companions. Perhaps it was because he saw they were pleased with him, and listened to him as to an oracle. Their earnestness to hear him tell his stories put him into a humour of talking, and he began to speak of his voyages. There are few men of my age, said he, that have travelled as much as I have done. I am better acquainted with the coasts of the Indian sea, than with my own country: I have seen things so prodigious, that I dare not mention them for fear of passing for a cheat. The adventures that have happened to me are so extraordinary, that those I have told them to would not have given credit to them, if I was not known to be a man who hates lying.

The king of Damascus's curiosity was still heightened by this preamble, and that of his visier and favourite was no less exalted. They all three earnestly pressed him to tell them his story, and he presently complied with their instances. Yes, my lord, says he, I will content you, since you seem so much to desire it. But pray remember what I have been saying, you will find it difficult to believe part of the things which I am about to relate.

The Adventures of Aboulfouaris, the Great Voyager.

First Voyage.

My father was a merchant of Basra, and my name is Aboulfouaris. My father in my childhood took me with him in his voyages on the coast of India, so that at twelve years of age I knew a great many of the isles in that vast sea. He followed his trade closely, and in less than ten years became one of the richest merchants of Basra. Son, says he to me one day, I have some accounts to make up with my correspondent in Serendib, and have resolved to send ther to adjust them. As loth leave my father, the desire I famous city of Serendib, before, but was too young to of what I saw there, made me commission he gave me with joy. Soon after departed from Basra with my full powers and instructions. I embarked in that port in a ship bound for Surat, and the island of Serendib.

We crossed the gulph of Basra, which is above three hundred leagues long, and fifty broad, formed by the eastern point of Arabia Felix, and the southern of Persia. The two great points of this gulph meet at its mouth near Ormus. We staid at this last place some time, then entered the Persian sea, and turning eastward sailed towards Surat, where we arrived in safety. We landed the goods that were designed for that market, and proceeded to the isle of Serendib with the rest.

We had the good fortune to arrive as safely there also. The first thing I did, was to inquire out my father's factor; I was not long ere I heard of him, signior Habib being as well known as any man in the city; he was one of the richest merchants in the island, and a very honest man. He received me as the son of one of his best friends; he embraced me, and said I must make his house my home, which he pressed me to do so cordially that I could not refuse it.

He was a man who understood business as well as any body, and was exact and just in all his dealings, by which means our accounts were not long in adjusting. At my leisure hours I went to see the rarities of the city, which are very numerous. I informed myself of the laws of the people, their occupations and government. In five or six weeks time I had finished my matters, satisfied my curiosity, and was preparing to be gone with the first opportunity, which was a ship bound back for Surat, aboard which I was to embark the next day; when, as I was going home in the evening, I saw a lady pass by me, very well

shaped, richly dressed, and attended by a slave, who carried some things for her which she had been buying: though she was covered with a veil, yet I was smitten with the majesty of her air and mien. I stopped to gaze upon her, and every look discovering to me some new charm, I could not help crying out in my transport, What a lovely creature it is! She is doubtless the king's favourite. She heard me, turned about, and looked earnestly upon me; after which she went on without saying a word, that she was either pleased or displeased at my liberty. As for me, I was a long time reflecting on this adventure, and my mind violently agitated by means of it. I was afraid I had offended the lady, for whom I began to feel what I never felt for any one before. My thoughts were thus taken up when the slave came to me, and stood still in the same place, and the sight of him redoubled my agitation. What would you have, friend? said I to him.—My lord, replied he very respectfully, I have orders to desire you to follow me to a place whither I shall have the honour to conduct you.—If your mistress sends you, says I, I am ready to obey her commands whatever be the consequence.—My mistress, replied the slave, has not explained herself to me; but if you do what she desires, I believe you will have no reason to repent it.

I resolved to do it, notwithstanding I was to embark the next day, and ought to have thought of nothing but my departure. I followed the slave, putting every thing that might happen to the venture. He led me through several little streets, and by several turnings and windings to a great palace, the sight of which struck me with admiration. We entered it. He carried me into a spacious apartment most magnificently furnished; he bade me stay there till he came for me. My thoughts were too full of the lady to mind the many rich and curious things that were to be seen there, and would at another time have taken up all my attention.

While I was thinking of her, several ladies came into the room where I stayed; but though they were all very handsome, they all yielded to her, whose coming I expected. At last she came; I knew her by her shape and air, and she having now no veil on, her beauty appeared to me to be more perfect than I had thought her shape was. Her jewels and rich clothes, added a lustre to her natural graces, which however had no need of the help of art to set them off. I was dazzled at so bright an appearance; she observed it and smiled. She placed herself on a sofa resembling a little throne, and her women ranged themselves in two files, on her right and on her left.—Come hither, young man, says she to me with a very gentle aspect; any body else might perhaps have been offended with your want of respect to me in a public place; but as you are a stranger, you deserve some indulgence; nay, I must let you know that the stars incline me to do you good, if you render yourself worthy of it by devoting your heart sincerely to me. I permit you then to aspire to obtain my good graces, a favour I never yet granted to any man. She pronounced this with so much majesty, that it set a double value on what she said, and I was all over rapture. Ah, sultana, cried I, prostrating myself at her feet, to what high fortune do you deign to raise a stranger, who has no other merit but his looking on you with adoration! —So much the better, says she, interrupting me; the favour will be the greater, the less you think you deserve it. Tell me, continues she, what countryman you are, of what quality, and what brought you to Serendib?

I fully satisfied her curiosity; but when I told her I was to embark the next day to return home, she interrupted me again, and with some sort of emotion. How, says she, Aboulfouaris, do you intend to leave us so soon? Has not the fairest isle in the Indian sea charms enough to keep you here longer? —Princess, replied I, there are doubtless things enough in the city of Serendib to charm nicer eyes than mine; but as many wonders as are to be seen within her walls, I should quit them all without pain, if I had not this day beheld a beauty that is much more capable of keeping me.—Then, replied the lady, smiling, you do not persist in your resolution to depart so hastily?—After the glorious hopes, says I, which you have permitted me to conceive, how can I, my queen, have any other will than what you are pleased to inspire me with?—With such sentiments as these, replied she, you cannot fail of pleasing me, and I do not repent of fixing my choice upon you.

Saying this, she bade me sit down by her side on her sofa. I made some difficulty to do it; which she seemed to be so offended at, that I thought I should shew her more respect in obeying her, than in putting on the air of a slave. She told me her name was Canzade; that she was daughter to the king of Serendib's prime visier; that by the death of her father she became at her own disposal; that she had been courted by the greatest lords of the kingdom, but that she denied them all, and her heart had hitherto no engagement. She confessed the words I said as she passed by me struck her; that she had looked on me with attention, and that my person pleased her; that her father,

during forty years ministry, had amassed a great treasure, and it would be my fault if I did not divide it with her. I expressed my gratitude in the most tender and submissive terms, and such as shewed her I was more taken with her person than with her riches. She was very well satisfied with my behaviour. We changed our discourse, and I found by her conversation that her wit was equal to her beauty.

Some time after, the slaves entered the room with preparations for a collation; tables were soon spread, and the meats that were served up were all exquisite, one might judge of their goodness by their odoriferous smell: Canzade took me by the hand, and made me sit down at table by her. We fell to eating; she helped me herself with what she thought most nice. The delicacy and variety of the wines were suitable to those of the meats; they sparkled in the gold and crystal cups; but the spirit of them did not work on my brain so much as the lady's glances, who, presenting me a cup with a smiling air, kindled a flame in my breast which increased every moment.

During the collation, she talked to me with as much gaiety as wit, her humour inclining her to pleasantry, and her desire to charm never failed of the effect. Taste this wine, Aboulfouaris, says she, as often as she presented me with some I had not tasted before. She tasted it first with her own rosy lips, which gave the wine the more delicious relish to me. I took every cup with transport, and swallowed large draughts of the sweet poison of love. When the collation was over, Canzade's women divided themselves, some played on instruments, others sang, and others danced, each performing her part to perfection; and whether she danced, or sung, or played on an instrument, all was performed with an exact order and method. While they were singing tender airs, the dumb language of Canzade's eyes and mine was the most moving in the world. It was mixed with sighs that sufficiently discovered our wishes. When the lady's women had sung, she would needs sing herself too. She called for a cup of wine, and looking on me with glances full of tenderness and joy, she sang an air, the sense of which was, That wine by its soft heat wonderfully disposes the heart of a lady to mingle flames with her lover. The last service was perfumes. A golden hearth, on which was burnt the best cinnamon the isle of Serendib could afford. Sweet water was brought to wash with, and the singing and dancing were renewed, though we rose from table. These diversions lasted till night.

When being about to take leave of the lady [illegible] cried with a discontented [illegible] think of leaving me then? [illegible] ured me that my will is yours, not suspect such a compliment. Your reception has been such, that, I suppose, you do not desire the continuation of it. You have an odd sort of impatience for a man who pretends to be in love; you are as much afraid of night, as other lovers wish for it.—Ah, madam, cried I, how ill do you read the bottom of my heart? What you unjustly blame me of not knowing the price of, [illegible] est idea I have in my mind. I [illegible] only of abusing your goodness, [illegible] of blaming me for offering to take leave of you, you ought to pity me for the violence I do myself in being absent from your charms.—One need not pity you, replied she, for a violence which you may spare. I cannot but suspect so great discretion, and do not advise you to endeavour to shew your merit to me that way.—Ah, madam, said I, may I flatter myself that you design to let me pass the night in your palace!—After what I said to you, answered she, I should have pardoned you had you believed it, and observe a dulness in your behaviour which does not at all agree with the vivacity of your sentiments.

I failed not to let the lady know she did me the most cruel injury to charge me with coldness. I said all the passionate things I could think of to undeceive her; I owned to her, that among all the pleasures her goodness had entertained me with, I could not help being uneasy; I told her how civilly I had been entertained by my host at Serendib, and represented to her that he must be in great pain at my staying so long, and would be much more so if I stayed out all night. This satisfied Canzade, so that she acknowledged I had reason to deliver my host from that pain: but she would not let me go myself, though I swore I would come back immediately. She was afraid the wise Habib would hinder me from following the dictates of my heart; she would only let me write to him, and forbade me to tell him the least tittle of my adventure, or the place where I was. Her diffidence was such, that she would word the letter herself; so I only wrote that an affair of importance had obliged me to put off my departure, and would deprive me of the sight of him for some days, praying him to be under no concern on my account.

She caused this letter to be conveyed to Habib, and finding she was not like to lose me so suddenly, she led me into all the apartments of her palace, and shewed me those splendours that were worthy a prime visier. When it was time to take our rest, she conducted me to the apartment she intended for

me, which was not the meanest in her [illegible] she left me there, and was scarce gone [illegible] several slaves came and brought me every thing proper for a gallant dishabille, having also orders to serve me; when they had put me to bed, I began to reflect more seriously on the condition I was in. What will all this end in? said I to myself. What great and glorious fortune presents itself to me! What treasures there in this palace! May I hope to possess so fair a lady? No, no, Aboulfouaris, all this is not for thee; do not flatter thyself; thy happiness which chance has put in thy way, and thou wilt, without doubt, soon see this tempting scene vanish like a dream, and the ideas of greatness and pleasure, with which art intoxicated, turn to thy shame and confusion. This thought gave me great disquiet; but a moment after I was relieved by another, representing that I was in the wrong to be alarmed; that Canzade having no interest in deceiving me, I ought not to distrust her kindness; that the people who were about her looked too serious and too much in earnest to be upon a frolic; and that I had observed in her eyes the tokens of a real passion. Thus was I divided between hope and fear, and was so agitated by both that I could not rest all night.

When day broke I was still reflecting on the thing that had employed my thoughts all the night. The sun breaking in with his light upon my apartment, the rich furniture dazzled my eyes, and I looked on this palace as one of those enchanted castles adorned by magic art. I rose, and immediately the slaves who had put me to bed, hearing me up, entered with gorgeous apparel. I took a robe of green silk, embroidered with gold, the work of which pleased me the more for the good taste of the design. I was scarce dressed, when Canzade understanding I was stirring, came to ask how I rested; her impatience to see me not suffering her to stay till I came to wait upon her in her apartment. I answered, that I had spent the night in such a manner as to deserve that she should hasten the moment of my happiness. She replied smiling, she would be fully satisfied of my sincerity before she would take a step on which the quiet of her life so much depended.

Eight days stayed I in Canzade's palace, treated with as much deference as if I had been a king. The lady's carriage towards me was in every thing charming; she refused me no sign of complacency and tenderness that I could require of her, that singular favour only excepted, in which consists the supreme happiness of lovers.

As we were one [illegible] of the palace, Aboulfouaris, says she, myself that you love me, and in confidence of [illegible] to fulfil your desires. Be [illegible] the thorn out of the [illegible] are about to gather. Know then [illegible] is going to do for you. With the free disposal of all my treasures, I give you my person also; which you ought not to value less, if you are really in love. Will you after all this refuse to do something for me too? —Ah, madam, interrupted I, with all the marks of a true acknowledgment, the very doubt of it does me the most violent injury. Say what it is you require; were it my life, I should be proud to sacrifice it to the least of your wishes.—What I demand of you, replied she, will be a new favour to you, if you love me as much as I am willing to believe you do. —Explain yourself, madam, cried I, you keep me too long in suspense.—My peace and my honour, says she, are concerned. Promise me, swear to me an eternal constancy; and to spare me the sorrow I should have at parting with you, give me your hand with your heart, and let us be bound to one another by the sacred tie of marriage.

If I rejoiced at the beginning of Canzade's discourse, her last words had a quite contrary effect. I expected something far different from what she had proposed to me. She was of the sect of the Guebres, and I a Mahometan. I imagined she intended a private intrigue only, and that her religion would hinder her from having any other thoughts. Thus was I put into a very great astonishment, when she discovered her intention to me. I was strangely disordered, my colour went and came, I held down my eyes, and instead of the joy that appeared in my looks a moment before, they were full now of embarassment and confusion. The lady, who observed every look, saw easily what emotion I was in, and guessed the cause of my disorder. I did not think, says she, with a haughty and scornful air, that such a proposition should have been so disagreeable to you. I rather expected a thousand ecstasies of joy, than such a shocking consternation. What do you mean? do you take it to be a dishonour to have me for your wife?—Madam, replied I, I know very well the value I ought to set on the glorious rank to which your goodness would raise me, but heaven has put an unsurmountable obstacle in my way; and the trouble and confusion which you see in my face, are occasioned by my deploring in secret my misfortune, which does not permit me to accept an offer which would otherwise be both my glory and felicity.—I thought, answered she, that my quality alone and my pleasure might have opposed all obstacles to your happiness; and since I would lessen myself so much as to take you for my husband, I did not think there could be any difficulties in the way

but tell me, continued she, what this obstacle is that is so insurmountable?—My religion, replied I: I dare not break the law which forbids us to marry a woman who is not of the faith of Mahomet.—I am as scrupulous as you can be, says Canzade, in matters of religion. I would not for an empire marry a Mahometan. I demand of you to renounce the false doctrine of your prophet, and embrace the sect of the Guebres before our marriage. I expect that you adore the fire and the sun: In short, that you abjure your own religion and profess mine. I own I look upon it as a meritorious action to gain over a proselyte to the sun in the man who is most dear to me, and to whom I give up all my treasures. But you despise that advantage, and the high fortune of having my hand, which renders you the most ungrateful of all mankind.

These last words, and her manner of speaking them, increased my confusion, and gave the lady new provocation; she wept so bitterly, that it pierced my heart more than the reproaches she upbraided me with. How much is such a sight to be dreaded by a lover who would preserve his virtue! My grief and her's almost deprived me of the use of my reason. I had much ado to avoid abandoning myself to her will, and had doubtless sacrificed all to her tears, had I not been secretly inspired by the prophet, who sent me his succour in time of need. So I stood firm in my duty.

Canzade was amazed to find me so positive in point of religion, which I would not renounce for her and her riches. She surely had heard some story of a Mussulman less scrupulous than myself. My obstinacy grieved her; nevertheless having some hopes that in the end I might be wrought upon, she would not take my refusal for a final answer. The injustice and stubbornness of your behaviour, says she, might make me lose all patience; I am ashamed that I am so weak as to bear you in my sight still. But I will hope the best, and that you will change your opinion: I allow you eight days to determine in; I will not have you complain of me that I did not give you time to consider of the matter; but if you do not then resolve to do what I require of you, if you persevere in rendering yourself unworthy of my favour, expect every thing that the just resentment of an injured woman can think of, to revenge herself and punish you.

Saying this, she left me with a look which shewed she intended to come to the last extremities, if I did not resolve to marry her. It is not to be conceived what a dismal condition I was in, nothing could be equal to my distraction; I saw no way to happiness but by abjuring Mahometism. Ah, charming Canzade, cried I to myself, can I come to such a resolution, and am I no more permitted to aspire to the possession of you? though I am forbidden to hope, I can never cease to love; though I am at never so much distance from you, you will always be mistress of my heart. In such kind of reflections as these I spent the eight days which were allowed me to consider of it. It was a hard matter to give up the hopes of the happiness I had in view; but I had the courage to persist in my resolution. Canzade perceiving at the end of the allotted time in which I was to resolve what to do, that I was in no disposition to do as she would have had me, allowed me eight days more; and to contribute as much as in her lay to the victory she was disputing, she did not fail to set out all her most powerful charms. At last, finding the time ran away, and she gained no ground, she sent for me to come to her. I was conducted to the most stately apartment in her palace: she received me sitting on a throne raised a few steps only, her women surrounding her: she looked more like a severe judge than a tender lover. I could not help trembling as I approached the throne, for by all this formality I guessed I was then to have my sentence, if I did not what she required of me. Though I had time enough to prepare an answer, yet I was in so much trouble that I had hardly my senses about me. She dismissed all her attendants that were not in the secret, and looking a little more kindly upon me, Well, Aboulfouaris, says she, are you at last become more reasonable? have your reflections inspired your hard heart with sentiments more worthy of me? She pronounced these words so movingly, that it struck me to the very soul, and in the height of my grief for the loss of so many charms, I fell into a fit and swooned away at the foot of the throne.

Canzade could not behold me in that condition without compassion. She descended from her throne, and was very officious about me. I perceived what she did to assist me. When I recovered the use of my senses, I fixed my eyes upon her, and saw she was a little melted; Cease, madam, said I, with a feeble voice, cease to concern yourself for a wretch who is not worthy of your care.—'Tis true, interrupted she, with some emotion, I have reason to complain; but 'tis in your power to deserve your pardon by a sincere return, wherein I am so weak as still to make my happiness to consist. Forget the injustice you have done me, and accept of the possession of my person, as a blessing you can never enough cherish.—Alas, madam, cried I, with a voice which expressed both my grief and despair, how can I be the better for your

favours, since you propose them on such cruel conditions?—When the possession of me is in question, replied she, ought you to have any considerations that can outweigh that single one of so fair a fortune? You would have me believe then there is something dearer to you than I am.—You are dearer to me, said I, than all things; but should I be worthy of you, was I so weak and so base as to soil my honour by renouncing a faith—Peace, traitor, replied she, interrupting me with the utmost fury; do not bring your false reasons against a demand which is not grievous to you on any account, but that you never loved me. I see thou art indeed unworthy of my kindness, and I should be ashamed to press such an ungrateful wretch as thou art any further. I'll no longer live in suspence, but abandon thee to thy ingratitude. At these words, which made me tremble, she was silent for about a minute, and then, with a look as furious as ever, she cried, Aboul-*fouaris, never see me more; wait for my orders*; you shall soon know what is to be your destiny. Saying this she went out of the apartment; her mind in as much disorder as mine was; and both variously agitated.

I began then to be apprehensive of what I ought to expect from the present posture of affairs; and if, like a fond lover, I pleased myself sometimes with thinking I should die by the hands of the object I loved, at others, the love a man naturally has for life made me think of means to save myself. But how was it to be done? I was strictly guarded, and all the lady's orders punctually executed; so that let me do or think what I would, I could not give my host notice of the place and peril I was in.

I expected every day to have my sentence pronounced, but it was three weeks before I heard a word of any thing. The uncertainty I lived in had something in it more terrible to me than the declaration of my fate could be, and I wished to see an end of it, happen what would. At last the moment when I was to know my doom arrived; I had just dressed myself one morning, after having had a worse night of agitation than I had yet had, when five or six of Canzade's slaves entered my chamber. They conducted a band of men in a dress not like what is worn at Serendib. He who appeared to be the chief of the strangers looked on me some time very attentively, without saying a word; then gravely breaking silence, he bid me follow him. He said it in such a manner as gave me to understand he was to be obeyed.

We traversed the palace from one end to the other. When we were near the gate and just going out, I demanded of one of my leaders, whither they were carrying me? You will know in time, says he; we are now expressly forbidden to tell you. I followed these men, who conducted me to the port, where I embarked with them. We presently weighed anchor and set sail. When we were out at sea, the master of the ship told me he belonged to Golconda, that Canzade had given me to him for a slave, and had charged him above all things never to let me return to Basra. He said no more to me, nor asked me any questions concerning that lady, which made me think that she, being willing to conceal her weakness for me, and the affront of my refusing her, had engaged him not to inquire into the occasion of her ridding herself of me.

Such was Canzade's revenge, which I did not look on as too cruel, considering what a crime I had been guilty of: I expected something much more severe than the punishment she condemned me to. Not but that when I reflected that I should never see my father and my country more, I was as sensible as any one could be of the misery of my slavery. I grieved very much for several days; however, making a virtue of necessity, I applied myself to serve my patron with great fidelity. He was a very good man, and did not want understanding. I was not satisfied with doing only what he bid me, I endeavoured to prevent his desires, and perceived every moment that I grew more and more into his favour.

Having sailed almost round the isle of Serendib, we entered the gulph of Bengal, the greatest gulph in Asia; at the lower end of which are the kingdoms of Bengal and Golconda. Just as we entered it, there rose a violent storm of wind, the like of which had never been seen in those seas. We wanted a south wind, and this was a north-west, quite contrary to our course for Golconda. We lowered our sails, and the seamen did all they could to save the ship, which they were at last forced to let drive at the mercy of the wind and waves. The storm lasted fifteen days, and blew so furiously that we were in time driven six hundred leagues out of our way. We left the long isles of Sumatra and Java to our larboard, and the ship drove to the strait of the Moluccas, south of the Phillipines, into seas unknown to our mariners. The wind changed at last, and turned to an easterly wind. It blew pretty gently, and great was the joy of the ship's company. But their joy did not last long; 'twas disturbed by an adventure which you will hardly believe, it being so very extraordinary. We were beginning merrily to resume our course, and were got to the east point of the island of Java, when not far off we spied a man quite naked, struggling with the waves and in danger of being swallowed up. He held fast by

a plank that kept him up, and made a signal to us to come to his assistance. We sent out our boat to him out of compassion, and found by experience, that if pity is a laudable passion, it must be owned that it is also sometimes very dangerous. The seamen took up the man and brought him aboard. He looked to be about forty years old, was of a monstrous shape, had a great head, and short, thick, bristly hair. His mouth was excessively wide; his teeth long and sharp; his arms nervous; his hands large, with a long crooked nail on each finger; his eyes, which are not to be forgotten, were like those of a tiger; his nose was flat, and his nostrils wide. We did not at all like his physiognomy, and his mien was such that it soon changed our pity into terror.

When this man, such as I have described him, appeared before Dehaousch our master, he thus addressed him; My lord, I owe my life to you: I was at the point of destruction when you came to my assistance.—Indeed, replied Dehaousch, it would not have been long before you must have gone to the bottom, had you not had the good fortune to have met with us.—I am not afraid of the sea, replied the man, smiling: I could have lived whole years in the water without any inconvenience; what tormented me much more is hunger, which has devoured me these twelve hours, for so long it is since I eat any thing, and that is a very long while for a man who has so good a stomach as I have; therefore pray let me have something as soon as possible to repair my spirits, almost spent with such a fast as I have been forced to keep. You need not look for niceties: I am not squeamish, I can eat any thing.

We looked at one another, very much surprised at his discourse, and doubted not but the peril he had been in had cracked his brain. Our master was of the same mind; and imagining he might indeed want something to eat, he ordered meat enough for six hungry stomachs to be set before him, and clothes to be brought him for his covering. As for the clothes, says the stranger, I shall not meddle with them: I always go naked.—But, replied Dehaousch, decency will not permit that you should stay with us in that condition. The man took him up short; Oh, says he, you will have time enough to accustom yourself to it. This brutal answer confirmed us in the opinion that he had lost his senses. Being sharp set, he was very impatient that he was not served to his mind. He stamped with his foot upon the deck, ground his teeth, and rolled his eyes so ghastly, that he looked both furious and menacing. At last what he wanted appeared. He fell upon it with a greediness that surprised us, and though there was certainly sufficient for any other six men, he dispatched it in a moment.

When we had cleared the table which had been spread for him, he with an air of authority bade us bring him out some more victuals. Dehaousch, being resolved to try how much this devouring monster could really swallow, ordered he should be obeyed. The table was spread as before, and as much victuals again set before him; but this second service lasted him no longer than the first, it was gone in a moment. We thought, however, he would stop there, but we were mistaken; he demanded more meat still. Upon which one of the slaves aboard the ship going up to this brute, was about to chastise him for his insolence, which the other observing, prevented him, laying his two paws upon his shoulders, fixing his nails in his flesh, and tearing him to pieces. In an instant there were fifty sabres drawn to revenge this dreadful murder. Every one pressed forward to strike him, and chastise his insolence; but they soon found to their terror, that the skin of their enemy was as impenetrable as adamant. Their sabres broke, and their edges turned without so much as raising the skin: though he received no hurt by their blows, they did not strike him with impunity; he took one of the most forward of his assailants, and with amazing strength tore him to bits before our eyes.

When we found our sabres were useless, and that we could not wound him, we threw ourselves upon him to endeavour to fling him into the sea; but we could not stir him. Besides his huge limbs and prodigious nerves, he struck his crooked nails in the timber of the deck, and stood as immoveable as a rock in the midst of the waves. He was so far from being afraid of us, that he said, with a sullen smile, You have taken the wrong course, friends; you will fare much better by obeying me; I have tamed more indocile creatures than you. I declare if you continue to oppose my will, I will serve you all as your two companions have been served.

These words made our blood freeze in our very veins. We a third time set a large quantity of provisions before him. He fell aboard it, and one would have thought by his eating, that his stomach rather increased than diminished. When he saw we were determined to submit, he grew good-humoured. He said he was sorry we had forced him to do what he did, and kindly assured us he loved us on account of the service we had done him in taking him out of the sea, where he should have been starved, if he had stayed there a few hours longer without succour; that he wished for our sakes he could meet with some other vessel loaden with good provisions, because he would throw himself

aboard it, and leave us in quiet. He talked thus while he was eating; he laughed and bantered like other men; and we should have thought him diverting enough, had we been in a disposition to relish his pleasantry. At the fourth service he gave over, and was two hours without eating any thing at all. During this excess of sobriety, he was very familiar in his discourse; he asked us one after another what country we were of, what were our customs, and what had been our adventures. We were in hopes that the fumes of the victuals he had eaten would have got up into his head, and made him drowsy; we impatiently expected that sleep would seize on him, and were resolved to take him napping, and fling him into the sea before he had time to look about him. This hope of ours was our only resource; for though we had great store of provisions aboard, yet, after his rate of eating, he would have devoured them all in a very little while. But alas, in vain did we flatter ourselves with these false hopes. The cruel wretch, guessing our design, told us he never slept; that the great quantity of victuals he eat repaired the wearisomeness of nature and supplied the want of sleep.

To our grief we found what he said was true; we told him long and tedious stories on purpose to lull him asleep, but the monster never shut his eyes. We then deplored our misfortune, and our master despaired of ever seeing Golconda again; when on a sudden a cloud gathered over our heads. We thought at first it was a storm which was gathering, and we rejoiced at it; for there was more hope of our safety in a tempest, than in the state we were in. Our ship might be driven ashore on some island, we might save ourselves by swimming, and by this means be delivered from this monster, who doubtless intended to devour us when he had eat up all our provisions. We wished, therefore, that a violent storm would overtake us, and, what perhaps never happened before, we prayed to heaven to be drowned. However we were deceived. What we took for a cloud was the greatest roc that was ever seen in those seas. The monstrous bird darted himself on our enemy, who was in the middle of the ship's company, and mistrusting nothing, had no time to guard himself against such an attack: The roc seized him with his claws, and flew up into the air with his prey, before we were aware of it.

We then were witnesses of a very extraordinary combat. The man recollecting himself, and finding he was hoisted up in the air between the talons of a winged monster, whose strength he made trial of, resolved to defend himself. He struck his crooked nails into the body of the roc, and setting his teeth to his stomach, began to devour him, flesh, feathers and all: the bird made the air resound with his cries, so piercing was his pain, and to be revenged tore out his enemy's eyes with his claws. The man, blind as he was, did not give over. He eat the heart of the roc, who, recollecting all his force, at the last gasp struck his beak so forcibly into his enemy's head, that they both fell dead into the sea, not many paces from our ship's side.

Thus was it written on the table of predestination, that we should be delivered from this dangerous man. General was the joy of all the ship's company, when they saw themselves rid of such a monster; we could not enough admire our good fortune, and were sorry for the death of the roc, to whom we were indebted for it. We talked of little else but this adventure all the rest of the voyage. We could not imagine how it was possible that there should be such a species of men in the world. The wind continued still favourable, and after several days sailing we happily espied land. At the first notice from the man who was on the top-mast, we took the heights and made our observations, by which we found we were at the western point of the isle of Java; which together with the eastern point of the isle of Serendib, forms the entrance of the strait of the sound pretty near the city of Bantam. Overjoyed at this discovery, we hoisted all our sails, and, to complete our happiness, the wind, which was easterly, veered to the south, and consequently was fair for us to enter the strait; which we did, and took the advantage of it so well, that in a little time we arrived at Bantam. We furnished ourselves there with a supply of provisions, and our master having affairs at the famous city of Batavia, which is but fifteen or twenty leagues off, set sail again for that port. I was very glad of it; it being a city of singular beauty and magnificence. Whatever there is curious in the empire of China, is seen there in profusion. As soon as Dehaousch had finished his affairs, he proceeded on his voyage to Golconda, where we arrived a month after we left the isles of the sound. Our master was received in the capital of Golconda as a man whom every one loved. It is not possible to express the joy of his family at his return. His wife and daughter could not give over embracing him; and he was so transported at the sight of such dear objects, that he wept as he returned their embraces. After a thousand and a thousand caresses, he presented me to these ladies as a slave for whom he had a particular value, and prayed them favourably to accept of my services. In a little while I got their good graces; nothing was well done but what I did. The other slaves were so far from being jea-

lous of me, that they seemed to be wonderfully pleased with the good usage I met with. In- [illegible] them all the good offices I could, [illegible] procured rewards for them which [illegible]t deserve. In fine, Dehaousch's [illegible] me increased so much, that he one day said to me, Aboulfouaris, (for I had not concealed from him either my name or my country,) you cannot but have observed that I have made a distinction between you and my other slaves. From the first moment I saw you I took a liking to you, and have spared for nothing to make your slavery easy to you. My intention is not to stop here: I am disposed to give you still greater marks of my affection. You have seen my daughter. Perhaps there is not a handsomer woman in Golconda. I resolve that you shall marry her. I have sifted her already on the matter, and find she has no dislike to you.

I was stunned with this proposal; and it was easy for him who made it to see I did not approve of it. How is this? says he; is the advantage of being my heir, and enjoying Facrinnisa, so inconsiderable that it cannot tempt a slave?—My lord, replied I, the honour of being your son-in-law would be a temptation indeed, if you believed in Mahomet; but you are a Gentile.—Oh, oh, is that all the obstacle? says he. We shall soon be agreed; for I am resolved to turn Mahometan, and my daughter is in the same resolution, notwithstanding the prejudices with which the Gentile priests have filled my mind: I am weary of worshipping oxen and calves. I have too much sense not to know it is a deplorable piece of superstition, and am persuaded there is a Supreme Being, who is above all other gods. So, my son, accept of my proposal without scruple or delay.

Though Facrinnisa was very amiable, and the match for my advantage; though I had nothing to say against the daughter of Dehaousch on account of religion, yet I had no mind to marry her, which could arise from nothing but the remembrance of Canzade. However, I had resolution enough not to let my patron take notice of my aversion, who thought I consented, because I did not refuse, and carried the news to his wife and daughter.

I had soon after a conference with Facrinnisa; she appeared so gay and so contented, that I could not help thinking she had no dislike to my person. You will see presently whether I took her right or no. Aboulfouaris, says she, I am glad my father has made choice of you for my husband; for I doubt not you are so generous as to promote my happiness, even at the expence of your own.—You are not mistaken, fair lady, said I; there is nothing which I will not do for the charming Facrinnisa.—Hear me then, says she, and I will tell you the service I expect of you. I am in love with a merchant's son of Golconda, and passionately beloved by him. He has several times demanded me of my father in marriage, who has always denied him, on account of an ancient enmity between our two families. Do you only marry me, and the next day repudiate me, as if you did it in anger; then make as if you would take me again, and make choice of my lover for your hulla.—I understand you, replied I; you would have me marry only to deliver you to the man you love. Well, madam, I consent; you shall be satisfied. As difficult as it is to yield up the possession of so lovely an object, I find I am capable of so great a service. But what do you think my lord Dehaousch will say? You are not ignorant of the obligations I have to him. He will not fail to reproach me with ingratitude, and what answer can I make to his reproaches?—Do not trouble yourself about that, says she; do you only do what I tell you, and I will promise my father shall be satisfied.

Depending upon this promise of her's, I assured her I was ready to serve her in her amour as she desired me; and she failed not to press her father to hasten our marriage, in hopes of being happy in her lover. We were married a few days after, she having first abjured her religion, and embraced Mahometism. All I got by my union with Facrinnisa was the obliging that lady to renounce idolatry sooner than otherwise she would have done. As amiable as she was, I sacrificed the rights of a husband to the honour of keeping my word with her; which was to look upon her only as a deposit, which I was to restore, and to surrender pure and entire. I had her not long in charge, but by her order assigned her over to her lover after the following manner: I had not been married many days before I repudiated her. Dehaousch, as I foresaw, amazed at my proceeding, came to my house; for we did not live together from the first day of our marriage. He demanded why I repudiated Facrinnisa? I told him I perceived she had given her heart to another man, and that I repudiated her to prevent my possessing a woman against her will. He made a jest of my delicacy, and said his daughter would love me by degrees. In fine, he exhorted me to take her again, and I made as if I consented. I will go into the town, said I, and seek for a hulla. I carried him with me that night to the cady's nayb. To-morrow when this hulla shall have repudiated Facrinnisa, I will come and tell you, and we will renew our nuptials in a happier hour.

Dehaousch went home a little better satisfied with me than he was when he understood

I had repudiated his daughter. He left the care of providing a hulla, and all the rest of the ceremony to me; so I went myself and found out Facrinnisa's lover, who was married to her in presence of the cady's lieutenant. They passed the night together, and the next day the hulla refusing to repudiate his wife, I went to Dehaousch and told him of it, pretending to be very sorry that the hulla would not part with her, though he had promised me to do whatever I desired of him the day before.

Let us see who this hulla is, replied Dehaousch. If he is a poor fellow, I have credit and money enough to get my daughter from him. While he was talking thus the nayb came in, and said, Signior Dehaousch, I am come to tell you the hulla your son-in-law chose is the son of the merchant Amer. So your daughter is intirely lost to her first husband; for the second absolutely refuses to surrender her. I know very well Amer is not a friend of yours; but I advise you to be reconciled to him on the score of this marriage, and to stifle the hatred you so long have borne him. The nayb was not satisfied with exhorting my patron to make up the breach with his son-in-law's family; he offered himself to speak to signior Amer, and to do what he could to make matters up friendly. Dehaousch being a man of sense, thought it was the best method he could take, and agreed to it; and the lieutenant finding Amer in the same disposition, a good understanding was settled between the two families. The pleasantest thing of all was, that my patron, thinking I was not satisfied with this reconciliation, pitied me; and to make me amends, gave me a great sum of money, with liberty to return to Basra.

By this means did Facrinnisa get rid of a husband she did not love, and married the man she wanted. As soon as I saw all things settled, I left Golconda in company with some merchants bound for Surat. We embarked in a ship which set sail the same day, and we had a very good voyage. Had I found a ship at Surat bound for Basra, I should have departed the very next day; but there being none, I was obliged to stay at Surat.

The city of Surat is too pleasant and too full of curiosities for a man to be soon tired there. I went often to the public baths, which are very fine, and one is better served there than any where else. I very often walked out into the country, and the suburbs, where are most delicious gardens; some of which are very well kept, and open to all strangers that desire to see them.

One day as I was diverting myself with walking in one of these gardens, a man pretty well in years came up to me at the end of an alley, and saluted me very civilly; and I as civilly returned his salutation, and we entered into discourse together. As he appeared to me to be a frank, sincere person, I was encouraged to shew him the same frankness. He said he was a Gentile, that he had a ship of his own in the road of Surat, and used every year to make a little voyage with it. That I might not seem to have less confidence in him than he had in me, I told him I was a Mahometan, and what adventures I had met with. He seemed so sensible of my misfortunes that it surprised me. He observed it. I see, son, says he, I have touched you, by appearing to be so much concerned for your sufferings; but besides that I am naturally tender-hearted, I must tell you, I have taken a fancy to you, though you are of a different religion. I am sorry that you have undergone so much trouble, and when you tell the dangers you have passed through to your own father, I am sure it will not grieve him to hear them more than it grieves me.

It is natural for us to love those that love us; and he had reason to be satisfied with the obliging things I said to him, in answer to those he said to me. He expressed himself to be wonderfully pleased with me. I am glad, cries he, young man, that I came to these gardens, since I have met you here. You cannot imagine how I am taken with your conversation. Every moment my affection for you increases. Let us go to town together, and come lodge with me. I am old, rich, and have no children. I shall perhaps pitch upon you for my heir. At these words he held out his arms, and embraced me as tenderly as if I had been his son. It was my duty to thank him for the good news he told me, and as many assurances of friendship as he gave me on his part, so many protestations of gratitude he had on mine. In fine, the result of our conversation was, that we went out of the garden, and returned to the city together. He conducted me to his house, which was one of the best in Surat.

After his porter had let us in, instead of a court-yard, we came to two parterres of all sorts of flowers, separated by a paved walk, made of a kind of mortar, harder and finer than marble. This walk led us to a fair building, where there was not indeed much gold to be seen; but the furniture was very neat and handsome. Though the tapestry and sofas were of plain stuff, it made the apartments look fine enough. It is true the stuff was extraordinary good, and the best that is made at Masulipatam and other places on the coast of Coromandel.

The old man made me bathe with him in a great stone bason full of clear water, where-

in he commonly bathed himself, as well for refreshment as devotion. When we came out of the bath, his slaves brought us fine linen to dry us. We then went into a hall, where we sat down at a table covered with all sorts of provisions, served in china and varnished japan dishes. The muscade of Malaca and the cinnamon of Serendib were predominant in all the ragouts. After we had eaten as much as we would, we drank a delicious sort of palm wine called tary, which making us a little merry, my old host said to me, I am going to trust you with a secret, which will be a proof of my tenderness for you. In about fifteen days I shall sail from the port of Saouala for an island, whither I go once a year; you shall go with me. There is in that island, which is uninhabited on account of its being full of tigers, above two hundred pits, wherein are found pearls of extraordinary bigness. Nobody knows this but myself. An old captain of a ship, whose favourite slave I was formerly, discovered these treasures to me, and told me how I should come at the pits, notwithstanding the wild beasts, that one would think were placed there on purpose to defend them.—Indeed, said I, interrupting the old man, the captain of the ship did very well to inform you of this secret of approaching those pits with safety; for methinks the tigers should fall upon all strangers that come to that island.—It is easy, replied he, to make the fiercest of those tigers fly from you; all we have to do is to land on the island by torch-light; those wild beasts are frighted at the light of the torches, and will run away from it as fast as they can. We will go then, added he, and get a good quantity of those pearls, which we will sell here at our return; and the money I shall make of them will, together with what I have already by me, make a good estate, which after my death shall all be yours.

To shew me that he said nothing but what was true, he carried me into his closet, and shewed me a heap of gold and silver rupees: they must have amounted to a prodigious sum. Well, says he, is this worth your looking after? and do you find in yourself any aversion to the voyage?—No, replied I; but I beg of you to let me write to my father, to give him an account of my arrival at Surat, and what detained me here. My host consented to it, and took my letter of me when I had written it, undertaking to have it conveyed to my father.

I depended on Hyzoum's care, (so my host was called,) and the day of departure being come, we set sail from the port of Saouala. Three weeks were we upon our voyage, at the end of which we made a little desolate island, which my old man told me was that we were bound for; we dropped anchor, and staid till night before we landed. Hyzoum ordered all the seamen to remain on ship-board, and went himself up into the isle, accompanied only with me. We had each of us in our hands a lighted torch, and others under our arms to light when we wanted; we also carried bags with us for the pearls. Thus did we proceed in search of the pits by the light of our torches. We had not searched long before we came to one of the deepest. Go down into that pit, son, says he to me, I doubt not but there are fine pearls there. I descended it by a rope which he had in his hand. When I was at the bottom, I felt the shells under my feet. The pearls were in those shells; I filled a bag full, and tied it to the rope. The old man drew it up, untied the bag, opened the shells, and finding only seed pearls, he tied the bag to the rope again, and said, The pearls in this pit are not fit to be carried away; cover them with earth, which makes them grow big, and next year we will come and fetch them. I did as Hyzoum bade me. He then drew me out of the pit with the rope. We went to another pit, deeper still than the first; it was at the foot of a high mountain in the middle of the isle. The shells here were full of pearls of singular beauty. I filled several of the old man's bags with them; and when he had as many as he could carry away, he said to me, smiling, Adieu, young man, I thank thee for the service thou hast done me.—Ah! good father, replied I, take me out of the pit.—Thou art very well where thou art, said the traitor; lie down and rest thyself on the pearls. I every year bring hither such a young Mussulman as thou art: all thou hast to do, is to address thyself to thy prophet; if he can work miracles, as thou imaginest he can, he will not abandon a man so devoted to his sect. Saying this, he left me there crying out, weeping, and sorely lamenting.

Ah! miserable Aboulfouaris, cried I, to what evils has Heaven condemned thee? what hast thou done to merit this cruel destiny thou undergoest? but why should I complain of a misfortune I was myself the occasion of? Should I not have mistrusted that perfidious idolater that has deceived me? should not I have been suspicious of excessive kindness? And had I thought of it ever so little, I should not have trusted to it. Oh, vain repentance! what good will it do me to reproach myself with a fault which I am about to pay for so severely? And it was not in my power to avoid committing it, I was predestinated to fall into this abyss, and the same power that threw me into it, may draw me out of it.

This reflection prevented my giving myself up to despair: I spent the night in examining the bottom of the pit, which seemed to be of vast extent. I felt that I stept over dead

mens homes, and pressed by that, that others had miscarried ——— but praise before me. This thought did not however discourage me, and supported by our great prophet, who without doubt inspired me, I advanced pretty boldly to an opening, where I heard a frightful noise. I stopped to hearken to it, and having some time lent an attentive ear, I thought I had discovered the cause of it, nor was I mistaken in my conjecture. It was the fall of several waters into the sea; which waters breaking into the mountain by several clifts, met in this place: and concluding by that, there must be some large issue for them to fall from the sea again, and that by such issue I might pass with them, I threw myself into the opening. The waters almost suffocated me, they took me from the use of my senses, and carrying me along with them, I was left on the shore near a crevice of the mountain.

When I had recovered my senses, and saw through what place the waters brought me to light, I fell upon my knees on the coast, to thank Heaven for my deliverance, and made these ejaculations to Mahomet: O prophet of the faithful, favourite of the Most High, I have more need than ever of thy help. What good will it do to me that I am taken out of the abyss in which I was left, if I become the prey of wild beasts, or if I die of hunger? After these ejaculations I felt myself full of confidence. I rose and went round the isle, without stirring from the sea-coast. I could not see Hyxoum's ship. The traitor presently set sail to return home. I was in continual fear of the tigers tearing me in pieces. However I did not see one of them; and, to complete my happiness, I spied a great ship passing near the isle. I unfolded the stuff of my turban to make a signal for them to come to me. Some persons that were upon deck observed it. The boat was ordered to fetch me; and accordingly the men in it took me along with them, and carried me aboard.

Judge you what joy I was in, when I found the captain to be an intimate friend of my father's, and that the ship's company were men of Basra. I told them by what accident I came to that island; to which they listened with great attention. Every one cursed the old had played me such a cruel trick. go on with their curses, and demancaptain news of my father. He was very well, replied he, when I came from Bas-; for I saw him the day before I departed. ed several other questions of the captain concerning my family. We then resumed the discourse about the traitor Hyxoum, and all the crew were of opinion that we should land in the isle and search the pits. We were too many of us to be afraid of the tigers, and had therefore no need of torches. The reason why the old rogue, who left me there, did not come with company, was that nobody might have a share of the pearls. We anchored near the island, and landed without staying till it was night. We took our bows and arrows with us, and drew our sabres to repel the wild beasts, if they dared to approach us. We then went down into the pits by turns, and found abundance of pearls. One cannot tell the quantity of shells that we drew out. We were three whole days opening them, and dividing the pearls; which we did so equally, that every body was satisfied.

We then continued our voyage to Serendib, to sell our calicoes at Surat and buy cinnamon. The wind and weather favoured us for some time; at last there arose a furious tempest, which drove us out of our course for six days together. The seventh the weather grew fair, and the wind ceased; but neither pilot nor the captain could tell exactly where we were. Our ship seemed to be driven backwards by currents. We could not tell what to think of it, nor how to manage ourselves, for do what we would the ship was still driven backwards; till at last, on the eighth day, we discovered a mountain of great extent and a prodigious height. It was very steep, and what surprized us most, one would have thought it of polished steel, it was so smooth and shining. Upon which an old seaman cried out, We are lost! I remember I have formerly heard of this place. They say 'tis fatal to all ships that come near it. As soon as they arrive at the foot of the mountain, they are held as it were by a charm, and cannot keep off the shore.

The ship's crew were immediately grieved at the report of the old mariner. Ah, said one of them, of what use are our pearls to us now, that we are to lose both them and life together? Could none of us, says another, find out our danger sooner? This man, believing he should never more see his wife and children, filled the air with his pitious lamentations; and that, falling on his knees upon deck, implored the prophet's succour. I was more touched with the affliction I saw every one was in on account of the danger that threatened us, than with the danger itself; and said to the captain, Signior, what service will it do us to give ourselves up basely to despair? Let us rather seek out some means to get out of the distress we are in. For my own part, I confess to you, whether it is that I have naturally a little courage, or that it is an inspiration of Mahomet, I am not at all frightened with the condition we are in. Be ruled by me; as soon as we are got to the foot of the mountain, let us endeavour to gain the top of it. Let you and I ascend it, and perhaps we

may there find a remedy for our misfortunes. The captain, who was not the least frightened of the ship's company, answered, that he would out of complaisance do what I desired; but he had no hopes of our saving ourselves. In the mean time our ship arrived at the foot of the mountain. The captain and I took the skiff, went ashore, and began to climb the mountain; but it was with much difficulty that we reached the summit of it.

We there, to our surprise, saw a very large and very high dome: we approached it, and at the top of it saw a pillar of steel six cubits high; near the foot of which was fastened with chains of gold a little drum made of aloe-wood, with a stick of santal-wood; and above the drum was an ebony table, on which were these words written in letters of gold: If any ship is so unfortunate as to come near this mountain, it will never gain the main sea again, but on the following conditions: One of the ship's company must thrice strike the drum with the stick. At the first stroke the ship will get off about the length of a bow-shot; at the second, it will lose sight of the mountain; and at the third, it will be in whatever course it would take. But the man that strikes the drum must voluntarily stay here, and let the others depart.

When we read this inscription, which we supposed to be a talisman, we returned aboard to inform the crew of our discovery. Every body rejoiced that there was a way for our deliverance; but no body would be the victim. The meanest seaman refused to sacrifice himself for the rest. Well then, says I, since none of you will stay here, I will. I consent to offer myself up for you all, provided you promise me that you will go directly from hence to Basra, inform my father what is become of me, and faithfully put into his hands the pearls that belong to me. They all cried out at this, they wished they might sink, if they did not do exactly what I required of them. The captain as well as the rest assured me, that I need be under no manner of concern on that account; that they would return to Basra without touching at Serendib. They also shewed some regret to lose me; but I could however perceive they were very glad to get out of the peril they were in. I then embarked all the ship's company, and bade them an eternal adieu. They put me ashore; I ascended the mountain alone; I advanced towards the dome, took the stick, and struck the drum: our ship got off from the mountain, at the second stroke I lost sight of her; I struck the third time, and remained under the dome prepared to finish my sacrifice, and to submit to the fate that was reserved for me. I did not omit to address myself to the prophet, and as if I was sure of his assistance, advanced into the mountain, which was about a league wide. After I had walked upon an hour, I spied a decrepid old man; was bald, he had a long white beard, a shot eye; he seemed to be near his end, was sitting on a great stone at the door of a hut built of earth and wood, with a stick in his hand. I accosted him with great respect, and prayed him to tell me why a ship that came within such a distance from the mountain was attracted to it; and who was the author of the talisman, the virtue of which drove it back to sea again?

The old man rose up at these words, and leaning on his stick, his head shaking with weakness, he saluted me, and said, the ships were attracted towards the mountain by currents; that as to the talisman, which consisted in the drum, he could not tell who made it; but if I had a mind to know, I need only go forward, where I should meet with his brother, who was a great deal older than he, and might give me some insight into the matter. I took my leave of him, and came to a second old man, much more vigorous than the first. His hair was only upon the turn, and he looked rather like the other's son than his brother. I asked of him also, whether he knew who made the talisman? No, replied he; if any one can tell, it must be my eldest brother, whom you will meet with two paces off. I went on, and soon came to a man a-digging; he had not a gray hair in his head, and appeared so robust, that I could not imagine he was older than the other two old men whom I had parted with. Father, says I, I have met with two old men that would have imposed upon me. I desired them to tell me who was the author of the talisman of the mountain; they answered they knew not, but they had an elder brother who might inform me. The old man smiled at these words, and replied, They told you the truth, my son; they are both of them my brothers.

As much as what the third old man had said surprised me, what he added did much more. We are called, said he, the three brothers of the mountain. The first you met with is the youngest; he is not above fifty years old; and his being thus broken and decrepid, came from his having an ill wife, and children that plagued him. The second is threescore and fifteen; he is a little fresher, because he had a good wife and no children. And I am more vigorous than my brothers, though above a hundred years old, because I never had either wife or children. As for the talisman, continued he, the author of which you desire to know, I remember to have heard when I was a boy, that it was composed by a great Indian cabalist, which is all I know of

the matter. I then asked him how far I was off from any country that was inhabited; he answered, that if I followed the path I was in, I should soon arrive at a vast plain, at the end of which was another mountain, and at the foot of that two paths, one on the right, and another on the left. Follow the first, said he, that will lead you to a great city, where there is a very fine port: have a care that you do not take the left path, it will bring you to a wood, where live very wicked men; their business is to make soap, and they do not scruple to fling into their soap-vats all strangers who have the misfortune to fall into their hands. They pretend their soap is the best in the world, and it is certain that it is so esteemed.

I thanked the old man for the advice he gave me, and resolved not to neglect it. When I had crossed the plain, I took the right-hand path, and it led me, as he said, to a pretty great and populous city: the streets and houses were fine, and the port full of ships. I guessed there was a considerable river to this port, and I was not deceived. I saw several ships loaden with Canara and Visapour pepper; others with Cananor cardamum, and others with cinnamon; I also met with merchants of all nations. While I was surveying the port, I was accosted by a man, whom, after I had well examined his features, I knew to be Habib, my father's factor at Serendib. He knowing me too, we fell into each other's arms. Who would have thought, cried he, that I should here have met with Aboulfouaris? What accident drove you from Serendib, without letting me know your departure? And what unexpected good fortune has restored you to me?

I told him my adventure with Canzade, and what had since happened to me. He informed me, on his part, that he had a ship in that port, which had been loaded with cinnamon; that he had sold all his cargo, and hoped to be a good way off from that place in four-and-twenty hours. I rejoiced at the good news, which I let him understand the prospect of returning to Serendib was to me; he took me aboard with him, and we set sail the same day for Serendib. I was overjoyed to think of seeing Canzade again. We had a pretty rough voyage of it, but at last we arrived there in safety.

I was extremely impatient to hear tidings of Canzade, whom I could not help loving, though I had no reason to be very well contented with the treatment I had met with from her. I went out one morning from my friend Habib's, resolving some way or other to inform myself in what condition Canzade was, and get an opportunity of seeing her. I had not gone far before a slave stopped me in —No, replied I, and yet methinks I should have seen you somewhere; I have a confused idea of you, but cannot call you to mind.—I know you very well, answered he; you are a musculman, and your name is Aboulfouaris. I had the honour to attend you while you were at the princess Canzade's, whose slave I then was, and still am. It was I who, by her order, went for the patron Dehaousch, to whom you were delivered; I was not very well pleased with my commission, and hope you will think so.

I was in an ecstasy to hear the slave talk so. My dear friend, said I, giving him a ring, tell me how it fares with that princess, who is ever dear to me, in spite of her cruelty. Is she as she was when I left her? No, my lord, replied the slave, her affairs have changed very much within these two months. The king of Serendib obliged her to marry an old lord of his court, who was in love with her. She could not help obeying his majesty, and is now that lord's wife.

I was so troubled at what he told me, that the slave was concerned for me. I am sorry, says he, that you are so grieved at my mistress's marriage. It was your own fault. Why did you not renounce your prophet? You had been now in possession of the fairest lady in the world, and with her had been master of her immense treasures. Had I been in your place, I should not have spent so much time in consulting about it. From the first day, the first hour, the first minute, I should have determined to do whatever Canzade desired of me. How much trouble had you saved both yourself and her! She fell sick after your departure, and it had very near cost her her life.

I do not know, continued he, whether I ought to tell her you are in Serendib. I am afraid of renewing her grief, which the old lord her husband is not very well able to dissipate; and yet your trouble is such, that I cannot resolve to deprive you of all consolation. I will therefore give you my word, that my mistress shall know to-day that I have seen you. I will get one of her women to tell her you are sorry for your past carriage; and if it was to do again, you would not a minute dispute the renouncing the doctrine of Mahomet for her.—No, no, cried I, interrupting him, have a care of saying a thing that is not true. I could not resolve to do that, though I was sure of obtaining her by doing it. Tell her only, that the thought of losing her is death to me, and that I heartily lament her being compelled to marry a man whom she cannot love.—The slave swore he would do what I desired of him; adding, for my consolation, he doubted not but Canzade

would have compassion for me; that her compassion would not confine itself to pitying me in secret; but that having women about her of great dexterity in intrigue, she would not abandon me to my affliction. The slave then left me, in a state of equal joy and sorrow. If I was grieved at Canzade's altering her condition, I rejoiced to think she would permit me to see her in private. Full of such pleasing hopes, I waited from day to day for the coming of the slave to Habib's house, where I told him I lodged. But I waited to no purpose; a whole month passed without having any news of Canzade.

I thought then that the slave did not know his mistress's mind so well as he pretended; that she loved the lord she had married; or that her virtue triumphed over her love for me, if she had not quite worn it off. This reflection, which I could not but think was just, made me conclude I should not hear from her; so I retired to a fine country-seat my father's correspondent had, about three or four leagues from Serendib.

I here spent my time in walking, or rather in contemplating as I walked, the dear object with which I was enamoured. I one day insensibly rambled from Habib's house, and coming to a river's side, approached a magnificent pagod, built on its banks. After I had admired its structure, I gave my attention to a thing I took to be very well worthy of it. I saw several Gentiles building a sort of a cabin with rushes and other combustible materials. I went up to them, and asked them what they were doing. One of them answered, You must surely be a new comer to Serendib, since you do not know what we are about. Are you ignorant of the custom of the Gentiles, and that this is the place set apart for their funerals? Here their remains of mortality are burnt, and their wives sacrificing themselves to the manes of their husbands, acquire immortal glory. One of the principal lords of the court of Serendib is dead. His body is to be burnt on this river's bank five or six hours hence; and his faithful wife is to be consumed in the same flames that are to reduce her husband's corpse to ashes.

Having never seen that ceremony, though I knew it was observed in many places of India, I resolved to be witness of it. I could not help deploring the blindness of those idolaters, whose sacrilegeous piety consecrated their fury; or rather, I condemned their priests, whom I had heard talk of at Surat, where this terrible custom is also followed by the Gentiles. Those detestable ministers of their pagods execute this barbarous law for their own profit.

As the appointed hour for this horrid execution drew near, the people gathered about the pagod from all quarters. The greatest part of the inhabitants of the city came thither to assist at it; some on foot, others on horseback. I saw several persons carried on palanquins, with slaves going before them; some of them bearing banners, and others sounding trumpets. The governor of Serendib came also, mounted on an elephant, having in his company ten or twelve persons sitting with him in a tent erected on the back of the elephant. In less than two or three hours there were above thirty thousand men, women, and children, assembled about the pagod and cabin. Having a mind to see every the least circumstance of the ceremony, I jostled through the crowd, and got as near as I could to the funeral pile. I told about twenty priests assisting there, with each a book in his hand. They fell to their prayers before the victim approached.

It was almost night when she came. She rode on a white horse richly caparisoned. On her head she had a garland of flowers. Before her was carried by six men a stately palanquin with her husband's corpse upon it. She was accompanied by twelve women on horseback, adorned with gold and silver rings and bracelets. Their hair hung down their shoulders. They had pearl necklaces about their necks, diamond pendants in their ears, and on their heads crowns of gold with silver plates, enriched with rubies, which came down half way their faces. They had no vests on, but only little neat waistcoats, the sleeves of which reached down to the elbow. Several players upon instruments followed these women, who were all slaves to the lady that was to be sacrificed. Her relations and friends came after, dancing and singing joyfully, that their kinswoman and friend had so much generosity. Two priests helped her to alight off the horse, and led her by the hand to the river's side, whither her husband's corpse was brought. She washed it from head to foot, then put it into the hands of the priests, who carried it into the cabin, where it was laid on a heap of straw intermixed with sulphur. She then washed herself without undressing, and approached the pile, without changing her clothes. She took several turns about it, surveying the preparations for her sacrifice with great intrepidity; after which she embraced her relations and friends, who immediately withdrew. She was also herself embraced by her slaves, who were all drowned in tears. She gave them their liberty, and distributed among them the jewels and other ornaments she had about her. When she lifted up the silver plate which hid half her face, and hindered my knowing her, though I was pretty near the pile, imagine you how

I was surprised when I saw it was Canzade! I could not certainly have been more so, had all nature been turned topsy-turvy.

Great God, cried I to myself, may I believe my eyes? may I trust to their report? is it indeed Canzade that is about to perish so miserably?—I endeavoured for some time to deceive myself; but I could not contradict my senses. I saw the lady, and could not but know her. I was so troubled to think of her sacrificing herself, that I could not bear the sight of it. I left her in the hands of the priests, who after having exhorted her so to behave herself as to deserve the happiness which she might expect, made her enter the cabin, and presented her, as the custom is, with a lighted torch to set it on fire herself. I retired to Habib's country-house in such a disposition of soul, that it is impossible to paint it in lively colours. I was so grieved, so distracted, that I knew not what I did. I looked back every now and then on the fatal place, and saw the flames of the funeral pile rise in the air, the sight of which rent my heart.

I came at last to Habib's house; as soon as he saw me, he demanded the cause of my grief and emotion. I told him, and that generous friend accompanied my tears with his at the relation of it. I am astonished, says he, that Canzade would perish for an old lord, whom to all appearance she did not love.—How, interrupted I, might she have survived him, if she would? Are not all wives obliged to burn themselves with the corpse of their husbands?—No, replied Habib, none of them are compelled to sacrifice themselves; on the contrary, the governor of the city, by the king's order, causes the widows who demand to be burned, to appear before him, to examine them concerning so fatal a design. He endeavours to dissuade them from it; and in the end does not grant them permission to do it, but on their obstinate persisting in doing it. So that Canzade, pursued he, have lost her life out of an opinion, all woman have who sacrifice themselves, that by a glorious and voluntary death they procure eternal happiness. Besides, she might suffer herself to be dazzled by the honours paid to those unhappy victims after their death. In short, their memory is highly honoured here; statues are erected for them in the pagods; they are looked on as divinities; and doubtless this inspires those women who demand to die with that fury which makes them meet death without trem-

's reflections occasioned others in me. I imagined, if Canzade loved me as much as I loved her, she would not have been so ready to burn herself; that she would first have proposed to me to marry her on the conditions I had already refused; and that had she made me such a proposition, which upon my accepting it would have prevented her sacrificing herself, it would doubtless have very much embarrassed me. Though, considering how little this proceeding shewed that she loved me, I ought to have forgot her, yet I could not do it, nor remember her without renewing my trouble. Signior, says I to Habib, whatever efforts I may take to drive Canzade out of my mind, I find it is impossible; and after what has past, I can stay no longer at Serendib. Suffer me, I beseech you, to depart, and return to Basra. My host, who was not willing to put any constraint upon me, consented. We went next day to Serendib, and the first thing I did when I came there, was to inquire after some ship bound for the coast of India. I was informed there was newly come into port a Surat ship, loaden with calicoes, which would sail as soon as her cargo was disposed of, and that it would not be long before she would depart. I resolved to take hold of that opportunity, and led a very melancholy life at Habib's while I was waiting for the ship's departure.

As great pains as my host took to comfort me, he could not lessen my trouble; he did all he could to divert it; he let no day slip without proposing some new pleasure to me, and we had singing and dancing at every meal. He got the prettiest dancers in the place, picked out of those under the governor's protection, whom private people may employ at their houses upon paying them. He hoped one of those girls, who are not the chastest in the world, would help to drive Canzade out of my remembrance.

While he was doing his utmost to give me some comfort, a slave came to his house, and asked for me. He said he had private business with me; and when I came out to him, I knew him to be the same I met upon my arrival at Serendib, and who had so ill performed the fair promises he had made me. Signior, says he, it is not my fault that you have not seen me sooner. My mistress forbade me to speak to you, and I durst not disobey her. She valued herself upon her heroic virtue; she would have no more commerce with you; and not contented to be faithful to a husband she did not love, she burned herself with him to acquire the veneration of the Gentiles. But let us talk no more of that; let us leave her to enjoy a happiness which she but too dearly paid for, and come to the subject that brings me hither. I am now slave to another lady as beautiful as Canzade was; she loves you more; and I having learned that you were to depart for Surat, come to tell you of it, advising you

to make your advantage of the good fortune that presents itself to you.

I was more surprised than pleased with what the slave said to me. I am sorry I am forced to be ungrateful to your new mistress for her favourable sentiments of me. Canzade's image is never out of my thoughts, and takes away my relish of any other adventures. The lady you serve ought not to take it ill that I refuse her favours; having never seen her, my indifference can be no offence to her.—It must be owned, replied the slave, I have no luck in my negociations. However, I am satisfied if you did but talk one moment to the lady in question, you would be charmed with her as much as you doted on Canzade.—You are mistaken, said I; you are an ill judge of the heart. You thought your former mistress loved me, and would be very glad to see me when she knew of my arrival at Serendib.—I agree with you, interrupted he, you have some grounds for your reproaches. But upon this occasion I am much surer of what I say; consent only that I come for you this night, and conduct you to my mistress.—No, replied I, I cannot resolve upon it; I know women too well to put this lady to the trial. How will she resent it, if she does not make a conquest of my heart? It was to no purpose for him to assure me, she was a woman of so much sense that she would not take my constancy to Canzade for a crime; I still refused to see her. I supposed after this I should hear no more of the slave, or his lady; but at night he returned with a billet which he delivered me, containing these words. Your discourse with my slave gives me more pleasure than pain; it augments the impatience I had before to see you; and if you are really so much taken with Canzade as you appear to be, we shall both of us be soon satisfied with one another.

I could not tell what to make of these mysterious words; I took them to be written out of a frolic: Yet I could not forbear going immediately, to find out what was the meaning of all this. I followed the slave, who led me to a little house, and left me in a very plain apartment, bidding me stay there, and he would go and tell his lady. I did not stay long; she came; and figure to yourself what a condition I was in, when, looking her in the face, I knew her to be the princess Canzade herself, whom I thought reduced to ashes!

The king of Damascus, his visier, and favourite, were very much surprised when Aboulfouaris told them he found Canzade alive, after her funeral. He observed it, and smiled; after which he continued his story as follows. I thought at first it was an apparition, and the sight of the dearest person in the world frightened me as it would have done. She took disorder I was in, and could ing at it.

Aboulfouaris, said she, I did not see you to frighten you; it is not my behold, it is Canzade herself. Your indeed is not without foundation, it is sible to see a person thought to be dead, without some emotion; but I will dissipate your fear, by informing you, that in reality I have been still as much alive as ever I was. She then told me how she had gained one of the priests of her law, and how that Brahmin for a sum of money saved her from the flames. He privately caused a place to be made under ground by other priests, whom he trusted with the secret. The funeral pile was erected over that place, into which, continued she, I descended, after having lighted the fire that consumed my husband's corpse. When night came and all the spectators were withdrawn, the chief of the Brahmins conducted me to this house, which I had before caused a faithful slave to hire for me.—But, my princess, said I, what obliged you to impose a false funeral upon the people? why did you make a feint of following your old husband? There was no force put upon you to accompany him in death. You needed not have dissembled so far.—Yes, replied the lady, I was under a necessity to do as I did; which you will be convinced of, when I tell you my design was to put you in the place of my deceased husband, to abjure idolatry, to go with you to Basra, and make profession of the religion of Mahomet. It must certainly be your prophet himself that inspired me with this resolution, which, that I might effect with safety, I was obliged to do as I have done. Now my relations think me dead, I can boldly leave Serendib, and accompany you to Basra. This was my only motive for an action which might very well surprise you, as [illegible] doubt it has surprised all the world; was well known that I never loved lord, whom I married only in obedi the king. It was thought I did it out nity to pass for a heroine, and to have a statue in the pagods; but my reason, or perhaps my love for you, was what induced me to make my dead spouse so superstitious a sacrifice.

Ah, my dear queen, cried I, did you do this for the sake of Aboulfouaris? Was it to live with me that you resolved to quit Serendib? And to make my joy complete, you are disposed to embrace the doctrine of our great prophet? Ah, lovely Canzade, you have this moment made me the happiest of mankind. Saying this, I threw myself at her feet, in a transport of love and joy. Rise, Aboulfouaris, replied she, I cannot tell whether you

have reason to boast so much of ;
; Canzade is no more such a
jest. No more, alas! is she in posses-
of those riches which she offered you
her heart: I gave the best part to the
that saved me, and the governor of
Serendib made me pay dearly for permission
to burn myself with my husband. At these
words, which gave me so fair an occasion to
forth my passion, I looked on the lady with
a languishing air, and said, How unjust are
you, charming Canzade, if you imagine that
my sentiments are not as disinterested as
yours! When you exposed all your wealth
and magnificence to my view in the stately
palace where you detained me, I call heaven
to witness, that my whole soul was taken up
with you only.

I did not stop there, but said so many things to satisfy her I loved only her person, that at last she was persuaded of it, and said my sentiments were such as she would have them; and that, however, as poor as she was, she had treasure enough left to bring a dower with her, which I should have no reason to complain of. She then talked to me of what I had suffered by her means; and added, that she had sufficiently expiated it by her own grief. We after that agreed to depart for Basra as soon as possible. In a few days an opportunity offered for our departure. The Surat ship soon disposed of her cargo, purchased another, and was in readiness to sail. I took leave of my host, and in the night conducted Canzade to the port, where we both embarked aboard that ship, with some faithful slaves who carried her jewels.

We arrived safely at Surat, and found a vessel there bound for Basra. We embarked in her, and continued our voyage to Basra, where we also arrived in safety, having met with a quick and pleasant passage. My father's joy to see me again is not to be expressed. When the first transports of it were over, I presented Canzade to him; I had no need to boast of her condition; her noble air and beauty spoke sufficiently for her. My father received her very favourably, and loved her ever after as tenderly as if she had been his own child. When I acquainted him with her story, which I did like a true lover, I gave him also an account of my voyage, and he informed me that he had received my jewels of the captain, who had taken them in charge to bring them to him.

My father and I waited on the cady with the lady, who, before him and several other witnesses, abjured the idolatry she was brought up in. The cady then demanded of her, if she consented to be my wife? She replied it was all her desire; and upon that we were accordingly married. My father celebrated our marriage with a feast, to which all our relations and friends were invited. The rejoicings in our family on this occasion lasted fifteen days. This was my first voyage. You have heard some uncommon things in it; but I have others still more extraordinary to tell you. To-morrow I will give you a particular relation of my second voyage; and you will own that never man perhaps met with such singular adventures as I have done.

Here the great voyager Aboulfouaris ended his discourse, as well to take breath himself, as for fear of tiring his auditors. In the mean time the caravan went forward, its stage was that day longer than usual; it stopped at the foot of a mountain in a commodious place for encamping; tents were put up; the company refreshed and rested themselves. The next day they proceeded on their journey.

As impatient as the king of Damascus, Atalmulc, and Seyfel Mulouk were to hear the end of Aboulfouaris's adventures, he was himself as earnest to go on with the story of them; which he resumed and continued in the following manner..

Conclusion of the Adventures of Aboulfouaris, surnamed The Great Voyager.

The Second Voyage.

I BEING, as you have heard, in possession of Canzade, we both enjoyed all the delights of a perfect union; all that we begged of heaven was the continuance and duration of our happiness. But how vain are mortals to imagine that their felicity can be lasting! Our lives are so mingled with happiness and misery, that the moment in which we enjoy the greatest pleasure, often precedes that in which we are to feel the greatest pain. Some months after my marriage my father died, and his estate was divided between my brother and me. My brother's name was Hour, and he had a mind to increase his fortune by commerce. He bought a ship, and loaded it with merchandise for Malabar; he laid out all his stock in this cargo. His ship sailed, and meeting with a storm was cast away near Ormus; he saved himself only, and returned home almost naked. I pitied the deplorable condition he was in, brought him into my house, and set him up again enough to purchase a new cargo. He re as poor as before. The ship he was in was also cast away, and he came back again in the same sad condition to Basra.

I was extremely concerned for him, and did my utmost to comfort him. Brother, said I, you are not ignorant that our adversity as well as prosperity is writ on the table of predestination. What good will it do you to afflict yourself? You ought rather to give

thankest heaven for saving your life. Leave off trade, and live quietly with me, you shall want for nothing. He accepted of my proposal, remained in my house, and by degrees grew in love with idleness, spending his time in walking abroad, and diverting himself with his friends. For my part, mine was all taken up in studying how to please Canzade, and to find out amusements for her. I always loved expence, and my income, though it was pretty considerable, was not enough to support us after the rate we lived. I perceived in a few years that my patrimony was very much wasted. The fear of falling into want made me think of preventing it. I resolved therefore to enter into partnership with a rich merchant, and go trade to the kingdom of Golconda.

I had a great deal of trouble to bring my wife to consent to so long a voyage. At last she gave way to my representations of the necessity of it for our future well-being, and agreed to it in hopes of my return to Basra loaden with riches, and that we should afterwards live free from care, and in plenty all the rest of our days. The merchant I chose for a partner was an honest man; we bought goods proper for Surat, where we intended to purchase others to trade with at Golconda. The day of my departure being come, I broke from the arms of Canzade, and embracing my brother, Hour, said I, adieu; dear brother, I leave to you the charge of my house, and the management of my fortune; be a good husband of what is left, and see that I do not suffer in my honour. Above all things, I recommend my wife to your particular care to watch over her; I do not mean over her conduct, I know her virtue too well to distrust it; but least some of the enemies of my peace should form any ill designs against her. In a word, so act that at my return I may find this precious treasure, which I now deposite with you, the same as I this moment leave her. Hour upon this bragged much of his delicacy in point of honour, and promised to give me a good account of the commission I entrusted him with; adding, that the blood which united us both, would make him look upon the employment I had given him as his own affair. On the security of this promise I departed, very well satisfied in my mind with my partner. We set sail with a fair wind, which favoured us till we arrived at Surat. We there sold our merchandize, and bought a cargo proper for the market of Golconda; after which we put to sea again.

I shall pass over the calms and storms that hindered our arrival at Golconda so soon as we proposed. At last we got there, and sold our goods to great advantage. My partner understanding jewels perfectly country abounding in fine di than any other, we laid out most of in that commodity, which we were sell for four times as much as it cost dad. We did not stay long at G but very well pleased with the bargain we had made, and hoped still to make, we embarked to return to Basra.

Our ship made the best of her way, and, like all voyagers, we flattered ourselves that we should happily reach our wished-for port; but one night there arose so furious a tempest, that, notwithstanding we had a skilful pilot and able mariners, all their skill and labour could not hinder us from being driven out of our course by the violence of the storm. We were several days tossed to and fro at the mercy of the waves and winds, and at last struck upon a rock at the point of a desart island. All the ship's company and passengers perished except my partner and myself. We immediately leaped into the boat, and by that means saved ourselves. But alas, it was for a peril as terrible as the tempest.

As we were about to set foot on the shore, a huge crocodile bolted out upon us, and rising on his fore-paws, struck his tail so furiously on the boat, that it broke in a thousand pieces: we fell presently into the water. At the same time the monster stretched out his jaws to take hold of us, and seized my partner; but while he was busied in devouring him, I got ashore, and fled as fast as I could up into the island. I came to a fountain, the water of which was as white as milk. I drank, and found the taste of it exquisite; the most excellent sherbet was not, in my mind, to be preferred to it. I then gathered some herbs that grew near the fountain; I eat of them, and thought them the most delicious food that I ever met with. I admired the fertility and variety of nature, who takes pleasure in bringing forth so many different things; and ruined as I was, thanked heaven for throwing me upon an island where I could not die of hunger or thirst. I was not however at ease on account of the wild beasts; and my fear of becoming their prey hindered my taking a little rest, though I stood in great need of it.

From this fountain I went towards a wood, the trees of which were of aloes or santal. I entered it, and having gone about three hundred paces, came to a meadow, beautified with flowers of a thousand different kinds, perfuming the air with the most agreeable odours. In the middle of this meadow stood a tree at least a hundred cubits high; the branches were very large and spreading, which with the thick leaves formed a great shade. Under this tree was a tent of brocade, in

[illegible] a couch, and on the couch [illegible] seemed to be asleep. He [illegible] t hand on a golden casket, and [illegible] a dragon who held in his mouth [illegible] of balsam, which he every now [illegible] to his nose. I was terribly [illegible] at the sight. Ah, said I to myself, [illegible] it profit me to have escaped the [illegible] this dragon will fall upon me and devour me. I was so far from daring to approach the tent, that I ran and hid myself in the bushes; whence I observed, in inexpressible terror, what became of the man and the monster. I had not looked long before the dragon on a sudden took his flight into the air, and vanished out of my sight in a moment.

I took courage when that dreadful animal was gone; and having a great curiosity to know what the man was that lay on the couch, I advanced into the meadow, full of apprehension, and entered the tent. The person I had a mind to see was an old man, who looked to be about sixscore years old, and to be living, though he had for several ages enjoyed in that place the feint repose of death. I for some time stood surveying him, and then took the golden casket on which he leaned his hand, and having opened it, drew out some old tables on which these words were written: Asef, son of Barkia, and grand visier of Solomon, is the old man that rests under this tent. That minister finding his end approaching, chose this desart isle to leave his remains in. He raised this tent in the middle of this meadow, and laid himself on this couch, where he died, after having writ these words which he inclosed in this casket: Let all those that come to this island know they shall never see their family and country, but shall soon perish here, if they do not find their courage proof against the most frightful perils. If nothing can terrify them, let them go to the west side of the isle, where, when they arrive at the foot of a mountain, they will meet an opening, into which let them enter boldly and go forward without stopping, till they come to a meadow, the beauty of which will astonish them. It is by that alone they can ever arrive to the enjoyment of their wishes.

Having read these words, I with great re[illegible] kissed Asef's tables, fell on my knees, [illegible] eyes to heaven, cried out, Pity me, oh Lord, and let me not perish in this dismal place, since thou hast opened me a way to go out of it. Great prophet of the Mussulmen, who without doubt hast assisted [illegible] Hyaoum left me; do not abandon me in the danger into which I am now about to throw myself.

I then proceeded towards the west, and soon arrived at the foot of the mountain, where I soon perceived a large opening, the dreadful darkness of which was no invitation to enter it; but I confided too much in Asef's tables to be afraid of any thing. I went without hesitation, and groped my way with assurance, though there was not a glimpse of light to direct me. I found the ground was a descent; and marching still forward for fifteen or twenty hours, I doubted not but that I was descending into the genies of the earth. At last the darkness was dissipated, and I beheld the light of the day, which I began to think I had lost for ever. The light led me into a flowery meadow, the most beautiful I ever saw. The trees in it were loaded with the fairest fruit. I approached one of them, gathered of the fruit, eat it, and lay down on the grass to rest myself. Being much tired, I fell into a profound sleep. When I awoke, I saw to my surprise twelve or fifteen black and lean genies about me. Their eyes sparkled; their visage was like that of man, but some of them had a long horn growing out of their foreheads, and others, from their waste downwards, were shaped like lizards.

Child of Adam, says one of them, what chance brought thee among the genies of the earth? I told them my adventure; and then another of them said, Stay with us, and be assured that we will do thee no harm. When thou hast served us some years, we will out of gratitude transport thee to whatever part of the world thou wilt have us. I had no sooner told them that I consented, but they said, Thou didst well to do it with a good will; for we should have carried thee away with us whether thou wouldest or not. At these words they took and bore me up with them into the air. They conveyed me over several seas and mountains before we arrived at their habitations, which were an infinite number of caverns. Every genie had one to himself. Some of them lodged in fountains, and others in precipices.

I stayed a whole year with these genies, feeding upon nothing but herbs. As for them, their common nourishment was bones, after men had eaten the flesh off them. These bones made their rarest entertainment, and while they were grinding them in their teeth, they would cry out, what excellent food they were. They accused men for want of taste in preferring the meat to the bones. That they might not want provisions, there were genies whose sole business it was to fetch bones, and they brought abundance from all parts of the world; especially the bones of

It was by thy assistance that I was taken out of the pit, in which the per-

horses from Tartary, which they were very fond of.

My coarse way of living among these cursed genies, and the necessity I was in of being their slave, was not my greatest trouble. What pierced me to the very soul, was the contempt with which they treated the Alcoran and Mahomet. They forbade me to pray, as also ablution and the techir. As dangerous as it was for me to disobey them, I watched my opportunities, and did often, unknown to them, what I was forbidden to do. One day as I was alone in the cavern where I served, I made ablution, and while I recited some sentences of the great prophet, I heard a cry of joy, and songs in p aise of the Most High. Amazed at this novelty, I presently went out of the cavern to know what was the cause of this change. I perceived genies clothed in white, with gowns on, such as the religious sophis wear. They seemed to be tall, fat, and as fair as the other were frightful. These two sorts of genies had been at war, and the fair genies having got the victory, celebrated it by their songs and thanksgivings to heaven. Part of their enemies they had in chains, and the rest were put to flight. I could not contain myself at this sight, but mingling my voice with that of the conquerors, I cried out with all my might, There is no other God but one, and Mahomet is his prophet.

A troop of the victorious genies hearing me talk thus, surrounded me. Who art thou? says one of them to me; and of whom hast thou learned those words? We did not know that there was a Mussulman in this place. Of what country art thou? and how couldst thou come hither? I satisfied their curiosity; After which they carried me to the genie whom they looked upon as their king. He asked me the same questions, and I made him the same answers. He demanded what religion I was of, and I had no sooner said I was a Mussulman, but he cried out, Happy is he who is of the people of Mahomet. He then asked me my name; and when I told him; Aboulfouarrs, replied he, I rejoice at your being delivered out of the hands of the unbelieving genies. These wretches would one time or other have murdered you. You may now give yourself up to joy, since you are with genies who profess Mahometism as well as yourself.

The king insensibly conceived an affection for me, and looking upon me as a person of consummate knowledge of things, as well forbidden as permitted, in the Mussulman religion, he made me his imam. Thus I cried Ezan at prayer-time, I said the salaoumat, I pronounced the techir. When I fasted, the genies fasted also; I read and explained to them the Alcoran and its every day. I acquired their esteem, last became so considerable among they did nothing without consulting me, highly respected my fatouas.

I happened to dream one night, that I was in the Baouza at Medina; that I saw Canzade enter that sacred garden; that she had a dying look, and approaching the tomb of Mahomet, addressed herself thus to the great prophet: Oh, Mahomet, to whom I have sacrificed the idols I adored, pity a woman that performs exactly all the duties of thy sect. Restore to her her dear husband, whose absence she can no longer bear; bring him back to Basra to defend a heart I have given him, which a rival would now take from him.

I awoke at these words. An inconceivable trouble seized my spirits, and I doubted not but that this dream was an ill omen. I represented my wife to my imagination, exposed to some attempt against my honour; and this cruel image, which I could never get out of my mind, threw me into a deep melancholy. The king of the genies, who quickly perceived it, said, What is the matter with you, oh iman? A deadly sorrow has for some days been painted in your eyes. You are without doubt weary of being here. —Great king, replied I, after all the favours you have heaped upon me, after so many marks of esteem and affection which I have received from the Mussulman genies, I could not without ingratitude desire to leave you; but I must not conceal from you a business which takes away the content of my life. I then told him my dream, and confessed it was the sole cause of my affliction.

I am not angry with you, replied the king, since you have a wife whom you love, and long to be with her. How far, added he, do you think it is from hence to Basra? It is a journey of fourscore and ten years; but the Most High has to us shortened the distance of the farthest countries; and, notwithstanding Basra is so distant, I will cause a genie to transport you to the place of your nativity, and you shall see that Canzade in person of whom you dreamt. Saying this, he took me by the hand, and led me to the shore of a red sea, where, pointing to an island, Do you see, says he, that isle, with a rock, whose summit reaches the clouds?—Yes, sir, replied I.—That rock, answered he, which looks so like a fortress, is hollow, and serves for a prison to those unbelieving genies who fall into my hands, and to others that rebel against my authority. At these words he took me up from the ground, and transported me with him into that island. We approached the rock, and a great iron-gate, which was shut. He commanded it to be opened, and was pre-

sently obeyed. We entered the rock, where I saw an infinite number of genies in chains, among whom were those that I had been a slave to.

There was an Afrite of a huge size, and horribly ugly. He was not chained as the rest were, but fastened by iron rings to the rock so straitly, that he could not stir. Wretch, says the king to him, dost thou know what obligations thou hast to me?—I am not ignorant, oh, great king, replied the Afrite, how much I am obliged to you. I have a thousand times deserved the most cruel torments, and you have had the goodness to pardon me.—Well, says the king, I am at present disposed to set thee at liberty.—The Afrite answered, Such an act of royal grace is no new thing to you, sir; you have often given me my freedom.—I give it now, replied the king; but it is on these conditions, that you embrace the religion of Mahomet, and carry this Mussulman to Basra in as little time as is possible. I will carry him thither, says the genie, in three hours, and will punctually perform all your majesty's orders. The king then turned to me, and said, Know, young man, that this Afrite is a rogue, a cheat, a traitor. I dare not trust to his promise. I am afraid he will do you some mischief, and must therefore bid you stand upon your guard against it. In order to which I will teach you a prayer, and if you will repeat it when you are upon the Afrite's back, he will not be able to do you the least harm. The prayer was this; Be thou praised, O Most High, as the heavens praise thee. Be thou praised, O Most High, as the seas and the land praise thee. Be thou praised, O Most High, as the angels and prophets praise thee.

When I had got this prayer by heart, the king caused the Afrite to be unbound, and himself put me on his back, having first blinded me, that, as he said, I might not see those things on the way which would frighten me. He then told me he required one thing of me for the favour he did me, which was, that after I had embraced my family at Basra, I would on his account visit Omar, Commander of the Faithful, and Aly ben Aby Taleb, Mahomet's son-in-law, to inform them, that there is under ground a nation of Mussulmen genies, who never eat without saying the bismillah, who make ablution and say all the Mahometan prayers, who day and night fight against another nation of genies that rebel against the law of Mahomet.

I swore to do exactly what he gave me in charge; I then went out of the rock with the genie, who carried me on his back. Take care, young man, cried the king, do not forget to say the prayer I have taught you. The Afrite will not submit to you any longer than he hears you repeating it; if you neglect the advice I give you, you will be in danger of perishing.

The king of the Mussulmen genies had reason to recommend to me to say the prayer incessantly. I soon knew the consequence of it. If I gave over repeating it a moment, the Afrite made a hideous howling, and ceased when I said the prayer again. I found that the genie sometimes flew up with me, and sometimes down. At other times he would raise terrible tempests, thinking by that means to frighten me, and make me fall; but it was all to no purpose. I held fast on his back, and was very careful to repeat the powerful words on which my safety depended. Yet I could not help hearkening to a confused noise of voices which I heard in the air. Nay more, I was willing to see as well as to hear, being so imprudent as to take the fillet off my eyes to satisfy my curiosity. I perceived several genies which had each a particular form, and were fighting in the air. The cries they made in their battle, and their manner of combating, took me up some time. I forgot my prayer, and the Afrite, taking hold of my distraction, threw me into a sea over which we were flying, and himself went and joined the combatants. I fell not far from the shore, and being a very good swimmer I got to land in a little while. I kissed the ground a thousand times for joy, and thanked heaven for my deliverance. But though, on one hand, I had the consolation to be delivered from the waves, on the other, I found myself in a desart island; and what added to my misery, I was deprived of the agreeable hope to see my wife and my country again.

While I was afflicting myself with the contemplation of the miserable condition I was in, and accused the visier of Solomon, whose advice I looked upon as the cause of my misfortunes, I beheld a little bird on the surface of the sea, coming towards me. I had never seen one like it. He had a blue head, red eyes, yellow wings, and a green body. This fair bird came up to me, spread his wings, put his beak into my mouth, and filled it with a fresh and delicious liquor. He then talked to me, saying, Young Mussulman, be not afraid, thou art chosen to serve for an example to men of thy sect. The time will come when thou shalt tell them thy adventures, that they may profit by it.—O charming bird, cried I, as much surprised at his talking, as the things he talked of; oh thou bird of good omen, by what miracle hast thou the use of speech?—I am, replied he, the bird of the prophet Isaac. I am intrusted with the charge of watching over the sea, to succour the wretched mortals that come to this place, and especially Mussulmen. Instead of grieving, comfort yourself, and be assured that the Most High will reward the good for the evil

they suffer in this transitory life. After he had spoken thus, he shewed me what way I was to take, assuring me I might follow it without apprehending any ill accident to befall me.

I took the path he directed me, and what is most surprising, I travelled forty days without having the least appetite to eat or drink. The liquor he made me swallow, kept me from hunger or thirst. At last I arrived at the foot of a mountain, in the middle of a desart. I ascended to the top of it, on which I saw a pretty handsome palace, built of free stone. There were no windows to it, only a brazen gate, which was shut. I sat down in the shade two paces off, and as I was resting myself, heard a big voice, saying, Child of Adam, thou art arrived here in a happy time for me and thyself. I looked about to see who it was that spoke to me, and saw an Afrite lying on the ground. He was bigger and more hideous than he that had treated me so barbarously, and thrown me into the sea. He had a trunk like that of an elephant. His right eye was as red as blood, his left blue. Come to me, said he, and fear nothing. I had hardly courage enough to get nearer to him. But as ugly as he was, fearing I might come off worse if I fled, I ventured up to him, and lay down by his side. He seemed to rejoice that I was come to him. Young man, says he, what prophet's sect art thou of?—Of Mahomet, replied I.—So much the better, says he. It is just such a man that I want. I am upon a great enterprise, which I cannot execute alone; but I flatter myself that with thy assistance I may effect it. Depend upon it, if I gain my ends, I will heap riches and honour upon thee. I shall be master of all the kingdoms of the world inhabited by men, and will give thee one as an acknowledgement for the service thou dost me.—I consent, said I, to help you, and do not ask a crown for it. All I require of you is, to carry me to Basra. Do you promise me to do it?—Yes, replied he, and I swear it by the head of the prophet.—Well then, said I, you need only to let me know what I am to do for you, and I shall do it to the utmost of my power.

The Afrite was overjoyed to find that I was ready to assist him in accomplishing his designs; but I, having reason to suspect him, resolved to be armed against his malice and treason, and to that purpose repeated my prayer to myself. While I was doing it, he took out of his pocket a bag of little leaden bullets, which he gave me, saying, Take these bullets, and be sure to throw one of them at me as often as you see me fall dead to the ground. I will do as you order me, says I, and you may depend upon it.

In confidence of my sincerity, he rose up, as I did also, and we both went [illegible] palace. The Afrite had a bag of [illegible] hand, as well as I. He threw one of against the gate, which opened in an instant. We entered a court paved with marble, where we saw two lions, which roared at the sight of us; but my companion struck each of them with a bullet, and they remained immoveable. We came to a second brazen gate, which was fastened with a silver padlock. As soon as the bullet touched it, it opened also of itself. We then saw, in a cavern of a vast extent, a rapid river, the water of which was blackish, and on its banks stood two huge dragons. These monsters at sight of us stretched out their wings, and hissed after a terrible manner, belching out at the same time flames of fire. The Afrite threw his bullets at them, and, instead of hissing, they lay down quietly on the ground, and suffered us to pass by them. We thence came to another court, the walls of which I took to be built of golden bricks. The pavement was of silver plates. In the middle of it was a dome of red santal wood, supported by six columns of China steel; under which was a large sofa of massy gold: on the sofa was a coffin covered all over with diamonds, whose brightness dazzled my eyes. As soon as we approached it, two griffins, which guarded the dome, advanced to tear us to pieces; but the Afrite's bullets quickly obliged them to retire, so that we saw without any obstacle what was within the coffin. There lay a man of a venerable aspect. He appeared to be still living. Death, which makes impression on the fairest objects of nature, seemed to have respect for the person whom we beheld.

He had several rings on his fingers, and among others a great ring, on which was engraved the great name of God. The Afrite laid his hand on that ring, and would have taken it off his finger; when in a moment a long serpent, with wings, descending from the top of the dome, struck him in the face, and down he fell dead to the earth. I then remembered what the Afrite had desired of me, threw a bullet at him, and he immediately was restored to life. You have done well, says he; this is all I require of you. Continue to serve me in the same manner if I have occasion for it. Having spoken these words, he endeavoured a second time to take off the ring from the finger of the corpse in the coffin, the serpent struck him as he had done before, and the blow had the same effect. The Afrite fell to the ground as dead as he had done before, and as before I restored him to life again by means of a bullet.

Oh my Mussulman friend, cried the Afrite, how am I obliged to you! Know that the dead man in this coffin is the prophet Solo-

nion. I would get his ring, of were once possessed I should be a all the world; and thou mayest i would not forget thy good services. Why, said I, do you not make use yourself of your bullets against this serpent as you did against the other monsters? He replied, they will have no effect upon him, and I have no way of getting what I come for, but by resisting his blow. At these words he made another effort, and drew the ring half-way off the holy prophet's finger; but the serpent fell upon him again, and by a third blow struck him to the earth a third time dead to all appearance, as in the two former attempts.

I prepared to do my office, and had lifted up my arm to fling a bullet at the genie, when the serpent addressed himself thus to me: Cease, oh Mussulman, to lend your assistance to this accursed genie. He is one of the seven afrites that rebelled against Solomon, for which that prophet confined him and his brethren to the centre of the earth, as a punishment for their audaciousness. All he wants is the possession of this ring, the power of which he is not ignorant of; and he has a long time been waiting at the foot of the mountain, where you found him, in hopes of meeting with some Mussulman to assist him to make this conquest. But he in vain flatters himself with the hopes of obtaining the wonderful ring which I have the guard of. I am one of the genies that were always faithful to Solomon, and, consequently, am alone stronger than this afrite and his six comrades together. Leave him therefore, continued he, in the state I have put him. Let him remain so to the end of ages. Fly this tomb, and trouble not the repose of this sacred place; otherwise I shall be obliged to exterminate you, which I had done already, had you not been of the nation of the prophet Mahomet.

All the answer I made the faithful genie was, to obey him. I returned the same way that I came to the foot of the mountain, without having any occasion to make use of my bullets against the dragons, and the lions that were in my passage back. Those wild beasts were still in the same condition the afrite left them. I followed a path which conducted me to a plain, which before I entered, I must necessarily pass by a cavern, whence I saw fire and smoke issue, and heard a terrible noise of the rattling of chains, of groans, cries and howlings. At the entrance into this horrible place was a monster, whose form was so hideous, it is impossible to give an image of it. I imagined he was also an afrite, for he was like those that I had already seen; he was bound to a rock with great iron chains; he called me with a voice which bellowed like thunder: Young man, says he, stay, and answer me, of what country art thou, and of what prophet's sect? I replied I was of Basra, and made profession of the Mussulman's doctrine.—Is Mahomet, answered he, still living?—He has changed this earthly abode, said I, for that of paradise. Having performed his perfect mission, he left this perishing world for the pleasures of Heaven. He then asked me other questions; as, whether the Mahometans said their prayers regularly, and whether their morals were pure and innocent?—They say their prayers, replied I; but, alas! they fall very short of observing inviolably the precepts of Mahomet.—Good, replied he; I like them the better. And does the fountain of Zemzem still flow?—Yes, says I. He interrupted me; But it grows filthy, and the corruption must become general. All manner of crimes shall be committed with an unbridled licentiousness; adultery shall reign everywhere; every day shall false oaths be made; swines flesh shall be eaten, wine shall be drank in public, and women be seen a horseback.—As for that time, cried I, it is not at a very great distance: such sights as those have been seen already.

I observed my last words gave him a great deal of joy. O child of Adam, he replied, with transport, is it possible that mankind are already so wicked? What good news do you bring me? The time is then come that I must quit my slavery, and shew myself to the race of men. Know, young man, says he, that I am the Dedgeal. I will go into the world, and scatter about my fury. At these words he shook his chains with such violence, and made such terrible efforts to get loose, that he effected it; but he had no time to make an ill use of his liberty. For two genies clothed in green appeared in an instant; stopped him, and, while one of them bound him to the rock, the other struck him with an iron club, saying, Stay wretch, stay here; it is too soon yet to break thy irons. Stay till thou art permitted to shew thyself to the world; the hour is not yet come. I was not very easy all this while; I got as far off from Dedgeal as I could. I entered the plain in great disorder, and advanced towards an avenue of the finest santal trees I ever saw. They led to the ditch of a castle, which was seen in perspective. This castle, the walls of which were of gold, and the pinnacles of diamonds, increased my admiration in proportion to my approaching it. The entrance into it was by a silver gate, fastened by a padlock of emeralds. After having surveyed this beautiful building with much astonishment, I felt in myself a great curiosity to see the inside of it. I went up to the gate, on which these words were written in letters of gold: Whoever comes hither, and would open this gate, let him know that there are no other

but these words: There is no other God but God, Mahomet is his prophet. There is no other God but God, Adam is the elect of God. There is no other God but God, Ismael is the victim of God.

I had no sooner read these words but the gate opened of itself, and I saw things of which it is not in the power of imagination and words to form a just idea. Represent to your mind whatever fancy is capable of conceiving, what is most rich, most magnificent, most beautiful, and be assured that you imagine nothing which approaches what there offered itself to my view. I saw a palace built of a blue metal, which I had never seen before; but as precious as the materials seemed, the workmanship still surpassed it. The structure of the building was not at all like ours, and one would guess presently it was not the work of men. The apartments were full of brocade sofas, and I took notice of several pictures so fine, I could not take my eyes off them. They represented the wars of our great prophet for the establishment of his religion, and all of them were painted with so much art, that the famous Many would himself have owned those paintings were above his pencil. I passed through several apartments, and was surprised that I met with no body. I at last came to a spacious garden, the beauty of which is as difficult to be described as that of the palace. The alleys were of vast length, and on the borders were tall trees, loaden with the most lovely fruit; the parterres were enamelled with flowers of a thousand kinds, all unknown to us; the basons were of massy gold, and full of the most transparent water. In this delicious garden, where were an infinite number of birds of divers colours, I met with a cavalier without a beard, his clothes covered with diamonds; on his head he wore a green turban set with rubies; he rode a rose-coloured horse, under whose feet the earth immediately produced flowers; he was fairer than the moon, and rays of light issued out of his eyes.

I guessed by his air, and the magnificence of his apparel, that he must be the master of the palace, and began to think he would be offended at my entering his garden; when coming near me, he stopped and said, Young man, art thou not a native of Basra?—Yes, replied I.—Thou art welcome, replied he; I knew thou wert to come hither. But tell me, hast thou considered well all the wonders of this dwelling, and hast thou eat of the meat that is eaten here? I answered him, I have beheld things which are very surprising; but as for your food, I know not what it is.—Go on then, replied he, thou wilt meet with somebody that will be thy guide here, and will at last make thee arrive at the height of thy wishes.

I went on farther in the garden, casting my eyes every where about me, equally pleased and astonished. At last I came to a place where I found a Mikrah, on the top of which were written these words: There is no other God but God, Mahomet is his Prophet. There was within it a man upon his knees. I staid till he had done his prayer, and then I saluted him. He returned my salutation, and said, Oh young Mussulman, thou must certainly be well beloved by Mahomet, since thou hast been able to come hither. Dost thou know where thou art? That this garden is the abode destined for the friends and relations of that prophet? That there is here an eternal felicity in store for them? A great number is already arrived here, and you shall have a sight of them. After which he conducted me to a river of milk, that flowed gently across the garden and on its banks sat a crowd of people about tables covered with dishes of several sorts of meats. I saw there the scheriffs of the race of Mahomet, and the sahabas of that prophet.

As soon as they perceived me, they very graciously accosted me thus: Come hither young man, since Mahomet has granted thee the favour of seeing the place reserved for his disciples and his posterity; come hither, drink of our wine, and eat of our meat. I sat down by my guide, who gave me some bread the most excellent I ever tasted, and fish the best that ever mortal was fed by, saying, Give me your opinion of it; which I did, that I had never before eat any thing so exquisite: they then gave me to drink of the river, which seemed to me to have the relish of the most excellent wine. After this repast my guide conducted me to a meadow, where were above a thousand young damsels assembled; some diverted themselves with singing, some with dancing, some with playing on the lute: they were all richly dressed, but shone more by the lustre of their charms, than by that of the jewels with which they were covered. There was not one of them but what was extremely beautiful, and hardly one of them handsomer than another: they looked as if they had lived lovingly together, and I could not observe the least sign of jealousy in any of their countenances. These, says my conductor, are houris, celestial substances, in the enjoyment of whom consists the happiness of the scheriffs and sahabas. It is allowed you to survey them at a distance, but you must not approach them. The pleasure of conversing with them is forbidden you, since you have not been carried out of the world by the angel of death.

mon. I would get his ring, of which if I were once possessed I should be master of all the world; and thou mayest imagine I would not forget thy good services. Why, said I, do you not make use yourself of your bullets against this serpent as you did against the other monsters? He replied, they will have no effect upon him, and I have no way of getting what I come for, but by resisting his blow. At these words he made another effort, and drew the ring half-way off the holy prophet's finger; but the serpent fell upon him again, and by a third blow struck him to the earth a third time dead to all appearance, as in the two former attempts.

I prepared to do my office, and had lifted up my arm to fling a bullet at the genie, when the serpent addressed himself thus to me: Cease, oh Mussulman, to lend your assistance to this accursed genie. He is one of the seven afrites that rebelled against Solomon, for which that prophet confined him and his brethren to the centre of the earth, as a punishment for their audaciousness. All he wants is the possession of this ring, the power of which he is not ignorant of; and he has a long time been waiting at the foot of the mountain, where you found him, in hopes of meeting with some Mussulmán to assist him to make this conquest. But he in vain flatters himself with the hopes of obtaining the wonderful ring which I have the guard of. I am one of the genies that were always faithful to Solomon, and, consequently, am alone stronger than this afrite and his six comrades together. Leave him therefore, continued he, in the state I have put him. Let him remain so to the end of ages. Fly this tomb, and trouble not the repose of this sacred place; otherwise I shall be obliged to exterminate you, which I had done already, had you not been of the nation of the prophet Mahomet.

All the answer I made the faithful genie was, to obey him. I returned the same way that I came to the foot of the mountain, without having any occasion to make use of my bullets against the dragons, and the lions that were in my passage back. Those wild beasts were still in the same condition the afrite left them. I followed a path which conducted me to a plain, which before I entered, I must necessarily pass by a cavern, whence I saw fire and smoke issue, and heard a terrible noise of the rattling of chains, of groans, cries and howlings. At the entrance into this horrible place was a monster, whose form was so hideous, it is impossible to give an image of it. I imagined he was also an afrite, for he was like those that I had already seen; he was bound to a rock with great iron chains; he called me with a voice which bellowed like thunder: Young man, says he, stay, and answer me, of what country art thou, and of what prophet's sect? I replied I was of Basra, and made profession of the Mussulman's doctrine.—Is Mahomet, answered he, still living?—He has changed this earthly abode, said I, for that of paradise. Having performed his perfect mission, he left this perishing world for the pleasures of Heaven. He then asked me other questions; as, whether the Mahometans said their prayers regularly, and whether their morals were pure and innocent?—They say their prayers, replied I; but, alas! they fall very short of observing inviolably the precepts of Mahomet.—Good, replied he; I like them the better. And does the fountain of Zemzem still flow?—Yes, says I. He interrupted me; But it grows filthy, and the corruption must become general. All manner of crimes shall be committed with an unbridled licentiousness; adultery shall reign everywhere; every day shall false oaths be made; swines flesh shall be eaten, wine shall be drank in public, and women be seen a horseback.—As for that time, cried I, it is not at a very great distance: such sights as those have been seen already.

I observed my last words gave him a great deal of joy. O child of Adam, he replied, with transport, is it possible that mankind are already so wicked? What good news do you bring me? The time is then come that I must quit my slavery, and shew myself to the [illegible] of men. Know, young man, says he, [illegible] am the Dedgeal. I will go into the [illegible] and scatter about my fury. At these [illegible] he shook his chains with such violence, made such terrible efforts to get loose, that he effected it; but he had no time to make an ill use of his liberty. For two genies clothed in green appeared in an instant; stopped him, and, while one of them bound him to the rock, the other struck him with an iron club, saying, Stay wretch, stay here; it is too soon yet to break thy irons. Stay till thou art permitted to shew thyself to the world; the hour is not yet come. I was not very easy all this while; I got as far off from Dedgeal as I could. I entered the plain in great disorder, and advanced towards an avenue of the finest santal trees I ever saw. They led to the ditch of a castle, which was seen in perspective. This castle, the walls of which were of gold, and the pinnacles of diamonds, increased my admiration in proportion to my approaching it. The entrance into it was by a silver gate, fastened by a padlock of emeralds. After having surveyed this beautiful building with much astonishment, I felt in myself a great curiosity to see the inside of it. I went up to the gate, on which these words were written in letters of gold: Whoever comes hither, and would open this gate, let him know that there are no other

but these words: There is no God but God, Mahomet is his prophet. There is no other God but God, Adam is the elect of God. There is no other God but God, Ismael is the victim of God.

I had no sooner read these words but the gate opened of itself, and I saw things of which it is not in the power of imagination and words to form a just idea. Represent to your mind whatever fancy is capable of conceiving, what is most rich, most magnificent, most beautiful, and be assured that you imagine nothing which approaches what there offered itself to my view. I saw a palace built of a blue metal, which I had never seen before; but as precious as the materials seemed, the workmanship still surpassed it. The structure of the building was not at all like ours, and one would guess presently it was not the work of men. The apartments were full of brocade sofas, and I took notice of several pictures so fine, I could not take my eyes off them. They represented the wars of our great prophet for the establishment of his religion, and all of them were painted with so much art, that the famous Many would himself have owned those paintings were above his pencil. I passed through several apartments, and was surprised that I met with no body. I at last came to a spacious garden, the beauty of which is as difficult to be described as that of the palace. The alleys were of vast length, and on the borders were tall trees, loaden with the most lovely fruit; the parterres were enamelled with flowers of a thousand kinds, all unknown to us; the basons were of massy gold, and full of the most transparent water. In this delicious garden, where were an infinite number of birds of divers colours, I met with a cavalier without a beard, his clothes covered with diamonds; on his head he wore a green turban set with rubies; he rode a rose-coloured horse, under whose feet the earth immediately produced flowers; he was fairer than the moon, and rays of light issued out of his eyes.

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I looked on them with inexpressible delight for some time, and then my guide led me to a grotto at the farther end of the garden. This, says he, is commonly my place. The man without a beard, whom you met on horseback, is the prophet Elias; he lives at the other end of the garden. I myself am the prophet Kheder; and if you will you shall live along with me; we will pray together, and taste of the delights of this fair dwelling, to which there is nothing upon earth comparable. We know not here what the change of seasons is; the air we breathe is always serene; a perpetual spring reigns in this paradise; night here never spreads her darkness over our sky, and the day that enlightens us is always unclouded. I accepted the prophet Kheder's offer. I kept him company several years; but, notwithstanding all the delights of the place, I grew in the end weary of it. The remembrance of Canzade made me long to return to the world again; the desire of seeing her disturbed my peace, and I could not think that the possession even of the houris would ever drive her out of my mind.

Kheder observed my uneasiness. I see plainly, says he, you had rather be at Basra: since the charms of this garden are not powerful enough to detain you, I shall presently gratify your wishes. Speaking thus he looked up into the air, and seeing a little cloud pass over our heads, he stopped it, and asked it whither it went. The cloud, or rather a genie in the cloud, answered, I am going, oh great prophet, to China; have you any commands for me?—Is it for a benefit, or for a punishment? replied Kheder.—For a benefit, answered the genie.—Go thy way then, says the prophet, I have no occasion for thee.

A moment after a second cloud passed over us. Kheder put the same questions to it as he had done to the former; and the cloud having answered it was going to Bagdad on a good errand; if so, says the prophet, thou must do me a piece of service. Carry this Mussulman to Basra, and set him down at his own door. The genie that was in the cloud consented to it; but before I departed with him, I thanked Kheder for all his favours and recommended myself to his prayers. On his part he taught me a short prayer, which he bade me repeat on the way, and assured me it would preserve me the rest of my life from the malice of my enemies, from the wrath of kings, and all other ill accidents.

I repeated that prayer on the way above a hundred times, only that I might get it by heart; for I was in no fear of the genie that carried me. He was a courteous one, and I should have done him an injury to have suspected him. In less than three or four hours I me to the city of Basra, and set me down at my door. I knocked; it was night. A slave came and opened it, and seeing by the light of a flambeaux what a figure I made, he shut it upon me, and would not let me in, demanding who I was, and what I would have? I told him I was the master of that house, and ordered him immediately to open the door again. Upon this, he went and told my wife what I said, and she came to the door herself; but instead of receiving me, as she ought to have done, with transports of joy, she gave a horrible shriek at the sight of me, and ran in with the utmost precipitation. What is the matter? said I to myself. —Does the seeing me frighten Canzade? Can I be so much altered as that comes to? Call Hour to me, cried I; I would speak with my brother. Upon this he came out with a young man whom I did not know. He approached me, and surveyed me very attentively; after which he said he had no knowledge of me, that I had not the least resemblance of Aboulfouaris. He was a handsome man, added he, and you are very ugly; he was fat, and you are as lean as a rake. Do not think to impose yourself on us for him, we will not be deceived by you; though we have not seen him these seven years, we have not forgot his features, and do not doubt but he perished in his voyage to Golconda.

I was sufficiently surprised to hear him talk so. I thought I might be changed, but could not think it to be so much as that my brother should not know me. And do not you, Canzade, says I to my wife, who, encouraged by the presence of Hour and the slaves that were with him, was come to the door again, do you not discover some of the features of that Aboulfouaris whom you loved, and who still tenderly loves you, notwithstanding all the misfortunes that have happened to him? Ah, how miserable is my condition! I little thought you would have given me such a welcome at my return. Why did I not still remain under ground? Is this the reward of my impatience to see you again?—You have the voice of Aboulfouaris, says Canzade to me, in great emotion, and though otherwise your features do not resemble his, I must own I do not hear what you say without concern. But, added she, if you are really my husband, tell me why you appear so different from what you were when you left Basra? Where have you been, and what has happened to you, that could cause such an alteration?

I then gave her an account of my voyage, without omitting the least circumstance; and when I had done speaking, the young man who was with my wife and my brother, made answer that I was an impostor, and had invented that ridiculous fable only to throw an

obstacle in the way of his happiness. But you are mistaken, continued he, in a trice, if you think to gain your ends here; for I have this day married Canzade, and will possess her. At these words I looked upon Hour and my wife, trembling with apprehension. They both appeared in great disorder and confusion. What do I hear? cried I; is Canzade, whose constancy I thought to be equal to my own, is she the wife of another man? I was going on, but I was taken with a fainting fit, and could say no more at present.

When I recovered myself, the young man and I spent the rest of the night in contesting to whom Canzade belonged; the more I maintained that I was Aboulfouaris, the more he seemed to be persuaded of the contrary. As to Canzade and Hour, they said nothing; but looked on one another like persons conscious of guilt, and ashamed of what they had done. As soon as it was day, we all four went to the cady. My lord, says the young man, you married me yesterday to Canzade, but the marriage is not consummated. The stranger that you see here came last night and disturbed our nuptials, pretending to be Aboulfouaris, the husband of this lady.

The cady shook his head at this discourse, saying, he knew Aboulfouaris, that I was not at all like him; and then addressing himself to Canzade; and you, fair lady, said he, what do you think of this man? Do you believe him to be Aboulfouaris?—My lord, replied she, if I am to be judged by my eye, it is not he; he has only his voice.—Ah, judge of the Mussulmen, said I to the cady, I most humbly beseech you to hear me: have a care of deciding this matter too hastily. You may pronounce an unjust sentence. If I am altered, it is occasioned by my last adventures, by my dwelling so long under ground.—What strange things do you tell us, says the cady; can a living man dwell under ground?—Without doubt, replied I; and, if you please, I will tell you what has befallen me. Here the young man interrupted me, and applying himself to the judge, said, My lord, he has a fable at his fingers end. He will tell you wonderful things, but you are not so credulous—The cady, interrupting him also in his turn, cried, Hold your tongue, I will hear him; speak, continued he, turning himself to me, I will hear you; and be assured you shall have justice done you.

Upon this I told him the whole story of my late voyage, from the time of my departure from Basra to my return. When I had done, the cady looked upon Canzade, Hour, and the young man: This affair, said he to them, is of great importance, and I cannot myself decide it. What this man has told, is not very probable. We may suspect him guilty of inventing it; but perhaps also he says nothing but truth, which is what we must be satisfied in. Go all you four to Medina, wait upon Aly ben Aby Taleb, son-in-law of Mahomet, and the great Omar, Commander of the Believers. The matter deserves their having cognizance of it, and giving their decisive judgment concerning it.

This was the cady's decision. We four, Hour, Canzade, the young man, and I, departed presently for Medina. When we came there we went directly to Omar's palace, who said, as soon as he heard my adventures, What thou hast been saying is too extraordinary for me to give credit to it. You must all four go to the garden of the prophet; I will accompany you; Mahomet's son-in-law will tell us what we ought to think of so surprising a story. We accordingly went with Omar to the Raouze, where we found Aly at prayer on the prophet's tomb. Oh Abalhuseyn, says the Commander of the Believers, I bring you a man who has told me things so incredible, that I cannot believe them. Aly asked me my name, and as soon as I had told him that I was Aboulfouaris of Basra, he lifted up his eyes to heaven and cried out in a transport, Oh prophet of God, Mahomet, my father-in-law, you said true. My lord, added he, addressing himself to Omar, let me, if you please, hear also his adventures. This man is no impostor; for Mahomet a long time since gave me notice that a man called Aboulfouaris would one day come to the Raouze, and inform me of things as true as wonderful. That day is come, and Aboulfouaris is about to satisfy my curiosity.

Having said this, he desired the Commander of the Believers to permit me to tell him my story. Let him tell it, says Omar; I shall gladly hear it a second time. I then once more gave an account of all my subterranean adventures. I enlarged particularly on the Mussulmen genies, and what the king had given me in charge to say on his part to the Commander of the Believers, and the son-in-law of the prophet. Omar and Aly were mightily pleased with what I told them. They both embraced me, saying, they looked upon me as the happiest of mortals, since I had before death seen the dwelling destined to the relations and friends of the prophet after this life.

The result of my voyage to Medina was, that Omar, convinced I was really Aboulfouaris, dismissed the young man, and restored Canzade to me. He afterwards took out of his treasure two hundred thousand sequins of gold, which he gave me, with a hundred slaves, and a hundred camels. I returned to Basra, where I bought a stately palace. I was as fond of Canzade as ever. I did not reproach

her for the haste she made to marry again. In-
she herself was very sorry for it, though
town too, her fault was excusable. Hour
naged matters very ill in my absence.
lavished away what I left, and had so
it himself and my family, that Canzade
was under a kind of necessity to marry a rich young man, a friend of his, for their support. I shewed no more resentment to my brother than I did to my wife. I forgot what had past, and we began to live as before, very lovingly. Besides Omar's presents, which of themselves were enough to make me live easily, I had the good fortune to find a treasure in the house I bought. By all which, I acquired such a considerable revenue, that let me be as profuse as I will, I can hardly spend it.

The end of the History of Bedreddin Lolo, his Visier, and Favourite.

The voyager Aboulfouaris here finishing the story of his adventures, Bedreddin and his companions told him, they had never heard of such singular ones. But, lord Aboulfouaris, said the king of Damascus, after so many fatigues and troubles, are you at last entirely content? do you enjoy a perfect felicity? I have a long time been in quest of a happy man, and if I have found one in you, after I despaired of ever meeting one, it will extremely rejoice me. My two companions, pursued he, are of opinion there is no man in the world so far in want of nothing, that he can say with reason, he is contented. For my part, I have always maintained the contrary, and, heaven be praised, they will now, I hope, be of my mind; for, after what you have said, one cannot doubt but you are very happy.

Pardon me, replied the voyager, you may very justly doubt it; and are very much mistaken if you think me a contented man. A circumstance which I sunk in my relation, will but too plainly convince you of the contrary. Canzade loves the young man with whom I found her married at my return. It is true she is so faithful to her duty, that she seeks for no opportunity to speak to her lover; but however, whether she will or no, she cannot help thinking of him. I have observed it several times, and that discovery pierces my very soul. As I am myself more amorous than ever, and as delicate as ever in my love, judge you of the trouble it must give me to be no longer beloved, and how far I am from being so happy as you imagined. The king of Damascus had nothing to say to this, and he himself began to think his visier and favourite
out in their judgment, that

After several days journey, the caravan arrived at Bagdad. Aboulfouaris having some business in that great city, Bedreddin Lolo, Atalmulc, and Seyfel Mulouk
there, and proceeded on their way to Damascus, where they arrived in safety. The visier who had been intrusted with the administration of the government had behaved himself so well, that there was no manner of complaint against him. The king rewarded his care and fidelity, and then bade prince Seyfel Mulouk and the visier Atalmulc resume the rank they held in his court before he left it. I am now of your sentiments, says he; I am convinced there is not a man in the world but has something or other to trouble him. Those are the happy persons whose troubles are most supportable. Let us for the future remain here in quiet. If we three are not entirely contented, let us consider that there are others yet more unhappy.

Yes, sir, says Seyfel Mulouk, there are without doubt others more unfortunate. We have no need of a great deal of courage to bear our misfortunes. For my part, I will comfort myself as well as I can for not possessing Bedi-al-Jemal; and you, continued he smiling, ought both of you to be comforted for the loss of your mistresses. If they are still living, their looks cannot be still so dangerous for the eadys and pages.

Thus did Sutla
finish the story of the king of Damascus and his visier. Farruknaz's women, as they were wont, highly applauded it. They extolled very much the constancy of the lovers, whose adventures she had been relating; and the princess, according to her custom, had something or other to say against their fidelity. This did not discourage the *nurse: she asked permission to tell some* other stories; and having obtained it, she the next day resumed the discourse as follows.

When the caliph Haroun Alraschid was one day with *the fair sultana his favourite*, in a closet facing the Tigris, where, without being seen himself, he could see every one that walked on the banks of that river, he perceived two men, one of whom appeared to be young, and the other very old. He looked upon them pretty attentively. The men bursting out into a very loud laughter, and he being naturally curious, he called one of his officers, and bade him go tell those two men he would speak with them.

The officer obeyed his commands, and
ht the old and the young man before the
, who asked them, why they laughed so unmodcratcly? The old man took upon him to return an answer, saying, Commander of the Believers, as I was walking with this young man, he told me a very pleasant story, and I told him another, at which he could not forbear laughing; and I must own to you, that seeing

[illegible] to hear the [illegible] give us a [illegible] himself to the old man; and [illegible] shall tell us his story too afterwards. The old man, in obedience to the caliph's commands, began his discourse in these terms.

The History of the Two Brothers Genies, Adis and Daby.

In the neighbourhood of Masulipatam, a city of the kingdom of Golconda, on the coast of Coromandel, lived a country woman, who was incumbered with two pretty daughters. The eldest, whose name was Fatima, was seventeen years of age, and Cadige, the youngest, not above twelve. They lived in a hut by themselves, at a distance from any village, and maintained themselves by the labour of their hands. A river that run by their cottage gave them the means of doing it; their business being to whiten linen for some people of Masulipatam, which that river-water was very good for. After this woman and her daughters had whitened and dried their linen, it was their custom to cover it with flowers to give it a sweet and grateful scent. As the mother was one day gathering flowers in a meadow for this purpose, she unawares pinched the tail of an aspic that was hid under the leaf of a hyacinth. The venomous creature revenged itself immediately, and so stung the old woman that she cried out. Her daughters ran to see what was the matter, and found their mother's finger mightily swollen. In less than a quarter of an hour the poison got into the principal veins of her body, by the communication of the blood, and so reached the noble parts. The unfortunate woman finding herself near her end, set herself to discharge the last office of a good mother, by giving her daughters her dying counsel. My children, said she, I must leave you at a time when you will most stand in need of my assistance. My hour is come. The angel of death is near, and I must depart with him. My comfort is, I have nothing to reproach myself with concerning your education, and, thanks to Heaven, I leave you with good and virtuous inclinations. Persevere always in the virtue I have taught you, and follow exactly the precepts of our great prophet Mahomet. Above all things take care that you never forsake his sect, to embrace the superstitions of the Gentiles. Live by your labours as you have hitherto done. I hope the Most High will provide for you. I further recommend to you to live together like sisters, to love one another, and agree in part, if possible; for your happiness depends on your union. Cadige, added she, turning to the youngest, thou art yet but a child. Obey your sister Fatima; she will not advise you to any thing to your hurt. After this exhortation, the country woman finding her spirits fail, embraced her daughters, and died in their arms. It is impossible to express the sorrow of her two children, when they found she was dead. They broke out into tears, and made the whole country resound with their cries. But as nature cannot find tears for ever, they fell into a fit of heaviness, out of which they recovered themselves only to pay their mother her funeral rights. They each took a spade, which they made use of to cultivate a little garden of pulse that joined to their cottage; near which, at fifty paces distance, they dug a grave, wherein with much ado they deposited their mother's corpse, covering it with earth and flowers. After this they returned to their hut, where for some moments they buried their grief in the sleep which the fatigue of the day had procured them.

The next day Fatima, as the most considerate of them, represented to her sister, that it behoved them to return to their labour. She bade her take two baskets, and fill them with the linen which had been whitened the day before this sad accident befel them. This being done, they put each a basket on her head, and were carrying them to Masulipatam. They had not gone a hundred paces before they met with a little old man, a cripple, but pretty richly dressed; he looked very earnestly upon them. He seemed to be about a hundred years old, and by the help of his staff, he walked along steadily enough for a man of his age.

The old man took a liking for the two sisters. Whither are you going, fair damsels? says he, very smirkingly. To Masulipatam, replied the eldest. May I without offence, says he, ask you what profession you are of, and if one cannot be serviceable to you?—Alas, my lord, replied Fatima, we are plain country girls, and unhappy orphans; we lost our mother yesterday by a fatal mischance. She then told him how her mother died, not without shedding fresh tears at the remembrance of it. Ah, says the old man, how sorry I am I did not see your mother before she died! I could have told her a secret which would have cured the wound made by the poison, and restored her to her health in two days time. My children, continued he, I am concerned for your misfortune, and will be a father to you both, if you can have so much confidence in me as to trust yourselves to my conduct, and the care I will take of you. I must confess, pursued he, looking on young Cadige, I have a strong inclination for that lovely child. At the first sight of her caused in me an emotion I never felt in my life before. If you will [illegible]

follow me, I promise to make your fortune much above your condition; and you shall have reason, as long as you live, to bless the day that you met me. The old man having done speaking, waited with impatience to hear what answer they would make. He had good cause indeed to be in some concern about it; his age and figure were not likely to speak much in his favour with two such young creatures, or dispose them to accept of his proposal. However, as much as it went against them, Fatima, who best knew their interest in the present situation of their affairs, thought they could do no better. The old man observing she was in suspence, Fair maid, says he, if you had already considered as you ought to do the perils you are exposed to in a lonely habitation, you would not hesitate in accepting my offer. Being destitute, as you are, and [illegible] of supporting yourselves, do you think you will be able to avoid all the snares that vice and fraud will prepare to betray your innocence? If your virtue is sufficient to refuse consenting to [illegible] designs, will you have sufficient strength to withstand insolence and violence? you have nothing to fear from such a one as I am. My age is your security against any attempt of mine, and my experience shall defend you against those of other men; leave your hard labour which can scarce find you bread. You shall at my house not only have necessaries, but whatever can render your lives easy and pleasant. I will also tell you something which will prove to you that our common happiness depends upon the proposal I have made you. Come, it is the best thing you can do. If your mother was alive, my reasons would weigh with her, and she would [illegible] you to be safer with me in your own cottage.

In fine, what the old man said had its effect on Fatima. My lord, says she, there is no doubt but you are in the right in some things, and I am disposed to take hold of the opportunity, which by your favour is offered us, to live with more ease and comfort. But as your proposal concerns my sister in a more particular manner, you having declared your inclination towards her, I must consult her sentiments before I can give you a positive answer. Speak then, Cadige, added she, addressing herself to her sister, are you disposed to put yourself under the care of this lord, and take him for your husband? I will not wrong his honour so much as to suspect he means any thing else, or would go about to betray two young orphans who should have such a confidence in him.—No, sister, replied Cadige, blushing; he is too old and too ugly.

Fatima, who was not at all displeased with the old man's offer, was vexed at her sister's [illegible] ness. I see [illegible] are of an age capable of [illegible] such a [illegible] answer to the [illegible] proposal [illegible] has made you. [illegible] of saying such shocking things, you [illegible] to be sensible of your happiness in [illegible] been found amiable in his eyes.—Yes, indeed, replied Cadige, weeping, it is a fine thing to be sensible of. I do not know if it is an honour for me, but I know it is no great pleasure to be found amiable in the eyes of such a man as he.—You must not talk after that rate, says her sister.—I cannot talk otherwise, replied the youngest; and if it is a happiness to please him, why does he not address himself to you, who have more beauty and wit than I have? Let him love you, and then let us see if you would love him.

Cadige's coldness was a great trouble to the old man. How strange, says he, is my fortune! I have seen the most famous beauties of the East, and lived to this age without being moved by them. This moment I am conceiving the most violent passion for a young person prejudiced with an invincible aversion against me [illegible] sensible of the hotrid fate I am pre[illegible] myself, and yet my stars compel me to [illegible] an inclination which renders me [illegible] own master. The old man [illegible] to burst into tears, [illegible] that Fatima, wh[illegible] l natured, pitied [illegible]e, do not afflict you[illegible] is not perhaps with[illegible]at the first discourse [illegible] does not know what is good [illegible] time will ripen her judgment. True, [illegible] you have not the charms of youth. [illegible] take you to be a man of honour. Your [illegible]e and your care will at last triumph over [illegible]er folly and ignorance; we will go with you, and I promise you all my good offices. Well, sister, interrupted the little girl, in some anger, but if he teazes me, and will oblige me to love him, I will not answer for it that I shall not fly from you—No, fair Cadige, cries [illegible] you shall not be teazed; I swear by whatever is most sacred in this world, I will force you to nothing; you shall be absolute mistress of all I possess. If you desire a rich robe, or any thing else, you shall immediately have it; for I shall make it my duty to prevent your wishes. Nay more, pursued he, when I find that my presence is troublesome you, [illegible] assure you that trouble, whatever pain [illegible]

Fatima at [illegible] herself to him, said, Since my [illegible] determined to follow you on the [illegible] have promised her, [illegible] her us, sir, [illegible] this linen to the persons that own it, and we will return to you as soon as possible.—Ah, says the old

[illegible] your charming sister with [illegible] whether it is my reason or my [illegible] inspired me, I am afraid, if you [illegible] me, I shall [illegible] more, and [illegible] now. [illegible] not be long [illegible]; then let your sister stay with [illegible] till you come back. What are you apprehensive of? Can you mistrust—No, no, interrupted Cadige with a great deal of uneasiness, I will go with my sister, I will not stay with you by myself.—Why so? replied Fatima, who was very willing to let the old man see she was in his interest; why will you not stay? I will be back in a moment. You owe this lord that mark of your confidence, to make him amends for the disobliging things you have said to him.

Cadige had no mind at all to be left alone with him, but she durst not oppose the will of her sister, whom she looked upon as her second mother. So Fatima took her sister's basket and departed, having recommended it to the old man to manage the rebellious spirit of the person she left with him. But instead of returning as she promised, she did not come back all that day. Never was a young creature in such concern as was Cadige; she grew impatient when night came; she overwhelmed the old man with reproaches. You, says she, are the cause of my misfortune; if we had not met you, I had been with my sister. Whatever mischief has happened to her, I had rather be a partaker of it, than be here with you.

This discourse of her's grieved the old man; he could not tell what answer to [illegible]e, so afraid was he of irritating a young person, who he knew had reason to be prejudiced against him. However, he did his utmost to bring her into temper; but all to no purpose: he only increased her uneasiness and aversion. She bade him hold his tongue, for, notwithstanding it was dark and rained, she would go to Masulipatam. She resolved on this, as much to avoid passing the night with the old man, as to know what was become of her sister. Nevertheless he dissuaded her from it, representing to her that in all probability the rain had obliged Fatima to put up in some place or other, and that she would come to them as soon as it was light. He added, that the best way she could take was to return home, and if Fatima did not come back in the morning, they would both go in search of her. As much as she hated him, the strength of the old man's [illegible]s prevailed upon her; she suffered herself to be persuaded by him, and they both returned to the cottage. [illegible] light repast of dates and fair water, they spent the time in talking of Fatima's not coming to them. The young girl did nothing but cry and torment herself; and her old lover was not himself more easy. As soon as it was day they went out of the cottage, and took the road to Masulipatam. They enquired after Fatima in all parts of the town where she had been to carry, and were told she had not been there. This did not satisfy them; they sought after from house to house; but their search was in vain.

The uncertainty they were in concerning the fate of Fatima, threw the[illegible] deepest. They doubted not but some misfortune had befallen her. Cadige could no[illegible] herself for not accompanying her; a[illegible] the old man attempted to comfo[illegible] upbraided him with his being the [illegible] of the loss of her. He on his part was grieved to the very soul, that he could not overcome the obstinacy of so indocile a creature. They spent the following seven or eight days in running about the country in the neighbourhood of the city to get news of her. They asked after her at every castle and every house, for four leagues about, and all to no purpose. At last, not knowing where else to go to seek for her, they returned to the cottage in the utmost consternation. The old man perceiving that Cadige's affliction was without moderation, was himself equally afflicted. My dear Cadige, says he, with tears in his eyes, do not grieve yourself so immoderately; I must tell you, you have other cares to trouble yourself about. Consider that your mother being dead, and your sister being gone, you are not safe in this place. I am afraid your beauty w[illegible] of insolent youth. [illegible] as I am, defend you from [illegible] sides, what have you to [illegible] I am so tender an age [illegible] add to this, that the little money I had about me is almost spent. Here we want every thing. Consider this, lovely Cadige, and permit me to conduct you to the city where I make my ordinary abode. You will in my house have plenty of all things, and shall be mistress of my estate and fortune.—When the old man had done speaking, he was very uneasy to know what answer the young girl would make him; and he had cause to doubt how it would work upon a mind so prepossessed against him.

Cadige making him no answer at all, and seeming to be wholly taken up with the loss of her sister, he was obliged to repeat to her again the condition she was in, yet despairing to bring her to accept of his proposition. Nevertheless he succeeded, [illegible] she consented to follow him wherever [illegible] to lead her. So they both left the [illegible] the old man having writ with [illegible]

door the name of the place to which he had conducted Cadige, that if Fatima returned, she might know where to find her sister. They also locked the door, and put the key in the hollow of a tree which they were wont to make use of on the like occasions.

The city to which the old man intended to carry Cadige, was not above three days journey distant; but a man of an hundred years and a girl of twelve, were not likely to make long journies of it. They arrived there in seven days, and were both ready to faint with fatigue and hunger. The first thing Dahy did, for that was the old man's name, was to send out the city to buy the most excellent meats to refresh them. His slaves were commanded to make the greatest haste, and they returning with what they were sent for, the two travellers satisfied their hunger. Then Dahy led his mistress to a very neat apartment, where he left her to take her repose, and retired to his own chamber to do the same himself.

The next day he bought several rich silks, of which he ordered robes to be made for Cadige, and appointed an old slave to wait upon her, one that was recommended to him for being as dexterous in dressing ladies as any body living. Cadige could not enough admire the change of her condition. She perceived the kindness the old man had for her, yet she could not comprehend how she had in so short a time acquired so absolute an empire over him. She sometimes thought herself obliged to him for all the great advantages she enjoyed, and that she ought to set a value upon them, and upon him on their account. However, notwithstanding all her reflections, the old man's obliging carriage could not diminish the displeasure she took in it. Besides the fine clothes and diamonds he gave her every day, he kept his word with her punctually. He shewed her a respect with which she was charmed; but it did not beget in her the inclination to approve his person or his passion.

It was three months before Cadige shewed the least sign of consolation. The remembrance of her sister mixed bitterness with her joy, and took off the relish she might otherwise have had of the alteration of her circumstances. She incessantly called to mind the advice her dying mother gave her, never from Fatima. Nevertheless, her sorrow less extreme by degrees, either the change of her fortune, or the

One day, when she had tired herself with walking, she went to bed sooner than was her custom. She fell into a profound sleep, and about morning, when the ideas are most clear and lively, she dreamed a dream which made a strong fancied she saw a man, dressed, whose

said to

Cadige, what did you of? Have you so soon forgot Fatima? Are fine clothes which Dahy has clothed you with enough to exempt you from the obligation you lie under to seek after her? No, doubtless; and I must tell you, you shall never be happy till you go to her in the isle of Sumatra. Look on me, and you will see the person whom heaven has destined for your husband. At these words the young man vanished, and Cadige awoke. She still had his image present in her mind, and did not look on it to be so much a dream as an apparition.

What the lovely phantom said to her, seemed so just and so agreeable to her present condition, that it could not but put her into astonishment; and though she did not think there was really such a man in the world as her dream represented to her, yet she could not put that representation out of her mind; nay, she resolved, that she might have nothing to charge herself with, to engage Dahy to make a voyage to Sumatra. She proposed it to him that very day after she had had this dream, having first given him an account of it. The old man heard it with surprise, and looking upon it as something too extraordinary to be neglected, and more than an image formed by the vapours of sleep, he told Cadige, he would readily sacrifice his to please her; that he consented to go with her to the isle of Sumatra, though there was little likelihood they should hear there what was become of her sister. I am as much surprised at your dream, continued he, as you can be, and am as desirous to see you have your wish as you are yourself.

The young girl wanted nothing more to determine her to make a voyage to Sumatra. She would scarce give the old man time to prepare every thing in order to it, so impatient was she to see or at least to hear of Fatima. They agreed to go first to the cottage, to see whether they could meet with any sign of Fatima's having been there since their departure, and thence they resolved to proceed to Masulipatam, where they would embark aboard the first ship bound for Sumatra. Dahy bought three horses for their carriage, took all his gold with him, and some diamonds, which he sewed up in a leathern girdle he wore about his waste. The rest of his money he left with an old man, a friend of his, charging him to tell Fatima, if she should come to his house to inquire after them during their absence, that they desired her to stay there till they returned. They

then took their leave, and mounted on horseback. Dahy chose the best of the three for his own riding, and took Cadige behind him; the [illegible] mounted the other, and the third was loaded with their baggage, and led along by a [illegible] slave.

Thus did they travel for two days, at the end of which they arrived at the cottage of the two sisters. They found the key where they had put it, in the hollow of the tree, and entering the hut saw nothing that could give them the least reason to conclude Fatima had been there since their departure. This confirmed them in their resolution to go to Sumatra. They continued their journey to Masulipatam, where Dahy soon learned that a ship of Achem, loaden with rich merchandise, was to set sail in two days. He went immediately to the master, and bargained with him for their passage. He then returned to Cadige, and laid in for her a store of every thing pleasant or proper to soften the fatigue of so long a voyage, selling off his horses, which were of no use to him now he was to embark.

Two days after they set sail with a fair wind. Dahy's young mistress was a little frightened to see nothing but sky and water. However, the hopes she had of hearing news of her sister made her have a good heart. The old man did all he could to amuse her. Sometimes he told her pleasant stories, and sometimes entertained her with serious and solid things, to form her mind and manners. At last, thinking he could not have a better opportunity, he resolved not to keep her any longer in the dark, but inform her who and what he was. She believed there was something extraordinary in the inclination he had for her; but she looked upon it as an effect of caprice, and was strangely surprised when he began his discourse in the following terms.

As feeble and decrepid as I appear to you, know, fair Cadige, that I am immortal. He stopped a little at these words to observe what passed in the soul of the young girl upon hearing a declaration which she so little expected. He presently perceived it threw her into a strange confusion. She could not at first think him in earnest; but the character of an old man not agreeing with raillery on any occasion whatsoever, made her conclude he spoke the truth. My lord, says she, I am so much indebted to you for all your favours, that I ought to rejoice in all your advantages; but when I consider that which you now inform me of cannot be of any great use to you, I do not know whether I should not disoblige you, if I shewed any sign of joy upon hearing it. In effect, pursued she, you seem to be depressed by infirmities, that you cannot sure take any great pleasure in life.—It would be a heavy burden to me, replied the old man, and I should reproach heaven for having endowed me with advantages which it refuses to men, if I were really what I pear to be; but you will be still more prised, charming Cadige, when you you never yet saw me in my true form. looks naturally are such as are more likely to please than frighten the fair sex, and are the more proper to inspire warm desires, for that they are animated by a perpetual youth. Jasmines and roses shine on my complexion; a word, whatever is to be met with in graces adorns my countenance, and over my whole person.—Why then dige, impatiently interrupting him, you immediately resume so charming a You cannot but get by the change.—Alas, replied Dahy, sighing, that is not in my power, and herein lies all my trouble. I am no otherwise sensible of so great a misfortune, but only because I appear before your eyes under so disagreeable a figure.—And will this misfortune have no end to it? says the young damsel.—It is in your power alone to put an end to it, replied he, and you have nothing to do in order to it, but to love me.—If so, says she, very frankly, I am afraid you will never change your shape. But, my lord, added she, how can I give credit to such surprising things as you tell me?—Only hear what I have to say, my queen, replied Dahy, and you will no more doubt of the truth of it.

What I am about to tell you, continued he, will easily convince you that I am not a man. I am a genie. There are two twin-brothers of us, equally handsome, equally knowing and powerful. My name is Dahy, and my brother's Adis. The empire that the state of genie gives us over all natural things, does not hinder our being ourselves subjected to the power of a Brahman of Visapour, who has by his science established an absolute dominion over our species. He took a liking to my brother and me; and to shew how he loved and confided in us, he entrusted us with the guard of a mistress of his, on whose fidelity he did not very much depend.

We served him carefully in that employment. The lady was always attended by Adis or me. For a good while all things went as they should do. Happy for us if her caprice had not altered the posture were in. The lady did not appear have an inclination for any one a desire to be thought beauti any act of indecency; but in came melancholy; and a little melancholy turned to pining. ways amidst the pleasures Cansou, the name of the B and sometimes would cast

and me, as if she implored our compassion for some secret uneasiness which troubled her. We were surprised at this alteration, which turned the fresh colour of her complexion into a languid paleness, and had as ill an effect upon her health. My brother and I would often say to one another, What has she done to herself? What can make her differ so from what she was not long ago? Alas, we were ourselves the occasion of the change that so surprised us.

This unhappy lady, having us always before her eyes, had taken too much notice of our charms. She had gazed on us so long, that in the end she loved us; and what engaged her in that passion more than any thing else, was, as she afterwards owned to us, our fair long locks that flowed in ringlets on our shoulders. (Here young Cadige calling to mind her dream, cast her eyes on the old man with astonishment, and found that she began to have an interest in the story; she never had minded what he said so much before.)

My brother and I observing, continued Dahy, that time, very far from giving any relief to the lady's secret pains, rather augmented their violence, resolved to do our utmost to oblige her to unbosom herself to us. One day, therefore, when we were both with her, and the Brahman was gone to preside in an assembly of fairies that was held on the borders of Grand Tartary; Fair lady, said my brother, we have a long while observed that some secret trouble disquiets you. We are desirous to know the cause of it, with a design to offer you our assistance to relieve you. Do not conceal it from us; and if our help can contribute to restore your peace of mind, depend upon our zeal and our care.—Indeed we should have been mightily pleased, if we could have recovered her out of the languishing state she was fallen into; for we had both conceived a friendship for her. Adis's discourse threw her into the utmost confusion. However, as it afforded her an opportunity to declare herself, which she had long wanted, she would not neglect it. You are too generous, amiable Adis, replied she, with a languishing air, to concern yourself for an unhappy woman, not worth your minding. Do not, I beg of you,

me of the poor comfort of deploring
t my misery, for which there is no re-

do you say, fair lady, cried I? Is not
ry you endure to be remedied? What
is the nature of it?—Such, replied she, is the rigour of my destiny, that if any thing in the world could soften it, it would only be the compassion you should have for me.—Ah, said I, if my compassion would help you, you should have it entirely. But we do not flatter ourselves to pity you, we shall not be
unless our good offices can
melancholy that makes you
insensibly consumes
with any unknown
knowledge extends to the
and we can correct the worst disposition of the body; or if the Brahman has vexed you by usage not suitable to your merit and affection for him, you are not ignorant that we have an influence over him. Speak then, amiable lady; confide in us, and give us the means to shew you our readiness to bring him into a better temper, and restore you to your former state of happiness.

Farzana, so the lady was called, returned me this answer. My health is not impaired, nor has Cansou given me any cause of complaint, yet I suffer the most cruel pains; and if you knew them, as zealous as you say you are to assist me, I know not, charming Dahy, whether I should find you so disposed.—Ah! madam, cried my brother, you wrong us. Put us to the proof, and you will judge of us more favourably.—What if I should tell you, replied she, blushing, that it is you, both of you, that caused the disease you would cure?—Who, we? Cried I, in confusion, though I did not yet comprehend what she meant; how could we do a thing so contrary to our intention?—I have said too much, answered she, not to tell you the rest; and since you press me to it, know, ye too amiable brothers, that I have not been able to defend myself against your charms. In vain did I oppose the progress they made every day in my heart, and my opposition reduced me to the weak condition in which you see me. She then set out in the most lively colours, how much she had resisted this passion. And is it possible, said I, that the consideration of your honour, your ease, and your gratitude to the Brahman, could not defend you from the sentiments you declare to us? Did you thoroughly represent to yourself how fruitless they would be to you? Upon which my brother and I did all we could to bring her to reason. But it was too late. The distemper had taken too deep root.

Farzana heard us out without interruption; she seemed to be a little more easy in her mind than she was before; her being discharged of a heavy load, by the declaration she had made, was some comfort to her. Not that she could conceive the least hope from the manner of our receiving the confession she had made us; but it is so natural to desire that the object we love should know the trouble it is the cause of, that we always look on the
of discovering it as an advantage. The lady flattered herself we should

at last be moved by so much love and perse-
verance. This hope for a
some relief. But that time
aing away, an
tion she wished for, her passion returned upon her with greater violence, and threw her again into her former languishing condition. This mightily perplexed us. Cansou's orders would not suffer us to leave her, which every day exposed us to the reproaches she incessantly cast upon us.

Cruel as you are! said she to us, will you let me die without pity, when it depends on you alone to make me cherish a life I detest? Has the generous kindness of relieving the miserable, so powerful on noble minds, no influence upon yours; and can you take delight in my sufferings?—Fair Farzana, replied I, what can you expect of us? Should we flatter a disease we cannot cure? Shall we betray the Brahman that puts such trust in us? Will you betray him, after all that he has done for you? It was not by compulsion that he took you from your parents, who used you so barbarously; you consented that he should carry you off, and did not scruple to make him happy. Take courage then, and deliver yourself from that dominion which a shameful passion has usurped over you. The lady had no patience to hear me talk so. Why, cries she, is it so great a crime to have tender sentiments for two brothers, whom one cannot look on without loving? Why then have I you every day in my view? Is not the passion you condemn pardonable among some people? Can you think I am in love with an old man, whose love I have not endured, but out of gratitude for what he did for me? And must I eternally be the victim of my gratitude?

But, madam, says Adis, grant that this weakness which you would excuse, merited indulgence, and a return on our part, would you not still be to blame for extending it too far? Ought my brother and I to be both the objects of it?—I own, replied she, blushing, there is something extraordinary in my passion, but I am not mistress of it. You both of you appear so equal in merit, that I cannot determine to chuse one without sighing for the other, and I shall not have peace of mind, if you do not both make suitable returns to my tenderness.—How, cried I, do you really pretend to engage us both, and flatter yourself that my brother and I will agree to so odious a partnership?—Why not? replied she: you are such friends that you cannot be jealous of one another. In a word, I have said its fate disposes of my inclinations. It is to no purpose to resist them, and if you have not compassion on a wretch whose sufferings you are the cause of, you may expect to see very suddenly an end of the languishing life which I have so long led.

All her discourse with us was on this subject. I must own her sentiments a
new to me, and I could not enough
her folly and caprice. As I was one
alone with her, she was more melancholy than usual. I asked her what new cause of affliction she could have?—She replied, Ah cruel! should you ask me that question? Do I stand in need of any other cause of grief, to bring me into my present condition? Is not your cruelty sufficient to depress me?—Fair lady, replied I, since my brother is as guilty as I am, why do you address all your reproaches to me only?—Do not confound your brother with yourself, said she languishingly, he has done all I expected of him for my repose.—I must confess I thought I had mistaken her. Has Adis, cried I, done all you expected of him? Yes, says she, coldly, what is there in it that you need be surprised at? Do you think every one's heart is as hard as yours? He was charmed with his fortune, and sorry for nothing but that he had lost so much time in obtaining it.—And are you not satisfied, said I, in a sort of a rage, to have subjected him to the power of your beauty? Must you have another conquest, and do you think to seduce me as you have done the too easy Adis?—Yes, my dear Dahy, replied she, casting the most passionate look upon me; yes, I want the conquest of your heart to make me happy. Ah, have not all my sufferings for you rendered me worthy of one kind token of compassion?—Ah, Farzana, replied I, after what you have told me, I cannot believe you love Adis, since you sigh after his unfortunate brother.—I love him tenderly, answered she; I would sacrifice a hundred lives for him, and it is the extreme love I bear him which adds fuel to the flames that consume me for his brother. I have told you already I think you so like one another in every thing, that both the one and the other of you make the same impression on my mind. Adis's kind sentiments for me, as dear as they are to me, cannot make me happy, if I do not inspire you with the like. In fine, my charming Dahy, I die unless you yield to my love. Will you be more inexorable than your brother? Are you ashamed of following his example! Ah, do not resist me any longer, or before your
you shall see me pierce this unfortunate
which you have not thought worth possess
Having said this, she shed a flood of tears, and threw herself at my feet with all the most moving signs of an ardent affection; insomuch that I really believed she would make away with herself, if I continued
will. What a moving sight is a beautiful woman in tears! And how difficult is it to persist in a

resolution which she combats with in that condition? I was as weak as my brother, for he informed me afterwards, that the cunning Farzana had made use of the same stratagem to seduce him; that is, she engaged us both to love her, though she loved neither of us, nor intended to crown the wishes she might raise. Having thus overcome both our resistance, she in a little while recovered all her charms. Her eyes became brighter, and the satisfaction of her mind re-establishing her health, a natural gaiety appeared in all her actions. Adis and I were charmed to see her so beautiful. However, her beauty, as perfect as it was, did not create in us the least jealousy. Perhaps, indeed, the lady might have found our union to be less fraternal, had she rendered us more

our treason against the Brahman was not so heinous as it might have been, yet we sometimes felt a remorse for being guilty of it. But our common mistress, well versed in the art of pleasing, knew how to ease us of any troublesome scruple. She by degrees made us lose the sense of our crime, yet never would render us more criminal. We had not a true passion for her. However we led a pleasant life enough, till our too great confidence drew upon us the misfortune which is the occasion of your present surprise.

The Brahman had an ugly black slave called Torgut. His usual employment was to curl the mane of a Tartarian horse, which Farzana rode when she took an airing any where. This deformed Negro had the boldness to aspire to his mistress's favour, and to make her a declaration of love. As nobody mistrusted him, he easily found an opportunity of doing it when she rode out, and we were not with her; for at that time we were otherwise employed by Cansou. She was on horseback, and he followed very near her. Nature, to make amends for the ugly face and shape she had given him, had bestowed on him a great deal of wit. He told stories very pleasantly, and Farzana delighted to hear him tell them. That day he entertained her with his amours with several girls, whose good graces he had been happy in. Hero Torgut, says the lady, smiling, does a man of thy figure boast of favours?—Why not? replied the black slave; am not I made like another man? Yes, truly, or I am very much mistaken, since I aspire to have you yourself among the rest of my conquests.

This discourse of the Negro's made Farzana again burst out a laughing. She thought nothing but that he talked so to divert her. Hast thou a design upon me? says she. I assure thee, to arm myself against a man so dangerous as thou art. Torgut talked in the same tone still, and Farzana continued to humour it, till he pushed his insolence so far as to propose to her to take hold of the occasion, pointing to a meadow that was by, and saying its flowers invited them to the joys of love. As she did not suspect he was in earnest, so she was no more angry at this discourse than the rest; which so emboldened the slave, that the lady could not help seeing at last he was far from jesting with her. She fell into a passion, assumed the high tone, and bade him, with words full of contempt, go say as much to some slave worthy of nobody but himself; threatening to complain to Cansou of his insolence. The reprimand she gave him had not the effect she expected. As hideous as Torgut was, he had so good an opinion of himself, that notwithstanding she had treated him thus, he doubted not she rejected the offers of his services, not so much out of aversion to his person, as out of secret affection for another. He was cunning and discerning; he knew the Brahman was old, and not very proper to preserve the constancy of so brisk a lady; he therefore resolved to watch her, and left no stone unturned to surprise her with the lover whom he thought happier than himself. His labour was not in vain. It was not long before he discovered our intrigue, and was so enraged at it, that he formed the design of ruining us. He told Cansou how we had betrayed him, and added a great deal of his own invention to what he had seen, to irritate him against us.

The Brahman fell into a terrible passion at his report, which he resolved to be further enlightened in. He pretended to go a journey, and during that feigned absence, he found an opportunity to surprise Adis and me with Farzana. She had given us leave to bathe with her; we were all three locked in the bathing-room: but all our precautions to prevent discovery signified nothing. The science of the Brahmin rendered all our measures useless; the doors of themselves opened to him at his approach; he looked, when we saw him coming, like a wrathful judge. Our nakedness not permitting us to throw ourselves at his feet to implore his mercy, we dived into the water to hide our confusion. Happy for us, if that element could also have concealed our crime, as it covered our bodies. Farzana, more bold than either of us, endeavoured to excuse us, and to diminish her fault by discourses, which only augmented Cansou's fury; he threw at us two or three looks which were the beginning of his vengeance. You rascals, says he to my brother and me, the most cruel torments are pains too light for your crime; but your condition of genies not suffering you to die, I shall reduce you to a state a hundred times worse than it

from which you are exempt. And thou, wretch, added he, turning to the lady, since the honour of my bed and my favours could not oblige thee to be faithful, thou also shalt be punished for thy ingratitude. At the same time, without staying to hear our excuses and complaints, he set about his infernal arts. How dreadful were they! The sky in a moment was darkened, and not a glimpse of light to be seen in our apartment; the thunder we heard shocked us with its terrible noise; the winds whistled over our heads, and the earth trembled beneath our feet

Two hours did we remain in that dismal obscurity, expecting the punishment that was reserved for us; After which the sky became as serene, and the day as bright as before; but how were we struck with astonishment, when, instead of being in a magnificent palace and stately baths, my brother and I found ourselves in a barren country, both of us covered with tatters, and under the form of two little old men, such, fair Cadige, as I now appear before you. Ingrates, says the Brahman to us, take the reward of your crime. That power and knowledge of all natural things which you enjoyed by your condition of genies, are no longer of any use to you, or rather they shall be taken from you, and you be reduced to the ordinary state of men, which you seem to be. You shall know nothing, you shall be capable of doing nothing, but what they know and what they can do; you shall not indeed, like them, be subject to the empire of death, but all the advantages you enjoyed over them shall be taken from you. Cansou having pronounced this sentence, was desirous to know the circumstances of our treason. We told him all very sincerely; we informed him how we were surprised by Farzana's declaration; what we did to drive that whimsy out of her head; how we struggled against her temptations; what arts she made use of to seduce us, and what remorse we felt for having abused the trust he put in us. All which so moved his good nature, that he began to be sorry he had gone so far with his conjurations, as not to be able to recall them upon our repentance; he thought there was more weakness than malice in our proceedings, and having always had a kindness for us, his heart was touched in our favour. Children, says he, the conjuration I have made is too strong for me to restore you to your former shape and beauty; but I can a little soften the rigour of your destiny. You shall recover your natural form, and all the advantages which belong to it, when you meet with a young girl under twenty who loves you.—Ah, my lord! cried my brother, what hopes have you left us? What girl will ever have a liking to such figures as ours?—Such a thing may happen, replied the Brahman; it is not impossible. Live in expectation of it, and be assured you can never recover your former state on any other condition. Go, my friends, continued he, and submit to your fate without grumbling; you must be parted, that each of you may seek after what is proper for him. He then appointed each of us a place of abode: it was about sixty leagues from one another. He gave us about fifty thousand sequins a-piece out of his treasury, that we might have an honourable subsistence during our misfortune; he made us lay aside our tatters, to put on robes more suitable to our condition; after which he embraced us, and wished us a speedy end to our misery.

As to Farzana he was inflexible; he turned her into a frog, and confined her to a fen, with Torgut for her companion; having found out by his art that that slave discovered his mistress's crime only out of spite, for her despising him. Thus both the accuser and the accused were metamorphosed into frogs, and condemned to spend the rest of their days in the same fen; where the only comfort they could have, was the hope that it was in their power to make an end of one another. When my brother and I left the Brahman, we prepared to go to the places that had been appointed us. We wept bitterly when we parted, thinking we should never meet again till we had recovered our former state, which we thought would not be very suddenly, considering what condition it was to be upon.

When I arrived at the city which was to be my place of residence, I applied myself to the improvement of my fifty thousand sequins; judging rightly that I should have occasion of economy to keep me from want, before the time came to put an end to my sufferings. To this purpose I fell into trade, and, as well by my own commerce as by that of my factors, in less than three or four years I had wherewithal to live very handsomely, without breaking in upon my main stock.

To fulfil the Brahman's predictions, I must, you see, find out some young person that will take a liking to me. In the town where I lived, the ladies by good luck were not locked up in a seraglio, as they are in other eastern countries: They enjoyed all manner of reasonable liberty; I visited them every day; I made one in all their diversions. In fine, I did what I could to arm myself against the influence of that malignant star that pursued me; and living after this manner, I soon became beloved by every body. Ah, good man, said they, he seems to be made for pleasure only; what must he have been in his youth, since with one foot in the grave he loves diversion so much? The ladies, above all, lift-

me up to the skies, and set me as a pattern to all their husbands. There were only some the latter, who out of spite animadverted my conduct. This man, said they, speaking of me, is mad sure, to be so fond of pleasure at an age when he can have no taste of it. As for me, I gained my ends by it, and laughed at whatever they could say of me, never going out of my way to please them; nevertheless, as much pains as I took, as much address as I used to engage some young woman or other to fall in love with me, I had no success, nor was ever likely to have any.

I did not confine myself to the city where I dwelt, though there were abundance of young girls there. I travelled the country for above one hundred and fifty miles about, and all that I got by it was to find that nobody liked me. The thoughts of this threw me into despair; and I had not patience enough to carry me through my misfortunes. Two hundred years and more I have been employed in the useless search of some kind young creature, to put an end to my misfortune by her affection for me. I was the wonder of all the world; people could not imagine how I came to live so long. Thrice have I already seen the inhabitants of the city renewed; I have buried all those who saw me so broken at the beginning of my settlement there, and their childrens children after them. It was the general whisper among them, What kind of man is this? There is no alteration in him. The most ancient fathers pointed at me to their grand-children; See there, said they, the good man Dahy, we never knew him younger in our lives; he was always as old and infirm as he seems to be at present, and we heard our grandfathers say, when we were young, that they never saw him otherwise. The common people called me nothing but the eternal old man; the men of letters, nothing but the Indian Nestor, saying, I had seen more generations than he of Greece had done.

I could not tell what to resolve upon, having in vain so long endeavoured to procure the love of some young woman under twenty, and was returning from Masulipatam to the city where I used to reside when I met you and your sister. You will find by what I have told you, lovely Cadige, why I was charmed at the sight of you. But ah, I observed with pain how far I was from being acceptable to you. Here Dahy finished his relation, and wept when he had done, not so much at the remembrance of his misfortune, as out of grief for his young mistress's aversion to him. Cadige was herself troubled for him, and thought she could do no less than endeavour to comfort him. Generous Dahy, says she, your misfortunes touch me; they are so uncommon that I could not believe them, if you had not told me yourself. Oh that I could deliver you from them! You should see how grateful Cadige would be for the obligations you have laid upon her. You will say, perhaps, it is in my power to put an end to them; that I have nothing to do but to love you, and you shall recover your former state: but is my heart at my own disposal?—My charming Cadige, interrupted the old man, is this all the comfort you will give me? it rather adds to, than lessens my misery.—I can do no more for you, replied Cadige; if it is impossible for me to overcome the natural aversion I conceived to the form which you offered to my view, ought you to take it ill of me, when that form does not belong to you?—Ah, says Dahy, with a profound sigh, it is now become natural to me, since I despair of recovering my own. The Brahman however, answered she, foretold that it might come to pass, and you ought not to be without hopes; your courage should conquer the weakness you have for me; you should cure yourself of it by the indifference of a girl who does not deserve your concern for her; you should love some other young woman who may make you a return of love, and restore you to that charming figure which you have so much reason to be sorry for the loss of.

Young Cadige pitied the unfortunate old man, being able to do no more for him. But her compassion for his misfortune was not what wholly took up her thoughts. Her [illegible] was not entirely gone since her dream, lovely phantom, whose air and fair [illegible] her, ran still in her mind; she sometimes could not help sighing when she thought of it. The words she had heard him pronounce, Look on me and you will see the person whom heaven has destined for your husband, seemed to her to have something mysterious in them; and whether she would or no, she could not help thinking herself interested in them.

In the mean time the ship sailed onwards with a fair wind, and in fifteen days had made above five hundred leagues. The wind then changed, and there rose a kind of storm, which did our voyagers no more harm than the driving them considerably out of their way. They were tost up and down for some days, and driven sometimes to one side, and sometimes to another. At last they came in sight of an island, which was unknown to them. Neither the captain, crew, nor any of the passengers knew what isle it was. As they drew near it, they saw a great city, built like an amphitheatre, on the sea coast. The sea being rough still, they sent a skiff ashore [illegible] shelter, which was granted them. [illegible] entered the port, and looked round them to consider the structure of the

which, being in the form of a crescent, seemed to open its arms to serve them for an asylum against the tempest. The houses seemed to be more solidly than agreeably built, being high large towers of free-stone, co-

The people swarmed in the streets, and our voyagers had soon enough of their company. They had scarce dropped anchor, when they found themselves surrounded on all sides by a great number of boats, which bounded them, and the people out of them climbed up the ship's side in swarms. Their faces and their bodies made much like ours; but their looks, gestures, and mien appeared so extraordinary, or rather so extravagant, that there was reason to question whether he no they were men. Their dress was as singular as their manners. They wore long robes of cotton, on which were painted several figures of demons, in red, green and yellow, with flames and other odd conceits about them. On their heads they wore a steeple-crowned hat, made of paste-board, and stained also with different colours.

The first thing those islanders did, as soon as they were got aboard, was to draw up our voyagers in several files. The latter did not like this familiarity, were resty, and refused to be so managed by them. But the people of the city, who could not brook any opposition to their customs, bespoke them in a menacing tone, and the voyagers found they were not at liberty to do as they would; so they all submitted to be ranged in what order the islanders pleased. Which being done, the latter surveyed every rank, and examined exactly all the persons that came in the ship, turning them about as they thought fit, as slaves are examined when they are sold in public markets. They minded most the teeth and hair, and took great care to tell every wrinkle in the face.

The voyagers knowing very well they were the weakest, were forced to bear all this, though not without uneasy apprehensions of what would be the end of this so particular examination. However the event was quite otherwise than they expected. The examiners set aside the old seamen, and seemed to treat them with distinction. Dahy, Cadige, and the old woman slave remained all the while in the great cabin, and none but those upon deck were drawn up in files. At last these three appeared also. The commander of the townsmen, who was one of the chief

island-guard, was transported at the sight with joy and admiration. He cast his particularly on the old slave, and thinking her worthy the honour of his bed, threw himself at her feet, made her a declaration of the passion he had conceived for her, and told her he intended to give her a place in his seraglio, and make her his favourite. She very readily complied with the commander's desires, and indeed it had been ill to oppose them. He gave her in charge to the most trusty of his confidants, telling him he should answer for her with his life, and commanding him above all things to take care that nobody should use the least freedom with her.

The wise Dahy, amazed at this depravation of taste, said to himself, sure there must be no women in this country, an old one can make so strong an impression. This thought alarmed him on account of Cadige, whose charms he supposed would produce the most terrible effects for him. But his fears were soon over. His young mistress had nothing that these islanders were taken with: and if she ran any danger among them, it was not that which he was afraid of. He was still trembling out of concern for her, when the same captain who was so ravished at the sight of the old woman, by chance cast his eyes on the young one. Surprised at the richness of her dress, he said rudely to her, Your clothes are very fine, young woman, for such an ugly creature as thou art. He then turned about to one of his domestics, called him by his name, and bid him carry home that filthy person, and set her about the dirtiest offices in his house.

Cadige was ready to fall into a swoon at this cruel order. It was impossible for a girl of her age to bear such hard usage. She cast a languishing look on Dahy to implore his assistance in so terrible a conjuncture; and reading both his inability and his grief in his eyes, she had recourse to tears in this her distress. But alas, what effect could her tears have had on such pitiless and inhuman wretches! A band of them immediately took hold of the unfortunate Cadige, and were dragging her away, notwithstanding her tears and cries. The genie could not contain his sorrow at this spectacle. He filled the air with complaints and groans, deploring the destiny of his mistress. The islanders looked attentively on him. The charms they found in his person, his wrinkles, his back bending with the weight of age, his splay feet and olive complexion; in fine, every thing that gave Cadige a disgust to him, was the object of their admiration. The people were so transported, that it struck them dumb. The excess of their astonishment at first hindered their expressing it; but on a sudden they broke silence, and gave themselves up to the extravagance of their joy. Nothing was to be heard but a confused cry of praise and applause. Even their captain forgot the

gravity of his character, and broke out like the rest into loud acclamations. Nay more, he approached Dahy, threw himself at his feet, and laying his paste-board hat upon the ground, to shew his respect, Charming old man, says he, we are unworthy of pardon in that we did not sooner pay our duty to you. For *my part, I must own I was wholly taken* up with the beauty of that lovely lady who was with you, and whom I have sent to my seraglio: However, as full as my soul is of her, I cannot but confess that your beauty surpasses even her's. Suffer us to carry you to our queen's palace: I doubt not but the great princess will be charmed at the sight of you, and pay you the honours that are your due. There is not an old man in all her seraglio who can compare with you. The captain was about to continue boasting of the happiness which was in store for Dahy; when the latter interrupting him, briskly said, Instead of making this impertinent harangue to me, restore me the young person you have taken from me.—Who? replies the commander.—That unhappy girl there.—Ah, amiable old man, do not demean yourself by thinking of her, but bend all your thoughts to gain the favour of our great queen Scheherbanou, to whom we are going to introduce you. Saying this, his lieutenant and he took Dahy under their arms, and carried him, whether he would or no, to the palace.

The genie looked on this treatment as an insult to ridicule his old age and personal defects, and made very melancholy reflections upon it. What will become of me? says he to himself, as they were hauling him along. Would one think a genie could be reduced to such a state of misery and imperfection as mine is? It is not one of the least of my misfortunes to see myself made the sport of the children of Adam.

When he came before queen Scheherbanou, she could not look on him without admiring him, and conceiving a passion for him. O marvellous old man, says she, what propitious deity has conducted you hither to be the ornament of this isle? We do not know that our people were ever so happy before: let us therefore give a thousand public marks of our joy. Then turning to the chief lords of her court, Second, says she, the tender emotions of my soul, and be as sensible as your queen of the glory of your country. As soon as she had said these words, her courtiers, like faithful subjects, fell in with her majesty's sentiments, and holding their hats in their hands, prostrated themselves before Dahy. They remained a long time in that [illegible] without speaking, or shewing any [illegible] of life. At last they all broke out into [illegible]tions of joy: Long live the incomparable old man, who appears in our eyes like the sun when he leaves the tropic of Capricorn to return to that of Cancer! Long may he live, and be for ever the happy favourite of our great queen Scheherbanou! May the sovereign protector of this isle, the old monkey we adore, cast a favourable eye upon *him! After this reception, with which* the old man was not so well pleased as the queen imagined, that princess commanded the chief of her eunuchs to conduct him to the best apartment in the seraglio. It was hung with mats. Nothing was thought more gallant and stately in this country than that sort of furniture. It was the height of their luxury. However Dahy, either out of ill humour, or otherwise, was not dazzled with it. He scarce deigned to take notice of the magnificence. Every thing he saw seemed to him to heighten his chagrin.

While he was deploring his misfortune, the queen entered his apartment without her train, and coming up to the old man said, You will pardon me for having left you alone some moments.—Yes, yes, replied Dahy a little sullenly, and would to God you would leave me so all your life time.—Ingrate, answered the princess, is this the return you make me for my passion?—Pray, says he, do not mock me; do you think me so void of understanding as to imagine my figure charms you? No, no, I know too well that it is more likely to create horror than inspire love.—I am amazed, replied the queen, that you should not know better the effect that the sight of you has upon the heart. Can one enough admire that extreme old age that is visible in all your person? She then made a long detail of all the wonderful qualities she discovered in him, and that with so passionate an air, that the genie could not question her being in earnest. Scheherbanou's transports stirred up Dahy's choler. He reproached her with her ill taste, and told her, that since he was not her subject she ought not to keep him a slave. Restore me my dear Cadige, continued he, and consent that we both leave this place.—Ah barbarian, replied the queen, can you resolve to forsake me? Have not the general acclamations that attended your arrival, nor the honours which have been paid you, been able to inspire you with the least complacency for my fatal passion? At these words the old man, instead of complying with her, could not longer keep within the bounds of decency, but had the impudence to tell her she was certainly out of her wits.

As much as Scheherbanou was in love with Dahy, she could not bear his upbraiding her thus with madness. However she bridled her choler as well as she could, and endeavoured still to make him sensible of her favour;

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to [illegible] other
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hacle, take this old man out of
ment which I had given him,
to the black tower. Let him
with that other old man who a
tenderness of my sister Mulkara. Th
both repent at leisure for
to be so cruel. She then
orders were immediately executed.

Dahy, better pleased with her severity than her complaisance, followed his conductor to the black tower. It was some comfort to him that he should have for his companion in prison another unfortunate old man, and that they should together bemoan their misfortunes. But imagine what was his astonishment, when entering the room where he was to be confined, he found his brother there. As soon as they saw one another, they ran into each other's arms, and continued a long time in mutual embraces, their eyes bathed with tears, and neither of them being able to express the joy he was seized with. At last Dahy broke silence, and after the first transport was over, cried, Oh my brother, is it possible that I have met with you again? But where, alas, is our meeting? Have we cause to thank Heaven for bringing us once more together, since he seems to have done it to render each of us the witness of the other's slavery?—Ah! my brother, replied Adis, though our misery is rather increased than diminished by time, I hope however that it will not be lasting.—As for my part, answered Dahy, I can have no such hope. The princesses who have here loaden us with irons, are not of an age to restore us by their love to our former shape and beauty.

After this discourse, the two brothers demanded each of the other an account of what had happened to them since their separation. Dahy told Adis how he had met with Cadige, and all that had befallen him to their meeting: he omitted no circumstance. As soon as he had done speaking, says Adis, What you have been relating confirms me in my opinion, or rather I am not permitted to doubt of approaching happiness. Yes, brother, we draw near the happy moment that is to restore us to our natural features, and the possession of the privileges of our species, which we have been so long deprived of. You will be satisfied of it as well as I, when you hear what I am going to tell you.

I lived, continued he, in the city appointed for my dwelling by the Brahman. I was incessantly employed in finding out some young beauty that might become enamoured with my frightful figure; when one night I saw a young country girl in a dream. She appeared to be seventeen or eighteen years of and said to me, You hope in vain to with a young person that may love you in t city. If you will have such a mirac embark for the isle of Sumat me, for one day you will be i power of my charms. The girl seemed to be wonderfully beautiful. I was struck at the sight of her, and would fain have spoken to her, to have made a declaration of the love with which she had inspired me. But she did not give me time: she vanished, and I awoke.

I thought there was a great deal of mystery in this dream; I did not look on it as a chimera: on the contrary, I prepared to go to the isle of Sumatra. Being got to the next sea-port town, I took hold of the first occasion that offered to make my intended voyage. A storm, which I did not take to be natural, drove us out of our way, as you were driven, and obliged us to put into this port. Queen Scheherbanou was then absent, and the princess Mulkara, her sister, governed in her room. When the people saw me, they extolled my deformity as much as other nations would have applauded the most celestial beauty. The officers of the palace carried me to Mulkara in triumph. The princess was not proof against my extreme old age. She did not hide her love for me, but declared it much after the same manner as the queen did it to you. I thought at first they mocked me, and that these islanders behaved themselves so to divert themselves at my expence. This made me laugh at the princess's first panegyric on my beauty; but she went on so amorously, that I at last was convinced of my error. I lost all patience, and in the fury of my transport said things to Mulkara, as disrespectful as what she said to me was extravagant. Our conversation did not end so lovingly as it began. My princess in a rage ordered me to be carried to this prison, where she resolved I should remain till I had more favourable sentiments for her, and had asked permission to expiate at her feet the outrage I had done her charms. I find no manner of disposition to do what she expects of me, and am prepared to suffer whatever she shall condemn me to. But my comfort in my misfortune is, that I shall have a brother for my companion, whom I tenderly love, and whose presence will render all my pains the more supportable.—Adis here ended his discourse, and Dahy said to him, There is one circumstance in your relation which very much surprises me; the country girl whom you saw in your dream, and the words she addrest to you. I cannot enough admire the agreement there is between your dream and that of Cadige.—It seems no less strange to me than it

does to you, replied Adis; and what you will think more strange than all the rest is, that the country girl whom I spoke of is always present in my mind; so well I preserve her image [illegible] that I think I see her every moment.

While Adis and Dahy were thus talking, the captain of the queen's guard came to the black tower, and addressed himself to them: Indiscreet old men, bless the goodness of our amiable sovereign and the princess her sister; instead of punishing you for your want of respect to them, they pardon you; they will not only forget what is past, but are resolved to cause divine honours to be paid you. The captain thought the genies would have taken this for a high compliment; but they were so far from liking it, that they used him very roughly: They refused to follow him. But he having orders to conduct them to the pagod, he bade his guards seize them and bear them away by force. The high priest and the ministers of the pagod received them at the gate; they were all clothed in long robes made of mats, having also long trains; on their heads they wore straw-hats painted of several colours. In honour of these two new deities they sung verses, the sense of which was, that these two marvellous old men had been over all the isles of the ocean, and conquered them by the sole lustre of their charms, and that to the envy of all the nations of the earth, preferring that island to all others, they came to settle their residence there in honour of queen Scheherbanou. At the end of every verse they bowed their heads to the genies. After these first honours they made them ascend, amidst the acclamations of a numerous assembly of people, up a great scaffold six or seven foot high, where were two little thrones of rushes prepared for them. The scaffold was erected in the midst of the pagod, and at the foot of the scaffold was an altar, on which were to be sacrificed a goat and a pig. Adis and Dahy thought it was in vain to make any opposition, and therefore prudently submitted, without murmuring, to all the extravagancies of these islanders. They sat on their thrones, and cast their eyes around upon the assembly, whose looks they observed to be all fixed upon them. They took particular notice of the queen and Mulkara, who sat, with all the princesses of the blood, on a little amphitheatre by themselves.

The victims were slaughtered, and a prodigious quantity of incense burned with them; as also horse-hair, dung, parchment and feathers, which made such a thick smoke, that it would perhaps have choked the two deities to whom the sacrifices were made, had they not been immortal. After these fumigations, which made every body cough and sneeze [illegible] the ceremony, the women and maids gathered about the altar, and began their songs and dances. But all on a sudden their dances and songs had a stop put to them, by an event which caused an extreme surprise in the spectators. Adis and Dahy lost their form of old men, and recovered that which was natural to them. They became the same as they were when Herzana tempted them to commit the crime that was the occasion of their loss of it. What a hideous change was this! The ministers of the pagod, frightened at the metamorphosis, which they took for an ill omen, withdrew as fast as they could; the women that sung and danced, fled from the altar in a panic fear; the queen and the princess her sister felt their tenderness turn to horror, and returned to their palace. The pagod was deserted in a moment. Nobody remained with the two genies, who could not at first believe their own eyes. However, as all their former knowledge was restored to them with their shape and beauty, they knew that the conjuration was destroyed by two young women, who had been charmed by their figure as old men, and who, taking a disgust at their new form, had fled away with the rest.

While they were rejoicing at a change by which they recovered all the advantages they had lost, they on a sudden saw the Brahman Cansou appear in the pagod; he was accompanied by a young girl, whom Dahy knew to be Fatima; and Adis thought her so like the person he had seen in his dream, that he cried out as soon as he perceived her, Ah, that is the lovely young countrywoman whose memory is so dear to me.—Yes, Adis, says the Brahman, it is she herself, and I have brought her to you to complete your happiness. In fine, my children, pursued he, looking on the two genies, you are at last delivered from the cruel state to which my wrath reduced you. I was sorry to see you continue in it so long, but I could not free you from it sooner. It was I who by dreams made you form the design of going to Sumatra, and it was I who by tempests which I raised drove you on this isle, knowing what would happen to you here. Dahy, go and bring Cadige to her sister, that they may have the pleasure of seeing one another again. Dahy flew like lightening to the captain of the guard's kitchen, whence he carried her to the pagod; the advantage of genie giving him now a power above all human resistance. The two sisters ran to each other's arms, and embraced with transports of joy. The eldest gave herself without any reluctance to the fair Adis, and the youngest rejoiced to find those features in Dahy, which ever since her dream she had still in her mind; so she readily consented to make him happy.

to the genius, Adieu, you are no longer subject to my power; I give you both your liberty. Carry these two young creatures whither you please, and live till four of you together in perfect union. At these words he vanished, and the two brothers conveyed their mistresses to an island inhabited by genies.

This, continued the old man who spoke to the caliph, is the story which I told this young man, and which made us both laugh so heartily. Haroun Alraschid, and the fair sultana his favourite, let the old man know they were very well pleased with his relation; and at the same time desired the young one to tell them also a story in his turn; which he did in the following manner.

The History of Nasiraddole, King of Mousel; Abderrahmane, a Merchant of Bagdad; and the Fair Zeineb.

THERE was a very rich young merchant of Bagdad, called Abderrahmane; he lived like a person of quality. The principal lords of the caliph's court, your majesty's predecessor, were always dining with him. All the people of fashion in the city were welcome at his table, as well as all strangers that came to visit him; he naturally loved to oblige all mankind. Whoever had occasion for his purse had free recourse to him, without being afraid of a refusal; and those whom he had laid obligations on, did not tire out his generosity by desiring new ones. Nothing was talked of in the city but his humanity and bounty. His body was not less beautiful than his mind. In a word, he passed with every one for an accomplished young man. One day as he entered a fiquaa shop, he perceived a handsome, genteel young stranger sitting at a table by himself. He sat down by him, and they began a conversation together on several subjects. If the stranger was very agreeable company to the Bagdadin, the Bagdadin was the same to him. They liked one another so well, that they agreed to meet again there the next day, which they did accordingly. There was such a sympathy of souls between them, that from that time they commenced a strict friendship. By misfortune for Abderrahmane, the stranger was obliged to return to Mousel, where he said he was born. Pray, my lord, says the Bagdadin, do me at least the favour to tell me, before you go, who you are. I am suddenly to take a journey to Moussel, to whom must I apply to have news of you? You need only, replied the stranger, come to the king's palace. You will soon see me there, and you may assure yourself I shall be heartily glad to see you. You will then know who I am, and we will there cement that friendship, the foundation of which we have laid here.

Abderrahmane was troubled at the departure of the stranger; and all his comfort was that he should see him again at Mousel, whither his affairs obliged him to go in a little time. He went accordingly, and one of the first things he did, was to go to the king's palace; he looked attentively on every one he met with to see if he could find the features of the unknown man whom he loved, which he at last perceived in the crowd of courtiers pressing to receive his commands. He doubted not but he was the sovereign, as indeed he was, Nasiraddole himself, king of Moussel. That monarch singled him out from the rest immediately, and advanced to receive him. The Bagdadin prostrated himself before him, and lay with his face to the ground, till the king raised him, embraced him, took him by the hand and led him into his closet. All the courtiers were amazed at the reception their master gave the young merchant. Who is this stranger? said they among themselves. He must sure be some prince, since the king treats him with such distinction. The great lords who were most in their sovereign's favour began presently to grow jealous of him, and hated him; and the courtiers who had any thing to solicit, resolved to make their court to him.

In the mean time Nasiraddole shut himself up with the Bagdadin in his closet, and caressed him in an extraordinary manner. Yes, my dear Abderrahmane, says he to him, I love you better than all the men I have left for your company. And is it not reasonable that you should be dearer to me than they? How do I know that it is not interest or ambition that makes them shew so much love for me? perhaps there is not one of them whose affection is unfeigned. Such is the misfortune of the great, they never can be sure that the friendship of those who pretend to love them is for their persons, and not their stations. The good which it is in their power to do to them, deprives them of the pleasure there is in being assured they are truly beloved. And sure I am of your sentiments being sincere, which makes me set the value on them I ought. You gave me your friendship without knowing me, and I can now boast that I have a friend. The young merchant of Bagdad made answer in terms suitable to his majesty's favour, full of tenderness and gratitude. After which the king told him he should stay in his palace while he was at Moussel; that he should be served by his own officers; and he would take care for their spending the time as pleasantly as was possible. He was as good as his word, omitting nothing that he

thought would divert him. Sometimes he took him with him a hunting, sometimes he entertained him with concerts of music exquisitely performed, and every day was a

The Bagdadin had lived a whole year after this manner, when he received advice from Bagdad that his presence was absolutely necessary, where his affairs were running to ruin. He told the king what news he had received from thence, and prayed his permission to return to Bagdad. Nasiraddole consented to it, though unwillingly; and Abderrhamane quitted at last the delights of the court of Moussel. As soon as he came home, he applied himself to repair the damage he had sustained in his absence; and when he had so done, his next business was to regale his friends, to do offices to every one, and live at a greater expence than before. He bought new slaves, and took a pleasure in having them of all nations. A merchant sold him a female one, among the rest, who was born in Circassia, and might be said to be one of the most perfect creatures that ever was seen. She was but eighteen years of age; her name was Zeineb: He gave six thousand sequins in gold for her; but if he had given ten thousand, he had not paid enough. Her beauty was not all her merit; her wit, her soft and equal humour, her sincerity, fidelity and tenderness were as much admired as her person; her youth crowning all her other charms. Abderrahmane's heart was not proof against them; he conceived a violent passion for her, and had the happiness to find Zeineb disposed to love him as much as he loved her.

While they were tasting the sweets of their mutual ardour, and wholly taken up by it, the king of Moussel arrived at Bagdad without a train, and went directly to the young merchant's house. Abderrahmane, says he, I have a mind to see this city and the caliph's court incognito, or rather, am come thus to see you yourself. I will take up my lodgings with you, and flatter myself I shall be as welcome to you as you were to me at Moussel. The Bagdadin was transported at the honour the king did him, and would have flung himself at his feet to shew how sensible he was of it; but Nasirraddole prevented him, saying, Forbear the respect you owe to the king of Moussel, and look upon me as a friend that is come to be merry with you. Lay aside all constraint. Nothing is so sweet as a life of liberty; and I have left my court to have a taste of it. I love to travel without attendance, to mingle with private people; and the time I have thus spent has been the most happy part of my life.

The young merchant of Bagdad, to obey and oblige the king of Moussel, assumed a familiar air, and they lived together as condition had been the same. They diverted themselves with new pleasures, and Nasiraddole forgetting what he was, lived like a private man. As they were once at supper together, and drinking the most excellent wines, their discourse happened to fall on the beauty of women. The king of Moussel bragged of the charms of some of the slaves of his seraglio, saying there were not the like to them in all the world. The Bagdadin could not agree to this. His love for Zeineb, and the wine he had drank, made him oppose this guest on that article. My lord, says he to the king, I doubt not you have very beautiful women; but I do not think they exceed mine in beauty. I have several slaves whom one cannot look on without admiration, and among the rest a Circassian, in forming whom nature seems to have particularly delighted.—That is to say, replied the monarch, you are in love with this Circassian; your praising of her so much is a certain sign of it, but does not prove that she is therefore so charming as my slaves.—It is easy to satisfy you in that, replied Abderrahmane. Saying this he rose, sent for an eunuch, and whispering, bade him order all his women slaves to dress themselves in their richest habits, and appear together in the most lightsome apartment of his palace.

The eunuch did as he was commanded, and the Bagdadin returning to the table, sat down and said to the king of Moussel, My lord, you shall be judge whether you are in the right or not, to think there are no women in Asia to be compared to those in your seraglio for beauty.—I confess, replied the prince, I am very desirous to see whether love has not blinded you. They continued their mirth, and drank plentifully, till the eunuch, who had been sent for the young merchant's women slaves, returned, and told him, they were all got together, and had none of them forgot any thing that might give a lustre to their beauty. Then the Bagdadin led the king of Moussel to an apartment magnificently furnished, where were thirty beautiful young women slaves, covered all over with diamonds. They were sitting on sofas of rose-coloured silk, with silver flowers; some playing on the lute, others on the dulcimer, others singing; all of them in expectation of their master's coming. They rose up when they saw him, and stood without saying a word, until Abderrahmane bid them sit down again, and continue their playing on their instruments and singing, which they did. As great a prince as king Nasiraddole was, he owned he had not more amiable women in his seraglio. He then examined them one after another. He began with those that played on the lute, who seemed to him to be very pretty. The same he thought of

played on the dulcimer. But when he came to the singers, he was dazzled with the beauty of one of them. Is that, says he to the Bagdadin, the fair Circassian you spoke of?—Yes, my lord, replied Abderrahmane, it is the same. Am I a flattering painter? did you ever see any thing more fair?

The Bagdadin waited for the king of Moussel's answer, not doubting but it would be glorious for Zeineb. But he was surprised when he found that, instead of praising the beauty of that slave, the king looked serious, sorrowful, and said not a word: which made him conclude that Nasiraddole thought Zeineb fairer than any of the women of his seraglio, and had a secret indignation at it. My lord, says he a moment after, as he was conducting him back to his apartment, I perceive I presumed too much on the charms of Zeineb, and made too much boast of them before you. The king of Moussel still made him no answer; and when he came to the chamber where he lay, he prayed his host to leave him alone, because, as he said, he wanted rest. Abderrahmane immediately withdrew, persuaded that nothing troubled him, but the vexation to be outdone by him in the beauty of his mistresses. The next morning the young merchant waited on the king of Moussel. He thought to find that monarch in a better disposition; but to his surprise he found him more melancholy than before, and was mightily concerned to see his mind so discomposed. What is the matter, my lord? says he: what cloud is it which hangs over your eyes? why are you so pensive?—Abderrahmane, replied the king, I will depart this day for Moussel. I carry with me a grief that time perhaps will only augment. Let me go without asking me the reason.—No, my lord, replied the Bagdadin, you must tell me; I beseech you not to conceal it from me. Have I been so imprudent as to fail in any thing of the respect I owe you? have I abused the goodness which a great prince has had for me? I must without doubt have given you some offence.—Heaven forbid, replied Nasiraddole, that I should complain of you. All my complaint is of my destiny. Once more, continued he, do not inquire into the cause of my affliction.

The more the king of Moussel insisted on his concealing it, the more the young merchant pressed him to discover it. However, that prince prepared for his departure, intending to carry his secret with him; but at last his host, by many pressing instances, got it out of him. Ah, Abderrahmane, says Nasiraddole at parting, you will have me tell you, and I will satisfy you. I love, or rather I adore Zeineb. I cannot see her without sucking in from her bright eyes the fatal poison that disturbs my peace. I would fain have gone without making this co[illegible] You have forced it from me. Let not friendship r[illegible]me. Alas! I shall ly pay for [illegible]series I am about t fer. Adie[illegible]ede wor[illegible]he went out of the Bagda[illegible]use, and took the road to Moussel.

Abderrahmane was strangely surprised at Nasiraddole's discourse, and it was a while after his departure before he came to himself again, out of the disorder it had put him into. Ah, wretch that I am, cried he, ought I to have shewn Zeineb to the king of Moussel? ought I not rather to have foreseen that this would be the effect of it? he will now lead a languishing life in his court. Let the women of his seraglio be as beautiful as they will, they will never be able to make him forget the fatal Circassian, of whom his heart is full. I judge by myself, that whoever is charmed by Zeineb has no eyes for any other beauty. I shall therefore condemn myself as long as I live for the misfortunes of a king, as great by his virtues as by his crown. It was I, who, out of a lover's transport, interrupted the course of his happy days, in return for all the many tokens of friendship which I have received from him. Is it just that I should strike a dagger into his heart? No, my dear prince, no; Abderrahmane will not leave you in the cruel state to which he has reduced you. I will yield up Zeineb to you. I am resolved upon it.

As soon as he had come to this resolution, he called some of his officers, and ordered them to get a litter ready. He then sent for Zeineb and told her, she was no more his, but the king of Moussel's. It was that prince, added he, whom you saw yesterday in the evening. He has a violent love for you; he is himself lovely, and you ought to submit without reluctance to the present of your person, which I am about to make him. Zeineb at this discourse burst out a weeping. Is it possible, says she, that Abderrahmane will abandon me, after having so often vowed to me an eternal love? Ah, inconstant, you no longer love me. Some new beauty doubtless triumphs over the power of my eyes, and you only send me far off to avoid the secret reproaches that my presence might make you.—No, fair Zeineb, replied the Bagdadin, his very soul melting to hear her talk so; you have no rival, and I never loved you more; I swear by the tomb of our great prophet, that is to be seen at Medina.—If so, says Zeineb, interrupting him, why must we part? It breaks my heart to think of it, replied he; but I cannot bear that a prince for whom I have the most tender friendship, and who has given me so many tokens of his, should lead a languishing life, as long as he lives. When his repose

is in question, I cannot think of mine. When I consider the distance nature has put between this rival and me, I cannot refuse him any sacrifice that is in my power; besides, since it is to render you the favourite sovereign, I must own it takes off somewhat of the bitterness of our separation. Go, therefore, and enjoy the happy fortune that attends you at Moussel. Hasten to meet Nasiraddole, that joy may succeed to the mortal affliction which has now seized on his soul. Saying this with tears trickling down his cheeks, he ordered the officers whom he had appointed to conduct Zeineb to Moussel to convey her thither forthwith, and take her out of his sight; for she wept so bitterly, and appeared to be so afflicted, that he could not bear to see her. The officers put her into the litter, with an old female slave who waited upon her, and followed the king of Moussel in the road to that city.

Though they made all the haste they could, the litter went too slowly to overtake Nasiraddole, who was mounted on a stout Arabian horse, and arrived in his capital several days before Zeineb; who no sooner came thither, but one of her guards posted to the palace to inform the king that their master Abderrahmane had sent him this slave. One cannot express the surprise and joy of this monarch when he heard the news. Oh my generous friend, cried he, were not I already convinced that thou art the truest friend in the world, I could not now doubt of it, since thou preferest my happiness to thy own. He sent the chief of his eunuchs to receive her, and gave her an apartment to herself, one of the most commodious and magnificent in the palace, whither it was not long ere he came himself to visit her. As he approached near her, he observed by her looks that she was overwhelmed with sorrow. Fair Zeineb, says he, it is not difficult to perceive that your heart did not consent to the sacrifice the generous Abderrahmane has made of you to me. I see plainly you are come to Moussel rather as a victim led to the slaughter, than as an ambitious beauty, in expectation of seeing a sovereign at her feet. You are more sensible of the loss of a man you love, than of the conquest of a king who adores you.—My lord, replied Zeineb, I am to conform my sentiments to the fate that has brought me hither, and ought to rejoice that I can contribute to the happiness of such a prince as you are. I must go farther than this, and own that I would willingly forget the ingrate who abandons me, and gives you his place in my heart. Oh! that to be revenged of his treason, I could this moment have the same passion for you, which his perfidious love has inspired me with for him! But ah, 'tis my misfortune to dote still on the traitor. As long as I live he will be always present in my mind, and never cease to disturb the quiet of my life. At this she broke out into a flood of tears, and sighed so sorrowfully, that it went to the heart of Nasiraddole. Ah, charming Zeineb, cried he, I conjure you to let me at least flatter myself, that time and my services may in the end triumph; do not deny me that hope, the only support of my life. The king of Moussel was not contented to say this to the fair slave: he fell at her feet, and added a thousand other tender and passionate things to what he had already said. He did his utmost to comfort her, but all to no purpose. He saw plainly that the more he opposed her grief, the more he augmented it, which made him retire, rather chusing to absent himself from Zeineb, than to increase her trouble by his presence.

Let us now return to the young merchant of Bagdad. After the departure of his fair slave, he fell into a languishing condition, out of which nothing could recover him. It was in vain for him to attempt to drive away his melancholy by diversions; Zeineb, whom he had ever in his thoughts, would not let him take any satisfaction in them. Ah, wretch that I am, said he often to himself; I find I cannot live without Zeineb; ought I to have yielded up the possession of her to the king of Moussel? Is it not to go beyond the bounds of friendship, to deliver up to a friend the person one adores? Would Nasiraddole have done as much for me? No, without doubt; and I am satisfied he does not know the value of the sacrifice I have made him. He imagines I could have no great love for my fair slave, since I gave her to him without his asking her of me. Indeed, what fond and happy lover ever parted with his mistress out of pity to a friend? In the mean time I love Zeineb, as much as a man is capable of loving. But, alas, whither does my grief transport me? What service is it to me, to condemn myself? I should do what I have done, were it to do again, whatever it cost me. The prince, to whose happiness I have sacrificed all that was dear to me, will acknowledge how much he is obliged to me for doing it, and is more worthy to possess Zeineb than I am.

In this sad condition was Abderrahmane. He was in despair for the loss of his slave, without repenting that he had yielded her up to the king of Moussel. He had led this sorrowful life three months, when on a sudden the grand visier sent his officers to have him apprehended. It was told him he was accused of having spoken disrespectful words of the Commander of the Believers in his cups

to no purpose for him to protest, that the least offensive word against the caliph had never escaped him. He was arrested and imprisoned. Two court lords, who were his secret enemies, had invented that calumny to ruin him; and on their false testimony the grand visier caused him to be apprehended. At the same time his estate and goods were ordered to be confiscated, his house to be razed, and himself to be beheaded the next day on a scaffold, which was erected before the gate of the caliph's palace. The keeper of the prison where he was confined went in the night and told him his sentence. My lord Abderrahmane, says he, I am very much concerned for your misfortune, and the more for that I have several obligations to you. You have done me service on two occasions, wherein I stood in need of your assistance, and now an opportunity offers for me to shew my gratitude; to do which, I am resolved to give you your liberty. Be gone from this prison, the gates are open to you. Fly, and avoid the death that is designed you.

At this discourse Abderrahmane embraced the keeper in a transport of joy, and thanked him for his generosity. But reflecting on the danger this man exposed himself to by his escape, he said to him, You do not consider, that in saving my life you expose your own. I would not abuse such generous sentiments. It is not just that you should perish for me. —Do not trouble yourself for what shall become of me, replied the keeper; only tell me if you are guilty or innocent. Did you really ever speak disrespectfully of the caliph? Do not disguise the truth: it imports me to know it, and I shall take my measures accordingly. —I call Heaven to witness, says the young merchant, that I never spoke of the Commander of the Believers but with all the respect that I owe him.—If so, replied the keeper, I know what I have to do. If you had been guilty, I would have fled with you; but since you are innocent I will stay here, and spare no pains to let the world know that you are so. Abderrahmane again gave the keeper thanks, and went out of the prison to a friend's house of his, who concealed him in a part of it, where he thought him in safety. The next day the grand visier, understanding he had made his escape, sent for the keeper. Wretch, says he, as soon as he saw him, is it thus that thou hast discharged thy duty? Thou hast suffered a criminal thou hadst in keeping to escape out of prison, or rather thou hast thyself set him at liberty. If thou dost not bring him forth in four-and-twenty hours, thou shalt have the same punishment that was intended for him.—My lord, replied the keeper, I do not refuse to die for him. I own it was I that saved him; I could not bear the thoughts of his perishing. I opened the prison doors to him, and advised him to fly. I confess my crime, and am ready to expiate it by the death you prepared for the honestest man in Bagdad, and I dare say the innocentest.—What proof, says the visier, hast thou of his innocence? His own confession, answered the keeper. Abderrahmane was incapable of saying a thing that was false. Pray my lord, continued he, suffer me to represent to you that you were too easily prejudiced against him in this affair. Do you know the accusers of the young merchant? Are you sure enough of their integrity, to believe them on their word? May they not be secret enemies of the accused? Do you know whether envy and hatred have not armed against him? Have a care you are not imposed upon by cheats, and dread the spilling of innocent blood; for you shall one day render an account of the power you are invested with. You shall be rewarded if you make a good use of it, and punished if you abuse it.—These words, which the keeper pronounced with great fervency, startled the grand visier, and made him begin to recollect himself. He caused the keeper to be imprisoned till further orders, and resolved to do all that lay in his power to find out whether the witnesses against the young merchant had accused him falsely or not. However, as he had ordered Abderrahmane's house to be razed, and his estate and goods to be confiscated, he was not willing to have his prudence and justice called in question, and commanded the cady to make diligent search for Abderrahmane in the neighbourhood of Bagdad.

While the cady's lieutenant was searching the country with his asas, the young merchant lay hid in his friend's house; but judging by the pains that were taking to discover him, that he was not very safe where he was, resolved to leave the place and go to Moussel. I shall there, says he, find a sure asylum; if I can get to Nasiraddole's court, that prince will soon make me forget the disgrace which has befallen me. As soon as he understood that the asas, tired with their fruitless search after him, were returned to Bagdad, he one night mounted a horse, being well equipped by his friend, and made the best of his way to Moussel: he was not long upon the road; his danger made him lose no time to reach the end of his journey. When he arrived at Moussel he put up at the first caravanserail he came to; he left his horse there, and went to court. All the king's officers knew him again. The stranger, cried they, is come again, whom our monarch made so much of. Welcome to him! In a moment the noise of his arrival spread through the palace, and came to the ears of Nasiraddole. That prince immediately sent

for his treasurer, and whispered him, Go to Abderrahmane, and give him from me two hundred sequins of gold. Bid him make the most of them in trade, leave my palace, and not return within six months.

The treasurer presently did what he was ordered; at which the Bagdadin was strangely surprised. Indeed it was a very odd sort of reception, which he had no reason to expect. How is this, cries he; is it thus that the king of Moussel ought to receive a man whom he has condescended to look upon as his friend? Have I done any thing to displease him? I flattered myself, alas, that he would always have had the same kind sentiments for me, and that only hope was my comfort in all my misfortunes.—Do not afflict yourself, says the treasurer, the king loves you still, and if he does not receive you better, he has his reasons for it. Do what he prescribes, you will perhaps have no cause to repent it. The Bagdadin quitted the palace, and returned to the caravanserail. He could not tell what to think of Nasiraddole. What would he have me to do with two hundred sequins? says he. I shall not be able to drive a very considerable trade with so small a sum; if he had given me a thousand sequins, I might have entered into partnership with some great merchant, and have begun the world again. Nevertheless, he tried all means to improve his little stock; but industry will not always do in trade. The merchant must have fortune his friend, or all the pains he takes will signify nothing. As busy as Abderrahmane made himself, he could not keep his stock whole; insomuch, that at the six months end he wanted fifty of the two hundred sequins. With these he went to court; the treasurer came to him from the king, and demanded if he had his two hundred sequins still.—No, replied the young merchant, I want the fourth part.—Since it is so, replied the treasurer, telling him out fifty sequins, there is your sum complete. Go try your fortune once more, and return hither at the end of six months.

The Bagdadin was no less surprised at this than he was at the former discourse of the treasurer. What does Nasiraddole mean by it? Is it thus that he designs to acquit himself towards me? Does he think to pay me for the sacrifice I made him, of what was most dear to me, with two hundred sequins? Ought he not to be ashamed to give me such a trifle? Is it a present worthy of him? However, continued he, I will still do as he orders me; I will return to the palace at the time fixed, but will never go there again, if he does not receive me after another manner. He laid out his money in fresh goods, and traded with them. His fortune was much better this time, for at the six months end he found he had gained one hundred sequins. He did not fail of going to the palace, where the treasurer came to him, and asked him if he had his two hundred sequins. I have three hundred, replied the Bagdadin; fortune has now been very favourable to me.—Well then, replied the treasurer, since it is so, I will conduct you to the king: he will make no more difficulty of seeing you. Saying this, he took the young merchant by the hand, and led him to Nasiraddole's closet. No sooner did that prince see Abderrahmane, but he rose to receive him; and after he had several times embraced him, said, Ah, my dear friend, I doubt not the reception you met with very much surprised you. You had reason, I confess, to expect a more agreeable one from me; but I conjure you not to take it ill; you know that misfortunes are contagious. I understood your disgrace by a merchant of Bagdad, of whom I inquired after you. I durst not receive you into my palace, or so much as see you, for fear your misfortune should affect me, and put it out of my power to assist you when you should cease to be unfortunate. Now, continued he, that your stars look on you with a kinder aspect, nothing shall hinder me from following the dictates of friendship. You shall for the future live in my court, and I will do what I can to make you forget the anxiety and misery that you have endured.

Accordingly Nasiraddole gave the Bagdadin an apartment in his palace, and appointed officers to attend him. They spent the first day in making good cheer; and when night came, the king said to the young merchant, I will acquit myself to you, for the sacrifice of the young slave whom you loved; I intend to give you as good a one, and, of all my women, I yield up her to you who is most dear to me. I shall send her to you this night on condition that you marry her.—My lord, replied Abderrahmane, I thank your majesty for all your goodness to me; but suffer me to refuse the favour you offer me. I can love no lady after Zeineb, and I beseech you not to put any constraint upon me.—As full as your heart is of Zeineb, replies the king, I very much question whether you can look on the person I design for you without loving her. All I demand of you is, that you will see and converse with her; if her wit and beauty have no effect upon you, I shall not press you to marry her.—My lord, answers the Bagdadin, I consent to talk with her, out of complaisance to you, since you desire it. But assure yourself, let her be never so charming, she will not be able to create a new flame in my heart.

Abderrahmane was no sooner retired to his

than the chief of the eunuchs ——r, followed by a lady, veiled. My lord, says the eunuch, this is the person the king my master would give you; she is the most beautiful of his women; he cannot make you a more valuable present. Saying this, he made a bow to the Bagdadin, left the slave, and withdrew. The young merchant of Bagdad saluted the lady very civilly, and prayed her to sit down on a large sofa of blue brocade, embroidered with gold. She did so. He sat down by her, and said, Fair lady, who under that veil represents the sun wrapt up in a thick cloud, hear me, I beseech you. I am satisfied you are alarmed at the king's design; you are doubtless afraid that I am ready to take hold of his generous offer, and by eternal bands to join our destinies. But be under no manner of apprehension that I shall do you so much violence. I love Nasiraddole too well to take from him an object he adores; besides, I must own to you I am very little sensible of the sacrifice that prince has made me; and this plain dealing of mine ought not to offend you, since I have not seen your charms. He then left off speaking, expecting the slave should answer him; when on a sudden she burst out a laughing, lifted up her veil, and the Bagdadin knew her to be his dear Zeineb. Ah, my princess, cries he, transported with surprise and joy, is it you that I see?—Yes, my dear Abderrahmane, replied she, it is your Zeineb that is restored to you. The king of Moussel is no less generous than yourself. When he found how tenderly I loved you, and that all the pains he took to make me love him were ineffectual, he gave over the pursuit, and has for a long time detained me here only to put me in your hands again.

The fair Zeineb and the young merchant spent the night in mutual expressions of joy and endearment, equally delighted to see one another again, and pleased with the manner of their meeting. The next morning Nasiraddole came to their apartment: they both fell at his feet to thank him for his favours. He raised them up, and said, Live in my court, happy lovers, and there taste the sweets of perfect love. To engage your hearts to each other by stricter ties still, I have ordered preparations to be made for your marriage. If I cannot help loving Zeineb, my love shall at least shew itself only by the good offices I intend to do you. Accordingly he was not contented with assigning them great pensions, but gave them also twenty thousand acres of land, exempt from all payments. And to crown his happiness, Abderrahmane received the agreeable news from Bagdad, that one of his accusers, out of remorse of conscience, had discovered all to the grand visier, who on his deposition had put the other accuser to death, pardoned the keeper, and declared the accused person innocent. Upon this he took a journey to Bagdad, and waited on the visier, who restored him part of his goods. But Abderrahmane gave all to the keeper who had so generously saved him, and returned soon after to Moussel, where he spent the rest of his days with great tranquillity and pleasure.

The young man, who spoke to the caliph Haroun Alraschid and his favourite, finished here the story of Nasiraddole; and the company were extremely well pleased with it. The caliph highly extolled the generosity of the young merchant, and that of the king of Moussel; and the sultana could not say enough of the constancy of the fair Circassian. Then the old man, who had told the story of the two brother genies, resumed the discourse, saying to the favourite of the Commander of the Believers, Since you delight, excellent princess, to hear the characters of constant women, if you please, I will tell you the story of Repsima; I believe you will not be tired with hearing her adventures. The sultana expressed a great desire to hear them; and the caliph, to please her, bid the old man go on with his story. The latter, who was naturally very talkative, needed no more to make him enter upon it, which he did in this manner:—

The History of Repsima.

A merchant of Basra, named Dukin, left off trade to give himself up entirely to devotion. He was always very conscientious, and of course made very little of his business. He lived in a little house at one end of the city, and had an only daughter, whom he bred up in the fear of the Most High, and the practice of all the Mussulman's virtues. They fasted both of them, not only on all the days of appointed fasts, but often on others to mortify themselves. In a word, they spent their whole time in prayer and reading the Alcoran. They lived in great content, and wanted nothing, because they desired nothing.

As careful as Repsima was (so Dukin's daughter was called) to keep herself from the eyes of man, and to live in a perfect renunciation of the things of this world, she was however found out in her solitude. The report of her virtue brought several men thither, who demanded her in marriage of her father; and she had had a great many more lovers, had it been known that her beauty was equal to her virtue. Dukin, considering the meanness of his fortune, would have had her marry some rich merchant; but she shewed such an aversion to marriage, that he would

not put her upon it for fear of doing too great violence to her inclination. No, father, said she, as often as he talked to her on that subject, I will not leave you: suffer me to enjoy with you the sweetness of the quiet life you lead.

Several years did they two live after this manner. At last the angel of death took Dukin from his daughter. Repsima, finding herself deprived of his support, lifting up her hands and eyes, addressed herself thus to heaven; O thou only hope of the distressed, only relief of the orphans, who never forsakest the miserable that put their trust in thee, and implore thy assistance; thou who hearest the vows of the innocent, be not deaf to my prayer. Thou art all powerful, thou canst preserve me; deliver me, oh Heaven, from all the perils with which my innocence is threatened.

After Dukin's funeral was over, all the family represented to Repsima, that she could not with decency remain in that solitude, but ought to marry. At the same time they proposed to her a young merchant, named Temim, whose prudence and probity were much talked of. She could not at first relish advice so contrary to her disposition; but having consulted the great prophet by prayer, she thought herself inspired, and that was sufficient to determine her to marry Temim, which she did soon after. She found in her husband, not only all the good things that had been said of him, but a disposition to love her passionately. Temim every day grew more and more enamoured of her, and delighted himself with the thoughts of having a wife of such singular merit. He esteemed no man upon earth so happy as he was. But, alas, his happiness was of no long duration. Tremble, ye mortals, when you are at the height of your wishes; perhaps the very moment which will be the last of your felicity is not far off.

A year after his marriage, Temim was obliged to make a voyage on the coast of India. He committed the care of his domestic affairs to a brother of his. Revende, says he, my dear brother, endeavour to make Repsima chearful during my absence, and be a good husband of my estate. I need say no more to thee. I judge of thee by myself. I doubt not my interest will be as dear to thee as thy own.—Yes, my brother, replied Revende, you do me justice to put such a confidence in me; and indeed there is no need of recommending to me to be careful of your interest. The ties of blood and friendship would not permit me to be otherwise. Upon the assurance Revende had given Temim to take great care of his house, the latter departed from Basra, and embarked on the gulph in a ship bound for Surat. As soon as he was gone, his brother came to his house, and made a thousand protestations of service to Repsima, who received him very civilly. By misfortune Revende fell desperately in love with his sister-in-law. He concealed his passion for some time, but it insensibly mastered him so far that he could not help declaring it. Though the lady was highly provoked at his boldness, yet she spoke to him gently, and prayed him to make no such discourses to her; representing to him the injury he did Temim, and how fruitless his criminal addresses would be to himself.

Revende, finding his sister-in-law took his declaration so tamely, did not despair of conquering her, and grew bolder upon it. Oh, my queen, says he, all that you can say to me on that subject will be to no purpose. Hearkèn then to my sighs, and accept of my services. I will bind myself with the girdle of slavery, and be your bondsman until death. Let us agree together, and our commerce shall be so secret that scandal shall never be able to attack us. At this discourse Repsima could not contain her choler. Thou rascal, says she, art thou solicitous only to hide thy crime from the eyes of the world? Art thou only afraid of being disgraced among the people? Dost thou not think of the offence thou wouldst commit against thy brother, and Heaven, who sees the bottom of thy heart? Do not flatter thyself; I would rather die a thousand deaths than satisfy thy guilty love.

Perhaps any man less brutal than Revende would have been wrought upon by these words, and have had the greater esteem for Repsima. As for him, finding he could not corrupt her, he resolved to ruin her out of revenge, and took this method for it. One night when she was at prayer, he caused a man to enter Temim's house privately. This man stole into her chamber; and Revende coming afterwards with four witnesses whom he had suborned, broke open the door of the house, and running directly to her chamber, cried, Ah, wretch, have I surprised thee with a man? Is it thus that thou honourest my brother in his absence? I have brought witnesses, that thy denying thy crime may be of no service to thee. Thou wicked one, thou affectest all the outside of severe virtue, at the same time that thou committest in secret the most infamous actions. Saying this, he made so much noise that he alarmed all the neighbours, and rendered the affront public.

By this black artifice did Revende make his sister-in-law pass for an adulteress. He was not contented with that. He went with his four witnesses to the cady, informed him of the adventure, and demanded justice.

dge presently ed the witnesses, depositions ordered his lieutenant to seize Repsima and put her in prison until the next day. The lieutenant executed his commission, and the next day the person accused was condemned to be buried alive in the highway. This cruel sentence was put in execution. The victim was conducted a league out of the city, accompanied with a vast concourse of people, and buried up to her neck in a grave, where they left her. As the people returned to the city, various were their judgments concerning Temim's wife. It is mere calumny, said some of them; this matter was soon determined. Repsima had always the appearance of a woman of discretion and virtue.—Ay, said others, one must not depend upon the appearance of women. This woman was doubtless very justly condemned. Thus every one argued upon the matter according to their several characters.

Repsima was left in the highway in the condition I have mentioned; when at midnight an Arabian robber passed by on horseback. She called to him. Whoever thou art, oh passenger, says she, I beseech thee to save my life. I am unjustly buried alive. In the name of God have pity on me, and deliver me from the cruel death I am condemned to. So good a work will not be without its reward. The Arab, though a robber, was touched with compassion. I will save this unfortunate creature, says he to himself. My conscience is burdened with a thousand crimes: this charitable action will perhaps dispose the Most High to pardon me. Having reflected thus on the charity of the deed, he alighted, went up to Repsima, and having taken her out of the grave, got up on horseback again, and took the lady behind him. My lord, says she, whither are you going to carry me? To my tent, replied he, which is not far off. You will be safe there, and my wife, who is the best woman in the world, will receive you very kindly.

They soon after came to a place where were several tents, in which lived Arabians, all robbers. They alighted at the door of one of them, and the Arab knocked. Immediately came a negro and opened it. The robber took the lady in with him, and presenting her to his wife, told her how he met with her. The Arab's wife was naturally charitable, and it was much against her will that her husband followed the trade of robbing. She made Repsima very welcome, and prayed her to tell her her adventures. Temim's wife began the relation of them with a profound sigh, and told them in so moving a manner, that all who heard her were touched with it; but especially the robber's wife. Fair lady, says she to Repsima, with tears in her eyes, I am as sensible of your misfortunes as you yourself can be, and be assured I will do whatever I can to assist you.—My good lady, replied the wife of Temim, I thank you for your kindness; I see now heaven will not forsake me, since I meet with persons that take part in my misery. Let me stay with you, I pray you, and give me some corner where I may spend the rest of my days in making vows for your prosperity. The Arab's wife carried her to a little room, saying you will here be at quiet, nobody will come hither to interrupt your devotions. It was a great comfort to Repsima to have found such an asylum. She never ceased returning thanks to Heaven for it. But alas, her troubles were not over. She was to pass through many other misfortunes.

The negro who served in the Arabian tent, and whose employment was to rub down the horses, to drive the cattle afield, and fetch them back again, cast one day a profane eye upon Repsima. How beautiful she is! says he to himself; and how happy should I be if I could make her love me! Calid, (so the negro was named,) though he was one of the most hideous monsters of his species, was not without hopes of becoming a happy lover. This hope, and the beauty of the beloved object, whom he often saw, so increased his love, that he resolved to declare it the first opportunity that offered. It was not long before an occasion presented itself. The Arab and his wife were both gone abroad, and Repsima and he being left alone in the tent, he entered her room. I have a long while, says he, waited for the moment that I might tell you privately, I die for love of you. I cannot live without you relieve me.—Monster, replied she, canst thou imagine that I would ever deign to look on thee? But wert thou the most amiable of men, thy suit would be in vain; and yet dost thou flatter thyself with the hope of pleasing me? Be gone, thou insolent, I cannot bear the sight of thee without horror: if ever, continued she, thou talkest of love to me again, I will tell thy master, who will punish thy insolence.

She spoke these words so resolutely, that he judged very rightly so fair a conquest was not reserved for him. As he was every whit as wicked as Revende, he thought he ought to be revenged on a woman that had despised his flame. But he took a very odd way to effect it. The Arab had a child in the cradle, of whom he and his wife were extremely fond. One night Calid cut off the child's head, and carrying the dagger with which he did the barbarous action to Repsima's room, he opened the door dexterously and softly, and put the bloody dagger under the lady's bed, who was then asleep. He also affected

to leave drops of blood on the floor, from the cradle where the child was murdered to the bed where lay the innocent lady, on whom he designed that the suspicion of the murder should fall; to which end he also stained her robe with blood. The next morning, as soon as the Arab and his wife saw their child in the condition the negro had put it, they made a most terrible outcry, tore their visages, and threw ashes on their heads. Calid ran to them, and asked what was the matter, as if he was entirely ignorant of it. They pointed to the cradle covered all over with blood, and their child dead in it. He affected an extreme fury at the sight of it. He made the most hideous howlings, and his gestures were as terrible. Oh unparalleled misfortune! cried he; Oh detestable treason! Oh that I could know what barbarous hand was the author of it! if I had him here, I would tear him to pieces. But, added he, methinks it is to be discovered. One need only trace the murderer by the track of blood from the cradle. At these words his master and he followed it to Repsima's room; where the negro pulled out the dagger he had put there from under the bed, and shewed the Arab the lady's clothes all bloody. He then spoke thus to him; Oh my master, you see how this wicked woman has requited you for all your kind-

The Arab was in an inexpressible surprise when he saw there was ground to suspect that Repsima had committed the cruel action. Ah, wretch, says he to her, is it thus that thou observest the laws of hospitality? Why hast thou spilt the blood of my son? What had the poor harmless babe done to provoke thee to put an end to his days when they were scarce begun? Ah inhuman, did the services I have done thee deserve this recompence? Saying this, he burst out into a flood of tears, and remained speechless. Oh, my dear lord, says Calid, ought you to parley thus with this abominable stranger? will you be satisfied with making reproaches? Strike rather the fatal dagger into her heart, which she made use of to murder your only son. If you will not be revenged of her yourself, let me do it for you. I will punish this wicked woman, who has dipped her hands in your child's blood. At these words he took up the dagger, and was about to plunge it into Repsima's breast. She was so amazed at the negro's daring to accuse her of so foul a crime, that she was struck dumb. She had not strength enough to justify herself, and the negro was going to strike the blow, when the Arab held his hand. What do you do? says Calid to him. Would you deprive me of the satisfaction of chastising an impious wretch, who is insensible of the right of bread and salt? Ah, do not oppose my design, of a monster, unless [illegible] it would be only to commit other crimes. Saying this, he lifted up his arm a second time to give the mortal stroke to Repsima; but the Arab still held his hand, and forbade him to kill her. The robber, as troubled as he was for the loss of his son, and though appearances were against the wife of Temim, yet he could hardly think her guilty. He would first hear what she could say in her own justification. He demanded of her, why she had murdered the child? She answered, she had no manner of knowledge of that affair, and fell a weeping so bitterly, that the robber took compassion on her. The negro observing it, would have killed her, notwithstanding he was forbidden by his master. His over-eagerness to stab her displeased the Arab, who bade him be gone, telling him his zeal hurried him too far. I will not have this woman lose her life; I believe her innocent, notwithstanding appearances condemn her.

Though the robber's wife was in the greatest affliction for the loss of her son, yet she could not think Repsima was capable of the crime imputed to her. We had better, says she to her husband, send away this woman without doing her any harm, than kill her, unless we were sure she was guilty. The Arab was of his wife's opinion, and said to Repsima, Whether you are innocent or guilty, I can no longer let you live here. As often as my wife and I see you, it will bring our son into our remembrance, and will every day renew our grief. Quit this tent, and seek any other refuge where you please. You ought to be very well satisfied with my moderation. Instead of taking your life, I will give you money for your subsistence.

Repsima extolled the justice of the Arab, telling him heaven was too righteous not to let him know one time or other the author of the crime. She then thanked him for his kindness to her; but when he would have given her a purse with a hundred sequins in it, she refused it, saying, Keep your money, and leave me to providence. Heaven will take care of me.—No, no, replied he, I must engage you to take these sequins, they will not be useless to you. She accepted of them, and having prayed the robber's wife not to think ill of her, she left the habitation of the Arabs. She travelled all day without resting herself, and at night arrived at the gates of a city which was not far from the sea-side. She by chance knocked at the door of a little house, where lived a good old woman, who opened it, and asked what she would have? —Mother, replied Repsima, I am a stranger: I came this moment to this city; I know no-

body, and beg you to be so charitable as to [illegible] into your house. The old woman consented, and gave her a little room to lie in; upon which the wife of Temim pulled a sequin out of her purse, and giving it to her hostess, bid her go buy them some provisions for their supper. The old woman went out, and in a little time returned with some dates, some wet and dry conserves, and they sat down together to eat them. After supper Repsima told her story to the old woman, who was mightily moved at hearing it, and then they went to bed.

The next day Repsima having a mind to go to the baths, her hostess accompanied her thither. As they were on their way, they saw a young man with his hands tied, and a rope about his neck. The hangman was leading him to execution, and a crowd of people attending him. Repsima demanded what crime the young man had been guilty of. She was told he was a debtor, and that the custom of that city was to hang those who did not pay their debts. How much does he owe? says the wife of Temim.—Sixty sequins, replied one of the inhabitants. If you will pay the money for him, you will save his life.—With all my heart, says she, pulling out her purse; whom must I pay it to? They presently informed the cady, who attended the young man to execution, that a lady offered to pay the debt. The creditor was called for; Repsima told him out the sixty sequins, and the young man was immediately set at liberty. Every one wanted to know who this stranger was, whose generosity had so charmed them; and they were so inquisitive, that instead of going to the public baths, she took leave of her old hostess, and left the city to avoid the importunate curiosity of the inhabitants.

In the mean time the young man who had escaped death, sought after his deliverer to thank her; and being told she was gone out of the city, he inquired which way she went, and followed her. He overtook her near a fountain, by the side of which she stopped to rest herself. He saluted her very respectfully, and offered to be her slave to shew his gratitude. No, says she, I will not have you purchase so dearly the service I have done you; you are not so much obliged to me as you imagine; it was not for love of you that I saved you from death, but for love of the Most High.

While she was talking to him, the young man cast his eyes upon her, and became enamoured of her beauty. He presently made a declaration of his love, and thinking he could never have a better opportunity to shew the heat and vigour of his passion, he threw himself at Repsima's feet, and besought her in the most passionate terms to accept of the sacrifice of his heart. But the chaste wife of Temim, instead of being pleased to see a lover at her feet, flew into a rage against him, and treated him no more favourably than she had done the negro. Thou villain, says she to him, thou knowest that had it not been for me, thou hadst not now been alive. The most infamous hand had taken thy life from thee, and darest thou attempt my honour? Art thou so insolent as to tell me thy desires?—Fair lady, replied the young man, I did not believe you would be angry to hear me express how full my soul is of gratitude, and how at the sight of you it is affected by your beauty. Is it an affront to you to say you have charmed me?—Peace, wretch, interrupted Repsima; do not think that my virtue will bear to hear thee talk thus; it is in vain for thee to hide thy wicked design under submissive and respectful words. I know how to distinguish thy falsehood from thy flattery. Be gone, and do not make me repent of the service I did thee.

Her manner of pronouncing these words let the young man see there were no hopes for him; so he made her no answer, but rose and proceeded on his way to the sea-side. When he came there, he spied a ship whose crew was just coming ashore, and belonged to a merchant of Basra, bound for Serendib. He went up to them and asked for the captain, to whom he said, I have a young slave to sell, a perfect beauty; she does not love me, and I am resolved to get rid of her. I left her by the side of a fountain, not far off, if you will buy her, I will sell her a pennyworth; you shall have her for three hundred sequins.—It is a bargain, replied the captain, provided she is young and handsome as you say she is. Upon this, the young man led the captain to the fountain, where Repsima, having made ablution, was at prayer. As soon as the captain saw her, he told out three hundred sequins to the young man, who returned with them to the city.

The captain who had bought Repsima, approaching her, said, How am I ravished, most charming beauty, at what I behold! I have seen a great many slaves, I have bought a thousand in my time, but I confess you surpass them all. Your eyes are brighter than the sun, and your shape is incomparable. Repsima was extremely surprised at this discourse, but much more so when the captain held out his hand, saying, Come, my princess, I will put you aboard, and you shall have my own cabin; we shall set sail in a moment; we will together make a voyage to Serendib, and at our return to Basra you shall be mistress of my estate and my house, for I do not design to sell you again. If I bought you of

the young man you did not love, it was to make you the happiest person in the world; I will have all imaginable tenderness and complacency for you. Here Repsima, who had heard him with impatience, interrupted the captain; What say you? cries she. I was never a slave in my life. I am a free woman, and nobody has any right to sell me. Saying this, she pushed the captain's hand aside; and he, who was naturally rude and violent, grew angry at her for receiving the obliging things he had said to her in such a manner; so on a sudden changing his language, and assuming another tone, How, hussey, says he, dost thou talk thus to thy master? I have bought and paid for thee; thou art my slave, and I will carry thee aboard whether thou wilt or not. At these words he took her in his arms, and notwithstanding her resistance, carried her away as a wolf does a lamb that has strayed from the shepherd. It was in vain for her to fill the air with her cries; he put her aboard the ship, and soon after set sail for Serendib.

The captain let Repsima be quiet some days; but finding she was never the more kind to him for the many signs of love which he had shewn her, he lost all patience, and was resolved one day to force her to a complacency for him, to which she had not the least disposition; and as he was about to put that resolution of his in practice, there arose a terrible storm, which frightened all the ship's company. The wind was so violent that it brought all the masts by the board immediately, the ropes broke, and the sails rent; the seamen knew not what more to do to save themselves, and the pilot, abandoning the ship to the mercy of the wind and waves, cried out upon deck, If any of you passengers have committed any crimes, and broken the prophet's laws, ask pardon of Heaven; you have no time to lose, we are all going to perish. Indeed the storm increased, and the ship sunk, after having been for some moments battered by the waves.

All the ship's company, seamen and passengers, were drowned, except Repsima and the captain; they both saved themselves on planks, but landed in two several places. The wife of Temim was driven by the waves on the coast of a populous island, governed by a queen. When she came near the shore, there happened to be a great number of people at the sea-side. As soon as they saw Repsima float on the waters, and that afterwards she came ashore, they looked upon it as a miracle; they came all about her, and asked her a thousand questions. To satisfy their curiosity she told them the story of her adventures, and prayed them to grant her a place of refuge among them, where she might live in tranquillity. The inhabitants were so taken with her beauty, wit, and virtue, that they gave her a retirement, where she spent several years in prayer. The islanders could not enough admire the austerity of her life. All their discourse was of the stranger, and the purity of her manners. She soon became their oracle. When any of them were about to make a long voyage, or undertake any enterprise of importance, they never failed consulting her, and she foretold the success. In fine, she acquired the esteem of every body, or rather was looked upon as a divinity. The queen of the island took such an affection to her, that thinking she could not do better than leave her the sovereignty at her death, she declared her her heir. The inhabitants highly approved her choice of a successor, and the queen, being old, died not long after. Repsima made some difficulty of taking her place; but the people obliged her to do it, and they had no reason to repent of it; for she made them so happy, that they blessed the shipwreck which threw her on their coasts.

As soon as she was on the throne, she applied herself entirely to the government of the state. She chose for her visiers men of equal integrity and capacity, and took particular care that every one should have justice done them. All the moments that she could spare from the duties of her dignity, she spent in prayer. She kept frequent fasts, and the more she found herself honoured by men, the more she humbled herself before the Almighty. When any sick person had recourse to her, and desired her prayers, she redoubled them on that occasion, and heaven always heard them. The inhabitants of the kingdom could not withstand so many miracles, of which they were witnesses. They renounced the worship of the sun which they adored before, and embraced Mahometism. She made holy laws, and built mosques on the ruins of idolatry. She also built hospitals for the poor, and caravanserails to entertain the strangers that came to the isle. She laid out great sums to provide these places with all things necessary, and her foundation for relieving the sick became so considerable, that a little while after the distempered came thither from all nations in the world, upon the great fame of this queen, to seek relief for their distempers.

One day it was told Repsima, that there were six strangers in a caravanserail, who requested to speak with her; that one of them was blind, another paralytic, and another dropsical. She ordered they should be brought to her immediately; she received them sitting on a lofty throne, surrounded on the one hand by fifty or sixty female slaves richly dressed,

and on the other by all the lords of her court. When the strangers arrived at the palace, two lords introduced them to the queen, whose face was covered with a veil, as were also the faces of her slaves. The strangers prostrated themselves before her, and remained with their heads to the ground, till she commanded them to rise. She then demanded what they desired of her, and whence they came? One of them replied in behalf of the rest: May God, oh great queen, give victory to your arms; may the earth obey you, and heaven bless you. We are miserable sinners, and are come hither to obtain pardon of our sins of the Almighty by your majesty's means. —Speak more clearly, replied the queen, having examined their faces very considerately; I can do nothing for you unless you tell me your adventures publicly, and that without sinking the least circumstance. One of the strangers answered, You shall be obeyed, oh princess. I am a merchant of Basra; I married a young woman who had not then her like in the world; she was perfectly beautiful, sweet-tempered, complaisant and virtuous. Being one time obliged to make a voyage, I left her in my house, mistress of all her actions; I only desired my brother, who is this blind man whom you see here, to take care of my domestic affairs. At my return he told me he had found my wife faulty; that she had dishonoured my bed, and for that had been buried alive; that he was so grieved at it on my account, that he had wept himself blind. This, great queen, added he, is my story. I therefore most humbly beseech you to restore my brother to his sight. I came hither, and brought him with me, to make this request to your majesty. Temim (for he it was who had talked thus to Repsima, without knowing her) here finished his discourse, in expectation of the queen's answer, who was so surprised to see her husband, that she could not presently return it; but at last recollecting herself, she said, Is it true that the woman who was buried alive did betray thee? What dost thou think of it?—I cannot believe it, replied Temim, when I bring her virtue to my remembrance; but alas, I have such a blind confidence in my brother, that it makes me question her innocence.

The merchant of Basra having done speaking, the queen answered, It is enough: I know better than you, whether your wife was justly condemned or not. I will tell you to-morrow, and we will see if your brother can recover his sight. Then one of Temim's company addressed himself thus to Repsima; I have a negro slave, whom I bought, and bred up from a child; he has been paralytic all over one side of his body these several years. No physician can cure him, and I have brought him hither to recommend him to your majesty's prayers. The queen having heard what he had to say, and knowing that the person who made his addresses to her was the Arab whose tent she had lived in, and the paralytic was the same black slave who had made an attempt on her virtue, she said, It is sufficient; I am well informed of your affair: It may be easily decided to-morrow. And you, continued she, turning to the other, how came you to be dropsical?—I know not, oh great queen, replied he, what to attribute my distemper to, unless it be a judgment on me for offering violence to a fair slave I bought some years ago of a young man, who sold her to me by the sea-side. The queen at these words looked the dropsical man in the face, and knew him again to be the captain to whom she had been sold; however she seemed to have no more knowledge of him than of the rest, and suffered him to go on with his discourse thus: I look upon this distemper of mine as a just chastisement of Heaven. And I, cries another of the strangers, on the furies with which I am continually haunted, as a punishment I deserved for having sold that same slave, whom you carried aboard your ship against her will. I am more guilty than you; for she was a free woman, to whom I owed my life; and the acknowledgment I made her for it was, the delivering of her to you, and selling her to slavery.

Repsima understood by this that the man who spoke last was the same whom she had delivered from death, by paying sixty sequins for him. She then said to the strangers, I will pray for you, and do all I can to procure you relief. Return to your caravanserail, and come hither again to-morrow at the same hour. The blind and the paralytic may be cured, provided they make a sincere confession of the crimes they have committed. I know their adventures; but I require of them to speak the truth, and that they put no false circumstance into what they say; for if they do, they shall repent it, and instead of praying for them, I shall punish them with the utmost severity. As for the rest, pursued she, I promise to offer up my vows to heaven for them immediately, they having both spoke truth.

The six strangers returned to their caravanserail. Four of them were already very well satisfied; only Temim's brother and the negro slave were very melancholy; they had rather have remained so long as they lived in their present condition, than be obliged to make a public confession of their cruelty. They endeavoured to hide their grief from the eyes of those they had offended, but could neither of them get a wink of sleep all the night. Notwithstanding their apprehensions,

they were forced to go with the rest to the palace the next day. Well, said she, when she saw the blind man and the paralytic, are they resolved to disguise nothing? Woe be to that man of them that shall not speak the truth. Then the negro approached her full of shame and fear; as he saw he could get nothing by telling a lie, he resolved, happen what would, to speak the whole truth as to what passed at his master's house relating to Repsima. He confessed he was passionately enamoured of that lady, and being scorned by her, he determined to kill the Arab's only son, and lay his murder upon her, that the Arab might destroy her.

When the negro had ended his confession, This, says he, was my crime, and Heaven is witness to my repentance. Ah, traitor, says the Arab in a fury, was it thou that robbed me of my only son? Oh, queen, added he, addressing himself to Repsima, suffer me to cut off his head this minute. A rogue that is capable of doing so bloody a deed as he has just now owned, does not deserve to live.—No, replies the queen, I will not have you take away his life.—I understand you, princess, replies the Arab, you oppose my rage very justly. It is better to let him remain paralytic, death would too soon put an end to his pains.—You are mistaken, replies Repsima; it is not to prolong his misery that I would have him live: since he repents of his crime, let us pray to the Most High to pardon him. She then prostrated herself to the ground at the foot of the throne, and immediately the negro's body was restored to its former motion. All the spectators were surprised at so miraculous a cure, and bestowed a thousand praises on God and the queen. She prayed also for the dropsical man, and the man that was haunted with the furies; upon which both of them were perfectly cured. Then Temim, not doubting but his brother would recover his sight, said to him, Oh Revende, it is now thy turn to speak; the queen only waits for that, to work a new miracle in thy favour.—True, says Repsima, let him tell his story, and take care he does it with sincerity; for I know all his adventures, and if he mixes the least falsehood his punishment is ready. Revende judging by her saying this, that whether he held his tongue, or told an untruth, he should be punished immediately; confusion for a while hindering him from speaking, he at last determined to confess all. In short, he repented of his betraying his brother; and believing his sister-in-law to be dead, he made a very moving relation of his treachery, without going about to excuse it. When he had done speaking, He has been very sincere, replied the queen, and said nothing but what is true. Temim, finding by his own confession what a villain his brother had been, and how inhuman his wife, cried out and fell into a swoon. Some of the queen's officers ran to help him. When he had recovered the use of his senses, prostrating himself before the throne, he said, Permit me, oh my princess, to carry this perfidious brother of mine back to Basra. I do not ask you to cure him. I will lead him to the place where my wife was buried alive, and there sacrifice him. You see his crime is too great for me ever to pardon him.

The queen remained some moments without making him any answer, weeping all the while under her veil; so much did the condition her husband was in touch her. After she had dried up her tears, she addressed herself thus to Temim: I conjure you, oh merchant of Basra, to moderate your fury for my sake. Your brother has indeed committed a great crime; but since he publicly confesses it, and reproaches himself with the guilt, remember that the same blood runs in your veins, and remit the punishment you would have him endure. To this Temim replied, Your majesty may command what you please; if you desire I should forget his fault, be it so; provided he sincerely repents, and accuses nobody falsely. The merchant had scarcely told the queen that he pardoned Revende, when the princess, bowing her face to the ground, prayed to heaven to restore sight to the blind. Her prayer was heard, and Revende in that very instant saw again the light of the sun.

The applauses of all present were renewed at this spectacle; again did the whole assembly praise God and the queen, who ordered the strangers back to their caravanserail, bidding them come to her the next day, when they should see things that would perhaps surprise them more than what they had been so astonished at that day. They returned to the palace punctually at the hour appointed. The queen called Temim, and obliged him to sit in a chair of gold, which she had caused to be placed near the throne; after which she said to him, Oh merchant of Basra, thou hast gone through a great many cares and troubles. I am concerned for thy misfortunes, and to make thee forget them, am resolved to give thee one of my fairest slaves in marriage, with whom, if thou wilt, thou shalt live in my court. Instead of accepting the queen's proposal, Temim fell a weeping, and said to her, Your majesty overloads me with your favours, and I am as sensible of them as I ought to be. But I beseech you not to take it ill that I refuse the offer you make me of one of your slaves. I shall think of no other wife than Repsima as long as I live. My dear Repsima is always in my thoughts. I can have no comfort under the loss of her, and am resolved to spend

days in mourning over the where she was buried alive.

Repsima was overjoyed to find her husband so faithful, as to refuse the young slave she offered him. If I pray the Almighty, says she, to raise this wife, whose loss so much afflicts you, from the grave, should you be glad to see her again? Should you know her if you saw her? Saying this, she lifted up her veil, and Temim knew that it was his Repsima. Nothing could equal his joy to see his wife again, but the surprise of the robber, his slave, the dropsical captain, and the young man that was haunted with the furies, who perceived in the queen the features of the person whom they had offended. The princess embraced Temim, and told her adventures in presence of all the lords of her court, who stood in great admiration at the strangeness of them. She then gave the Arab ten thousand ducats of gold, with a rich brocade vest, and a magnificent robe for his wife. She also gave a thousand ducats to the captain, and as much to the young man who sold her. After which she rose up from her throne, took Temim by the hand, and led him into her closet, where they were both some time in prayer, to thank Heaven for bringing them together again. Then says Repsima to her husband, since the laws of the kingdom will not suffer me to resign the sovereign autho- to you, you shall at least dwell in my palace, and partake with me the sweets of a pleasant life. We will also provide for your brother, so that he shall have cause to rest satisfied. In conclusion, Revende became first minister, and acquitted himself so well in that employment, that he gained the esteem and friendship of all the inhabitants of the island.

The old man, who told this story to the Commander of the Believers, here held his peace. The fair sultana was mightly pleased with it; and the caliph, to shew he did not dislike either this story, or that of the genies, gave him a thousand sequins. The young man who told the adventures of Nasiraddole and Abderrahmane received also the same sum from Haroun Alraschid's treasurer.

Conclusion of the History of the Princess of Casmire.

THE thousand and one days that Farruknaz's nurse had been telling stories had an end, when Farrukrouz fell ill. King Togrulbey, who tenderly loved his son, sent for the most able physicians of Indostan, but they could not cure him. The consternation that this dangerous distemper threw the court into interrupted all pleasures. The princess of Casmire would hear no more stories, Togrulbey go no more a hunting. Nobody minded any thing but the prince; every one was in pain for his life. The king, who went often to see the chief priest of the temple of Kesaya, said one day to him, You know my son is as dear to me as my own life: the physicians have tried all their skill, and cannot cure him. I have no more hope from medicines, and have recourse to your prayers. I flatter myself that by your intercession I may obtain what I desire.—One may hope every thing, sir, replied the high-priest, when one implores the assistance of Heaven. I shall spend the whole night in the temple. I will pray Kesaya to intercede for the prince, and to-morrow I will tell you if his prayers are heard.

The next morning the high-priest went forth to meet Togrulbey, who full of impatience was coming to him. Ah, holy dervis, says, he, have you obtained the cure of my son?—Yes, sir, replied the priest: Kesaya demanded it of the Lord, who was ready to grant it to him. At this answer the king, overjoyed, embraced the holy man, and conducted him to the apartment of prince Farrukrouz. The dervis sat down at the feet of the prince's bed, and with a look full of mystery said a prayer. He had no sooner done, but the prince, who had been a long while speechless, cried out, Comfort yourself, oh father, I am cured. He rose at these words, and nothing was talked of in the city of Casmire but the sanctity of the high-priest.

Farruknaz, hearing so much boasting of him, had a great curiosity to see and discourse with him. To this purpose she went out of the palace, accompanied by her women and her eunuchs, with whom she marched to the gate of the monastery of the priests of Kesaya. But she was surprised when she was acquainted that the high-priest forbid her to enter it. The princess resenting this usage, complained presently of it to the king, who would needs know the cause of it. He went to the high-priest, and demanded why he refused Farruknaz's visit.—My lord, replied the dervis, this princess does not obey the Most High. She flies mankind. She looks on them as her enemies, and walks in the steps of idleness. Unless she changes her mind, it is not permitted me to talk to her. Kesaya has forbidden me. But, adds he, if she amends, I will do her all the good offices that lie in my power. The king having nothing to answer to this discourse, returned to his seraglio.

Some days after, Togrulbey went again to visit the dervis, who told him he had obtained permission of Kesaya to confer with the princess. I would therefore give her some ghostly advice; perhaps I shall put her in the way of salvation. The king rejoiced that the holy man was come to this resolution. He gave Farruknaz notice of it, who next day

went to the monastery and asked for the holy dervis. The porter let her in, and conducted her, by order of the high-priest, into a great hall, where he prayed her to stay a moment.

On the wall were painted in three several places a hind caught in a snare, and a stag doing what he could to deliver her. In one place only was represented a stag taken, and a hind looking on him in the snare, without giving herself any trouble to relieve him. The princess presently cast her eyes on the paintings, and considered them very attentively. What do I see? cries she; just Heaven! quite the contrary to my dream. These three stags do their utmost to deliver the hinds, and the hind abandons the stag. What can I think of these objects? Ah, doubtless, I have been deceived in my judgment of men; they are more grateful than I thought them. How sorry am I that I have done them so much injury! While the princess was making these reflections to herself, the high-priest entered the hall with a grave air. She would have thrown herself at his feet, but he hindered her, and having made her sit down, he said to her, Oh Farruknaz, the king your father is very much troubled to find your sentiments so contrary to nature and the divine laws. You are under the power of Satan. It is he who has prejudiced you against men. I have prayed to the great Kesaya to have compassion on you. But as powerful as he is, do not imagine that he can draw you out of the abyss into which you are plunged, if you do not on your part your utmost to get out of it. The dervis observing the princess began to weep here, (so frighted was she at what he said) proceeded thus; Dry up your tears, my child; I find your heart is disposed to change. I promise to deliver you out of the hands of Satan, provided you will follow my counsel. Farruknaz promised to do whatever he should prescribe. She then kissed the holy man's hand, and returned to the palace.

The next day she went again to the monastery, and being alone with the dervis, he said to her, Princess, I last night saw Kesaya in a dream, and he told me the princess Farruknaz was no longer hated of the Most High; that she had no longer an ill opinion of men; but she must take pity of a young prince, who burns, who languishes for her night and day. For the Almighty has written on the table of predestination that she shall be his wife. The princess was astonished at these words. How can I relieve this young prince, says she, if I do not know who he is? Kesaya told me, replied the high-priest, it is the prince of Persia, his name is Farrukschad; he is so charming, never mother brought so accomplished a man into the world.—Oh father, answered Farruknaz, I am amazed at what you say. How can a prince who never saw me be in love with me?—I will tell you, replied the dervis, how it came about; for Kesaya, who foresaw all the questions you would ask on this subject, took care to inform me of every circumstance relating to it. Therefore, to satisfy your curiosity, I must let you know, that Farrukschad dreamt he saw you in a flowery meadow. Charmed with your beauty he would fain have made love to you; but you left him abruptly, saying all men are traitors. The trouble your leaving him caused in him, awaked him, and instead of endeavouring when he was awake to put his dream out of his head, he pleased himself with reflecting on it. It is never out of his mind, and though he has no hopes of enjoying your charms, your image is ever in his remembrance.

At these words of the high-priest's the Casmirian princess fetched a deep sigh, and lifting up her eyes to Heaven, cried, Is it possible this prince should have the same dream as I had? Kesaya, holy dervis, did not tell you all, continued she: I dreamt also, that I saw in a flowery meadow the handsomest prince in the world, who declared his love to me, which I received very rudely. But notwithstanding I used him so ill, I felt my heart began to be concerned for him, and was obliged to fly away hastily, for fear his person and soothing talk might triumph over the hatred I had conceived against men. This hatred is an effect of another dream, the contrary to those paintings. I find I was in an error. I think better of men; I believe them capable of friendship; and if it is the will of Heaven that I shall marry the prince of Persia, I shall submit to it without repugnance. The high priest was charmed to hear her talk so, and taking hold of this disposition of hers, My child, said he, I shall spend the night in the temple and consult Kesaya to know what you are to do to arrive at the highest pitch of happiness. To-morrow you shall have his answer. Farruknaz returned to the palace, her thoughts wholly taken up with prince Farrukschad. She a hundred times called him to mind as represented to her in the dream, wherein he appeared so amorous. She remembered as well as she could every feature, and the more she thought of him the better she found she liked him. She every time represented him more charming to her imagination. She was very uneasy all that day, and all the next night did not sleep a moment.

When day appeared, she rose to visit the dervis, who saw plainly by her looks that her heart was not at ease. She did not stay for his telling her Kesaya's answer. Ah, father, has Heaven revealed my destiny? has it informed you what it requires of me to shew my obedience?—Yes, child, replied the holy man,

the great Kesaya has informed me; it is his pleasure that you bind yourself by oath to do what I am now going to order you. The princess swore she would punctually perform his orders. We must then, says he, depart this very night. I will conduct you to the dominions of the prince who loves you, and with himself will give you a richer crown than that of Casmire. You are without doubt surprised that I propose your going away so precipitately; but it is the pleasure of Kesaya. How, interrupted Farruknaz, does he order I should quit the court of Casmire without my father's knowledge, to go and seek after a prince who is not yet my husband?—I do not tell you so, replies the high-priest. Togrulbey shall know of our departure; and I will undertake to get his consent. But Kesaya will have this matter effected in this manner, to make you expiate your former cruelty.—I confess, says the princess, this step is not at all to my mind; however I will follow you, provided my father agrees to it.—I will answer for his consent, replied the dervis. Leave that to me. Return to the palace, and prepare for your departure. Farruknaz did as he bade her, and the holy man a moment after waited on the king.

He found Togrulbey with the princess's nurse. As soon as the king saw him, he cried, Come hither, holy dervis, we are obliged to you for the sudden change that is wrought in the heart of my daughter. You are the author of this miracle She hated men, and you in a moment have triumphed over that hatred. One conference of yours has done more than all Sutlumeme's stories.—Sir, replied the high priest, I have done yet more. Farruknaz does not only not hate men, she is even in love with the prince of Persia. Then the dervis told all that had passed between the princess and him, and declared to the king the will of Kesaya. After Togrulbey had thought of it a little, I am sorry, says he to the high-priest, that my daughter is obliged to leave us in this manner. But since it is so ordered by Kesaya, I shall not presume to oppose it. Besides, she will be under your conduct, and I ought not then to be apprehensive of any thing. The king consenting to Farruknaz's departure, she, the dervis, and her nurse left Casmire that very night. They had no attendants, the holy man declaring it was the will of Kesaya that they should have none. They all three travelled on horseback, and did not stop all the first night. They arrived by day-light in a meadow, enamelled with flowers of a thousand different kinds, diffusing the most agreeable odours. At the end of the meadow was a garden, the walls of which were of white marble. On this wall was a summer house of santul, with a balcony gilt with gold, and beneath ran a river of the fairest water in the world, which spread itself over the meadow and watered the flowers. The beauty of the place inviting them to stop, they alighted and sat down on the river's bank. They were extremely delighted with so delicious an abode: but while they were pleasing themselves with it, the dervis on a sudden changed colour. His countenance turned as pale as death, and he was seized with a trembling all over him. Farruknaz and her nurse, frightened at this alteration, demanded the cause of him. Ah, my princess, replied he, his very looks expressing his fear, what demon has conducted us hither? that summer-house, this meadow, those garden-walls, all things about us tell me this is the dreadful dwelling of the witch Mehrefza. If she sees us we perish. Heaven, alas! is my witness that I tremble only for you. Were I here alone I would form a great enterprise, and I find I have courage enough to go through with it.—Do it then, says Farruknaz, and do not matter our being with you. If it is our destiny that we must perish here, I will shew by my resolution that I am worthy the high blood that flows in my veins.—Ah, princess, cries the dervis, this resolution of yours dissipates all my fears. I will acquire immortal glory, or perish in the attempt. Do you two stay here. If I do not come back to you in an hour, you may be assured I have not succeeded in my design. Saying this, he drew his sabre, and entered the magician's garden. Farruknaz and her nurse were in a terrible fright at his leaving them, not doubting but they should be destroyed if he did not come off. Ah, unhappy dervis, says Farruknaz, what will become of thee? Sutlumeme, who affected to have more courage than the princess, bid her fear nothing. The chief of the temple of Kesaya, says she, cannot be overcome by a sorceress. No, no; let this enterprise be as dangerous as it will, do not fear; he will come off very well.

In effect he returned about an hour after, and coming up to them, said, smiling, Thanks to the Almighty, Mehrefza can do us no hurt; and this very place which she has rendered terrible by her enchantments, will offer us nothing but pleasure. Know then, fair princess, that I am not the person you have taken me for. Look not any longer on me as a dervis, chief of the pagod of Casmire, but as the confident of prince Farrukschad, whose story and mine I shall tell you in a few words; after which we will enter Mehrefza's palace, where you will be received as you merit, and shall see things that will surprise you. The great king who now reigns over Persia, has one only son, called Farrukschad. This prince, one of the most accomplished that

ever was, fell sick some time since. His father, who loves him with all imaginable tenderness, was alarmed at it. He sent for the most able physicians of his capital, Chiras, who having observed all Farrukschad's symptoms, declared that his distemper was such, that the cause of it could be only known of himself. The king pressed him very much to discover it; but not being able to get the secret out of him, he sent for me. Symorgue, says he, I know my son conceals nothing from you. Go see him. Engage him to unbosom himself to you, and do not afterwards make any scruple to reveal to me what he says.—No, sir, replied I, since his sickness arises from his obstinacy in concealing the cause of it, if he lets me know it, I shall be sure to communicate it to you. I have too much interest in his life not to be guilty of such a treason to him.—Go then, says the king, talk with him. I shall impatiently wait for your return.

I ran to the prince's apartment. He was glad to see me, and made me the most obliging reproaches that I had not come to him before. Ah, my dear friend, says he, I have reason to complain of you, for that you have not come to see me since I have been sick. Why did you delay it so long? I have already had a thousand troublesome visits from others; and, alas! none but thine can be agreeable to me in my present condition.—I have been a hunting, replied I, and am but just now returned. But what is the matter with you, my prince? What makes you pine thus? How comes it that your complexion has lost so much of its lustre?—Symorgue, says the prince, after having made all the officers that were in his chamber to quit the room, I can keep no secret from thee. Instead of hiding the cause of my sickness from thee, I wanted to see thee, to inform thee of it. Wouldst thou think, my friend, that I am reduced to this state by a dream only?—Heaven! cried I, what do you tell me? Can a dream, a chimera, make such an impression on so reasonable a mind as yours? I foresaw the surprise thou wouldst be in, replies Farrukschad; but true it is that I am so weak. I carefully hide it from every body, and can trust none but thee with the knowledge of it. The odd ground of my illness then is this; I dreamt I was in a flowery meadow, where I saw a young lady fairer than a houri. I was not proof against her charms. I fell at her feet, and made her a declaration of my love; but instead of hearkening to me, the cruel creature flung from me, and said with a disdainful air, Go your way, all men are traitors. I saw a hind in my dream, who after having by her efforts delivered a stag out of a snare in which he had fallen, being herself fallen into another, the stag was so far from doing her the like good office, that he ungratefully abandoned her. I judge of men's hearts by that. I believe them all ungrateful, and renounce their love.

I would fain, continued the prince, have vindicated men, and undeceived her; but the inhuman beauty fled. Ah, my goddess, cried I, say rather that the hind abandoned the stag. Pronouncing these words, I lost sight of her, and awoke. This, my friend, is the fatal dream that disturbs the quiet of my life. I know very well, reason bids me drive such vain images out of my thoughts; that it is madness to remember them.—No, my lord, said I hastily, interrupting him, I would not that you should blot them out of your remembrance. I begin to think there may be something extraordinary in such pleasing phantoms, that they are not so much formed by sleep as by some kind genies, who presented you with the likeness of the princess whom Heaven has destined for your spouse. Let us go from kingdom to kingdom, my prince, in search of this amiable person. We may meet with her, and see her more really than you have seen her. I will tell the king your father that your sickness comes from a violent desire to travel, and I am sure he will let you satisfy that desire. Farrukschad ravished with this discourse, embraced me; and I left him to give his father an account of our conversation. I told him word for word what the prince said to me, adding, I would not oppose the illusions that were the cause of his distemper; I rather flattered them, and observed my complaisance was a great relief to him. To finish his cure, it is necessary for your majesty to permit him and me to travel. It will be the only means to drive away Farrukschad's melancholy, and make him forget a chimerical object, with which his mind is now so prepossessed. The king was of the same opinion, and ordered a magnificent train to be provided for his son; who, attended by a great number of officers, departed soon after from Chiras; myself also accompanying him.

We travelled a good while without keeping to any fixed road. At last we came to the city of Gaznina, where reigns an old king, who loves his subjects, and is as much beloved by them. The good old prince sent the captain of his guards to meet Farrukschad, in token of his joy for his happy arrival, and make his excuses that he could not himself come forth of his palace to receive him. My prince returned the king's compliments very obligingly to the captain, and inquired after his master's health. My lord, replied the officer, his majesty is sick of grief. He lost his only son a few days since, a prince of very

hopes; and this loss is still a terrible affliction to him. We were concerned for the old king's misfortune, and went to the palace, where all imaginable honours were paid Farrukschad, in whom the old king finding a resemblance of his son, could not help bursting out into tears at the sight of him. Ah, my lord, says the prince, am I the cause of your weeping? Am I so unhappy as to bring any thing afflicting to your remembrance? Yes, prince, replied the king; the likeness there is between you and my son, renews my grief; but I look on you as a new child sent me by Heaven to comfort me for the loss of the other. I even begin to feel for you part of the tenderness I had for him. Hold you the rank which he held in my court, and you shall be my heir. Farrukschad thanked the king for his goodness, and resolved to make a long stay at Gaznina, more out of complaisance to this old monarch, than to secure the possession of the throne which he had offered him.

The king's sorrow diminished sensibly every day, and his affection for the prince of Persia increased so, that he could no more live without him. As they were one day talking together, Farrukschad happened to ask what distemper the prince of Gaznina died of. Alas, says the king, the cause of his death was very extraordinary. It was love that carried him to his grave; the fatal adventure is this: My son had heard much talk of the princess of Casmire, and fell in love with her on the representations that had been made of her to him. I presently sent an ambassador with rich presents to king Togrulbey, and instructions to demand the princess his daughter for my son. The king of Casmire made answer, That he should take my alliance for a very great honour, but that he had sworn by Kesaya never to marry his daughter against her will; that that princess hated men mortally, and had conceived that aversion to them from a dream, she having dreamed one night, that a hind, after having delivered a stag out of a snare in which he had been taken, was herself taken in another, and that the stag was so ungrateful as to refuse to assist her; that ever since that dream she looked upon men as so many monsters, which women could never enough avoid. My ambassador brought me this answer, and my unhappy son, in despair of marrying the Casmirian princess, fell into a consumption, of which he died, notwithstanding all the care and skill of my physicians, who left no manner of remedies untried for his cure.

Farrukschad could not hear this story without various emotions. If he was pleased to think with good grounds that his dream was no chimera, he again was afraid of the same fate with the prince of Gaznina, considering the cruelty of this princess. The king took notice of the concern he was in; Ah, my son, says he, what are you troubled at? You seem to have lost the use of your reason.—My lord, replied the prince, I had never left my own country had it not been for that inhuman princess. He then told his dream, and the king having heard him, cried with a sigh, Just Heaven, why is my life made up so of cares and troubles! I bred up my son very carefully, I have lost him; and when I began to comfort myself for the loss of him, a new affliction overtakes me. What a strange destiny is mine? But, my dear Farrukschad, continued he, take courage, do not give way to melancholy; it is not impossible to conquer this aversion of the princess of Casmire for men. Alas, my son's sickness had not been without a remedy; if he had had patience to wait for the issue of the stratagems that were made use of to that purpose, his life had then been saved. The king of Gaznina having given the prince of Persia some hope, went to his visiers, who were met in council; and Farrukschad, impatient to confer with me, sent for me, and told me what he had learned. Ah, my dear prince, said I, your happiness is certain, now we know what princess we have to do with; if his majesty will permit me, I will go to the kingdom of Casmire, and endeavour to bring hither the object of your wishes. Do not ask me how I will do it; I do not know myself. I shall act as occasion offers. The prince, transported to see with what confidence I promised to render him happy, embraced me, and we spent the rest of the day in mutual rejoicings.

The next morning I took my leave of the prince, and departed with the king of Gaznina's permission for the kingdom of Casmire, being very well armed and mounted. After several days travel I arrived at this meadow on the other side of the palace, to which I am about to conduct you. I alighted to look about me, as now we do; being much pleased with the beauties of the place, I let my horse graze, and I sat under a tufted tree on the bank of a fountain of pure and transparent water, which invited me to taste it. I drank of it, and laying myself down on the grass, fell asleep. When I awoke I saw six white hinds, which had housings of blue sattin, and gold rings at their feet: they came to me, and I began to play with them, and stroke them on the back; but as I did it, I observed they wept, which strangely surprised me, and I could not tell what to think of it, when turning my eyes to the palace, I saw a most beautiful lady looking out at a window. She made a sign to me to come up to her: I left my horse in the meadow and was going to the

lady, when the hinds seemed to hinder me by biting the bottom of my robe, and standing in my way.

As much amazed as I was at the motions as well as the tears of these animals, I did not then make any reflection that perhaps there might be something mysterious in it. The attraction of the pleasure I proposed to myself in that lady's conversation was too hard for my prudence, and dragged me along. I arrived at the gate of the palace, and entered it; the lady, who seemed to me to be still handsomer at a nearer than a distant view, received me very graciously by the hand, and led me to a stately apartment, where she made me sit down by her on a sofa. After the first compliments were over, several slaves brought in fruit in china plates. The lady took the finest and presented it to me; but I had scarce tasted it, when she on a sudden changed her countenance, and said, Rash stranger, make proof of the chastisement destined to all those who like thee are so bold as to enter the palace of Mehrefza. Quit thy natural form, and take that of a stag; lose the use of speech, but keep still human understanding, that thou mayest be always sensible of thy misery. She had no sooner said these words but I found myself metamorphosed into a stag. A green sattin housing was brought her, and she put it on my back; then they led me to a large park, where were above two hundred other stags, or rather men whose ill fortune had drawn them here as well as me, and Mehrefza had in like manner changed them into stags. I had leisure enough to reflect on my misfortune, which I did not grieve at so much for my own sake as for the sake of Prince Farrukschad. Ah, said I to myself every moment, what will become of my prince? How can he obtain the accomplishment of his desires? He expects I should bring him the princess he adores, and he will never see me more. This thought incessantly tormented me, and it is impossible to express the trouble it gave me.

One day I saw eight or ten ladies enter the park, among whom was one perfectly beautiful, and by the richness of her clothes she seemed to be the mistress of the rest; she had a governante with her, to whom she said, looking on the stags, In truth I heartily pity these wretches. How inhuman is the princess Mehrefza, my sister! Heaven has given us two quite different inclinations: she is ever studying how to torment mankind; she learned magic one would think for nothing but to make them miserable; and if I know any of its secrets, I never made an ill use of them. I have employed them only to do good: I delight in charitable actions, and have a mind to do one to-day in my sister's absence. Go, mother, continues she, take one of these stags and bring it to me in my apartment. Saying this she returned to the palace.

The governante by chance addressed herself to me, and conducted me to her mistress, who ordered one of her maids to gather a certain herb she named to her. The damsel did as she was ordered, and returned in a little while with a handful of it: the lady squeezed half of it into a cup, and made me swallow the juice; then she pronounced these words, Oh, young man, quit thy form of a stag, and resume thy natural one. Upon which I presently became as I was before. I threw myself at the lady's feet to return my thanks: she asked me my name and country, and what brought me into the kingdom of Casmire. I made a true answer to all her questions, and hid nothing from her.

When I had done speaking, she said, I am the daughter of a prince of the court whither you are going; my name is the princess Ghulnaze: She who changed you into a stag is my eldest sister, whose knowledge in magic renders her power very redoubtable. Nobody but I could have delivered you out of her hands; and though I am her sister, yet if she should find out what I have been doing, I fear she would exercise her resentment on me. But happen what will, I shall not repent of having taken you out of the state you were in; nay, I shall lay further obligations on you: I will help to make the prince your friend happy. I confess it is a very difficult business; for in order to it the confidence of the princess he loves must be gained, which you cannot do at the court of Casmire without passing for some holy person.—Ah, my princess, cried I at these last words, what do you tell me? how can I acquire such a reputation?—You have nothing to do, says she, but to follow exactly the instructions I shall give you. Saying this, she went to a wardrobe of hers, and returned in a moment with the habit of a dervis in her hand, a girdle, and a little ebony-box. See, says she, all that is necessary for you to succeed in your enterprise. Carry these things with you, and proceed to the city of Casmire, which is not far off; but stop before you enter it, take off your clothes, and rub your body all over with the grease that is in this box. Then put on this habit of a dervis, and gird your loins with this magic girdle. After which march up to the city gates; you will find guards there who will say to you, Venerable father, whence came you? Do you answer, I come from the farthest parts of the west, in pilgrimage to Casmire, to see the grand Kesaya; who is a celebrated idol adored by the Casmirians. As soon as you have said you are come so far to adore this idol, they will prostrate themselves

before you, and with a great deal of respect conduct you to their king Togrulbey, who will give you to the high-priest Ahran, chief of the temple of Kesaya. This high-priest and all the other ministers of the idol will conduct you to the pagod, which for beauty and magnificence is above all the palaces in the world. But it is surrounded with a ditch twenty cubits deep, full of water that boils without fire; and on the other side of the ditch is a platform of steel-plates which are red-hot; so that the temple seems to be inaccessible. Then will Ahran say to you, Oh phœnix of the age, many perils hast thou passed, and many fatigues, before thou couldest arrive here. The grand Kesaya, for whom thou hast undertaken this long and troublesome journey, dwells in this temple; he is hidden in his sanctuary, men cannot see him. Thou canst only pay thy adorations here, and then return into thy own country.

To this discourse you shall answer, that you are come to visit Kesaya, and that you would enjoy his ravishing sight. The high-priest will tell you, that to have so great an honour you must cross the boiling water, and march over the burning platform. Do you then cry aloud for joy, and march boldly over; the grease with which you must rub yourself has a virtue to render water as solid as stone, and will also hinder your being burnt. When you are entered the pagod, you will see Kesaya, and must serve him a whole day; then go again to Ahran, and he will adopt you for his son. Live with him fourteen days, and at the end of that time rub his body while he is asleep with a white powder I am going to give you. He will die as soon as he feels it, and the king will not fail then to make you the high-priest in his place. When you are arrived at this dignity, go and see the prince of Casmire, who has been a long time very ill, and given over by his physicians. You must pray over him, and he shall soon be cured. The noise of this cure will be spread about among all the people of Indostan, who will look upon you as holy; and Farruknaz, which is the name of the princess of Casmire, being charmed with your reputation, will desire to see you. I need say no more, the rest depends on your dexterity. I promised to follow Ghulnaze's instructions to a tittle; then she gave me the box, the white powder, and a paper folded up, containing the form of the prayer I was to make over the prince of Casmire. Now go, my lord, says she; fly from this palace with the utmost speed, for fear my sister should return. Alas, added she, sighing, the mischief she can do me, for having destroyed her enchantment, is not what I am most apprehensive of.

I understood the obliging things she meant of me by her last words. I again returned her my thanks in terms which explained the height of my gratitude. We should have been very well satisfied with one another, and very glad to have staid together longer, but being apprehensive of Mehrefza's surprising us, we were obliged to part. I took the road to Casmire, and when I drew near that city, I put off my own clothes, and put on the habit of a dervis, having first rubbed my body all over with the grease that was in the ebony box. I then went up to the gates. The guards carried me to the king, who delivered me over to the high-priest. I crossed the boiling water and burning platform without the least hurt. I entered the temple, where I saw the grand Kesaya placed on his throne. It is, as you know, an idol of santal wood. His eyes are two great carbuncles. On his head he wears a crown of rubies, and round his waste a girdle of turquoises. I stayed with Kesaya till the next morning, when I went to the chief of the ministers of the temple, who adopted me for his son, and kept me with him. In fine, that I might not lose the fruit of all my trouble by omitting any circumstance, I rid myself of Ahran after the manner Ghulnaze had prescribed, and became high-priest in his place. A little while after I cured prince Farrukrouz, which got me such a reputation that you desired to see me. You know the rest, and what impression the paintings I had ordered to be drawn on the wall made on your mind. I observed you before I appeared myself in the hall, and perceived you grew very pensive upon the sight of them.

This, charming Farruknaz, adds Symorgue, is what I thought not fit to keep you any longer in ignorance of. Pardon the artifice I made use of to cure you of the ill opinion you had conceived of men, and prepare your heart to crown the wishes of the most lovely of all princes. The princess of Casmire blushed while he was telling the story, finding he had imposed upon her; but she now loved the prince of Persia so well, she could not be angry with the false dervis. What have you been doing in the palace of the sorceress Mehrefza? says she: Inform us of your present adventures.—Fair Farruknaz, replied he, I found the gate open, I entered and saw nobody; I only heard a mournful voice, whose sorrowful accents drew me to the chamber whence they came. I saw there a young lady on a large sofa, with a yoke about her neck and iron chains on her feet. Her arms were put into a leathern bag and tied with thongs. This miserable creature, over-borne with her calamity, remained thus, her head resting on her knees, in the most doleful plight imaginable. I approached her with an intention to

give her some relief. She lifted up her head, and I presently knew the unhappy lady to be my deliverer, the amiable Ghulnaze.

I was enraged at so moving an object. Ah, my queen, cried I, what a sad condition do I find you in? What barbarous hands have loaded you with irons?—Is it you, my dear Symorgue? replied she. What evil genie has brought you hither? Alas, you will soon be the victim of my cruel sister. She found out that I had delivered you, and to punish me for it, loaded me with these chains. I have borne them a long time already. But what troubles me more than all the rest, is the danger that you run. Save yourself immediately, endeavour to escape the inhuman Mehrefza.—Why, my Sultana, replied I, why will you have me fly and abandon you? Do you think I can be guilty of such foul ingratitude? Ah, I had rather a hundred times undergo her resentment. The most terrible death loses all its terrors, when your preservation and safety are in question. I beseech you tell me what must be done to deliver you, and if it is possible I hope to effect it.—Since you have so much courage, answered Ghulnaze, my liberty depends on you. Go to the west end of the garden; you will find my sister asleep on a bank of flowers, with a sattin bag under her head instead of a pillow. If you can get away that bag without waking her, we shall there find the keys of my chains, and you may deliver me; but if Mehrefza awakes as you endeavour to take the bag away, you are undone. There are no other means of my deliverance. All human efforts will be in vain.—Leave it to me, says I to Ghulnaze, I will fetch the keys I warrant you.

I went out of the palace into the garden, where, at the west end, I espied the sorceress asleep upon the bank, her head resting on the bag, the compassing of which I had undertaken. I stayed some time in suspence what to do; but the fear of waking her determined me to cut off Mehrefza's head with a stroke of my sabre. Accordingly I killed the sorceress, and carried the bag to her sister, who impatiently expected me. I then took the key out of the bag, and set my princess at liberty. Thus, continues Symorgue, I have rid the world of the most wicked woman in it. And now, divine Farruknaz, we may enter the palace boldly; we shall there find Ghulnaze, who is preparing every thing for your reception, being as well pleased with your arrival as with her own deliverance. At these words he gave the princess of Casmire his hand, and led her into the palace. They met Ghulnaze coming to wait on Farruknaz. She fell at her feet to pay her duty to the daughter of her king; the princess of Casmire raised her up, and embracing her with great tenderness, said, I am glad, fair Ghulnaze, that the brave and generous Symorgue has so well served you. It is true, added she smiling, he has too much obligation to you not to expose himself to the greatest dangers rather than leave you in chains.—Ah, my princess, replied Ghulnaze, with the same air, you see the stag does not leave the hind when she stands in need of his assistance. After some moments of such like conversation, they entered the palace, the beauty of which Farruknaz could not but admire. They then went into the park, where were above three hundred stags. The sister of the sorceress restored them all to their natural form by the same method she practised upon Symorgue. As fast as they became men, they prostrated themselves before their charming deliverer, to thank her for what she did for them. They were for the most part of them, young and handsome persons. Some said they were Tartars, others Chinese, and others Carizmians: there were some of all nations of Asia. But how was the conductor of Farruknaz and the princess surprised, when among the crowd of stags which were become men again, he distinguished Prince Farrukschad! He ran to him, embraced his knees, and cried, have I found you once more, my dear prince?—And my dear friend, replied the prince of Persia, have I once more found thee again?—Yes, my lord, says the prince's confidant, full of joy, it is I, it is your Symorgue, who, to complete your happiness, brings you the princess of Casmire. At these words he conducted him to Farruknaz, who saw in the prince the likeness of him she had seen in her dream, and Farrukschad on his side knew, as soon as he looked on the princess, she was the same person whose image he had so cherished in his remembrance.

While the prince of Persia was endeavouring to express the joy of his soul to his mistress, Ghulnaze went into the meadow where the white hinds were. She also restored them to their natural form, and they appeared to be very amiable young ladies, metamorphosed by the sorceress her sister. She carried them to Farruknaz, who made them tell their adventures. All these ladies had lovers there, who were transported to see them delivered as well as themselves from the magical power that kept them under the forms of such animals. To complete their happiness, every cavalier who had been changed to a stag found his horse again in the stables of the palace. Thus, after having repeated their thanks to Ghulnaze, all the men she had delivered took leave of her and departed, carrying with them their ladies,

each for his own country. There remained nobody in the palace but Farruknaz, Ghulnaze, Sutlumeme, the prince of Persia and his confident. They stayed there some days, and then departed all of them for the court of Gaznina, where they happily arrived. The king of Gaznina, to celebrate Farrukschad's return, gave orders for public rejoicings. He married that prince to the princess of Casmire, and Symorgue to Ghulnaze. Amidst the joy of the court of Gaznina on the occasion of these marriages, the old monarch would needs hear the story of Farruknaz. Symorgue told by what means he acquired the confidence of that princess; and when he had finished his relation, Farrukschad gave an account how he fell into the hands of Mehrefza.

A little while after, the king of Gaznina fell ill, and finding the angel of death was about to carry him off, he named the prince of Persia to ascend his throne; but desiring to return to Persia, he left the sceptre of Gaznina to Symorgue, with the consent of the nobles and people of the kingdom. Thus Symorgue reigned over Gaznina with the princess Ghulnaze, and Farrukschad conducted Farruknaz to the court of Persia, where he soon after succeeded the king his father, who seemed to wait only for the return of his son, to resign both his life and kingdom.

THE END OF THE PERSIAN TALES.

PERSIAN TALES

OF

INATULLA OF DELHI.

PERSIAN TALES

OF

INATULLA OF DELHI.

THE TRANSLATOR'S PREFACE TO THE READER.

THE many attempts made in Europe to imitate the eastern manner of writing, by men totally unacquainted with the literature of Asia, induced the translator of the following tales to present the public with a genuine specimen of oriental composition, as nearly as the very different idioms of the English and Persian languages would permit. Had he endeavoured to make the diction more consonant to his own ideas of propriety and elegance, the characteristic manner of the original would probably have evaporated in his hands. He therefore chose rather to shew what the oriental style really is, than to substitute any thing of his own in its place.

Originality and novelty are perhaps the greatest merit of this work. The faults of Inatulla are many: but it is not the province of the translator to point them out. His readers will, no doubt, take that trouble off his hands: but had the tales been thought altogether destitute of beauty, they would probably have still remained in the obscurity of the Persian tongue. The language of the translation will, perhaps, be thought too florid and diffuse by men accustomed to the succinct and nervous manner of the ancients, and that concise elegance, which distinguishes many writers of modern Europe. But whatever liberties have been taken with the English language, in order to bend it to the Persian idiom, the translator can aver, that he has retrenched many of the redundancies of his author. Inatulla uses the pompous diction peculiar to the East, even in his most familiar and ludicrous tales. In some of them, the translator found it necessary to reduce his author's ideas into common language. But as the species of wit contained in them depends very much upon the idiom of the Persian, he is as little satisfied with his translation, as he is with the subject often of the stories themselves.

It appears that Inatulla was not the inventor of the tales which he introduces as episodes, and ingrafts upon a story of his own forming. They were taken from the writings of the Brahmins, and it were to be wished he had retained that simplicity of thought and language which is peculiar to the compositions of those philosophers.

The severity with which our author treats the fair sex, stands in need of an apology. The British ladies will, no doubt, see with pleasure, how superior their own virtue is to that of the fair sex in India, though the latter are immured within harams, and guarded by the watchful eyes of eunuchs. There is a strange perversity in human nature: it rises up in arms against all restraint; and perhaps the best guardian of the chastity of wives is unbounded confidence from the husbands.

THE AUTHOR INATULLA TO THE READER.

To the liberal patrons of science, to the ornaments of the society of knowledge, to the decendants of the sun of genius, whose minds are enlightened like the morning, be it known that in the days of joy and festivity, in the temperate season of delight, when by the benign influence of the king of stars the teeming earth was clothed in green, embroidered with bright clusters of flowers, the envy of the constellations, I walked forth, with a few cheerful companions, from the tumultuous waves of business into the calm of rural retirement, to recreate the mind with the prospect of vernal beauty. There I beheld the cup-bearers of the sky,* from the fountain of benevolence, pouring forth bounty profuse on the exhilarated family of May, and the earth in full pride, intoxicated by the draught, disclosing without reserve the secrets of her swelling bosom. There I beheld the painter of the year † displaying his variegated fancies on his leafy tablets, and, with the pencil of power dipped in the æthereal bow, writing the lessons of wisdom divine on the fair forehead of blooming nature. There the rosy-finger'd Spring, by the liquid mirror of a chrystalline pool, was attiring her fair daughters in sevenfold ornaments, while the love-whispering breezes stole kisses as they passed, and fanned their glowing beauties.

From the warmth of the vital ray the little blossoms on every tree threw off their winter garments, and the infant buds of the Spring from ruby cups sipped with joy the balmy dew. The leaves of the forest were loaded with manna, pure amber dropped from every bough, honey distilled from the rifted rock, and the humming bee, drunk with joy, strayed from flower to flower, forgetful of his bursting cells. Sweeter than the musk of Tartary, the morning breeze from the navel of every flower ravished perfume. The breath of the mountain heifer was fragrant as the gales of Sirendiep, by feeding on spicy herbs. The mouth of the frisking antelope was red like the bill of the pert, loquacious parrot, by cropping the purple meads. Tremulous on the bladed grass shone bright the pearly [illegible] like an assembly of sparkling stars [illegible] the plains of the zodiac; vocal was [illegible] every reed was inspired, each [illegible] throat seemed to emulate the melodious voice of the bird of a thousand songs. The lofty mountains rose faint to the sight, and lost their foreheads in the distant skies: the little hills, clothed in darker green and skirted with embroidered vales, discovered the secret haunts of kids and bounding roes. The plain appears like paradise restored, ¶

and tall airs seem walking by the margin of the passing stream. The infant buds, impatient to look around them, rend their green garments and unfold their eyes; while every tree, on which the bulbul sings, flutters with joy on the wings of their thousand leaves.

The Spring displaying her elegant taste, the proud walk of the gold-feathered pheasant, the light tread of the small-hoofed hind, and the dancing of the star-trained peacock, infused joy into the soul of the spectator of the astonishing works of the Creator; insomuch, that his heart, which from misfortune lay before shrunk like a flower in the bud, was now happily expanded, and the capacious cup of desire filled with the wine of pleasure. Some admired the external beauties of the objects they beheld, like the nightingale in love with the rose; some enchanted by the concert around, like Suphys ‡ delighting in madness, tossed the cup of exultation into the skies; while others, of wisdom more sound, investigated the utility, perfection, and greatness of the designs of nature, till, from the beauty of the picture, they adored the hand of the artist, and quenched their thirst in the cup of knowledge from the sacred fountain of truth. The senses, formed to enjoy pleasure but for a time, became languid, when wandering from my companions, I stretched myself down on the fallen blossoms of a mango-grove, where sleep delayed not long to shut the gates of light, nor did fancy fail to entertain the mind with incorporeal visions.

Methought our company formed a circle on the grass, and were busied, each according to his genius, in writing a description of the scenes they beheld; when, lo, a young maid advanced towards us of such exquisite beauty and form, that [illegible] votee of true faith would have worshipped [illegible] divinities which beamed in the arched temples of her eyes, and wish to wear the zinar, § if woven of her ambrosial

¶ The clouds. † [illegible] sun. ‡ Suphys are a description of mad philosophers.
§ The zinar is a [illegible] of amulets worn by the Hindus round their necks.

hair. Dark curling locks rolled down her snowy neck in simbol* wreaths, while, in envy of her soul-deluding countenance, the rising moon contracting her beams, like an inferior star, twinkled on the plain of the horizon. But how can I describe the delicate symmetry of her ivory limbs, the fair hemispheres of her panting bosom, the soft polish of her silver hands, and taper beauties of her coral fingers, † that, like the rod of Moses, were pregnant with enchantment? or what shall I say of those twin rose-buds of her sweet mouth, that, smiling, disclosed a row of pearls, which seemed as ranged in a crimson casket? On her forehead sat beauty in a sunbeam garment, and love emptying his quiver from the bows of her sparkling eyes: her stature was the most tall and delicate tree nourished in the garden of love, and her flowing robes of the purest white washed in the seven fountains of the sun. So majestic was her walk, that the pheasant of the forest would die to imitate, and the peacock languish to behold her: she slowly approached us; upon which all my companions, who had been lavishing their praise upon the streams, the birds, and the meads, at once broke their pen, ‡ directing their eyes towards her, like sun-flowers to the meridian ray; while a glory encircled her presence, like a halo round the moon. For a moment she beheld us with the eyes of life, then she began to pour pearls of heart-pleasing eloquence and jewels of inestimable wisdom into the lap of attention.

To be enamoured with the painted brides of the mead, transported with external beauty, and captivated by the vernal choir, is a weakness unworthy of reason, and from wisdom far removed. What is the tulip of a week's duration? what the song of a sunshine hour? what availeth it to give the heart into the hand of ingratitude, or to fix the soul upon that which remaineth not? Of all gardens that of rhetoric justly challenges the highest fame. It knoweth no winter, and its flowers, like those of the jeweller, ever retain their beauty and intrinsic worth: and were the incense of the Persian tongue burnt on the Indian altar, the world would be perfumed with agla, § and the lovers of sublime diction anointed as with the oil of roses.

Thus saying, she disappeared, shedding fragrance around. I awoke in amaze, and mourned the absence of the daughter of paradise. But these words being deeply engraved on the table of memory, occasioned your humble slave Inatulla, selecter of the beauties of eloquence, and gleaner of the harvest of wit, to collect the fairest flowers dropt from the lap of fancy to adorn the glossy locks of rhetoric which fly loose to the essenced air.

Hoping therefore that the magnanimous sons of true genius will be the nutritive elements of my labour, and that they will veil the defects of this bashful bride of imagination with the gracious skirts of their favour; it concerns me not, if the low-minded, espying a fault, should give a loose to their tongue in the black field of calumny, like voracious panthers thirsting for the blood of the timorous hind; for it is known that the sculptor of the human frame wrote Error upon his forehead. Since, then, I write with a design to please, let not my faults awaken your bitter spleen. If greater parts have fallen to your share from above, correct my thoughts, and mould them to the pleasure of your more exalted minds; if your genius should be low, expose not your own weakness by shewing mine. The true judges of the refinements of style, and embellishers of the temple of knowledge, know how much of the blood of the liver is poured forth, how the recesses of the brain are explored, and how deeply the mind must be searched, in obtaining the golden ore of poetry, and that not one pearl worthy of the king of science can see the sun, without diving a thousand times into the ocean of thought.

* Simbol is a kind of black twining aromatic grass.

† The Indian ladies dye their fingers red.

‡ An oriental expression for giving up one theme and passing to another.

§ Agla is an Indian tree of a moderate height, producing a white flower very fragrant, from which they extract a perfume. From the knots of the same tree they also extract an odoriferous gum, which serves the purpose of incense, the oily part of which is used as one of the compositions in otter of roses, which we have translated oil of roses, above; otter is a corruption of the Shanscrit word Ottar, which signifies Essence.

THE

BAAR DANESH; OR, GARDEN OF KNOWLEDGE.

THE breakers of the talismans which guard the treasure of knowledge, and the withdrawers of the veil of ancient history, rescued the following tales from the teeth of devouring time, and now, dressed in modern ornaments, the descriptive pen once more presents them upon the leaves of explanation.

In the paradisial regions of Hindostan there once reigned a king, who, like the world-ruling sun, comprehended the earth in the circle of his command, and with the bright torch of his justice enlightened the nations; his throne was in radiance like the bow of heaven, upon which, pre-eminent in majesty, he sat without observing the sceptered potentates of the earth more than atoms in the beams of his presence. He fixed the rings of subjection * in the ears of Fortune, and made the Spring spreader of the carpets of his pleasure. Time gave the reins of his party-coloured coursers † into his hand, and Pride laid the head of obsequiousness upon the threshold of his door of audience. His will was law: Fate waited upon his commands. The world attended his steps: Victory bore on high his standard; while Death before him lifted up his tremendous spear. But in the house of his prosperity, the light, which is the hope of descending life, ‡ beamed not, as the blossoms of his love § produced not the fruit of his wishes; for which he made grief his companion, and sat lonely, like a point, in the centre of the circle of sorrow. He beseeched the Almighty, day and night, that the chain of succession might descend, and the pearl-string of royalty be continued.

His unwearied petitions found at length grace in the celestial auditory; and his aged eyes were blessed with a ray of paternal hope. For, lo, the bright star of royalty, attended a thousand happy omens, was seen to rise, the face of a rejoicing world, and illuminating the chambers of love. Now the happy king laid the forehead of thanksgiving upon the dust of gratitude; he opened the doors of his wealth to the four winds, and enriched the world, at once, with his munificence. The thirst of avarice was, for the first time, quenched in the river of generosity, and the beggar, forgetful of his crutch, danced in the pride of independence.

This inestimable pearl, in a happy hour, was named Jehandar; and a chaste nurse of wakeful fortune, for the nurture of the royal plant, had her head exalted. When he had reposed four years and four months in the bosom of care, rocked in the cradle of prosperity, he was brought forth, according to the custom of true believers, and committed to the charge of moralists of high fame, polishers of noble manners, and searchers of true knowledge, that they might cultivate his heaven-born genius, and teach him with dignity to rule that world which he was born to command by the sword of authority, the robe of favour, and balance of justice divine. Scarce fourteen fleeting years had waved their golden wings over his blessed head, when he was accomplished in the secrets of science, and experienced in the perfections of art. The propriety of manners, the rectitude of thought, the extent of knowledge, and greatness of mind, displayed by this prince of mankind, became the theme of unwearied fame; to which, when we add a consummate proportion of shape, genteel deportment, strength of body, and a majesty which bespoke his illustrious birth, we have a faint idea of the youth, whose fame rode in triumph upon the four winds, and proclaimed him the wonder of the world.

As war and rebellion lay chained by the foot of his father's throne, the disposition of this sultan, illustrious as Kei wan, turned upon the love of hunting; so that many of his youthful hours were spent in that noble sport. He, one day, according to custom, mounted his air-treading steed, turning to the chace of

* Rings in the ears are badges of slavery among the Mahommedans.
† Meaning night and day.
‡ A figure to express the king's having no children.
§ The ladies of the seraglio.

the long-bounding measurers of the forest, and wing-beating travellers of the unbounded air. The hawk of light wing, sprightly as the virgins of Singol, struck the golden-winged pheasant and lovely eyed partridge fluttering to the ground. The green-eyed panther, unsheathing his claws, gored the throat of the roaring mountain-bull; and the steel-hearted leopard, like fate, instantaneous, threw the high-bounding antelope bleeding on the earth. Nor were the hills and the woods deaf to the challenging neighing of proud-prancing steeds, and the loud opening of the gale-pursuing hounds.

Among the concourse of omrahs who attended the stirrup of royalty, Jewan Sadit stood as unrivalled in favour as he was in nobility and worth. He was the constant companion of the prince's pleasures, and the repository of the secrets of his soul. This rendered him the envy of the courtiers, though in accomplishments the ornament of the court; in particular Budbucht, an emir of a grovelling soul, with the green eye of jealousy viewed him, and fed on the gall of malice, which was discharged on his own faithless heart. Dreading the prowess of Sadit, yet desirous to accomplish his end, Budbucht had resolved the means in his dark mind, and made the generous quality of Sadit the ground of his wicked design. He for this purpose had previously informed himself of the haunt of a royal tiger, of strength so enormous, that, with a blow of his broad paw, he could fracture the scull of the furious buffalo, and bear him, like a kid, to his den.

To this thicket, by various stratagems, he found means to turn the chace; the monster, roused by the noise, started forward, presented such a visage of horror, and raised such a hideous roar, that the hearts of the bold were contracted, and the nerves of the valiant unstrung. The limbs of the frighted steeds could scarce bear them from the field of terror, and the hounds, with drooping tails, yelled as they fled from danger. But the eye of the prince took fire, and valour swelled in his breast; so that raising his bright spear he spurred his horse towards the terror of the forest, as joyful as to the timorous deer.

Jewan Sadit, who stood before the prince, [illegible] ing his youthful temerity, threw himself between him and danger, and with a nervous arm, wielding a sharp sabre, of the hard tempered steel of Damas, rushing upon the tiger, struck him across the forehead. But the blade, by the force of the blow, fell glittering in fragments on the ground. The torch-eyed savage, with growl tremendous, rising up, dislocated at one blow the arched neck of Sadit's Arabian steed, and brought the unfortunate omrah to the dust, expiring between his extended claws. The soul of the prince being inflamed by revenge, he lifted up his spear, then meditating a deathful blow, forced on his snorting steed, and, deep in the tiger's large crest, buried his deadly weapon. The son of terror at one gnash devoured the crashing wood of the spear, then collecting all his strength, he growled like distant thunder, and, fastening on the horse behind, held him fast with the paws of destruction. But the active sultan, bounding from his horse, drew his sword from his manly thigh, and with one blow dividing the spinal marrow, stretched him in death on the field.

Now the high cupola of heaven was rent with loud acclamations; for the pale courtiers, crowding around with all the interjections of amaze, extolled the mighty feat and the prodigious size of the tiger. But the prince viewing them with eyes of disdain, raising, at the same time, his dead friend in his arms, searched for his bleeding wounds, and thus turned their joy to a strain of sorrow. Brave partner of my heart, said he, though thy body was subject to death, thy soul was invincible to danger. Like double pomegranates we were united in friendship, but now thou art torn from my side. Nerveless is the arm of vigour, cold is the breast of friendship, extinct is the fire of youth! Why was I not permitted to embrace danger rather than to suffer a greater misfortune by thy death? Yet why do I chide thy temerity, I was the only cause of thy fall! If I cannot inspire thee with the breath of my [illegible], yet can I wash thy wounds with my tears. Thus mourned the generous prince over his departed friend, while the courtiers joined in the lamentation; but the treacherous voice of Budbucht was heard above those of his companions. By the command of the prince, the body was laid in his own palanquin, carried homeward in mournful procession, and with great funeral pomp buried in the area of the royal mosque. Such are the ills which attend those who attain to the favours of the great! but few are they, who to the last have found the friendship of a prince so permanent and so true.

The prince, whose passions were violent as the blasts of the north, mourned for some time the loss of his beloved friend, and was deaf to the voice of pleasure. But at length the mist of sorrow began to dissipate, and a ray of serenity and pleasure to gild the calm surface of his mind.

One morning, in process of time, as he rode forth to enjoy the beauties of the season, and to breathe the healthful air as soon as the golden-winged griffin of day, in the sapphire fields of heaven, exalted his ardent flight, and

bird and beast, panting at the heat, retired to the cooling shade, he espied a beautiful garden, at which he alighted to [illegible] hour's relaxation, in a bower shaded with the cinnamon tree.

By the bank of a purling stream he beheld a comely youth, carelessly reclining his head against the aged trunk of a tamarind. On his arm a beautiful parrot chattered a pleasant song. Moved with curiosity at the uncommon capacity of this green-coated prattler of the wood, he advanced towards the boy; upon which the parrot immediately took wing, and perching upon the prince's shoulder, began, as it fluttered with joy, to nibble at the roses of his lips. Astonished at this familiarity, the prince demanded the price of the bird; to [illegible] reply; but, [illegible]d forth his

said, young man, [illegible] that reason I readily excuse thy presumption; take this jewel, the price of a thousand birds, for my soul despiseth oppression. The boy accepted the present, but retired with tears in his eyes; when the prince, with the bird in his hand, returned pleased to the chambers of prosperity. Here he presented him to Mherpirwir, one of his favourite blossoms, fair as the queen of the Peris.

The lady received him with joy, and affectedly chiding his absence, ran tittering into the apartments of pleasure. Thither the sultan, transported, pursued her; for the elements of his [illegible] were fermented with the honey of delight, sucked from the moist roses of her fragrant lips, and his mind half distracted by the influence of her crescent brows, bending over the twins of the zodiac. But alas! in the smiling season of love, the thin painted wings of vanity were unfolded in the air of pride; and this butterfly of a sun-shine hour, flustered with the wine of royal favour, was soon chilled by the frost of disdain. Beholding her charms in the glass, she wandered over a wilderness of vain fancies. She at length became enamoured of herself, and made the shallow cup of conceit overflow with the froth of folly; and thus, in an unfortunate hour, addressed her royal admirer: Divine receptacle of excellence, let it not be deemed impertinent, or deviating from the rules of propriety, if I propound one question which now labours in my breast; assuring me first, you will not let the sceptre of true judgment depart from your right hand. Without waiting for a reply, she thus proceeded, calling forth all her charms: Do you think, really, O prince, that the unpencilled painter of nature, on the scenes of creation, ever drew such another picture of grace, symmetry, and beauty, as you now behold?

The prince, astonished at the superlative vanity of this fair deceiver, made no reply; but the parrot, who had been listening to their discourse, burst out into a loud laugh. The vain daughter of beauty, struck with the reproof, shrunk up like a flower nipped by the blast of the north, and the signs of discontent began to darken the lustre of her polished brow; yet with well dissembled wantonness, seizing with the hand of sport the skirts of the prince, she, laughing, inquired, what that chattering magpie meant? If you cannot guess, perhaps the bird himself may inform you, madam, said the sultan, who was withdrawing to the grand durbar.* The trembling parrot, seeing him about to depart, while fury lightened in the lady's eyes, beating the sides of his cage with his wings, cried out; O prince, leave not thy unfortunate friend, Jewan Sadit, the victim of a woman's revenge! The sultan turning about in amaze, perceived with joy that the soul of his beloved companion had associated with the nature of this beautiful handful of existence; and running towards him, stroaked his glossy feathers and kissed his crimson bill; while the grateful bird nestled in his bosom, exhibiting every sign of delight.

The curiosity of the lady was highly inflamed, to know the history of the parrot's transmigration, which she intreated the bird with all her eloquence to relate; but he presented a deaf ear to her importunity, and, like a painted nightingale, remained silent. At length she prevailed on the prince to impose his absolute commands, when the unwilling bird began to break the seal of secrecy from the narrative of his fate.

History of the Parrot.

MAGNANIMOUS protector of the world, it is no secret to your enlightened mind, that there are three great principles in nature; intellect, life, and matter. The first producing all the mental faculties; the second, vital motion; and the third, the five elements, earth, water, fire, air, and ether, of which all bodies are composed, animate and inanimate, by a certain plasticity in the atoms, impressed by the Intelligent Principle. Now when the vital principle assumes to itself a body of fire, air, and ether, it becomes what we call spirit or soul, and is endued with preception and

* The audience chamber.

activity of thought in its motions. The
of which all animals are formed, are
in the grosser elements of earth
water; souls are afterwards associated
them for the purposes of generation, and
pus creatures are produced, according to
species to which they are respectively
ed. But as these bodies are subject to
lution called death, the soul returns to
ner state; and if it has inhabited a
endued with rational faculties, it be-
accountable for its actions, and is des-
to heaven, or hell, for a certain time, in
to its merits or crimes; but if its crimes are not in the extreme, it is destined to animate another creature of an inferior degree, till in the course of providence it again inspires the body of a man; if then its actions are perfectly virtuous, it is absorbed in the divine essence, divested of all body, where it remains to all eternity, unconscious both of pleasure and pain. In this manner the soul of your faithful slave was, after death, associated with the body of a parrot; and having passed through the course of regeneration, was pleased with its happy state, but soon found that all creatures on earth are surrounded with the thorns of care, and gnawed by the caustic of sorrow.

When my little wings were fledged, and endued with sufficient strength to bear me in safety through the air, with a flock of my chattering companions, I strayed among the fields and the gardens, revelling among the sugar plantations, and devouring the most delicious blossoms, rocked in the cradle of spring. When the season of love approached, I made love to a virgin bride, whose wings were tipped with gold, and her head crowned with sapphire. Her coyness was conquered by assiduity, and at last she consented to resign the treasure of her charms to my passion. With mutual toil, and intuitive dexterity, we built our commodious habitation in the hollow of a mango tree, that the fruit, which was then in blossom, might subsist our young. But no sooner was our happiness almost complete, by the view of a beautiful progeny, than a hideous snake, twining his scaly length around the trunk of the tree, wound himself up; and, directed to the nest by their cries, devoured them one by one, in sight of their fluttering parents.

My consort was inconsolable for her offspring, and for some days sat moping like an owl over the ruins of the palace of pleasure, while I endeavoured in vain to sooth her woes, redoubling my own distress by sympathizing with her sorrows. But the muddy torrent of grief, at length, by degrees, subsided; and the landscape of pleasure was again reflected in the pure mirror of joy. Having smoothed our ruffled plumes, and expanded the wings of swiftness, we flew to a distant land, where we alighted in a paradisial garden adjoining to a royal mansion, gorgeous as the palaces of light on the rosy plains of evening. We afterwards found that the place was called Chanbalich, the imperial residence of the puissant emperor of Cathay.

Enchanted with the beauties of the place, in comparison of which the choicest flowers of poetic description appear like weeds in the garden of spring, we fixed on a mulberry tree for the construction of a second abode; and having completed it with taste and elegance, we drank joy from the bursting grape, and eat sweetness from the rosy nectarine. But alas! one morning as the chaste partner of my life was hopping about the nursery of seeds, she was caught by the glossy neck in the treacherous snare of the gardener. Anxious at her unusual delay, I began to beat the wings of inquiry, and found her struggling, and even almost expiring, in this indissoluble chain captivity. A long time I endeavoured, with my little bill, to untie the fatal noose, but found it a fruitless labour; so perching on a neighbouring tree, I bewailed my captivated mate, wringing my soul with sorrow. I had not remained long in this cruel situation, when I heard the brazen door of the royal zenana opened towards the garden; and lo! a company of beautiful damsels issued forth, playing heavenly strains upon a variety of instruments of music.

But in beauty, grace, and majesty, conspicuous above the rest, shone the royal virgin Gulzara, like Zohara, on the rosy fields of morn, when she rises with her sparkling attendants from bathing in the eastern deep. No dew-drop, glistening in the ray of the morning, could dispel half the brightness of her eyes; nor could all the softness of the rose of Damask compare with the fragrant blossoms of her cheeks. Her arched eye-brows were bows to kill, but her heart was tender, and her hands soft, to withdraw the weapon from the wound. From her red lips distilled balsamic sweets, and her panting breasts displayed a paradise of joy. The breezes from her ebon hair stole precious essence to perfume the meads, where the beauteous flower nirgis, in sweet languor, reclines his head, turning, in expectation of her approach, its never-closing eyes. Nor do the meads rejoice alone in her presence, the sprightly lark, borne on the wings of pleasure, mistakes the opening of her eyes for the morning. But words can no more paint her beauties, than the brightest colours in the treasury of nature can paint the meridian ray. What insupportable pangs did I feel, when I perceived one of her attending nymphs running

towards the companion of my distress, and seizing the screaming captive with the rude hand of violence; but her adorable mistress perceiving her, ran towards the place, and having checked the maid for the rudeness of her manner, stretched forth the delicate hand of compassion, and with all the tenderness of pity disengaged her from the cruel snare, stroking her glittering wings. I felt some comfort at this gracious reception, but the loss of my lovely partner for ever recurred to my distracted mind; determined at once rather to perish in company with my consort than to pine in the dark desart of solitude, I flapped the wings of love, and perched upon the alabaster hand of Gulzara, which held my captivated love. Frightened at my intrusion she started back, but soon perceiving the cause, I beheld the transparent pearls trickling from the full roses of spring, while the silver tongue of harmony pronounced these words of favour. "Go happy couple, go, enjoy your constant loves; go feast without fear on the most delicious fruits of my garden. Let me never be the cause of grief, nor, like the proud tyrant man, pervert the laws of nature. Ah! why was I born a princess to be thus immured in these cold walls, where love is denied access, and beauty perisheth like a flower in the desart?"

So saying she released my companion, when we flew on the wings of ecstacy to our little nest, chattering expressions of gratitude. But we had not remained long in our joyful habitation, when we beheld the divine princess advancing towards the foot of the tree, where with one of her fair confidantes she reclined on a mossy bank; while the other nymphs, by her command, retired to a respectful distance, whispering the breath of envy. Bending the ear of attention, my mind so mounted to the zenith of astonishment, at the curious conversation which ensued. Here the parrot, ruffling up his plumes, made a short pause, on which the prince, whose curiosity was excited, desired him to proceed in his narration. But the lady, whose bosom, during the narrative, had often swelled with envy, while her cheeks glowed with shame, darting a scornful eye at the parrot, then leering upon the prince, thus addressed him: "Sacred repository of wisdom, permit not the vain tales of this lying prattler to find belief in the auditory of your mind; but as it seems to please the prince, he may amuse us with his imagi- adventures, which are divested of the of truth. The prince checked her tion with a frown, and the parrot, it to his command, unlocked the foun- tain of eloquence to call forth the flowers of imagination on the cultivated garden of the mind.

The History of Commladeve.

THE silver-robed daughter of beauty, with a smile benign as the evening ray, obliquely glancing through a shower in spring, thus questioned her lovely companion. "It must be so, my dear Commladeve; the peculiar dignity which I have always observed in your actions, assures me that you were not bred to servility, nor inured to the chains of bondage; do therefore satisfy my curiosity in this point, permitting the seal of secrecy to be melted by the generous warmth of my friendship. Commladeve, with a sigh, thus replied: "Fair queen of perfections, it were surely the height of ingratitude in the obsequious slave of your presence, to keep any thing, under the veil of secrecy, concealed from your bountiful eyes. But you will be pleased to remember, that not my own vanity, but your royal commands, obliged me to a recital of my adventures. With that she wiped a bright tear that stood in the corner of her eye, and thus, with melodious voice, charmed the ear of attention.

If a long pearl-string of royal ancestry should be deemed fortunate for the possessor, few could with greater propriety be ostentatious of fortune's favours than I; but this is so far from contributing one drop to the measure of my happiness, that it has become a source of bitterness in the troubled fountain of my fate. My progenitors, from time immemorial, were rajas of the fertile kingdom of Chitor, which they ruled by the sceptre of justice and the love of their subjects, more than by the sword of power. But at length the spear of Islamism pierced the peaceful shades of our retirement, so that our innocent plains streamed with blood, and gleamed with hostile arms. I was then in my thirteenth year, and had, four years before, been betrothed to Ammarsein, heir to the potent kingdom of Tilling, but had never seen him but once, at the pompous celebration of our nuptials. After the destructive flames of war had for some time been blown from side to side before the contending gales of victory, notwithstanding our rajaputs did justice to loyalty and their native valour, yet, from the superior skill and number of the enemy, the house of our prosperity was consumed, and my father, who had resolved to perish with his country, was found wounded in the field, and carried prisoner in triumph to Delhi.

I had previously been sent off with my mother to a small fortress, situated upon a steep mountain, in the middle of an impervious wood. I escaped the rude hands of captivity; but alas! we had no prospect to sooth our eyes, except the smoking ruins of our

desolated kingdom. Unfortunate for my father all for me, the little beauty, wit, and other accomplishments, which I was then said to have possessed, were exaggerated by the voice of fame. It reached, at length, the ears of the visier; he became desirous to gratify his passion with the unblown rose of my virginity; he therefore began to solicit my father with fair promises of liberty, restoration, and royal favour; but he would not consent to grace the cabinet of love with this jewel of paterna
But at the same time, unwilling to rouse the resentment of the visier by a downright refusal, he endeavoured to temporize, by evasions, till other objects should engage his mind. But at length the patience of the visier was exhausted, and the insidious fawning of the lion changed to menaces of rage. My unfortunate father was thrown into a dungeon, where his ears were only gratified by the music of his own chains, and his tongue only moistened by the tears of his aged eyes.

Here he conversed but with his own miseries, whilst death, his most wished-for companion, was thrust back at the threshold of his abode. What could he do? The power of human fortitude was vanquished, and nature shrunk at a constancy of woe. So having consented to write an order for my delivery, he was freed from the weight of his chains, and indulged with the extent of a garden, where a guard of Abyssinian slaves surrounded him, with a wall of iron. The bearer of this order being bribed with a ring, carried at the same time a private letter to my mother, informing her of the cruelty of his situation, and begging some method might be contrived to convey him a relieving potion, which was now the only possible hope of preserving the skirts of his honour unstained, and the laws of his God inviolated.

Unfortunately this letter, wrote with the gall of sorrow, conveyed that deadly poison to my dear mother, which my father had requested at her hand; and, in the dreadful moment when life stood quivering at the cold door of the house of clay, she thrust the letter into my hand, and with a smile, to encourage the example, resigned her soul to heaven. The current of my blood ran back; the face of my condition was darkened, and the owl of affliction began to scream in the hollow of my ears. But I soon recovered from this transitory death; and a glimpse of reviving hope shot through the dark dungeon of my despair. I immediately gave orders for my retinue to be prepared, in obedience with my father's command; my maids of honour, I gave private instructions that twenty of the bravest warriors of the court should be clothed in complete armour to attend me in covered doolys to the court of Delhi. The joyful visier informed of my approach by a messenger, by whom I requested the favour of first paying a visit to my father, it was granted me without hesitation. Accordingly, when the doolys were carried within my father's apartments, and all the bearers and servants had retired, I threw myself at his feet, and clasping his trembling knees, informed him of the desperate scheme I had undertaken for his deliverance. There was no time for hesitation, he embraced me tenderly, and seizing a sword and shield, which I had prepared for him, while I waved another sabre in my own hand, he commanded me to follow under the shadow of his protection. So placing himself at the head of his brave warriors, he fell upon the guards in the passage, carrying death before him to the gate, where we mounted the Arabian coursers of my retinue; so that, by favour of the night and the crowd, we escaped the precincts of the city, and were far advanced on our journey before day. Now the visier, like a hungry panther when robbed by the tiger of his prey, gnashed the sharp teeth of resentment, and, having dispatched a party of horse in pursuit, we observed them in a cloud of dust, the very moment we had alighted in a grove to unbrace the strained sinews of toil.

I was immediately remounted, and commanded with one trusty servant to fly: and, however desirous I was to abide the event, my father was not to be disobeyed. I soon perceived the bloody work of death commenced between unequal numbers, and looking forward beheld another body of cavalry on full gallop on the road toward me. I concluded myself now in the jaws of inevitable ruin, so drawing a poignard, I raised the hand of resolution against my own existence; when I heard a well-known voice crying, Stop! stop your rash hand, illustrious princess, and in us behold servants! I immediately perceived him to be the faithful dewan of my father, in company with my young lord Amaarsein, who, being informed of my bold undertaking, had advanced to secure our retreat. The joyful prince threw himself on the ground to salute me; but beckoning, I exclaimed, My father! my father! my father! He apprehended my meaning, bounded into his saddle, commanded three horsemen to attend me, and with the rest of his troop, on fiery hoof, flew to the scene of action, where I was afterwards informed my father, with five of his wounded friends, remaining of his train, like wood-men in the meridian hour, scarce raised the arms of in-

quor. But this seasonable relief soon veiled the face of danger; for the prince, like a young lion in his first attempt, exulted in his might, and strewed the field with slaughter.

While my heart burnt on the embers of anxiety, I observed six horsemen advancing on the wings of speed. I fluttered with expectation, like a lark when the dawn proclaims the glad tidings of the morning. But alas! what was my disappointment and terror, when my attendants were smote with the sword, my weapons wrested from my hands! I remember no more; for I was carried off insensible of existence, and on my recovery found myself lying in a covered palanquin, travelling I knew not whither, and guarded by a company of horsemen.

Now all the horrors of my fate crowded at once upon my mind. I conceived myself in the hands of a cruel enemy, whom I considered as the murderer of my father, of my mother, of my husband, of my friends, and the intended murderer of my own virtue. I was in short, carried to Delhi, dragged into a magnificent zenana, and, by the abominable hands of eunuchs, laid upon a bed of state. I had not long remained here to ruminate on my miseries, when I beheld an old tottering wretch enter the apartment, with a long black beard dyed with antimony, a staff in his withered hand, and his hollow eyes like candles in the socket, expiring in the last flames of desire; he advanced, and thus addressed me: Let thy griefs be dispelled, O fair light of my eyes! I come to worship the rising sun of thy beauties, and infold thee in the arms of love.—Art thou that monster, said I, who, dead to humanity as to pleasure, risest, like a ghost from the grave, to devour the flesh of the living, and suck blood from the veins of the innocent? Go, spectre! go, direct thy adoration to heaven, and infold with those withered arms the altar of thy offended God. Wounded by the dart of reproach, for a moment, he hesitated between patience and anger; but, at length, his meagre jaws grinned a horrid smile, and he staggered forward to embrace me; when, with all the force of horror and resentment, I threw him at full length on the floor. He arose, uttering exclamations of rage, and with a fierce countenance retiring, told me, That since my folly had rejected his lenity, it must experience the effects of his power.

As he left me no time for reply, I threw myself down on the bed of affliction, fluttering like a bird in the snare, dreading the hands of the fowler; but my attention was soon drawn from my condition, by the appearance of an antiquated daughter of Time, whose breasts hung withered and low, and whose flaming eyes were like festering wounds. Her long prominent nose seemed a hook to suspend her lower jaw, and a crooked gash between, devouring her own lips, extended from ear to ear. Bent, like a beggar on crutches, she limped towards me; and, with the squeaking voice of a squirrel, thus presented her deceitful address. Fair princess, whose beauties brighten my aged eyes, and recal the past joys of my youth, let me approach the eyes of discernment with the jewels of wisdom, and drop into the ear of attention the salutary balm of advice. How much is your fortune to be envied, sweet princess, who, as yet in the morning of life, hast risen, with superior lustre, to the zenith of terrestrial bliss! What do I say? here paradise itself smiles around. Here love has taken up his abode. Here the treasures of Karoon are accumulated for you: variety to please the sight; music to charm the ear; and a thousand maidens, clothed in gold, obsequious to the turn of your eye. What more is to be enjoyed, or what more is to be desired? Let therefore the curtain of virgin modesty be withdrawn, and the light of pleasure shine freely into the perfumed apartment of love.

Thus the vile sorceress continued her strain of temptation, till rage fermenting in my bosom, burst forth in a torrent of abuse. When the hag perceived her wheedling arts were vain, she tottered out muttering revenge, and presently returned with a band of base eunuchs, who seized me by her command, bound me up to one of the pillars, and began to raise their whips over me, and threaten me with the terror of the scourge; but my spirits being expended in the struggle, my eyes were overshadowed with darkness, the current of my blood stood still, and for some time I remained without motion, the pale companion of the dead. When I recovered from this state of mortality, I found myself unbound on a couch, surrounded by a number of beautiful females, pressing my limbs with their tender hands, and others besprinkling my face with water made of artificial snow; while the mother of prostitution was sitting squat on the carpet, like the trunk of an aged tree. When she perceived me recover, she withdrew, telling me she hoped her next visit would find me more sensible of my own folly, and thankful for her intended favours. I now addressed myself to the ladies around, acknowledged their humanity, at the same time informing them that their care for my recovery had to me proved the greatest misfortune; for that death was the only friend from whom I now hoped relief, and that a grave was the only bed upon which I wished to repose. I perceived this declaration drew sympathizing tears into the bright eyes of one of this fair assembly, which pre-

possessed me so much in her favour, that I courteously requested the others would retire, and leave me to recover my fatigue, giving, at the same time, a private hint to the lady who I intended should remain.

When they had all taken leave, I took hold of this favourite lady's hand, when I perceived I had lost a ruby of inestimable value from a finger of my own, which gave me some concern, as it had been the nuptial gift of my lord Ammarsein; but I took no further notice at that time of this least of my misfortunes. When I had seated the lady by me, I told her I was well assured, that the breast which possessed so much humanity, harboured no guile; that therefore I had chosen her for the repository of my confidence, and the companion of my distress. She returned me thanks for my favourable opinion, which she hoped by her behaviour to deserve; and assured me whatever I had to communicate, should remain under the seal of secrecy, locked up in the treasury of her heart. Without further ceremony, I began to unfold the black book of my destiny, which we blotted together with our tears; and, when I had finished the mournful tale, she hastily arose, and desired me to compose myself a little; then embracing me tenderly, told me she was going, at the risk of her life, to effect my immediate deliverance. With this she instantly ran out of the room. I was somewhat astonished at this abrupt behaviour, but soon found that my friend was true to her word. Being intimate with Mherpirwir, the favourite mistress of the illustrious prince Jehandar, she hastened to pay her a visit, and, relating the particulars of my melancholy story, it was communicated to the sultan.

The prince here interrupting the parrot, told him he remembered the whole, but was impatient to know by what means she had travelled to the court of Cathay. The parrot resumed his narrative, but first begged that the lady, who now began to discover strong emotions of anxiety, might retire. The lady, unable to suppress her passion, flew like a fury to the bird, and would have instantly deprived him of his head, had not the prince seized her hands, and commanded her instantly to leave the room: she obeyed in a flood of tears, to the no small astonishment of the sultan. The poor parrot, recovering from his fright, proceeded thus:

The generous prince, continued the fair Commladeve, was no sooner informed of those deeds of darkness, than he commanded the attendance of the visier; and having pierced his heart with the lances of reproach, told him his life must now answer for an immediate delivery of the captive maid. The visier having exhausted all his long practised arts of flattery and deceit, finding the prince unshaken in his purpose, trembled for the impending blow, and was constrained to give orders for my delivery. Accordingly the chojaserai † was dispatched with a guard and a close litter, with orders to convey me to the prince's zenana, whose respect and complaisance permitted him not to alarm me with the light look of curiosity. Here I found my faithful friend, who durst not return to her habitation: she introduced me to the courtly Mherpirwir, by whom I was engaged to a repetition of all she had heard before, and, having supped together on the most exquisite rarities of the season, I was conducted into a magnificent apartment to feast on the sweets of repose. Here Sleep, the twin brother of Death, in spite of fear, distress, and anxiety, visited my aching eyes; and next morning, when the king of stars pierced through the casements of my solitude, I found myself, like the traveller of the desart, who had, accidentally, met with a fountain to quench his burning thirst.

A number of female slaves immediately attended to attire me; and, in a few hours, I was conducted by the chief eunuch to the anti-chamber of the great durbar, where he directed me to a rent in the skreen, to be a witness of what passed in the hall. Here I beheld the young sultan seated in majesty on a gorgeous throne, which was exquisitely formed in the shape of an expanded peacock, feathered with precious jewels, bright as the variegated bow, with the golden-mooned train, like a canopy of fire projecting over his sacred head; a gilded book in his left hand, and a studded sceptre in his right; while a thousand omrahs, in glittering brocade, with their hands joined obsequiously before, formed an extensive avenue, according to their rank, from the foot of his awful tribunal.—Here she was interrupted by the adorable Gulzara, who requested a particular description of your majesty's person; which, with the boldest strokes of the pencil of rhetoric, she attempted; and, to all appearance, raised such emotions in her panting breast, as might prove unfavourable to her future repose. When the fair Commladeve had endeavoured to gratify her curiosity on this head, she thus proceeded on the flowery paths of narration.

I now beheld the visier conducted by chobdars towards the throne, bowing his face three times to the ground, while they proclaimed health to the king of the world!

† Master of the household; generally the chief eunuch.

When his accusation was read aloud, he humbled his furrowed forehead to the dust, and, uncovering his bald head, made a confession of his guilt in tears, but begged, that in consideration of his past services, he might be permitted to grasp the skirts of mercy, and that the expiring flame of his life might be left to the extinguishing hand of nature. To which the prince made this reply: Though mercy is the attribute of heaven itself, yet we give birth to a thousand crimes by forgiving one. Thus, at last, the weed of wickedness becomes so luxuriant in the soil of life, that the hand of toil is never able to root it

When I heard these words, I trembled for the irrevocable decree, and, compassionating the unfortunate wretch, begged the choja would make intercession for his life in my behalf, and acquaint the prince, that hearing my father and husband were still alive, I had nothing to demand of the visier but a ruby ring which I held in particular estimation, and which was stolen from my finger, as I imagined, by some of the eunuchs of his zenana. The prince, though with seeming reluctance, remitted the severity of his intentions, but threw him from the height of office, with these remarkable words: When the pillars of the state are rotten, the fabric must fall to the ground; we therefore lighten thy weak shoulders of the weight of government, and permit thee to walk to the grave in peace, and let God be the judge of thy sins. He then commanded the ring to be restored; for which purpose all the eunuchs who were present, were called, and strictly questioned concerning the theft; but they stood obstinately to their innocence, and insinuated, that as the old woman was present, she ought equally with them to be suspected of that crime. The old sorceress was accordingly sent for, but vehemently denied the charge; upon which the visier and omrahs proposed the torture to draw confession from the accused; but the prince objected to this method, saying, There is nothing concealed from the eyes of those whom God hath chosen to be the judges of his people; why therefore should the innocent suffer for the guilty, and his ministers be charged with injustice? Let therefore the accused be carried into separate apartments, till we have consulted the Genius of Truth.

As soon as they were carried off, the prince ordered a small quantity of hing to be brought, and having rubbed it on the cover of the book which he held in his hand, he desired it might be placed on a table in the adjoining chamber. He then ordered back the prisoners, one by one, and commanded them to walk alone into the chamber, and there, with their right hand on the book, to swear to their innocence before God; when, if they were guilty of the fact, the power of their arm would inevitably be taken away; but if guiltless, they should receive no hurt. At this I observed some of the courtiers turning the sneer of contempt, while others, with open mouths, devoured the air of astonishment; and I must confess, I myself had no favourable opinion of this uncommon manner of trial. But when I saw the first eunuch returning, and heard the prince commanding one of the omrahs to examine whether his hand was tainted with the smell, I began to see through this artifice, and admired the sagacity of the scheme. In short, all the eunuchs upon examination were discharged; but when the old woman came to the trial, her conscience accused her of guilt, and, fearing the wrath of heaven, she returned without touching the book; for upon the strictest examination, her hand was found perfectly untainted with the odour. She immediately confessed her crime, and implored forgiveness; but she was decreed to be scourged out of the city, while the whole court resounded with acclamations of praise of the prince's wisdom. Thus I recovered my ring, and retired greatly delighted with the sultan's behaviour, which my heart, unexperienced in guile, soon disclosed to the piercing eye of Mherpirwir. She flamed with jealous rage, till she found means to effect my destruction.

However fair the externals of my present condition now appeared, nothing could in fact be more delusive. It was not sufficient to be conscious that the veil of my chastity was as snow, since the rigorous tenets of our religion rendered me polluted in the eyes of my family and friends, and an abomination to the arms of my husband. What could I do? My heart, in spite of reason and honour, rebelled against my own repose, and a delirious imagination presented me, night and day, with the enchanting idea of the illustrious sultan; insomuch, that I thought of liberty no more, and trembled for the hour of my departure. I was now informed that the generous prince had reinstated my father in his dominions, and had ordered a magnificent retinue, with honour, to attend me to his court. The news was like thunder to my ear, and tossed by a whirlwind of passion, I ran to the chojaseray, conjuring him to inform the prince, that as I was now excommunicated from the society of my friends for ever, I requested permission to remain under the royal shade of his bounty, and pass the future days of my life in some solitary corner of obscurity. The prince was astonished at my request, but immediately gave orders for an appointment of slaves, and all other necessaries, suitable to the dig-

nity of my birth. This having reached the ears of Mherpirwir, she was stung by the scorpion of jealousy more and more, till she quickly accomplished my ruin. That very night I was seized by a band of ruffians, in disguise, and carried by a Mogul merchant to the court of Cathay, through a variety of dangers and distresses, and sold as a slave to the incomparable Gulzara.

Here the prince arose, striding thrice across the apartment with hasty step, while the lightening of a storm of rage darted from under his cloudy brow; but sitting down, he commanded his attention while the parrot continued his tale. The adorable Gulzara, here wiping the sweet tear of compassion, like the benign dew of heaven which stands glistening in the morning ray, with a voice that could charm to innocence the serpent in the hand of danger, thus her lovely companion addressed:—

O Commladeve! why do you afflict my ear with that odious word slave? You must be sensible, my friend, that I never considered you in that light. Are we not all free by nature? and surely accursed are they who inhumanly impose chains of bondage on their fellow creatures. O Commladeve, methinks I could love the prince, but Gulzara would die before she could betray you. What a wretch must that lady be, who could thus make so light a sacrifice of innocence? Surely were such a magnanimous prince acquainted with the baseness of her mind, an assemblage of all the beauties of our sex could not draw him within the circle of her charms. Were I disposed to the infection of envy, my heart would sicken at her happiness in his love. But why should we envy the happiness of others, when it only diminishes our own! You must have heard that my royal father, Alta Chan, has destined me, at a proper age, to the arms of Tuli Chan, fourth son of the most puissant monarch Chingez Chan, the conqueror of the world; who, from being a captain in the service of Onick Chan, king of Mogulistan, shaded with his victorious standards the crimsoned face of the extended earth, and reduced the power of a thousand kings within the grasp of his potent hand. But the young lion Tuli Chan, like his father, delighteth in nothing but in rapine and blood. Bred up in the fields of slaughter, his soul is shut up to humanity; he places his boast in depopulating kingdoms, and glories in his own might; with him love is but the lust of a savage, and beauty but the play-thing of an hour. What happiness can I expect with such a man? Ah, were he the magnanimous Jehandar! So saying, she arose erect, while her jet-black hair rolled behind, like the deep stream round the marble rock, as it falls from the hills of Sewalic. Then, seizing the arm of Commladeve, they walked into the zenana, like the daughters of light, when they retire into the gilded apartments of Paradise.

Fired with the description of this fair idol of perfection, and the idea of rivalling so great a prince, the sultan gave the reins of [illegible] into the hand of imagination, and ran long into the wilderness of love. Like Majeno, he frequented the silent shades, talked with the trees, and reasoned with the floods, sat lonely with sorrow, and passed the night in tears. Insnared like a bird in Gulzara's flowing hair, he incessantly besought heaven to end his wretched existence, or permit the united streams of their life to flow through the regions of joy. Let not the manner of his love surprise us; love assaults the ears as well as he assails the eyes; for the image of beautiful objects in description passes over polished minds, fair as the reality over polished glass; the only difference is, that the last retains no impression, but the first on the table of memory leaves the object deeply engraved. The prince now neglected to hear the sequel of the parrot's adventures; but some days after, he commanded him to repeat the whole, and asked him a thousand questions concerning the fair bride of his imagination. This only inflamed him the more, when the parrot thus concluded his tale to the ruin of the conceited Mherpirwir.

In this peaceful habitation, with my beloved mate, I enjoyed for some time a life of uninterrupted pleasure, and we were often fed by the fair hand of this guardian angel of Eden. At length misfortune found out our retreat in a cat's rapacious form, when my mate was devoured in protecting her helpless young, and they too perished in the same unrelenting claws, which left your slave to sorrow. The scene of my former joys became odious to my eyes, and I wandered on the wings of distraction, till one day, gnawed by the worm of hunger, I alighted on a fig-tree, in a garden, when I found myself entangled in a net; there was I caught by the boy you beheld, and had the happiness soon after of recognizing my generous prince, and of reciting my little adventures. Now in your bosom I seek protection from the rage of that bubble of pride, who, with a handful of beauty, would exalt herself as the criterion of perfections, and the fairest of the daughters of men. Does she think the fertility of the fancy of nature could be expended in one poor piece? or all the beauties of the garden of creation comprehended in a single flower? Under this extensive star-built arch of heaven, how many noble exhibitions of the divine hand, strokes of transcendent beauty, and beings that each other excel in the infinite scale

faction; and were this gilded insect of to unfold her wings in the presence of vine Gulzara, her spark would be lost blaze, like the fire-fly in the ray of the rning.

Thus Jehandar Shaw permitted the phœnix of love to build her inflammable nest in the cleft of his broken heart. But to gain further assurance of the real existence of this fair object of his desires, he commanded the attendance of a most eminent painter, whose name was Benezire. His eye was the compass of proportion; his fancy the mirror of nature; and his pencil the finger of spring. His touch was like the rod of enchantment, which, in living perspective on the wing of a beetle, could unfold a new creation to the eyes. Had the far-famed Many of China now lived to have beheld the productions of this unparalleled pen, the favour of embellishing his enjoyments would have been deemed by him a noble school of improvement. Here art and nature joined their powers; for while art gave body and colour, nature seemed to inspire his pictures with life; here the sight so deceived our judgment, that we never doubted of the reality, nor thought of satisfying the touch, excepting when some fair maid was pourtrayed in all her wanton smiles, which tempted us to the false embrace; or when some luscious fruits were painted bending the tender boughs, and then, when we stretched forth our hand, we started at the hovering bee.

This great master of his art the prince commanded to be dressed in the apparel of a merchant, and ransacked the hidden treasures of a dynasty of kings to furnish him with rich merchandize. With those he ordered him to travel to the happy region, dignified by the abode of that inconscious robber of hearts; and there endeavour, by the power of his art, to steal a resemblance of that envy of the Peris. Benezire, in obedience to the will of his prince, bound up the necessaries of his intention on the hardy bred sons of the desart; and with a long string of ostrich-necked camels, began to wind, by slow degrees, the line of his tedious journey. After sustaining much toil, and surmounting much danger, he at length arrived safe at the golden city of Chanbalich, the magnificent capital of the rich and potent kingdom of Cathay, situated upon the banks of an inhabited river, by the foot of the gorgeous throne of Alta Chan, fugfar of China and father to the divine Gulzara. Here, at the gate of the royal palace, he unbound the packs of inestimable treasure; and, selecting a few of his most ordinary trinkets, distributed them, according to custom, among the servants of the imperial court; yet so great was even the value of these, in proportion to the presents of other merchants, that they procured him a speedy admission into the shadow of the ministers of the illustrious presence, where he obtained the honour of displaying his inestimable merchandize before the eyes of the astonished court.

The king, vouchsafing to look upon him, inquired of those surrounding the throne, from what country that merchant had travelled, which could produce such rich traders, and supply him with such valuable and curious commodities. Benezire, from the fertility of his invention, gave satisfactory answers to these demands; and the king having pitched upon some of his goods, left the price to his own valuation; then dismissing him, gave particular orders to treat him with justice and hospitality, while in the protected circle of his royal dominions. As Benezire was returning to his lodgings, he heard the sound of his own fame in every street, and soon found it had reached the impearled ears of Gulzara, who had signified her sublime will to command his immediate attendance. But the crafty painter, knowing that delay was the true ferment of female curiosity, excused himself by pretended sickness, from accepting the unmerited honour tendered by her royal favour. The next morning a second order arrived; but the counterfeited sickness so well, that the messenger was effectually deceived, and returned with this answer, and petition: "[illegible] queen of the world, the goods which the house of your servant's poverty contains are only adapted for the meanest of the slaves of their royalty, from whom only can be expected the slightest attention. But as it hath pleased their high will to command his attendance, he is sorry that sickness has hitherto prevented him from the honour of such unmerited favour; but if they will condescend to inspect his commodities to-morrow, within the gate of the palace-garden, he will wait their royal commands, and be brightened by the beams of their presence.

The curiosity of the princess having now mounted the zenith, she immediately consented to his petition. As [illegible] the world-warming sun had exalted [illegible] luminous head over the bright shoulder of the topaz morning, high in a golden chair, on the back of a towering state elephant, caparisoned in embroidered purple, with trappings of massy gold, issued forth, like the moon on the heavenly pavement, attended by [illegible]-and stars that graced her splendid train [illegible]zara, in radiance that eclipsed the day! [illegible] delicate smilers of the season faded at h[illegible]ich, and conscious of inferior charms [illegible]ved in envious tears. Here seated, like [illegible]ldess, in fortune's adamantine th[illegible] in golden robes, she commanded [illegible] merchant to at-

tend, who hastened to her joyful presence, thrice bending the forehead of obedience to the dust of humility, then opened his rich merchandize to her auspicious view. But as soon as she approached towards him, she drew over her a veil, thin as the filmy web on the dew-bathed lilies of the morning. She commanded her attending matrons, who had devoured the blossoms of many years, to bring his various curiosities for her inspection. Now the crafty Benezire begun with the worst of his commodities. By degrees he produced better and better, till such muslins of inconceivable fineness, stuffs of such richness and taste, trinkets of such exquisite workmanship, and jewels of such inestimable worth, were revealed, as had never before been exhibited at one time, from the secret treasury of nature, or the public store-house of art. Her choice was distracted by variety, and at last she made choice of the whole, expressing her surprise in such beautiful exclamations, as the tongue of explanation, like a pretender to music, must be ridiculed in attempting to command. When they were carrying them off into the zenana, one of her fair worshippers, kissing the dust of obeisance, told her, that the merchant had still a small casket unopened, which he was endeavouring with all his art to conceal; that it was studded with precious jewels, and carefully wrapt up in a cloth of embroidered crimson.

Imagining there must undoubtedly be something extraordinary in this box, she commanded him to open it, to which the merchant pretended the greatest unwillingness; but the greater difficulty he made, the more her curiosity was excited, till no longer able to resist her importunity, in manner wholly obsequious he thus addressed her: O serene beam of the firmament, you have condescended to bestow praises on the things you have seen, yet the only thing in which I can glory, as the possessor, is contained in this precious box. But as it is the inestimable property of a great prince, it is impossible for me to unlock it, without the key of his supreme pleasure. On hearing these words, the flame of curiosity gained ascendance. The sharp thorns of her threats were mixed with the sweet flowers of persuasion, when Benezire thus signified his assent: Fair pattern of excellence, it is known to your enlightened mind that a breach of the ties of confidence hastens to the pit of dishonour, exposes the heart to the vulture of conscience, and the face to the darts of reproach. But since the resistless commands of a princess, the asylum of the world, are laid upon me, it must plead to the world my excuse. Yet have I promised, I have even sworn, that this box should not depart from my own hand; therefore let your s— dulged, most gracious princess, with nour of presenting it himself to your eyes, endued with so many virtues. Wh— the princess perceived his obstinacy, and that to all appearance the plough of time had furrowed his aged brow, she commanded him to advance with the box, and, with the coral fingers of morning, drew the veil from the face of brightness that darted chosen rays. Benezire, like a sparkling atom aspiring to the radiant sun, was lost in the dazzling blaze, and stood for some time like the picture of astonishment, staring without speech or motion, when unfortunately the precious box fell from his trembling hand. Gulzara, somewhat alarmed at his uncommon perturbation, questioned him thus: What is the matter, sir? who are you, and from whence, that dare in my presence be so forgetful of yourself? Benezire recollecting himself as well as he could, replied: O brightest star of the firmament of empire, excuse the imbecility of old age. The storms of many years, that have shaken this tottering frame, subject me to these unfortunate tremors. Then taking up the box, it flew open by a spring to the touch. The first object that presented itself to her view, was a living picture of Jehandar Shaw, which he had drawn with the pencil of excellence.

The princess blushed at the unexpected encounter, turning her eyes aside, but reviewing it attentively, with apparent satisfaction, she took it up in her lovely hand, and having minutely examined it, turned to the merchant, and inquired whose box it was that was so full of the incense of delight? The box is the property of your slave, replied Benezire—— But the picture, interrupted the princess, whose picture is this? The picture, continued Benezire, is a faint resemblance of Jehandar Shaw, prince of the mighty empire of Hindostan, whose beauty excels the beauties of Joseph, and whose valour exceeds the valour of the heroic Rustum, as much as the figure of juvenility the decayed powers of decrepid old age. His princely generosity makes that of the far-famed Hatim of Tai be forgotten; the music of his eloquent tongue is a charm to the ear of affliction; and the birds of the free air, by his humanity, are invited to perch on his right hand. Why then should I relate among the least of his accomplishments, that when mounted upon his fire-breathing courser, that is bold like the panther, the hungry lion skulks, trembling among the foxes, and the huge elephant, in the maddening season of desire, flies roaring into the caverns of obscurity? When his wit darts like lightning, the thunder of applause rolls around, and his

is a pole-star of direction to the [illegible] when his love is once kindled, it is like the fire of the magi, never more to be extinguished. When he moves to war, the trembling nations mark with astonishment his rapid progress, like the path of a comet through a stormy sky; but when his brow commands the storms to silence, his soul is serene and placid as the deep, after the winds are laid.

The princess, before prejudiced in favour of this character, and seeing the picture bore testimony of the truth, permitted the seeds of affection to take root in the garden of her heart; and alas! too soon the bitter plant began to rear its prickly head, cherished by the ray of luxurious pleasure, pouring on a fertile soil. But virgin modesty had seized upon the skirts of utterance, and the impropriety of the time obliged her to silence; yet loath, very loath, to lose all view of the object of her wishes, she demanded the price of the picture. Benezire, turning his face to the ground expressive of the utmost anxiety, thus exclaimed: Unhappy man, that I am! let my life be as the dust of your feet, that I may die a martyr to my fidelity, rather than by disposing of this picture, prove a traitor to the confidence of my prince. Darest thou thus amuse me with these vain excuses! replied the princess. I plainly perceive thy words are divested of the raiment of truth; what is a hand-breadth of paper sketched over with a trifling picture to merit the attention of royalty! and shall the whim of my fancy, said she, be controlled by such an obstinate old man as thou? The pretended merchant prostrating himself on the dust, begged her resentment might not be kindled for the destruction of a fly like him. He confessed that if she estimated the picture according to external appearance, its value might be computed at a few dinars; but if, according to the estimation of a mind long prepossessed in favour of the original, both worlds were unequal for the purchase. O fair queen of the age! continued he, the particulars of the story are these. The great Koshilick Chan, king of Choten, in the celestial house of empire, possesses a star, in comparison of which the stars of the firmament above are but dim sparks on the skirts of night. The perfumed praise of this rose-bud of sweetness had gratified the soul of the young Jehandar, and a treaty being set on foot between the potent princes, for joining these sparkling lights of the zodiac in one constellation, I was deputed by Jehandar to carry to her this precious picture, that it might employ the hours of her expectation. It was also given me in charge to draw, if possible, a faint shadow of her transcendent [illegible] to bless his longing eyes. Thy slave was assured that, for this service, his toils would be rewarded with the hand of liberality, so as to enable him to spend the autumn of his life in the pleasures of ease and independence.

The princess, who had lost her heart in play with this deluding picture, heard with anxiety every syllable of this discourse, and told him it was far from her intention to frustrate his long cherished hope; but that if money was the object of his wishes, he might at once satiate his thirst in the stream of her royal bounty. Benezire bowed his face to the ground, and replied: Fair object of the world's adoration! let thy gracious pardon descend upon the meanest of the slaves of thy presence, who is himself the painter of this piece. The disguise in which thou now beholdest him was merely for the commodiousness of travelling through kingdoms, where the useful merchant finds open the arms of hospitality, and the gates of protection unfolded. Therefore, in compliance to thy royal will, if thou shalt permit thy servant this evening to copy it off, the morning shall restore it to your eyes. To this the fair Gulzara consented, but commanded him to send for his implements, and finish it in one of the gilded pavilions by the gate of the zenana garden. Benezire kissed the dust of obedience; and Gulzara, like the beam of the west, retired into the golden haram. Here she commanded the attendance of the chief eunuch, and dispatched him to acquaint her royal father with some particulars of the merchant's story, and to beg that such an eminent hand might be permitted to draw her picture, as a present to her intended lord. The king, whose paternal love had never trespassed the bounds of her pleasure, gave immediate attention to her request; and, accordingly, Benezire was commanded to execute this pleasing difficulty, which, with the utmost exactitude of art, he twice performed to her full satisfaction. He intended, from the mirror of reflection, to have transcribed a third copy for himself; but what was his agreeable surprise, when, in the weighty purse of gold and jewels her prodigal generosity had conferred upon him, he found one of the pictures concealed. Thus having accomplished his first intentions, beyond the presumption of his most sanguine hopes, he turned the face of joy to the far-famed kingdom of Hindostan. He soon arrived there in safety, to the no small satisfaction of his longing prince.

When Benezire had obtained leave to kiss the royal carpets of obeisance, and to express his benedictions in the prince's auspicious presence, he presented the divine resemblance of that incendiary of love to the joy-sparkling

eyes of expectation. The firmament, whose azure veil ten thousand houris hides; the eyes of enchanted fancy wandering over the region of dreams; nor old time in the circle of ages, where nature exhibits her skill, such a picture of consummate beauty had ever before beheld; for, lo! the lap of astonishment was filled with flowers, and the cup of amazement overflowed with the intoxicating wine of joy. Here the pencil of description, like the stalk of the lily, from year to year, might put forth new blossoms; and the pen of imagination, like the tree of Palmyra, become an exhaustless fountain of praise. The prince, who only saw before the imperfect image of Gulzara in the troubled stream of his fancy, now grasped at this lively resemblance, which shone in the calmer flood of his mind: but, alas! he was still deceived, and was cast away on the sands of love. Such was the power of fancy, that a few days after, when he was seated in the tribunal of justice, which his aged father had resigned to him, Jehandar was overpowered by a delirious imagination, and fell headlong from his imperial throne, and lay extended, motionless, on the floor, like a picture wove in the spreading tapestry. The court was in an immediate uproar, and physicians hastened at the general cry. They, having opened the stagnated channels of life, and with the cold water of roses besprinkled his pallid face, he was again reseated on his throne, where he sat like a mourner of the dead, bedewing a parent's tomb-stone. But, alas! the poison of love had been absorbed by the arteries of life. He grew distracted; he threatened his own life; and the storms of alternate madness and melancholy clouded the face of his refulgent fame.

Nothing was heard upon his tongue but the name of this fair enchantress; and his eyes were never turned but to the Caaba of his earnest desires, till at length the report of the prince's madness was heard in every street. The sage counsellors and supporting pillars of the throne now found it necessary to acquaint his royal father of his condition; and as he drank the sap of his existence from this scion of youth, it quickly withered his old age, and he became, like a lonely tree, blasted in the wilderness of sorrow. However, calling his unfortunate son into the peaceful apartments of privacy, he began to shed the dew of advice upon the flowers of his decayed understanding, and to open the windows of instruction upon the melancholy dungeon of his mind. But his ears were now deaf to the voice of wisdom, and the once-famed tribunal of reason was barred against the appeal of sense. The aged king found at length that all his endeavours were in vain; he found that he could not turn him, by the force of persuasion, from the melancholy mazes of madness, and therefore he began to water the prickly thorn of sorrow from the fountain of exhaustless tears. He then called together his physicians, highly skilled in the virtues of every herb; his visiers, long accustomed to untie the intricate knots of difficulty; and magicians versed in the occult powers of enchantment. He offered his choice of the twenty kingdoms of Hindostan to him who should expel this destructive spirit of madness, or administer the balm of peace to his son's afflicted mind. But after all the powers of art were in vain expended, the fire of imagination gained ascent, and the moon of madness increased in the hemisphere of his hapless fate; when one of the company of wisdom, as the last resource, proposed this promising expedient, which was received with general approbation.

The expedient proposed was this; that night and day should be presented to his mind a fresh picture of the ingratitude and inconstancy of women, composed of such extraordinary circumstances as might engage the ear of attention, till the auditory of reason might be opened, and judgment resume her throne.

The Story of the First Companion.

One of the chosen in the society of wisdom, unveiling the fair bride of eloquence, introduced her thus upon the flowery carpet of explanation.

There was once a youth who from the flowers of prosperity drank the dew of happiness, and from the inheritance of his father possessed much wealth. In the exercises of the body and accomplishments of the mind he was unequalled among his companions, and in valour and comeliness unrivalled among his peers. Nor was he less praiseworthy in the extent of his liberality, which brightened the house of his hospitality and gladdened the hearts of his friends.

One day, as he rode through the city, his ears were struck with the voice of sorrow, and, looking round, he beheld an old hard-hearted usurer, assisted by the cutwal's guard, dragging a beautiful female from the arms of an aged parent, who invoked heaven and earth to pity the severity of his distress. Touched with compassion at this scene of misery, he stopped and demanded the cause. He was given to understand the father of the young lady was indebted thirty thousand rupees to the old shroff, who, having stripped him of his possessions, was now carrying the daughter into slavery. Buchtear, having inquired into the particulars, generously discharged the debt, restored the lady to her father to joy, and the whole family to the comforts of life. But as misfortune to the

generous mind is often the food of love. Buchtear, in his visits to the family, was affected by the daughter's beauty, which, like a meteor in a dark sky, beamed brighter to his admiring eyes, till he was led, in pursuit of the fair delusion, into the bottomless pit of distress. When he perceived a due return of his passion, he bound with this fair unfortunate the indissoluble knot of marriage, and pledged with her his heart; and so enamoured was he of his lot, that, like the assiduous bee, he lived but on the flower of her charms; insomuch, that rest was inconsistent with a moment's separation, and pleasure with any pleasure which she did not partake; for his attention prevented her wishes, and his heart was the receptacle of her love. Nor was she cold to his passion or indifferent to his caresses. She returned them with redoubled ardour, being bound in the chain of his generosity, and caught in the net of his endearments; so that, like a handmaid, she administered to his pleasures, and caught the rising wish in the corner of his amorous eye. If the foot of separation advanced an uncommon step in the way of worldly business, the bitter gall of sorrow was poured from the cup of anxiety, and the roses of her cheeks were destroyed in torrent of tears. In short, the love of this happy pair was become the song of the virgins, and the chime of unwearied fame.

Buchtear had an uncommon propensity to hunting, in which noble exercise he excelled so, that his spear became the dread of the forest, and his arrows the fate of the beasts of the field. By chance he became acquainted with a young man, brother to the ruler of the city, who often shared with him the spoils of the chace, and measured the wine of society under his hospitable roof. One day the glance of this young man fell on Buchtear's fair lady, and immediately her eyes became fixed upon him. Without waiting for further encouragement, this pupil of vice, forgetful of the sacred ties of friendship, permitted the infectious air of lust to fever in his putrid mind: upon his return home, he called one of the age-worn daughters of prostitution, accustomed, like the screech owl of darkness, to ravage the sacred nest of the innocent dove of chastity, and to howl over the ruins of reputation. This mistress in iniquity, being bribed by the means of gold, with the address and subtilty of Satan, insinuated herself, by degrees, into the acquaintance and confidence of this yet unsuspecting fair one. She began to bait the snares of vice with pleasure, and to spread the bird-lime of ruin on the blooming branches of the tree of bliss. But the shy bird, for a long time, would not listen to the call of enchantment, and was blind to the lure of deceit; yet by degrees she became enamoured with the song, familiar to the objects of danger, and hopped into the inextricable snare. Thus the soft clay of female composition, unretentive of a grateful or lasting impression, was moulded to the purposes of sin. She consented to sink the fair vessel of her own and her husband's honour in the black whirlpool of infamy; and to pollute, like a falling flower, the unspotted garments of her perfumed reputation. When a few days of dear-purchased pleasure had elapsed, and this frail business of her broken fame became whispered among the inhabitants of the same shade, and began to be reverberated from every quarter, like the voice of the ghost of murder, in their conscious and affrighted ears, they considered the danger of their situation, and dreamed of nothing but the sword of vengeance impending over their wicked heads. There now remained no means of retrieving their lost peace, or securing their future safety, but by swimming the gulph of wickedness into which they had already so unwarily plunged. They bound a hellish knot of conspiracy, and waited the favour of an opportunity to execute their cursed design. About the dark hour of midnight, when all was prepared for their scheme, the fair fiend arose from the arms of her husband, and embracing her gallant at the door, they set fire to the four corners of the house, and mounting on horses, half-loaded with gold, jewels, and precious effects, made away. When they perceived that the flames defied the hands of human labour, they went to a distant city, where, for some time, undisturbed, they enjoyed their adulterous pleasures, covered their heads with the ashes of infamy, and drank the dregs of the cup of fornication.

The unfortunate husband being awakened by the flames, and the noise of the distracted servants, started from his pillow of repose, and, missing his beloved wife, went in quest of her through the floods of fire, till life, by the excessive pain, seemed preparing to desert her untenable abode, and his eyes, with the insufferable heat, to melt in their ivory sockets. When the fire had consumed the house, the lady was no where to be found, and he concluded, without the shadow of doubt, that she had suffered in the relentless flame. The generous unsuspecting husband was tossed in the waves of distraction, and thus in bitterness of heart exclaimed: Why, O fate, hast thou spared my life, and robbed me thus of the delight of my soul! It were better to share her sad fortune, than to be left lonely in tears. I am like some vagrant bird, which the storm of a winter night has driven far from shore: I am fatigued, I flutter in search of land, but I see nothing but the wild waves that roll beneath. How long shall this frail nature of mine support the toil of grief? Death should come like a hospitable

nan, and invite me to his dark but peaceful bode. My blood already boils in my grief, nd soon will the bubble of life burst in air. And yet this soul is tenacious of its clay, and till fond of its restless dwelling-place. Why lost thou not fledge thy little wings, thou lutterer, that art drowned in grief? What hall I do?—The prophet forbids me to spill his cup of life; yet my cruel destiny might excuse this breach of the will divine. Thus nourned the disconsolate husband in the solitary shades of night; but the sun of reason began to dawn with the morning, and he gave orders to search the rubbish that he might pay his last duty of respect to the remains of his best-beloved. To his no small astonishment he perceived that no signs could be traced by the eye or produced by inquiry. Buchtear was amazed, and he immediately suspected that the lamp of truth had not yet enlightened this scene of darkness, and, going to communicate his surmises to his friend, to pour his distress into his bosom, and to receive the balm of consolation from his hand, he was given to understand, that he had been absent since midnight. Now the shadows of former doubts became substantial in reason's eye, and from the significant sneers of contempt, he concluded with certainty, that his base friend had plucked the flower of domestic bliss, and contaminated the bed of honour. Yet still a dupe to her deceitful smiles, he could never be brought to believe that she herself had thrown fire into the fair edifice of her own reputation, but that in the hour of confusion and terror, she had been seized by the hand of violence. In this vain persuasion of her chastity, he dressed himself in dust-coloured sackcloth, and, with wood-ashes disfiguring his body, concealed a short sword under his garment. He then, waving a bundle of peacock feathers in his hand, thus equipped, like a begging fakir, set out from door to door, and from town to town, to endeavour, if possible, to find out their retreat.

After much fruitless inquiry, he at last lighted on the track of intelligence, and arrived at the door of their lodging. Here he beheld an old woman, of whom he inquired if such a lady was at home, to which she unsuspectingly replied, that she was. At this news Buchtear was so elated, that his girdle burst with joy; so having called the old woman aside, he put a purse of money into her hand, and conjuring her to be faithful, desired she would acquaint her mistress that her husband was in disguise at the door, and if she was desirous of embracing the opportunity of escape, he was prepared to protect her from the lawless brutality of a thousand villains. The old daughter of iniquity promised to whisper it in the ear of secrecy, as she said there were much company in the house; and accordingly limping away, like a wisp before the wind, she delivered the husband's message to the lady, who was now sitting, with her paramour, quaffing the agat-cup of love-inspiring wine. She started as from a dream of terror, and, running to the window, beheld her impatient husband walking about in the dress of a dervise, with the aspect of distraction and pain; then flying to her gallant, she alarmed him of their danger, exclaiming, Let us fly! let us fly! for, while yet the hand of revenge is not twisted in the locks of freedom, still of safety there remains some hope. The gallant ran out, without reply, and ordered two horses to be immediately saddled, at the back door: but the husband having observed the old woman watching him, through the balcony, now first suspected the treachery of his wife. The fire of rage gained ascent, and rushing into the house, like a hungry wolf which invades the defenceless cottage, he searched from place to place, till accidentally falling on the back door, he there saw a lady in a veil mounting a horse, in confusion, by the assistance of two peons, while his base friend was prancing upon another round her.

Like the lightning that blasts the trees of the forest, the injured Buchtear, with the flaming sword of vengeance, laid the peons on the dust of death; then flying to the murderer of his honour, would have quenched his revenge in his blood, had he not saved his life by fear, and turned his face to flight. Buchtear now hesitated about the life of his spouse, but humanity prevailed over anger, and the weakness of a woman who was in his power, proved stronger than an opposing lion. Accordingly, having seized the reins, he obliged her to dismount; and having purchased new apparel, and provided for his returning journey, he carried her off without a word of reproach, with intention of restoring her to her parents. When he had wound up the long line of his distance, and arrived in the environs of his native city, it being now approaching the close of day, to avoid the piercing eye of ridicule, and the sneers of a calumnious world, till the veil of night should conceal the infamous object of his dishonour, he thought proper to halt in a retired grove, and dispatched his servants before, to prepare the house for his reception. While here he reclined in the shade, the thievish spirit of silent sleep deceived the guards of sense, and, robbing the house of imprudence, left open the doors of danger. The lover, who had traced their rout arrived in this unlucky hour, and beheld the unfortunate Buchtear sleeping, with the seal of his bosom. The opportunity was too precious to be lost: he drew a dagger from his

side, he advanced like a tiger, with caution, towards his prey, with an intention to lengthen his sleep by death. The lady awaking, seized his hand, and whispering, told him it was a pity to give him so easy an exit; let us first, continued she, tie him hand and foot with a strong cord, and afterwards consult together the means of his death, when the eyes of revenge shall be gratified.

This wicked proposal was approved, and when they had almost accomplished their design, the unfortunate Buchtear awoke, and beheld two hellish fiends combined against his life. He now, when too late, repented that he spared the life of the adulteress: but what fate ordains, said he, no mortal can evade. Rejoicing in her artifice, this daughter of wickedness threw the end of the rope over a branch of the tree, and calling her gallant to her assistance, they hoisted him up by the heels, like a rope-dancer sporting in the air; then sitting down before him with her lover, embittered the elements of his life with sharp taunts, drunk wine from the cup of hilarity, and displayed her charms in lascivious attitudes before his eyes. She then devoured hot kisses from the trembling lips of lust. At last, the yest of dalliance, the fermenting liquor of passion overflowed the vessels of continence, both seized the moment of love, and the unhappy husband became the accursed witness of his own dishonour. When the fair fiend arose, she advanced towards him, and presenting a drawn dagger to his throat, cried, Now thou shalt know the extent of a woman's revenge. But thinking she had not yet sufficiently tormented him, she sat down again by her lover, with intention to add new stings to her inveterate malice. At length, drunk with debauchery and wine, they reposed their giddy heads on the pillow of misfortune, and left a cup of wine overflowing on the ground by their side. The unfortunate Buchtear, with some glimpse of reviving hope, beheld this imprudent conduct, but was not in a state of capacity to take just reparation for his wrongs; he in the mean time was alarmed with a new and more terrible danger.

Turning up his eyes to heaven, he beheld a prodigious snake moving along the branch to which he was suspended. The snake made directly towards him, and slowly descending by the cord, glittering in the evening ray, he begun to roll his rattling folds round his body, grasping his quivering frame: then rearing his scaly neck, and brandishing his forked tongue, began to hiss in the distorted face of the pale wretch, who was dried up with consuming horror. Heaven! exclaimed he, what black demon is this, darkening the light of life, and melting the corporeal substance! External danger excruciates the soul, and internal disease breaks the bitter gall of accumulated sorrow! Merciful God! for what unheard of guilt should the bolts of thy vengeance be so forcibly hurled against me in this state of probation, as if eternity itself were too short for the punishment of my crimes! Bite, bite, thou marrow-drying demon! Why dost thou delay to bite? Let me die; though I die unrevenged, let me die, let me die; let me descend, though to a fiery grave, lest I throw the darts of blasphemy against the impregnable vault of heaven to revert on my head. While thus he spoke, the snake, by degrees, untwined his glistening folds, and descending to the ground, slowly dragged his length along, approached the sleeping lovers, and as he glided over the face of the gallant, the unfortunate man raised his hand to the place; the snake, apprehensive of danger, seized him by the under lip, and his departing soul changing at once her untenable abode, flew to the world unknown. The snake then attracted by the fumes of the wine, dipped his head into the cup, and having drank it half out, let fall some black drops into the remainder from the corner of his venomous jaw; he then, returning by the way he came, carried terror to the soul of Buchtear, but passed over without hurting him, and concealed himself in the hollow of the tree. The unfortunate Buchtear, on beholding this strange and inexplicable work of providence, was overwhelmed in a flood of astonishment, but could not yet pretend to prognosticate the final turn of the yet-revolving heavenly wheel. Thirsty with her debauch, at length the lady awoke, and greedily applying the cup to her lips, drank the dregs of the cup of fate; then endeavouring to awake her lover, she perceived he had slept his last, on which she fell headlong from the flowery bank of pleasure, where she sat sporting with love, into the bottomless whirlpool of despair; and without knowing the cause of his death, revenge became predominant in her malicious soul. She drew the dagger from his side, she ran like a fury to her husband, and pointed it to his naked breast.

The poor husband, deprived of the power of resistance, saw himself once more in the claws of this demon, and while life yet stood trembling on the threshold of existence, he thus exclaimed: O my beloved wife! is it thus you repay my unshaken constancy, and inviolable love? Hear one word, one word, I beseech you; and then let my fate be determined.—Speak then, replied she, speak—What have you to say? The unfortunate Buchtear, with submissive tone and faultering voice, thus began: Patience, my beloved,

that I may breathe: One moment's patience and you shall hear all:—Yes, I am well assured—this proves to a demonstration that destiny rules the actions of men. Chastity so pure, love so sincere, and perfections so great, could never have been blotted from the fair book of reputation by less than the hand of fate. What then can be said; since it has pleased the recording angel of the unalterable will of providence to write these cruel sentences of misfortune in the diary of our lives. What can be said? Nothing! What cannot be helped should be forgotten. The sacred prophets of God were given up to the temptations of Satan, that having passed like gold through the fire they might shine with superior lustre; and shall we, poor, imperfect, blind mortals, dare to repine at the decrees of heaven? Had this heart been cold to love, susceptible of revenge, and hardened against pity, how soon might your fate have been determined? But oh, I that am subject to those soft feelings, can peace ever visit my grave, or death prove a wall of separation? No, my restless spirit shall haunt the scene of my former joys, and hover over the bed of your repose. I now swear by the holy prophet of immortal truth, that not one hair of these ambrosial locks shall be discomposed, nor a member of that delicate frame suffer injury, if you untie these hands. If I have unwarily offended, let my faults be concealed by the skirts of your mercy, and let our former happiness he restored and even augmented by reflecting on past misfortunes; for it is known that love, when pruned by the hand of adversity, increases in fruit like the vine, and at the departure of winter the fragrance of the returning season is sweeter than the full year. While thus, on the excruciating rack of pain, the wretched husband temporized with his impending fate, the poison began by degrees to inflame her incompassionate bowels, and the spasms of convulsive death to rend her frame, till at length she fell foaming on the ground, and expired in the agonies of pain. While Buchtear was returning thanks to Heaven for interposing the divine hand, one of the servants returned and unbound him. So having related the particulars to the astonished magistrates, they ordered the guilty pair to be interred on the spot, and the story to be engraved on their tomb.

Therefore, O sublime prince! to be distracted with the external beauty of a woman, and haunt the painted rainbow of imagination in the clouded sky of madness, is inconsistent with thy noble self and the dictates of true wisdom; for beneath the fair flower of the female cheek never sheds the sweet odour of gratitude. When fate wrote down the fair catalogue of female virtues, a blot fell upon gratitude from his pen.

The Story of the Second Companion.

THIS unmerciful tearer of the robes of chastity, having concluded his strange story, other old impotent blackener of female fame thus blotted the page of divine beauty.

We are told, that as once a select party of friends were enjoying themselves under a canopy, pitched in a public garden, enhancing with mirth, wit, and wine, the bright charms of social conversation, they were accosted by a handsome stranger, who, with uncommon ease and freedom, paying his respects to the company, without waiting the formality of invitation, immediately composed part of the circle. Sullen silence and astonishment began to reign at his impertinent intrusion. Unabashed at this cold reception, he began to open the fountains of eloquence, and to wash the dust of discontent from every face with the perfumed water of cheerfulness. He therefore from an intruder was presently deemed an acquisition to their pleasurable society. Though this person was comely in figure, and genteel in deportment, his face was somewhat disfigured by a deep scar; and as unusual freedom was justified by his manners, one of the company had the curiosity to inquire in what action he had received that honourable wound. The youth laughed at the question, but evaded a direct reply, which made the company conclude there must be something particular in the affair, so that they joined in their importunities, till Kerimulla thus gratified their curiosity, though unwillingly, at his own expence.

Thank God, I am a stranger to all war, except the war of domestic strife. My father, being ruler of the province of Biana, left me in the flower of youth possessed of an ample fortune; with this I began to run in the giddy circle of pleasure, and in the company of inviting damsels, whose dancing attitudes were expressive of love, and whose melodious songs inspired desire. I spent the fair morning of youth in the continued round of successive enjoyments; but at length appetite began to pall upon plenty, and I envied the happiness of a married friend, who was so full of his own condition that he often pressed me to follow his example. He painted the joys of the matrimonial state in such lively colours, that I began to consider him as the happiest of mortals. Being inseparable companions in every innocent amusement, we set out one morning towards the mountains, to arrest with the quivering lance the swift measurers of the forest, and to pierce with the unerring arrow from the elastic bow the swift voyagers of the

sounding air. There high, in an airy cliff, we beheld an enormous simorg, darting with range impetuosity against a cave in the im- rock. We gazed for some time at this uncommon sight, yet unable to comprehend the cause. At length, fermented by curiosity, I grasped at the forelock of danger, and in spite of the wise remonstrances of my friend, began to climb the steep cloud-piercing rock, untrodden by the foot of ages. After much idle time in balancing life against a straw, folly against danger, and straining the sinews of toil till my heart almost beat through my bosom, swinging like a monkey by one paw, like a spider by an invisible hair, or a Hindoo in the rage of devotion, I arrived near the cave. I then for the first time ventured to look down, and with dizzy eyes beheld the trees of the forest dwindled to shrubs, my sturdy companion to a pigmy, and the dusky-backed kites, through the clouds beneath, sailing on balanced wing. Turning from the awful sight, I bent my eyes upon the impending distance, but was in danger of being blown away by the wind of the simorg's pinions; yet shame would not permit me to retreat, till I had accomplished my rash undertaking. Having at length reached the cave, with terror I beheld a monstrous serpent coiled in a bloody nest, devouring the callow young of the simorg. Rearing half his length, like a rising pillar of smoke, rolling his fiery eyes suffused with deadly venom, and opening wide his fatal jaw, he darted, hissing, towards me. Convulsed with horror, I hung by the rock, unable to quit my hold, and that instant, by the favour of providence, the angry simorg, stooping down, darted his horny claws in the serpent's scaly neck, who, writhing himself with the pain, and casting round his tail, bound me up in scaly folds.

Let imagination now conceive the wretchedness of a condition which I shudder still to relate. It seems at present like a dream of horror. My unhappy companion below, wringing the hands of sorrow, was witness to the extremity of my distress, and instantly hasted to my relief, with his bow depending from his shoulder, and a quiver of arrows by his side. Not being able to approach the place, he leant his back against a tree on the rock, and having no other power of assistance but the des

he drew a long arrow to the point, and aiming with an unerring eye, gave wing to the whizzing dart, which quenched its hissing steel in the eye of the voracious serpent. The monster, starting with pain, threw me, sprawling like a frog, in the nest; he then rolled down the precipice, drew after him the screaming simorg, who could not withdraw his talons, nor bear the serpent's weight. Here I awoke as from a dream of horror, and looking round me beheld the bloody cave strewed with bones, and the yet quivering remains of the simorg's feathered brood; then girding my aching loins, while I prepared to descend the rock, my ears were alarmed by a rushing noise like a whirlwind traversing the woods, my eyes were darkened by a deep shade, like a passing cloud over the sun in autumn, and looking up I beheld the other simorg returning to her ruined nest. When her keen-piercing eye, like the eye of day, first discovered the destructive scene, inflamed at the sight, with a hideous scream, she darted down upon her trembling prey, seised me by the back, and carried me through the air as an eagle a kid which browses upon the rocks of Peshawir. Her crooked talons being fixed in the many folds of my girdle behind, I happily received no hurt, but hung with my face to the earth like a messenger of the superior spheres pictured in the cupolas of Cabul. Seeing the distant earth lessening to my view, I expected every moment to drop headlong among the mountains, that now appeared like mole-hills below. But the extended arm of providence was pleased to interpose, and the simorg, unable or unwilling to resign her hold, descended gradually to the earth, and alighted where the serpent lay twisted around her dead companion. Here she was preparing to make me the unfortunate victim of her rage, and raising her crooked bill, like a grave-digger's mattock, would have pierced through my skull at one mortal blow, had not my brave companion observed the extremity of my case, and, hastening to my relief, poised his quivering lance, and darting it from his nervous arm, with fate beaming upon the point, it hissed invisibly along, and buried itself deep in the breast of the voracious simorg. Drawing then from his manly side the bright sword of valour, he advanced, and with one blow laid her head upon the bloody ground. Thus relieved from my distress, my fears and astonishment subsided, and I found myself in the kind arms of my friendly and brave deliverer. Now a gleam of the sunshine of joy beamed fair on the horizon of our fate; but how soon did the night of sorrow involve us in utter darkness! As we contemplated with astonishment those monsters that were slaughtered around us, my companion unfortunately attempting to draw the arrow from the eye of the serpent, that bestower of instant death, and most tenacious preserver of life, closed upon his unwary hand the invenomed jaws of fate: my friend exclaimed, I die! I die! Be careful of my dear wife, who has nothing now to trust in but heaven and your friendly bounty. He fell motionless upon the dust of death. My eyes grew dim at the sight, the mountains seemed as falling upon me, I dropped down

g by his side; for so close were we in- in friendship, that we seemed to draw life but from one fountain. But soon reason resumed her abode; and as the irrevocable sentence of his fate was entered in the records of heaven, nothing was now left me but sorrow; no, not even the consolatory hope of overtaking my departed friend. Now the red orb of day descended into the western deep, and already the howling savages of the forest began to be heard from their dens. My friend lay unburied, no hand of assistance was near, my limbs were enervated by toil; and to leave his beloved remains a prey to the beasts of the field was a scorpion to my soul.

What could I do? With my spear in my hand and my bow depending from my left arm, I stalked about like a ghost round a grave, mourning his deserted clay. But when nature was shrouded in darkness, the ear of the listening night startled at the lion's roar, and the blood was congealed in my veins by the howl of the prowling jackal. Now I fancied the breath of the passing breeze a fierce panther in the rustling shade, and the sound of my own feet the tread of approaching danger. In the mean time I considered my precarious life as a bubble in this tempestuous ocean. I fortunately recollected an adjoining cavern, whither I retired with my precious charge, and sat down in the sepulchre of sorrow. Now I listened to the beasts of prey, gorging themselves in the scene of slaughter, and about the dark hour of midnight was alarmed by two lights burning at the mouth of the cavern: snatching my trusty bow, and drawing a broad arrow to my ear, I discharged it at the glaring objects, when instantly a deep growl resounded through the recesses of the cave, and the falling stones from the frighted roof came rattling all around me. My bounding heart recoiled, my hair stood stiff with horror, and the faithful weapon of my best defence fell from my trembling hand. Here I sat, till tardy morning drew the curtains of long expected day. At the mouth of the cave I saw dead a monstrous tiger, with my arrow, between his eyes, buried deep in his brains. In a short time my ears were saluted with the cry of approaching hounds, and lo! a smoaking stag bounded across the field. His fierce pursuers breathed on his sounding heels. He was seized: he ploughed up the soil of the forest with the torrent of his innocent blood.

Now, mounted on foaming steeds, the joyful companions of the chace came, gleaming in arms, through the wood, and on observing me leaning against the rock, with the tiger extended at my feet, they crowded in amazement around me. But what was the greatness of their astonishment when they heard the particulars of my story, and had the satisfaction of convincing their eyes by undeniable evidences of truth. Having now conveyed the body to the house of my friend's afflicted widow, we performed his funeral obsequies with all the solemnities and pomp of woe. At the conclusion of this scene of grief, in remembrance of his dying words, I returned to the house of sorrow, and having acquainted his weeping wife of his request, gave her assurance of my strict compliance. Her whole behaviour on this occasion, was so exquisitely adapted to her condition, while her beauties appeared so advantageously in the azure robes of mourning, that I viewed her with such pleasure as a wrecked mariner views the serene sky when the tempest smooths his rugged brow; I conceived, by the power of fancy, that the bright tears of her eyes were beautiful as the falling stars of heaven. How powerful is the eloquence of grief, and how affecting the distresses of beauty! generosity, gratitude, and pity conspired with the charms of this fair camelion, to enchant me into the snare of love. Seven weeks like seven years passed over my sleepless head, till the sad raiment of sorrow was changed for the fair robes of comfort, and then I ventured to disclose, by words, the progress of her conquering charms. For some time she was deaf to my intreaties; but when the time of her probation was past, and she perceived, by the value of my presents, the extent of my unbounded love, she consented that the jewel of her beauty should sparkle in the wedding ring. My joy on this happy occasion had almost amounted to madness; insomuch that my heart, like a sportive fish, had almost leapt from the water of life. Every hour, not employed in pleasing, seemed a blank in the records of time, and every moment of cruel separation a pause in the course of my beating blood; till, at length, all our passions were so united, that the whole seemed a nosegay of bliss, or garland of unfading pleasure. Our nights were spent in joy, and our days in ease. Our only strife was who could yield each other the greatest pleasure. Our only sports were love, our stakes were kisses, and all our care was to pay these pleasing debts.

Thus three fleeting years, clothed like the birds of paradise, winged over us their auspicious flight. Then the ardour of her passion became sensibly cooled towards me; and one night, waked by the imperial music, like Adam, I missed my rib from my side; but, like him, sensible of no wound, after lying awake for some time, I turned myself over to sleep. But the next night, finding myself abandoned in the same manner, the air of suspicion began to ruffle the calm surface of my mind; and upon the third night, being

served as before, the storm of jealousy began to rage, and put the whole elements of my life in commotion.

Now my eyes could no more set in sleep; but, like the eyes of the northern bear, still rolled round the pole of expectation. When the third watch of the night, like the summons of death, struck my listening ears, the hinges of the door gave warning; but her foot was like the foot of sleep invading the bed of toil; and, as if the whole had been only a dream, I found my chaste wife in my own bosom. But unfortunately in this case of concernment, I was rather obstinate to the delusions of fancy, and protested against all doubt. Burning for revenge, I wished only to know the snake that had poisoned my bliss. For this purpose it was necessary to conceal my suspicions, and accordingly I pretended sleep. The next day, that the vapour of sorrow might not be seen on my clouded brow, I set out in the morning to the chase; but instead of hunting the beasts of the field, I was hunted from place to place by the hounds of my own misfortune; at length, at the approach of night, I sought shelter in my hated abode, but the arrow stuck deep in my side, and rankled in my festering liver. On pretence of a fall from my horse, I concealed my internal anxiety, and soon after going to bed, pretended pain would not permit me to sleep; upon which my dear wife proposed a composing draught. She prepared it with her own hand, of such strength as to compose me for ever. She brought it for me to drink; having tasted it, I perceived the strength of the opiate, and desiring her to bring me some water, poured the draught into a convenient utensil, and telling her I drank it off, laid my head on the pillow of anxiety, and counterfeited to sleep most profoundly. When my kind wife imagined she had shut the doors of sense for ever, she arose from my side, and leaping over the court wall, was immediately in the public street. Taking a sword under my arm, and concealing my face in my mantle, I quickly pursued her at a distance, while she skipped along like a rabbit in the night, and was presently without the suburbs.

In the environs of the city, there was a little mosque and a neat villa, occupied by a fat callender, who, from the apparent sanctity of his manners, was deemed a prodigy of holiness, and consulted by half the city to direct them in the way of salvation. At first I blamed the rashness of my suspicions, and imagined my beloved wife was only tainted by the madness of devotion; yet resolved to observe her actions, I climbed up into a tree before the door, from which the house lay open before me. Here I beheld the unwieldy callender sitting upon a carpet, between the pillows of ease, twisting up his whiskers to his ears, and scolding my wife, who sat down before him, while at intervals he raised to his head a draught of intoxicating bang; at length he seemed quite enraged, and seizing a sturdy bamboo, belaboured her shoulders, upbraiding her for long delay. Upon this she fell down on her knees and begged forgiveness, telling him that some spirit of inquietude had that night possessed her husband, but at last she had found out the means of conjuring him to eternal rest. Having related the particulars to the fakir, who embraced her, he praised her artifice, and proceeded to such intolerable lengths in lasciviousness, that I was descending with the sword of revenge. In the mean time the callender stepping out, came at that instant directly to the root of the tree; I with one blow of the sabre rolled his head, like a football, on the ground.

Determined to see the event, I again took my place in the tree. My wife, in the rage of impatience, came peeping with the eyes of inquiry. When she saw that he did not return, she began to charm his deaf ears with an inviting song of love; but, alas! the headless fowl would crow no more at her call. At length she walked out into the grove, and seeing her murdered lover, she exalted the voice of woe; but soon her brow, like the brow of winter, was clouded with a storm of rage, and running into the house, she returned like a fury with a drawn dagger in one hand, and a lighted flambeau blazing in the other. With these, with her hair in the wind, she explored every corner of the garden; and had the roaring lion intervened, she would certainly have singed his beard. Meeting with no object for her resentment, she returned disconsolate to her dead lover, and lest inquiry should be made about the murder by his servants, who were privy to the intrigue, she rolled the body up in the carpet. She then bent her back to the burthen, and trudged along to the bank of the river, and there threw it like a log into the stream.

As she now turned her face towards home, I hastened by another way, and having returned to my contaminated bed, pretended to be fast asleep. In a short time she arrived also, and having washed herself in the bath, approached me with a candle in her hand, with which she burnt the hair of my eye-lids, she then felt my pulse, and perceiving that I had still vital motion, she laid herself down by my side. When I arose, to her surprise, in the morning, she was prodigiously inquisitive about my health; and, as I intended publicly to repudiate her, I still concealed her offence in my breast; but as I was bathing,

according to custom, being in want of an ewer of rosewater, and no servant at that time being near, I requested that favour of my wife. Accordingly she put forth her hand, with such delicacy as to a rose, and drawing it back, as if pricked by the stalk, with the lisping tongue of affectation exclaimed, Dear husband, it is so prodigiously heavy, indeed it is—pray call a slave—you must think me very strong to be able to move this weight. I was enraged—I cried out, A curse on your delicacy and affectation! Is it a tenth part so heavy as the callender?

Her inflammable constitution took immediate fire, and the drops of indignation distilled from her reddening forehead. She darted the eyes of a basilisk upon me; she snatched up the sword wherewith I had killed the callender, and, before I could disarm her, inflicted this dishonourable wound. When I was returning thanks to the Almighty for my miraculous delivery from the tooth of this venomous dragon, who was enraged the more by disappointment, she ran out to the public street, and letting loose her hair to the wind, dashed her forehead on the stones, and with the voice of distraction exclaimed; Ah! unhappy woman! Oh! cruel fate! O good gracious heaven! Is it thus our devotions are repaid? Shall thus an inhuman husband, bit by the mad dog of jealousy, be permitted to destroy the righteous in his rage? Shall a monster of cruelty, dropping with the blood of a saint, by the contagious breath of scandal infect the pure body of chastity, and to cover the heinous crime, raise the same bloody weapon of murder against the throat of the wife of his bosom? To whom shall I fly for help! Protect me, O my innocence! There behold the ghost of the holy callender comes from his watery bed! his bloody head in his right hand! Ah! why wouldst thou force an unhappy woman thus to witness against her husband's life!

This pupil of Satan, in such strains, accused me directly of the murder; so that I was immediately torn from my house, by the hands of an abusive populace, and dragged before the sidder-ul-siddur, where my wife swore, that in a mad fit of jealousy I followed her to her private devotions at the house of the holy dervise, which was frequented by many ladies of character and reputation, who were mindful of the good of their souls; that while she was kneeling on the carpet at her prayers, I rushed, like a madman, into the house, and falling upon the good old man, murdered him before her eyes; but that I was wounded by some means in the scuffle; that afterwards, to conceal the deed, I bound up the body in the carpet, while I seized her by the hair, and led her to the bank of the river, where I had thrown the corpse, and was on the point of throwing her in also, had she not sworn to her innocence and secrecy; but that as I had again attempted her life at home, and as she was tormented by her own conscience, as well as by the spirit of the deceased, she was unwillingly compelled to make this testimony of the truth, and expose this deed of darkness.

This evidence, however false in some particulars, was so strong against me upon the whole, that I attempted not to vindicate my innocence, but unveiled every circumstance of the truth, bowing my head to the mercy of my judge, and commending my soul to heaven: As no price for the blood of the callender could prevail with his inexorable friends, the awful sentence of my death was pronounced, and I was thrust into a frightful dungeon, where my chains were less heavy than my grief, for thus suffering so unjust condemnation. In the mean time the servants of the callender gave information that they had often been witnesses to the incontinence of my wife with their master, and that they had seen her that very night, through a chink of the door, carrying off the carpet herself; that the callender was not murdered in the house, according to her evidence; but that, as he never returned on his going to the door, it was probable my confession was the truth; and that their consciences would not therefore permit them to let the innocent be sacrificed for the guilty. By this evidence my sentence was revoked, and my adulterous wife condemned to the punishment of our righteous law. Since which time I have forsworn all further connections with the sex, and have exchanged the gratifications of the body for the purer pleasures of the mind, reposing on the pillow of peace, and slumbering in the shades of retirement; while women are but airy bubbles, tossed on the sea of vanity, which shine bright to the eye, but prove deceitful to every other sense; their virtue is brittle as glass, that when once broken cannot be mended; they are like musk when used discreetly, pleasing and grateful to the sense, but too much cherished are sure to prove offensive; they are, like many poisonous fruits, enchanting to the sight in their glowing colours, but as they ripen they take a darker hue.

The Story of the Third Companion.

We are told of a king in the empire of Turan, who placed the foot of his throne on the blue arch of heaven, and rubbed the corner of his crown on the shoulder of Orion. One of his distant viceroys, who had always bowed the neck of subjection to the yoke of authority, and laid the forehead of obedience upon the line of his royal commands, at length

ted by power,
valour of his armies, advanced the fact
sumption against his lord, and exalted the
standard of defiance upon the field of war,
pouring the torrent of devastation upon the
boundaries of Turan. The king, pointing
with the sceptre of power, commanded a
mighty khan of the presence, with ten tomans
of his valiant soldiers, to advance against this
foe of tranquillity, and to quench this world-
consuming flame of war in the bright water
of the polished sword. He commanded him
not to fail with the hand of punishment to
turn the discordant ears of rebellion to the
divine harmony of true government.

The wife of this great commander, in the season of danger and absence, embraced sorrow in the curtains of night, and passed her days on the thorns of anxiety; till one of her attending maids, observing that the dark cloud of melancholy, which lowered on her fair forehead, was not to be dispelled but by the bright eyes of pleasure, one evening in private thus addressed her: Bright pattern of excellence, blessed with grandeur, wealth, and fame, and these eminently graced with beauty transcendantly fair! wherefore should the worm of sorrow pamper upon the rose of sweetness, or the smothering fire of grief consume the incense of this exhilarated age? Now, alas! the veil of darkness shades the hemisphere of our former joys, since that fair countenance, obscured by the clouds of melancholy, contracts its radiant beams, and wanes like the departing moon. The world is scarce a year of duration: Life is but the butterfly of a day: The sunshine of happiness beameth but for an hour, and shall a moment be lost in despair? Then, quickly, let the wings of pleasure be expanded; permit me to display the fragrant blossom of felicity, and the bonied flower of terrestrial bliss. The lady raising the ear of attention, this fair deceiver was encouraged to proceed: As the nobility are but the shadows of their fathers, and the mushrooms of a luxurious soil, lubricated by the oil of pleasure, and cloyed with the honey of love, it were vain to seek enjoyment from those who are callous to enjoyment themselves. Have you not heard that in this city there is a young jeweller, who, in handsomeness, manliness, and stature, far excels every youth of the age, as much as a pillar of marble excels a poor pyramid of clay? Here strength is so united with beauty as to double the effects of both; for while admiration is delighted with the stateliness of the
is stung by the bee on the blossom;
we flutter round the lustre, like the
we court our fate in the beams of his
His perfections, like those of the dia-
, are held in estimation by all; and his fame, like the gold of Sumatra, passes current through all nations. Were I possessed of ten thousand lives, and ten thousand virgin charms, to resign them for one hour's happiness in his embraces would be my first prayer to heaven.—I perceive, said the lady, that you are captivated with this fellow; what have I to do with your amours?—It is impossible to be otherwise, replied the nymph, for those who have had the pleasure of seeing him. Though I meant nothing more than to divert your imagination from the rugged paths of sorrow into the flowery walks of joy, to the sweet music of love, every part would thrill with pleasure, and every nerve vibrate to the heart, were he to touch the strings of the melodious nei.

The deceiver, whose voice was sweet as the voice of the nightingale, here paused in the harmonious song, leaving the attentive lady in the distracting wilderness of a warm imagination. She began now to think of tearing the sacred veil of virtue from the face of her chastity, to run backward in the paths of reputation, and to plunge headlong into the gulph of vice. Nothing pleased her imagination, but flattering schemes to accomplish her wishes, while this daughter of delusion, to gain by her services, and the more to inflame her mind, contrived insurmountable difficulties and imaginary dangers, to make her projects embrace delay.

At length, finding that the bow was bent, she gave head to the arrow of design, and arraying her mistress, in the manner of the smiling Peris, in a flowing robe of gold, decorated with inestimable jewels, of starry lustre, cried, Heaven! what heart can resist? A glory, like the bow, seemed a guard to her splendid presence, while the enchantress of the firmament shed profusion of musk on her beauties, and taught her charms new enchantments. Her kindling eyes darted delusion, and her smiles were more dangerous than the frowns of rage. She gave blossoms to the cypress, which she resembled in stature, and bade the lily rise and accompany her steps. The clustering pearls shone around her like the pleiades around the moon, and the sparkling of her jewels was the radiant light of her paths. But as her work was the work of darkness, she was advised to veil the lustre of her dishonour; like a flower unfolding its sweets to the tainting air, she threw open the door of her reputation, and hastened to the public bazar. She was conducted to the house of the jeweller, who presented himself to receive her commands. After trifling for some time to gratify the eyes of desire, she pulled a large topaz from her pocket resembling a fiery coal, and giving it into his hand, with a delicate pressure, desired, with a languishing

voice, It might be set in gh
surrounded with rubies and diamonds, in the most curious taste of fancy and exquisite polish of art. In the mean time, with a motion of exceeding grace, she drew her veil, like a cloud from the face of morning gilded with the beams of day, which when the astonished jeweller beheld, he dropped the topaz from his trembling hand. The fair deluder, smiling in the pride of beauty, now asked him, If he ever was in love? The youth, recovering his presence of mind, fell down at her feet, and replied, O! fair robber of hearts! that smile hath enchanted my soul, those brows dart the arrows of love, and these hands seize the reins of my reason. For heaven's sake do not leave me to bleed in the wilderness of sorrow and despair, but tell me in what paradise you reside, that for the hire of beholding your beauties, I may be numbered among your slaves for ever! The smiling bestower of favour, in the manner of the magical Samaries, pulling a looking-glass from her fair bosom, having its surface darkened with ink, for a moment placed it before him; then receiving a cup of water from the hand of her maid, mixed it with some leaves of the chinar, and threw it before the door, saying, My abode is a lofty castle, on whose airy battlements the birds of heaven seldom rest their wearied wings; and shall you attempt to impel the horse of ambition against the precipice of danger, or place the foot of presumptuous rashness in the jaw of the devouring crocodile? Can an atom of dust aspire to the chariot of the sun, or a gnat wing its way to yon azure firmament of heaven?

So saying, she took her way to her abode, while the jeweller, overwhelmed with amaze, neglected his setting star, and was wrecked upon the sands of love. A while he fought with the storm of passion, but the moon of madness swelled the wave. He threw behind him the implements of his profession, he walked melancholy home, reflecting on the opportunity he had lost, which threw him into the pit of despair. He attempted, with the hand of distraction, to tear the barbed arrow from his heart, though it had sunk to the moistened wing. The penetrating eye of his wife soon pierced to the bottom of his condition; for now the bright orb of his countenance was wading through the mist of sorrow, and the morning of his florid cheeks changed to a dusky hue. But being an adept in the mysteries of love, and a proficient in female subtilty, she wound herself fairly around him, till she discovered the secret of his mind. As the circle of her husband's honour had never circumscribed her pleasures, she was proof against the stings of jealousy, and instead of lengthening the tongue of reproach thus administered the balm of comfort. It is true that love is the very moon of madness, whose fatal influence no mortal can resist, blasting with the mildew of sorrow the blackening clusters of life. This vengeful conqueror of nature sits smiling at devastation, and rejoices over the ruins of the mind. The dainties of his table are the hearts of his subjects, and his wine the salt tears of their eyes. The flowers of his garden are the burnt spots of the liver, and his walks the brown desarts of woe. His ornaments are the chains of madness, and his palace is built in the centre of the region of graves. No place is sacred from his wrath, which is fatal in the house of idols, even in the house of God. The angels themselves feel his power: joy dwells not then in paradise, it becomes like a burning sand; for all those who are afflicted with love, count years for hours, and lengthen days to ages. Thus condoling her husband in the warmth of pity, the seal of secrecy was melted on his lips, and the wine of restraint poured into the cup of explanation. When she had heard every particular with attention, she asked him, if he had yet fallen upon the thread of direction, or traced the mysterious mazes to the place of his hope.—No, replied the disconsolate husband, never could my hand touch the skirts of her fancy, or my eyes pierce the veil of her designs.—O thou silly ass, that strayest in the streets of folly, what then dost thou intend to do?—Nothing, replied he, but to make friends with my misfortune.—Nothing! a very virtuous resolution; to be in love, and think of doing nothing! We shall have you go mad upon the occasion, and then we may go and live upon nothing. Come, come, this must never be; since she loves you better than I do, let me do a generous action for once. Promise me the profits of the intrigue, and I will venture to unfold the riddle. When this mistress of iniquity was satisfied in these points, she thus proceeded: The mirror which she shewed you meant the place of beholding her beauties, and the ink was expressive of night, which is the happy time of lovers. The leaves of the chinar, which she mixed in a cup and threw before the door, implied that a pond stood by her gate, shaded by these trees, and mixed by their falling leaves. I would therefore advise you, in day-light, to take the road of inquiry, that your night may not be darkened by disappointment.

The happy jeweller, perceiving that the explanation seemed the true key to the door of the intrigue, set out in the morning, and after much fruitless inquiry, found at last that the riddle was explained by the superb house of the wealth of Esar. At this discovery he was thrown into the utmost distraction, question-

ing thus his afflicted mind. What am I, that am unknown to fame, that I should dare to aspire to this golden eagle, perched on the pinnacle of fortune? Shall I not roll like a ball from the cupola of presumption, and be dashed on the pavement of ruin? Too true she informed me her abode was a lofty castle, to restrain my ambition, nor attempt the high chariot of the sun. Ah! cruel phantom of hope! thus to direct me to the desart, to quench the flaming thirst of passion in the burning sands. Thus exclaiming against his destiny, he returned by the road of despair, and having arrived at his abode, repeated the particulars to his wife, who sat burning with curiosity. Well, said she, and so you must despair because she is the wife of the great and noble Esar. Do you imagine, had I not suspected something of this kind, I had encouraged you in this undertaking? O you simpleton! Was not the immense value of the topaz a sufficient conviction of her wealth, and her behaviour a convincing proof that she had selected you for the beloved of her heart? Go then, in the evening, and rest at the portal of your paradise, and be assured the wicket of pleasure will be opened to thy earnest desires.

When the rosy-footed evening had retired through the gates of the west, and the Abyssinian queen of night assumed her sable veil, the jeweller, according to his wife's directions, steered to the point of hope, and set himself down, before the gate, on a seat in the avenue of approach. He there remained in trepidation and anxiety, with his ears pricked up to the wind, and his eyes, like two brazen nails, fixed in the door of expectation. Here, by long vigilance and excess of thought, he permitted sleep, the evil genius of fools, to take possession of his intellects, and to bind him in the chains of insensibility. But the lady, transported by delusive fancy to the enchanting regions of love, spread forth her arms to embrace her lover, but in her dreams she caught the air. Starting, she awoke disappointed, and rising from her solitary bed, threw round her a silver gauze, and like the visionary enchantress in a lover's pleasing dream, gliding slowly from walk to walk, beheld her careless lover stretched supinely in the cradle of slumber, rocked by the hand of ease. Enraged at this seeming indifference, and resolved to punish his neglect, she put a handful of figs and almonds in his pocket, and retired in chagrin to the gilded apartments of the haram.

When the gorgeous king who enlightens the world had exalted his golden spears upon the crimson plains of the east, the youth awoke from his unfortunate dream. He dreamed that he beheld the sun rolling round him, like a meteor, on the ground, and, disappearing in a flash of lightning, left him in utter darkness, surrounded by gabbling ghosts, and frightened by the howls of woe. Returning, with dejection in his looks, to his own home, he knocked at the door. His wife, looking over the window, told him, that she was alarmed about midnight by the cry of thieves. She recommended to him to look to his shop before he came in, for that she had been just dreaming, and that her dreams were often true, that he had been robbed that night of his most precious jewel. The mere trick of imagination, replied the jeweller, your mind being affected by what you heard.—Ho! ye slaves! ye slaves, I say! open the door immediately. Ho! how sound you sleep, ye slaves; the house might be a thousand times robbed for you. Ho! open the door, I say. Having at length gained admission, as he was walking up stairs, threatening his servants, he was assaulted by a formidable tiger, which, leaping upon his breast, threw him headlong down, and running over him disappeared in the street, before the jeweller could recover from his terror. This beast of prey was no other than a neighbouring youth, whom this faithful woman had cherished all night in her bosom. He wrapped himself in a tiger's skin, and actually became the terror of the forest to the trembling jeweller. At last, when he found time to breathe, he began to question the servants, who could hardly refrain from laughter, and was told it must certainly have been some thief, who had found means to come in, in that disguise, with intention to rob the house, and that it was well if he had not succeeded. The amazed jeweller swallowed the deceit, and having examined his trunks and coffers, ran to his chaste wife, and embracing her, related the particulars, and thanked God for their happy deliverance from the bloody hands of a ruffian. But when the transports of congratulation were over, his artful wife perceived, by the duskiness of his looks, that his hand had not plucked the flower of enjoyment, nor his nostrils been gratified with the odours of love. With a sorrow-soothing tongue she began to charm the ear of affliction, and with the hand of well-dissembled affection to wipe the dust of obscuring melancholy from the face of his disappointment, asking him, what the night had disclosed from under the veil of secrecy.—Vexation, replied he; the bride of imagination was pregnant with nothing but deceit.—Love must expect disappointment, said she; go and change your apparel; the next night may be governed by your better stars. As the jeweller was changing his clothes, some of the fruit dropping by accident upon the floor; Ha! said his wife, where did you get

this fruit?—By Mahomet, I know not, replied he. The sharp-witted woman struck the eye of imagination upon the shadow of truth, and soon caught the substance. My life against a straw, said she, you have been asleep last night; ha, heavy-head, when will your drowsy eyes be open to your fortune? Glad am I she has given you nuts to crack, and put figs in your pocket, to tell you that you are but a boy in love, and that sweetmeats were a more proper amusement.—When the old prostituted matron, Night, wrapped up in her sable mantle, with silent foot creeped forth, whispering the glad hour of appointment in the impatient ears of lovers, the jeweller, with fluttering heart, stole trembling to his former place, throbbing with desire and expectation. At length, about the silent hour of midnight, the gales of joy began to blow over the flowers of his fortune, and to exhilarate his intoxicated brain with the volatile essence of hope; for now the cautious hand of love was seen to open the gate of paradise, and the divine houri to advance like a peacock in the season of love, or rather like a golden-winged cuckunuss, feeding upon the flames of desire. When he was falling on his knees to worship her, she, trembling, caught his trembling hand, and whispering in his ear, to drop all impertinent ceremony, conducted him silently into the silken apartments of pleasure. Here silver-handed damsels poured forth the rosy wine into the golden cups of festivity, and the tower of harmony was commanded to strike the melodious instruments of joy. When the curtains of privacy dropped down, and pleasure retired to the heart, Fortune, who loves to sport with human fate, brought the watch to the door, which in the flutter and hurry of impatience they negligently forgot to secure. The cutwal, observing the door wide open at this unseasonable and dangerous hour, and the porters snoring on the pillows of negligence, imagined the house must have been robbed; and pressing forward, with his guard, from apartment to apartment, stumbled at last into the chamber of love. Starting back with amazement and shame, he was for some time hesitating how to act upon this desperate occasion; but as the affair was known to his guard, he could not smother it with the ashes of secrecy, assured, if the flame should afterwards transpire, he must die with the honour of Esar. He therefore ordered his men to retire, and he advanced to the trembling jeweller, and with a voice full of wrath thus accosted him: Wretch! forgotten of God, by whose infernal instigation hast thou kindled this unquenchable flame to consume this illustrious house, and bury thyself in the ruins of its honour? The jeweller made no reply, for despair sat quiver-

eye. Though the flush of shame [illegible] forth on the lady's cheeks, she preserved [illegible] fortitude and presence of mind, and pu[illegible] a purse from the pillow, tendered it to the cutwal, saying, For the sake of God have pity upon the frailties of a woman, and let the wages of years atone for an hour's indiscretion. Ah! let not your humanity permit you to ruin a poor servant, who lives but by the smiles of the fair queen of chastity; who would certainly wash the stain of incontinence from her sacred floor with the blood of the unfortunate delinquents. The cutwal grew pale with astonishment at a speech so contrary to his imagination, and as his eyes had never been honoured with a sight of the veil of her beauties, he retracted his former supposition, and blessed himself that nothing had passed his tongue, by mistaking a servant of the haram for a lady of such high reputation.

In the mean time the handmaid, whose evil counsel had directed her mistress to the brink of this dangerous precipice, having heard the words of the lady, entered into the spirit of the plot, and pretending to be disturbed by the noise, came in to the apartment with a long train of slaves in veils, and personating her mistress, began to inquire into the cause of this riot, and of the cutwal's impertinent intrusion, ordering her guards to be immediately alarmed, to commit him to a place of chastisement. During this tumultuous scene, while the terrified and amazed cutwal was repeating his story, and protesting his intended integrity, the lady took the opportunity of slipping, undiscovered, under the veil of one of her slaves, who immediately sat down in her place, and took upon her the whole accusation. When the pretended lady had been informed of the circumstances by the cutwal, she commanded the vile slave, who dared to defile her threshold with the foot of incontinence, to be carried to prison with her gallant, till the sentence of her pleasure should be further signified. The cutwal, who was standing in a supplicating posture, with his closed palms held up to his forehead, on receiving this favourable order, fell prostrate upon the floor before her, and begged his care for the preservation of her noble house might not be deemed the effect of presumption, but of duty, and no ways misconstrued to his disadvantage. She told him his behaviour was wholly excusable, and consistent with honesty of intention; and as a proof of her forgiveness, she ordered him to be presented with a shawl, which he accepted, with a thousand protestations of the honour which she conferred upon him; carrying off the female slave and the young jeweller, who was all [illegible]

tonishment at what he beheld, imagining that he actually had been duped by a servant. For such was his terror that he perceived not the trick, and could not now believe the testimony of his eyes, which discovered such great disparity.

Now day, the keen enemy of thieves, owls, savages, and the children of riot, wide opening his bright eye, glanced horizontally over the surface of things, and the hum of the city hive began to swell upon the ear, the breeze of industry to blow, and the sea of business to be gently agitated. Wonder, with silent stare, beheld them as they passed along, and curiosity, whispering to her sister calumny, tittered at their misfortune. The jeweller meeting an old acquaintance in the street, told him to run to his house and dash a potsherd to pieces against the lintels. His friend, without inquiring the reason, did as he was told, and the jeweller's wife, hearing the noise, looked over the window, and penetrating into the meaning, prepared to extricate her husband from his difficulties. Taking a casket of jewels and female ornaments under her veil, she called her dooly, and hastened to the palace of Esar, where she was admitted without ceremony into the harum. She presented her commodities for sale, and among the rest the topaz, which her husband had received, telling the lady it was not to be disposed of, but that she could entertain her with a curious story relative to the person to whom it belonged. The lady blushed, and desired she might hear it; at the same time giving the sign of dismission to her servants. She found by every particular of the story that this woman was the wife of the jeweller, and privy to the whole intrigue.

The lady, who had determined before to let the jeweller and the faithful slave fall victims to worldly reproach, perceiving herself in the power of this artful woman, related the whole affair; adding, that as the jeweller and her slave were both married persons, the law would condemn them to death, which she would willingly prevent if possible; nay further, that she had just heard the king, on account of the reproach cast on so noble a house, had commanded their immediate execution. The jeweller's wife asked, what was the colour of the slave's veil? and being told it was white, she desired she might immediately have the fellow of it. She threw her own blue veil over it, and told the lady she was going to the prison in the character of one of her attendants, with a message to the slave, and would endeavour to extricate them both from their misfortune, without staining her fair reputation. Accordingly, being admitted by the gaoler, with a message from the wife of Esar, she let fly a pigeon from her bosom; and while the gaoler was gaping around she threw her veil over the slave, who retired without suspicion, and ran joyfully home to her mistress.

In a few hours the doors of the prison were heard to groan on their iron hinges, and the stern executioners, with their axes shouldered, attended by guards with gleaming sabres, appeared. The jeweller and his wife were dragged to the place of execution, and mounted upon a lofty scaffold, before ten thousand spectators. No sooner had the jeweller's wife looked around, than she began to exclaim against the king, and the injustice of the times, when a man could not enjoy his own wife without suffering an infamous death. At this speech a loud murmur was heard; sticks and turbans flew thick in the air, and justice, justice! resounded from all sides. The officers now beckoned to silence, repeating the particulars of their crime, and reading aloud the royal mandate; but as many credible witnesses advanced, and swore to the identity of the persons as husband and wife, the execution was thought proper to be suspended, and they were carried to the royal tribunal. There the jeweller's wife, being first called to examination, fixed her eyes upon the ground, put her fingers in her ears, and remained silent. The king, astonished at this behaviour, demanded the reason; to which at last she condescended to answer in these words: Most high and mighty king, let your most loyal, though meanest, slave perish, without daring to behold you, lest she be called at the day of judgment to witness against your injustice. Be not therefore deceived by appearances, nor condemn by presumptive proofs. The person with whom I am accused of adultery is my own husband. My sister being a servant in the house of Esar, she invited us to a private supper, where imprudently we made so free with the wine as to occasion our present condemnation; but God shall judge his people, and the innocent shall receive their reward. The king was astonished at her audacity, as well as the whole court; but her defence appearing satisfactory, they were ordered to make concessions to the noble lady; and being discharged from the indictment, all parties were satisfied, and the honour of an illustrious house preserved from impending ruin.

This, O sublime and magnanimous prince, is a faint shadow of female cunning and incontinence: therefore to doat on their charms is to doat on our own misfortunes; and to be tempted by the fairness of the fruit, is to swallow a death of our own chusing. If a woman once fixes her mind upon any action, her cunning supplies the means, though deemed by men beyond the reach of possibility. She is

harder to be confined than liquid silver, and if permitted freedom, she is more free than the wind. Her desire admits no cure but gratification, and neither walls nor guards avail to secure her chastity.

When the tongue of defamation became silent, and these tramplers of the fairest flowers that grace the garden of nature had drawn in the reins of elocution upon the extensive field of calumny, the prince from this palatable medicine, as from the pleasing dreams of an opiate, found only a temporary relief, while thus he addressed his physicians: Though we cannot but applaud your wit, we must detest your maxims. When the leperous tongues of presumptuous men revile the sacred laws of heaven, defaming his most beautiful works, and cavilling at the depravity of nature, what do they do more than manifest their impotence and folly, like children throwing stones at the sun, or curs that sit barking on a hill at the refulgence of the queen of brightness? Love is the law of God, and woman is the adorable object. The worm is not found in every fruit, nor has the canker destroyed every blossom. Despise not therefore the good for the bad, but plant the virtuous in the garden of your heart; and be assured, that the perfume of chaste love surpasses that of musk and amber. We have heard that you all have wives, and we doubt not but you also have daughters; we therefore adjudge you by your own words, and leave you to the happiness of your reflections.

So saying, he arose from his sofa, and retired into the chambers of repose. There he threw himself down for the night on the flinty bed of inquietude, and gave wing to the eagle of imagination, which soared through the painted clouds of delusion to the burning regions of love. Here in the visions of night he beheld the fair object of his fancy, like an angel in a veil of light, who with the fingers of morning opened the door of Paradise, and beckoned him to a flowery couch; but in the moment of bliss she disappeared, and left him in the vale of darkness. As the traveller of the thirsty desart, who, dreaming of the waters of Euphrates wakes in a burning fever, so started the prince from his bed, but found himself in the wilderness of sorrow, where he wandered till the king of day defeating the starry host, drove them from the field of heaven; and night, with silent step, retired through the gates of the west, like a virgin who had ravished a lock from the brow of her slumbering lover.

Now the sincere well-wishers of the illustrious protector of the world, who bore his image impressed on their hearts, and whose aged foreheads were worn on the humble pavement of [illegible] presence, and still finding that the lion of madness had broke through the toils of their designs, they attempted, with the lamps of wisdom, to enlighten his melancholy mind, and to sow with the seeds of instruction the parched intellectual soil. For this purpose an aged visier thus humbly presented his address: Great sanctuary of the world, and refuge of the children of need, the sound of whose fame is echoed from hill to hill, and from the terror of whose victorious sword the throned potentates of the earth retire, trembling like sapless leaves on the wings of the autumnal wind! We the meanest of his slaves are gratified with the pleasing perfume of hope, that he will no longer be possessed by imagination, but raise his eyes to glory, and inherit the crown of fame. Ambition is the passion of princes, and war is the pastime of kings; it is virtue to triumph over tyrants, and to tread on the necks of the proud, to shed the dew of beneficence upon the world, and to spread the canopy of justice and protection over the face of the extended earth. How brave is the prince of Iran, and how pleasant is the voice of his fame? His spear is a ray of the morning, and his sword a bright beam of the sky; his helmet the star of evening, and his armour like the light of the rising moon reflected from the stormy deep. But shall the praise of the prince of Iran be heard in these happier climes? shall his spear be exalted on the fields of Hindostan? or shall the lightning of his steel dry up the affrighted Sind? No; let his glories be darkened, let his pride be laid low in the dust. This of late was the darling of our hope, sporting by the foot of the throne; we caught fire from the eye of our prince, and grew heroes from his aspect of war. Age furbished the sword of ambition, and tottered in the raiment of steel; the amusements of his childhood were battles, and his toys were the instruments of death: but the trumpet is heard no more, nor the neighing of the embattled steeds; the dew of the face of labour is exchanged for luxurious perfume, and the glittering mail of the field for the tinsel embroidery of the haram.

Thus spoke this bright ornament of knowledge, when the prince, trembling like a rock on the plain when the earth is convulsed with vapours, gave warning of his kindling rage, which drove them from his dangerous presence. Finding that they had been hammering cold iron, and measuring the air in their hands, they shortened the arm of labour, drawing the veil of humility over the face of their baffled conceit; and as the arrow of fate was shot, which Gulzara alone could extract, it was thought most adviseable to en-

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engraft this fair plant of their hope on the stock of the Indian empire, to be nourished by the sun of prosperity, near the perpetual stream of time. Accordingly, consulting his aged father, whose head, like the mountain of Elwind, was white with the snow of sorrow, it was concluded that a noble ambassador, loaded with precious gifts, with a letter of friendly purport, glancing at the mark of design, should be dispatched to her illustrious father, to endeavour if possible to obtain this inestimable pearl to grace the bracelet of sacred love.

Pleased with this shadow of hope, a secretary of luminous pen, rival of the celestial recorder, was commanded on the plain of imagination to give scope to his variegated ray. This painter of the mind, with exquisite taste and invention, began to curl the musky locks of bold writing on the fair face of paper, while the melodious nightingale of rhetoric sat perched on his mellifluous reed.

The Letter of the King of Hindostan, to the Emperor of Cathay.

"After extolling the glories and praise of the Almighty, professing our thankfulness and sincere acknowledgments to the Creator of heaven and earth, the page of whose infinite perfection the pen of rhetoric can only blot, and after administering the bright jewels of wisdom that adorn the sleeve of the holy prophet, we present this odoriferous nosegay of friendship and amity, this quintessence of concord and politeness, to the king of a happy world, bright semblance of Afredoon, Kei Chusero, of virtuous aspect, ornament of the throne of empire, disposer of sceptres, and bestower of crowns, president of the society of wisdom, the spear of conquest, superscription of the records of fame, and great seal of the mandates of justice; whose magnificence and glory beam from star to star, whose fortune rises terrible in the fields of blood; the world's asylum, the choicest plant of paradise, and creation's most precious gem. Though, contrary to the custom of the worshippers of greatness, we have neglected, for some time, to keep the chain of intercourse in agitation, or, with the pencil of expression, to retouch the bright features of our ancient friendship, yet in the way of contemplative devotion we have not been forgetful of the object of our esteem and veneration. But since our business is with the world, the superficial judges of external objects, it hath now pleased our sublime will to gratify our longing desire, as well as their admiration, with this public testimonial of the communication and concordance subsisting between our illustrious crowns. It is therefore our earnest desire that the odoriferous tree of friendship may blossom by the warmth of complaisance, and be productive of the fruit of delight; that souls, the receptacles of greatness, may, in public as well as in private, be so intimately connected and indissolubly tied together, such as the investigators of substantial truth, and explorers of essential reason, have experienced in full purity, and honoured with the name of friendship. Thus shall the edifice of our glory be stedfast as the mountains, and the united streams of our royal blood roll through the regions of posterity to the end of revolving time.

"For this auspicious purpose we have recommended the chosen of our household, the cabinet of our confidence, and the treasury of our trust, who, from infancy to manhood, in the shade of our royal bounty, hath obtained nurture and education for the service of your majesty, the true touchstone of merit, to proceed in a happy hour, that the particulars of our inclination may be more fully explained, and the flower of our friendship find cultivation from the power of his eloquent tongue. We therefore hope that our confidence in him reposed will be admitted into the ears of favour, and approved in the judicature of the mind, so that the hands of our virgin embassy may be painted with the crimson of consent,* not doubting but the mirrors of our minds will reflect on each other, in future, the object of pleasure and truth. It has, by the planters of the rosary of science, been invariably maintained, that never, from the pencil of nature, on the leaves of creation, a fairer picture than friendship took form; and that, of every happiness in the power of our capacity, the unity of souls exalts the most. When an example of this practice shall arise from the chosen of God, who, next to the prophets of truth, are exalted above the posterity of Adam, the sun of benevolence shall dispel the clouds of discord, and the beams of beneficence be universally poured abroad. But should any prolixity of ours, a vagrant from the ways of truth, or unadorned with the flowers of eloquence, appear at first ostentatious, and seem productive of discord, we are fully assured that your majesty will, with that mature judgment which is peculiar to your royal mind, weigh our friendly intentions, and investigate them with the eyes of truth. It may have reached

* When virgins are betrothed in the East, their palms and fingers are dyed of a crimson colour with an herb called hinna.

the ears of the admitted into your royal presence, that a certain prince on our frontiers, in the days of his prosperity, kept the foot of obedience within the limits of our commands, and sat like a point in the circle of our decrees: but our paternal indulgence gave wings to the pride of his mind. He advanced the standard of rebellion against our kingdoms, and cruelty, oppression, and death attended the motion of his armies, till we, who claim the title of the protector of the world by the providence of God, gave reins to the steed of war, and covered the earth with hosts, whose standards wave in the gales of victory: then his people fell before us, like those fair harvests which he himself had trodden down with the foot of devastation; for certain it is, that the arrows of ambition will always rebound from the sun of royalty upon the heads of those who bend the rebellious bow.

"We, who protect with such lustre our throne, are very desirous that you, who enlighten the forehead of fortune, will permit the streams of our life to be united for the benefit of posterity and our own joy. We hope soon to rejoice in the happy news; and let the accounts of the establishment of justice, the eradication of rebellion, the extinction of the flames of war, the institution of wise laws, which are the foes of vice, the exaltation of the true faith, the loud voice of the trumpet of victory, and the cultivation of the garden of peace, which is the true glory of kings, at the same time gladden the ears of a friend."

The ambassador took leave of the court, hastening to the place of command. Ere the moon had thrice renewed her age, he found admittance into the brazen gates of the imperial city of Chanbalich, and was conducted with pomp and splendour to the sacred presence of the king of Cathay. He exhibited the established ceremonies, and delivered the sublime writing into his royal hand, while a thousand slaves in golden raiment heaped the presents before the throne.

As the king was perusing the letter, the ambassador viewed him with a piercing eye, and, even before he had yet half finished, read his answer on his clouded brow. However, determined to justify his loyalty, when he found his eye had run over the page, in a speech full of elegance, and propriety, he set forth the glories of both kings, explained the purpose of his embassy, and enlarged on the great and mutual advantage that would accrue to both empires from an union of those branches, which would flourish to the eyes of posterity in strength and greatness, throwing the royal shade of protection over the face of the extended earth. The king listened patiently to his address, but, in the moment he concluded, he arose and retired with a look of discontent, without opening the reply.

The soul of the ambassador was struck with astonishment, the tongue of confidence fell back in the throat of silence, and a thousand cubits of the water of sorrow rolled over his afflicted head, while the counsellors of state, like the pictures around, stood gazing in silent amazement. When the chief debire, by the royal command, had given vent to the bitter fountain of his pen, the ambassador, dismissed with politeness, turned the face of reluctance to Hindostan. He measured back every step with uneasiness, till, in dejection, he obtained the honour of kissing the carpet of the king of kings, and delivered the answer to his embassy into the hands of the approaching to the throne.

The King of Cathay's Answer.

"AFTER praise, adoration, and glory to God omnipotent; reverence, honour, and peace to his prophet divine, be it known to their illuminated mind,—perfume of the garden of royalty, Brisput of the firmament of empire, Kutub of the eyes of kings, ornament of the throne of majesty, chain of confederate nations, great library of wisdom and art, supporter of the balance of justice, source of promotion and honour, pearlstring of glory and renown, That their nosegay of congratulatory flowers, that smelled sweetly of friendship and love, in an hour brightened by uncommon pleasure, found admittance to our royal presence, gratifying our mind with the unexpected perfume of bliss. The preliminaries founded upon unity, concord, and friendship, composed in elegance, and extension of words, were honoured with a favourable perusal, and the esteemed ambassador, blessed with melody of tongue, and amplitude of elocution, through necessity acquitted himself with propriety of the confidence in him reposed.

"Surely the transactions of our court are not quite so unimportant on the earth, as not to have travelled to Hind; nor the quality of the sun of our hope so debased in their vain imaginations, that they should point out a rival in their own? Thanks be to God, that we, the praiser of his holy name, have, from the boundless garden of his favour, been permitted to select the flowers of knowledge, and from time to time to quench our thirst in the fountain of transparent truth, without being intoxicated by fermenting vanity, or puffed up like bubbles by the air of conceit. We have therefore made it our chief study to be the hunters of our own imperfections, and the computers of the various paths of our moments, days, and years, never permit-

ting ourselves to be deluded by the shining bias of fools, or enchanted by the deceitful call of knaves; neither have we been the projectors of such unpremeditated actions, as must silence the tongue of the wise, and give importance to the babble of idle tongues; for the pinions of our power are balanced with attention, ere the eagle of resolution takes wing. It has been taught as a maxim by the wise, that kings, being the compasses in the midst of the nations, should place their foot in the centre of knowledge, and sweep the great circle of art, and that being placed on the pinnacle of greatness, their eye should be the pole of direction, and their finger the index of truth. But if by chance they are destitute of knowledge, and strangers to the propriety of things, let them consult with their visiers of experience, and counsellors of wisdom, that the plan of their intentions may be justly delineated without faults, to occasion regret. Till words are well pondered in the mind, the wise have maintained it a weakness to produce them upon the tongue; but double is his folly, who inscribes upon the records of the pen words that are not properly weighed.

"May heaven direct such in the ways of wisdom, and befriend them with the eyes of truth, that science may flourish in the garden of the East, and the sun of empire be eclipsed no more†."

When the aged king observed, that not even the outlines of hope were sketched upon this epistle, he resented the thorns of disrespect, which the father of Gulzara had thrust into the sides of his request. His bones were dried up with sorrow, and the expiring fire of his constitution was collected on the altar of his rending heart. He called the prince into privacy, he informed him of the cause of his grief, unfolded the doors of instruction, and expatiated on the evils of love. But though he exhibited a thousand arguments, and piled mountains of difficulties in view, the waves of resistless passion, like the deluge, surmounted them all, and the storm of a raging imagination was not to be reasoned to peace.

While the scalding torrent of affliction coursed down the cheeks of the father, and the drooping bird of elocution sat silent on wisdom's unprofitable tongue, the prince, raising his eyes, smiting his forehead, thus spoke: Sacred are the words of my father, and worthy to be written in gold. But reason, my foe, I will conquer, and pluck wisdom by the beard from the sky. Am not I the famed Mudgeno of madness, who rides on the mountains and waves? Will the waves be advised to silence? Will the winds be commanded to sleep? The tempest is high in my brain; there Fortune rattles her dice, and I must stand or fall by the cast of Fortune. Now pain to me is pleasure, now labour is sweeter than rest, now poverty is better than riches; let me embrace them, then, to be happy; let me indulge my soul with grief. Ha! Is not this the very essence of wisdom? If any ask you who I am, tell them I am the mercurial wanderer of the desart, who prefers the hard ground for a bed of pleasure, before soft silk for a bed of pain. Down with this bauble of royalty, and crown me with poverty's cap. Away with this tinsel apparel, and clothe me in sackcloth and rags. Have you got no sage counsellor to powder my beard with wood ashes, and make a young man look as wise as himself? I will wander through forests of danger, and through rivers of fire, to the habitation of my beloved; should armies surround me, and death appear to oppose every step, still I will aspire to Gulzara, and pluck the star of my fortune from the sky.

The masters of wisdom were again commanded into the presence, and being informed of the extravagance of his resolutions, began to teaze him with the impertinence of advice, till trembling as with horror, thus changing his strain, he began, while the lingering accents of sorrow, like a flame in the socket, expired, and his heart, like the grains of a pomegranate, piece by piece was extracted from his eyes. Most gracious father, whose words are inspired by wisdom, and ye sage counsellors, in the temperate autumn of life, Is pain to be reasoned from torture? Is ease to be found upon the rack? Can hunger be feasted on patience? Or the thirst of the traveller of the parched desart be quenched in a river of sand? If so, I am the patient of reason; but if otherwise, your wisdom is vain, and reason is no physician for me. If providence has prepared my wine of the blood of a passionate heart, spread my table with the dainties of imagination, and clothed me in the poisoned garments of woe, where shall I find a stream to quench this thirst of my soul? Where shall I extinguish this flame which burns in my bosom? What silken robe shall infold me in rest? There is no peace but in the white arms of Gulzara! I burn, I burn! the snake of madness is coiled within my brain, and drops its livid poison

† To account for the harshness of this answer, we must inform the reader, that, in the East, one king giving his daughter to another is the greatest mark of subjection, and only demanded by conquerors.

into all my soul; the enchanter Love winds round me the chain of delusion, and the wisdom of others is but a mockery of my woe. Come, come, good friends, if you cannot help me to the accomplishment of my wishes, let your unskilful hands be withdrawn from irritating my wound, that, to the purpose of my mind, I may be permitted to beat my bleeding sides on the thorns and stones of adversity; that the berries of the forest may be my food, and my drink the salt tears of my eyes; my staff the rough brier of calamity; my couch the hard flint of inquietude; and my dreams the ravings of love. I will travel to the abode of my beloved, I will fly like a bird through the air. Who stops me shall stop his existence, and my blood shall atone for the deed! He said, and tore off the garments of royalty, and, in the dun habit of a begging faquir girded the loins of majesty.

When the old king, who was digging his own grave to hide himself from sorrow, beheld the mad resolution of the only son of his hope, he commanded him to be seized and confined; but finding his disorder still increased, he was advised to give scope to his passion; for that love, like a river, might dry up in the desart; but a dam, though of mountains, could not oppose it. He was accordingly released from his confinement, and began to wind up the road of his fancy, striving to keep pace with his will, while the parrot sat perched on his shoulder, who had been innocently the cause of his love.

A few of his weeping domestics, whose hearts had been leavened with gratitude, and of his beloved friends and companions, whose garments were still moist with the fragrant oil of his ennobling esteem, in this hour of unparalleled affliction, they considered it the height of infidelity to turn from their prince; but in this journey of trouble and danger, they determined to partake of his fate. When he beheld them, he burst into tears, commanding them all to depart, for that the burden of his own woes was sufficiently ponderous, without loading him with the misfortunes of his friends. They accordingly, having kissed his feet, departed with lamentations for his cruel situation, and prayers for his happy return.

When this hunter of the paths of distress, by the orders of the power of love, (who binds monarchs in the dimples of beauty, like Haruth * in Babel's well,) had mounted the steed of enthusiasm, and rushed into the wilderness; he, like the moon, in a few days wound up a long line of distance: having at last lost his way in the desart, he continued to urge his course, till a great river, wide as the separation of lovers, roared across his way. Like a bird on the wings of gladness, arrested by the length of his string, when he flies from the hand of a boy, he fell down upon the dust of [illegible] it, so great was its breadth, appeared.

When the parrot perceived his perplexity, he burnt upon the coals of his anxiety, and thus spoke:—Permit, O illustrious pilgrim! the slave of thy gratitude and love to expand the swift wings of inquiry, and, like the faithful bird of Noo, I will return with glad tidings in my bill.—O prattling partner of my distress, replied the prince, know that in this perilous journey you partake of the breath of my life, and are united to the stem of my being. If therefore you are permitted to expand the wings of freedom, I tremble lest the natural desire of associating with your own species should obliterate the remembrance of me.—Confide in my gratitude, said the parrot, nor kill me with injurious suspicions; for, O generous patron of my former state! if, like the reed, you were to disjoint these little bones, yet every joint would pride to be the pen to facilitate your love, and to express the force of my gratitude, till in the grasp of your design the gem of hope should shine from the ocean, and by its superior worth and lustre bring contempt on all the pearls that now grace the cabinet of your love; except that of pleasing you, I know no other bliss; except your breast, no sanctuary or place of rest; and if with black ingratitude I stain the page of truth and confidence, be it my lot that heaven, in the awful day of retribution, may mark down the crime too great to be forgiven, may leave me a prey to some dog's remorseless jaws, or condemn me to be griped in the more sanguinary claws of a cat! yea, rob me of all this radiant plumage, and clothe me in black like a crow. Then trust me, that am so zealous for thy happiness, or grief will drink up the current of my blood; and then, too late, you will incur the double loss of seeing your friend and your purpose both deceased in me: in this attempt we dive at no reflected star in a flood, but at a real jewel, that will trebly reward our pain.

The prince, relying on his vow, untied the silken cord from his foot, stroking his wings, and admiring his crimson eyes. The parrot having nestled a while in his bosom, climbed up to his shoulder, and nibbling at his rosy lips, stood waving his auspicious wings, while thus the prince spoke; The wise have held it

* Haruth and Maruth, two angels said to have fallen in love with Zohara or Venus, for which they were confined for a season in the well of Babel.

a maxim, that they only serve who serve with alacrity; and that the life which cannot be bought by gratitude, is unworthy our preservation and esteem. Then go, sweet bird, and beat with thy wings the wind; but forget not to return to thy friend, who is lonely here.

The parrot having received his commission, towered aloft in the air, and having traversed as far as the eye could command, dispatched the piercing spies of sight to every point of keen inquiry; when lo! remote on the bank of the river, a small hermitage struck his view, to which he quickly winged his way, and perched on a tree by the door.

Here he beheld an ancient sage, prostrate on the floor of devotion, bent like a pale crescent in the forehead of the evening sky. True wisdom was revealed in his looks, and his countenance was enlightened by the favours of heaven. Vigour shone through the decay of years, like green leaves on an aged tree, while the circumference of his snowy beard, like the streaming rays of a meteor, appeared. Here, like the image of a king stamped on a golden coin, which is found in the ruins of an old mansion discovered unexpectedly in the desart, he shone conspicuous, with all the emblems of his glories stamped in miniature. His whole ambition, all the desire of his soul, was to virtue's crown by virtue to aspire; the lamp of his hope was the judging eye of Alla, and he breathed on the gates of paradise; his holy breast was the residence of joy, devoid of care, except that of thinking amiss.

The parrot, when he espied in the old man's forehead true wisdom, as in a mirror, began to open the door of elocution, and of wisdom, religion, and virtue was the melodious divulger of praise. The sage, raising the ear of attention, was, like Solomon, the observer of his condition, and the silent admirer of his powers; at length, when the sea of astonishment had swelled to its utmost bounds, with a voice breathing favour and benevolence, thus spoke the great master of his own mind: Sweet bird of golden wings! whose voice is like the voice of Isah, pleasing as the tidings of heaven; whose rosy bill seems to suck sustenance from the flowers of knowledge, and to drink of the waters of life; say, for what friendly intent hast thou visited my humble abode, and for whom hast thou thus so far extended the wings of toil?

The parrot replied, O blessed with the vision of paradise, and repository of all knowledge below, since my business is apparent to thy mind, what occasion has thy slave for impertinence? All the secrets of nature pass in succession through your mind; creation is open before you, and, like the sun of heaven, your eyes move over the world.

The prophetic sage, from the light of his own mind, comprehended the whole business, and ordered the parrot to invite the prince; he flew towards him on the wings of gladness, while the breath of joy passed softly through his rosy bill. The prince, who in anxiety of mind sat like a knot in the line of perplexity, darted his eyes on his airy flight, and, from the playful manner of his auspicious wings, found his soul in every nerve fluttering with pleasing expectation. The parrot, having descended on his right arm, informed him of every particular of his excursion, and recommended by all means to solicit the assistance of the holy dervise; for that, in the circumference of some hundred pharsangs, he was the only one of the human species. Accordingly, the prince without further delay turned his face to the abode of the hermit. The scarlet skirts of evening had concealed the lord of day; and behold, the Abyssinian bride, Night, with clustering jewels in her ebon hair, issued forth with silent step; but soon assuming her sable veil, she sat moping in the shades of darkness. In the mean time the unwearied prince forced his way through this wilderness of terror and danger, bleeding with briers and thorns, and staggering over sharp-pointed rocks, saying, Light, O light my lamp at the fire of the sacred Horeb, or I die in Emur's overshadowed vale before the bright beams of Gulzara shall rise upon my soul, before I shall behold my love, for whom I relinquish sceptres and crowns—that only thought could make death terrible in an hour like this. Ye tigers! ye fierce sons of the desart! stare on me, but hurt me not; lighten me, ye lions, with the glare of your eyes; root up the trees before me, ye elephants of potent trunks. What have I said! shall an ant by perseverance raise her hill and fill her granaries with grain; and cannot a prince, like me, tear trees from the root, or remove mountains from their solid base? Go on. It is mean to tamper with distress. Kingdoms are often lost by despair. Thus ruminating on his misfortunes he forced his way through this perilous wilderness, before impervious to human foot, amid the howlings of beasts of prey, sufficient to have melted the gall of fortitude, convulsed the swelling nerves of valour, and curdled the blood in a hero's veins. Overcome at length by toil and hunger, he fell down by the foot of a tree; while thus he exclaimed: Deceitful love! that smilest when thou dost first appear, but at length thou preyest upon the very vitals, and awakest every nerve to intolerable pain. Ah! why should fate dart a thousand lightnings, and arm hosts of woe, to pierce one hapless heart? Why send a cloud of vultures to devour one poor prey? or pile mountains of fuel to consume a straw?

If my auspicious stars shower not down floods to cool this fever of the blood, I must perish in the flames of grief.

The parrot listening to his complaint, thus addressed him; O deep impression of the seal of calamity! it is known that every step measured in the way of love requires a new burnt offering of the heart, and a new burnt offering of tears; but despair is inconsistent with thy wishes, and unworthy of the greatness of thy mind. Be assured that every tear of love, now shed, will be glittering dew drops on the flowers of thy joy in the morning of approaching bliss. The bells of the caravan may be rung in the thirsty desart, but if they straighten not the limbs of toil, and gird up the loins of fortitude, can they attain the sweet well of desire, or ever arrive at the market of hope? The game of life is a game of chance, where the dice are not obedient to our will; wherein despair leads to ruin, and temper and perseverance to gain. It is therefore meet, that lovers more particularly should be armed with resolution, clothed with patience, and strengthened with fortitude of mind; that they may smile in the storms of misfortune, sleep on the precipice of danger, and drink deep of the cup of distress, travelling through the desart of inclination, with fancy for their guide, and soliloquy for their companion. At these words, the prince recalling all his powers arose, and desired him to point the way. Now the dawn in her grey mantle began to peep o'er the eastern hills, and soon the morning, in robes of gold, like a bride, advancing in all her charms, eclipsed the lamps that burnt before her. Now, from the flaming shield of the king of day, the Abyssinian army of the queen of shades dispersing, shrunk behind the mountains.

In a few hours the wearied prince reached the abode of the holy hermit, whom he approached with awe. The dervise raising his eyes, thus opened the hallowed lips of kindness; Welcome, my beloved son! let thy auspicious foot bless my threshold, and thy prosperous shadow be projected over my poor, but hospitable abode. Three days have I remained in expectation, and now the fourth has brought pleasure to my eyes. But let thy prayers be to God, who smooths the paths of difficulty, who is a leaning spear of strength to the traveller, and a guide to the bewildered in doubt. Yet as it hath pleased his Almighty will to bestow some particular favours on the meanest of the works of his hands, for the benefit of the children of need, if you give ear to my instructions, and lock them up in the treasury of your heart, trust me your purpose will be soon accomplished, and the days of your sorrow be numbered no more.

The prince, on hearing these friendly words, that brought along with them pleasure and hope, advancing, sat down with the dervise, mixing conversation with a frugal repast, which consisted of the fruits of the forest, which the birds every morning presented, and the bread and cooling juice of the cocoa nuts, which the monkies produced in their hands; for such was the innocence and humanity of the sage, that the wild antelopes sported around him, and the fish of the river came to nibble the crumbs from the hollow of his hand. When the cravings of nature were satisfied, and the prince had enjoyed some repose, he began to conjure the sage to direct him in the road of his intention; to which the sage made this reply: O froward son of desire! many years have I passed in this circle of vanity, the circumference of the world, and I have weighed good and evil in the equitable balance of reason and experience; but finding my acquisitions were shadows, and that human desires were but wind, I contracted the fiery foot of precipitate passion within the skirts of divine contemplation, and, far from the boundaries of cultivation, withdrew into the wilderness of solitude, suspending the hands of communication, which are now seldom extended but to my God, yet still I am the friend of mankind, and a father to the sons of distress. Think not therefore I intend to dissuade you from the resolves of deluded fancy; for while the storm of passion blows on the boiling ocean of youthful imagination, it is wiser to direct the course, than attempt to drop the anchor. For this purpose there are three things necessary to be attended to, even four, in aspiring to the crown of success; the first is, that every business of moment should be carefully pondered in the mind before we proceed to action, lest, like the unfortunate daughter of the merchant, we may be ruined by our own imprudence, and incumbered with successive woes, insupportable to human nature.

Here he paused; and the prince asked the particulars of that story, when the dervise thus gratified his curiosity.

The Story of Roshana.

In a season of hostility and famine, when grass grew in the public markets, and the owl built in the chimney tops; when the walking ghosts of pestilence haunted every corner, and the threshold of the excluding gate of charity was worn with the foreheads of the poor; Beoffah, a son of obscurity, was seen naked, and emaciated with hunger on the ruins of a desolate street.

A worthy merchant of the city of Kinnoge, who had almost been ruined in the calamity of the state, notwithstanding the innumerable objects of distress that surrounded him, had

not yet shut the eyes of compassion; but, on viewing the horrors of Beoffah's condition, thawed the frost of his misfortunes with pity, clothed his bones with the flesh of his bounty, and cherished him under his hospitable roof. To keep his eyes from the slumbers of indolence, and his hands from the bosom of sloth, he employed him to dig in his garden, which was situated behind his house, and overlooked by the windows of his zenana.

One day as he began his work he beheld Roshana, the only child of his patron, throwing her bright eyes around, like a timid roe when she first ventures upon the flowery borders of cultivation. When she spied him, she started, and withdrew, but the bounding heart of the ungrateful youth became the immediate hunter of her incomparable charms. Though he could conceive no possible hope of aspiring to the fruit of his wishes, accident pointed a path unexplored by the foot of invention. For one day as he sung at his labour, some dubious expressions striking the ears of Roshana, set the bird of curiosity on wing; then listening with attention, she thus heard him continue his amorous song: Unfortunate prince of calamity! must love add his stings to all my other sorrows, while the maid I am sure never to possess, no more than my lost crown, overlooks my woes, and disregards my complaints. Through every condition in this world I search in vain for contentment; sure my body is leavened with grief, and my blood is in a ferment of pain. It were death to reveal my rank, and my present disguise is such, that to aspire to her love were folly; and yet to conceal my wound, I certainly must expire. Ambition still pants in this restless breast, in spite of these rags that hang round me. O could I divest this bosom of the passion, inflamed by her eyes, then I could smile at poverty, and despise all the pageantry of state.

Now this was a song composed by the prince of Orissa, who about that time, having been conquered and expelled from his hereditary dominions, wandered about in the disguise of a calender, and was smitten by the charms of a lady whom he had seen in the city of Ugein. As his fame had reached the ears of Roshana, though they had never been gratified with the song, it came into her fertile , that possibly this might be the man. Accordingly she began to weigh this bubble of creative fancy in the scales of a false imagination, which confirmed to her that he was an inestimable pearl which misfortune had torn from a crown: every dusty feature was bright with majesty, and every awkward motion expressive of state. In short, the imprudent Roshana, by pursuing the rainbow of imagination, was bewildered in the desart of inclination, and overtaken by the tempest of love. Too late she called reason to her aid; for now he was become the captive of passion, surrounded by a troop of fancies, and led by curiosity in chains. At length she unfortunately determined to remove the thin veil of her doubts; she dressed herself out in all the lustre of dress and charms, she beckoned with the finger of indiscretion one morning to this amorous youth, who ran in confusion to the window, treading on the air of bliss.

Roshana, pointing to an opening pomegranate that blushed by the foot of the wall, told him that the beauty and ripeness of the fruit had a long time excited her fancy, and desired him to throw it up. The youth having plucked the fruit, threw it towards the window; but desirous of prolonging his pleasure, contrived it should frequently return. Roshana, smiling, told him, if he did not throw better for his crown, he might wear a turban as long as he lived. As he could not possibly comprehend the meaning of these words, he replied, What concern has your slave with crowns, whose greatest ambition is to serve the queen of beauty for ever?—I only conceived, said Roshana, that I heard you sing a song, some days ago, adapted to a prince in distress. A beam of light struck the soul of Beoffah, the surprise of which assisted his design, when starting, he thus exclaimed; Fool that I am! what have I done! to be unknown in misfortune is a blessing—but I owe it to a babbling tongue. Having thus said, he retired in disorder, and peevishly struck his spade in the ground. Forgetful now of his labour, he ransacked every corner of his brain for the means of advancing his design, in confirming the lucky deception.

In the mean time the deluded Roshana was burning on the coals of anxiety, to be let into the particulars of his history, which now she was well assured would equal her most sanguine hopes. In the morning, when she opened the window, she beheld her lover by the foot of a hedge, in a sleeping posture, stretched supinely; he sometimes started as in a dream, and sometimes muttered incoherent syllables, till at length she heard these intelligible words: Unfortunate prince of Orissa! Roshana, thou fairest of maids! O love! Profound silence immediately ensued—but fancy added all the rest, and quickly formed the application; so that in short, this inexperienced maid became the dupe of her own imagination, and without ever applying the touchstone of caution, took the basest of metals for gold. In the mean time the poisonous spider fancy, in this flimsy web of delusion, wove palaces, sceptres, and crowns.

In a few days she laid the plan of an elopement, which she communicated to her imaginary prince: he embraced the project with

joy, and soon brought the plot to execution; so that throwing off the fair veil of reputation, and covering her parents with grief, she bound up all her jewels and ornaments, and on a light-hoofed horse of her father took the way of the wilderness of distress. All night, through unfrequented paths, they pressed forward through the gloomy woods; and that timorous heart, which would have started at the squeaking of a mouse, now dared the grim spirits of darkness, and the roar of a lion, for love. When this snake-hearted traitor imagined he had eluded the course of pursuit, he considered the difficulties of concealment, and dreaded the discovery of his imposture; so that instigated by fear, lust and avarice, he revolved in his dark mind to gratify these infamous passions, by robbing her of her virtue and wealth. His designs seemed already accomplished on a poor weak deluded virgin, far from the hand of help. When the morning in her dun mantle frowned on his gloomy purpose, he stopped the horse at the foot of a tree, and told the damsel she must alight. Ah! my dear prince, said Roshana, you do not surely intend to stop here? this is no place of safety; let us proceed to the house of your friend.—But I do intend to stop here, replied he somewhat hastily, for he could not conceal the working of his soul. Now the hapless Roshana first suspected that this discordant voice was not the voice of love, and a thousand fears in one cruel moment crowded confusedly upon her troubled mind, while thus she continued to importune him. This is no place of safety, sweet prince—indeed they may still pursue us—my heart beats, I know not why—who knows but there may be robbers in this wood—Ah! methinks I hear something rustling in these bushes there; perhaps a tiger: sweet prince! come, let us go a little farther.—Not one step! said the villain, alighting and pulling her off the horse: these are all foolish fears, Roshana; sit down here a moment, and I will teach you to get rid of them presently. Indeed I know not why I should fear neither, said the lady sighing; are you not my noble and brave protector? well, I shall not fear any thing; but when shall we mount again? I don't like this place; what beast is that which howls so horribly?—You are subject to vain fears, my dear, said he; there is no living creature near us; and as for the place, you will find it the most pleasant you ever yet beheld. What hinders us from enjoying our mutual passions, the opportunity is too precious to be lost?

Having said this, he begun to take indecent liberties with the lady, who endeavoured to divert him from his purpose, by soft and endearing words, to this effect: You don't mean to hurt me, sweet prince? Ah! why do you twist my poor arms so? you know I am not half so strong as you are. Nay, you'll hurt me if you squeeze me so hard: why do your eyes burn so?—and yet methinks you would not hurt me—have I not given you my heart? have I not sacrificed my hopes for your sake? have I not trusted you with my honour? good heaven! don't injure my confidence, my love, my life, my virtue! Ah! remember your noble self—remember my generous father! have pity on my weakness; have pity on my youth; have pity on my tears! When she found the ravisher, like a hungry bear, deaf to the voice of his expiring prey, rejoicing in his own strength, and preparing to glut his brutal appetite, she drew from concealment a poisoned dagger, with design to bury it in her own bosom. The villain observing her resolution, seized the dagger in his naked hand, and in attempting to wrest it from her, received deservedly a mortal wound, and the strong infection in a few moments curdled the current of his flaming blood; so that he expired in convulsive agonies, blaspheming providence for the prevention of his horrid design.

The unfortunate Roshana now trembled at the yawning gulph she had just escaped. But an ocean of trouble raged before her, without the prospect of any shore, or the help of a pilot to direct her in the storm, while thus she mourned her unfortunate state. Poor thoughtless bird! why didst thou tempt the snare of treacherous, cruel, and deep designing man? thou didst not hop around to pick the scanty crums of care, and never drank but at the pure stream of felicity. There he lies! the victim of his base designs. Here I sit a mournful sacrifice of love; despair stands near me, and prompts me to what the Almighty forbids. Whither shall I wander? where shall I repose my head? what veil shall I find to hide me from the eyes of shame? where shall I search for a refuge from my woes? who shall wash my fame pure as my virtuous thoughts? O Heaven! conduct my steps to a poor cottage, where some good old matron spins the last thread of life, that, hid from the lummy, I may toil securely with penury, and forget this storm of my soul!

While thus on the thorn of sorrow, like the nightingale, she mourned her fate, a noise like the noise of a whirlwind subverting the forest was heard. Turning up her eyes to heaven she beheld Getiafrose, queen of the genii, seated in a golden chariot, drawn by gri-simurgs, whose wings extended wide as the branches of the earth-shading-bir, and whose talons appeared like the proboscis of mighty elephants; while ten thousand of her aerial attendants, like an army of noisy cranes, beat the air with their wings around her. As she was gazing intently on this scene, her eyes

were seized with a strange dimness, and an unusual noise rung in her ears, till all of a sudden she was bereft of sense, like the weary traveller overtaken by sleep, when he rests for a moment in the sultry desart. Her situation, like the dreams of the morning, began to open to her astonished mind. She perceived, with absolute certainty, that she was seated in the chariot with Getiafrose; she beheld the clouds rolling back beneath, and the earth like a ball suspended in the air.

Afraid to speak, she continued silent, and in a few minutes beheld a castle beautified with turrets and golden spires, situated on a hill in a pleasant island, to which the chariot soon descended. Getiafrose, with an enchanting smile, thus addressed her fair companion: Let me congratulate you on your approaching happiness, Roshana; here you will reside with the children of light, enjoy all the pleasures of paradise, and think of the world no more, if you shall accommodate yourself to our manners, and live as you ought to live. Roshana, trembling, returned her thanks. She entered then the silver gates of enchantment, which opened of their own accord: her eyes were distracted with wonders, and her heart, like the ark of Noo, was tossed on the boundless ocean of amazement; for here the beauties of nature seemed united with all the embellishments of art, and yet to contend with each other, to produce the most surprising effects. The walks were paved with jewels, disposed in such artful imagery, as to present living scenes to the eye; the trees were of cinnamon, nutmeg, agla, cassia, camphire, and myrrh, and others bending with such fruits of Eden as might tempt Adam to a second fall. Here jasper fountains of curious workmanship threw the pure water of roses, like trees of crystal, into the sky, which descending in drizzling rain returned sweet nourishment to the infant flowers, and shed fragrance on the brides of the garden. Here chattering loorys on every tree sat perfuming their variegated raiment, while crowned cockatores in every grove, convened in state, held sagacious argument; a thousand parrots fluttering round, and ten thousand birds in vocal concert. The crystal palace, on pillars of ice, gorgeously stood in the centre of a transparent lake, filled with gold and silver fishes, over which were projected four bridges of slippery glass, [illegible] ious portals of polished steel, open winds of heaven.

n Roshana first advanced to the end of the bridge, she stopt short, and considered her danger; but her smiling conductress seizing her hand, she stept boldly on, and glided insensibly over. Now her senses were drowned in melody, as when holy Daood, on his divine harp, charmed the spirit from the heart of Jalut; and her soul, on the wings of joy, flew like a bird from the cage of captivity.—Happy, happy, thrice happy! said she, are they who reside for ever in this palace of pleasure! Thus exulting in her own fortune, she followed the enchantress to a spacious hall, illuminated with lustres of precious jewels, and high in the centre an opal throne, invisibly suspended by magic power, in form resembling a soaring eagle, under the canopy of the evening sky.

To this throne the enchantress ascended in majesty, and told Roshana she might take her pleasure, for now the hour of audience approached. Accordingly she touched a silver bell, that vibrated sweetly in the listening ear. Soon a distant hum was heard, which louder and louder swelled by degrees, till from the rushing noise of a passing torrent it assumed the hoarse murmur of the roaring ocean. On looking out to observe the occasion, she beheld the garden, like a public market, crowded in a moment with a promiscuous multitude, who pressing one before another, greatly retarded the general rout. Some falling headlong from the slippery bridge, perished like locusts in the flood below, while others, more fortunate, passed in safety. The first was a beautiful youth, whose cheeks were the very blossoms of love; his body the residence of health, and his eyes the mirror of desire; he advanced to the queen with confidence, and prostrate presented his petition. The enchantress received it with a smile, and read these words aloud: The table of luxury, the cup of hilarity, and beauty to sleep in my arms. —Granted. Immediately a table appeared loaded with luxurious dainties, while damsels, beautiful as Peris poured forth the rosy wine, and hanging enamoured round him, seasoned the repast with kisses. Joy sparkled in the eyes of the youth, and he begun with a ravenous appetite; but he was soon observed to cloy, and to writhe his face, as if his bowels were torn by corrosive poison. His lips by the kisses of infection blistered, and became leprous as snow, the roses of his cheeks faded, and the lustre of his sparkling eyes by degrees expired in their hollow sockets, so that staggering out on trembling knees, he made way for an old man puffing under an enormous burthen.

When he came to the foot of the gorgeous throne, he opened his sack, in which appeared to be gold, and thus in a few words presented his petition: Fill my sack, and I die contented. The generous goddess consented to his prayer, and immediately a treasury appeared before him; here he laboured with exceeding joy; but finding his sack stretched wider and wider, and that he wanted strength to carry off the whole, he sat down on the heap and expired with sorrow.

A youth, who chanced to stand behind him, seized immediately upon the treasure; but to his great surprise, the gold melted, and, glittering in streams through the whole palace, left him the empty bag for his portion. The next was a man of a middle age, clothed in steel, and of haughty demeanour. He entered prancing on a caparisoned horse, with a drawn sword in his right hand, crying, Fly, slaves, I hunt for glory! The queen consenting to his demand, behold a beautiful image appeared, with FAME inscribed in bloody characters on the radiant crown that encircled her forehead. But no sooner did she perceive him in this formidable attitude, than, trembling, she changed countenance, and screaming with terror fled before him. Spurring his steed he pursued furiously, and seizing the fugitive by the flowing tresses, cruelly trampled her upon the bloody pavement, breaking the crown in a thousand pieces. He then turned the sword against his own bosom.

After him appeared a bearded sage, whose steady eye seemed to pierce the stars. He held a mirror in one hand, and a book and compass grasped in the other. When he beheld the queen he mended his pace, but still looked round him with exceeding caution, and thus addressed the fair enchantress: Threescore and ten years have I searched the world for the palace of pleasure, but now at last, through the paths of wisdom, my eyes are gratified with the happy sight; let me therefore, O queen! enjoy the greatest of all blessings.—That you shall, replied the queen; and immediately the sage fell down dead.

A promiscuous crowd of both sexes now thronged in together, and while Roshana was debating in her own mind what to ask, the queen, wearied with petitions, cried, You shall all have your first wish. The scene was now all confusion, and Roshana's eyes chancing to fix on a fine emerald, before she could consider of what passed around her, she found the palace shaking on its foundations, a noise like thunder was heard, the enchantment broke like a bursting cloud, and she found herself seated on the sea-beach, with the inestimable emerald lying before her. After recovering from her amaze, she took up the emerald in her fair hand, which shed green rays on her beautiful countenance; but stung with the thoughts of her condition, she thus exclaimed: Ah! what avails this glittering toy, that once could gild me with the beams of felicity; when now its worth, in the cruel time of distress, is far inferior to a crust of bread! So saying, she was going to throw it away, when recollecting it might possibly be of service, she carefully put it up in her pocket, and rising to examine the place, she climbed on the four members of toil to the top of an adjacent hill; she perceived she was on a desolate island, entirely overgrown with wood; at which she sat down and began to weep.

She had not remained long in that situation, when her ears were struck with a chattering noise, and lo! an army of monkeys advancing with sticks in their paws, headed by a grey chief, walking upright, and mumbling a sugar cane in his jaws. Alarmed at the approaching danger, she scrambled up into a thick tree, where she endeavoured to conceal herself among the leaves; but one of these hunmans perceiving her, gave the signal to his mischievous companions; every branch was immediately occupied by these chattering inhabitants of the wood, who, inhospitably biting, and more inhospitably embracing, this unfortunate stranger, brought her bleeding in agonies to the ground. At that instant a furious lion sprung from the adjacent covert, and roaring like the waves, seized a monkey in each paw, and laid them dead at his powerful feet; upon this a loud scream was heard among the affrighted host, who, devouring the paths of flight, dispersed into the echoing woods, pursuing their own safety. Now the lion advanced towards Roshana, who lay weeping upon the dust of despair, careless of her own existence. But when she expected to be devoured, to her astonishment, the generous king of the forest came fawning like a spaniel, and licked her hand; but his tongue being rough, like a file, it excoriated it to her intolerable pain. The desolate Roshana, afraid for some time to withdraw it, bore this torture with fortitude; but patience at length being vanquished, she withdrew her hand, and attempted to rise and get away; but the lion pinned her by the skirts to the ground.

Finding it folly to contend with her fate, she sat down weeping on the dust of resignation, expecting relief from death. Sometimes she thought of having recourse to the poisoned dagger; but reflecting on the generosity of the lion, her heart would not permit her pare feet to tread the rank borders of ingratitude. Sometimes she conceived it more eligible of her own accord to embrace the grim spectre Death, than to be so often tortured with his terrors. But then the arm of Providence appeared, as if apparently extended in her favour, which drew back the hand of resolution, and pointed to the shadow of hope.

She now recollected, that in her [illegible] she possessed a small beetle-box [illegible] which, as usual, contained also some [illegible] Taking it out she spread a small quan[illegible] this potent drug upon the palm of her [illegible] and holding it out to the lion, he began to lick it; and sleep, the twin brother of death, advancing, like a spy to a guard, extended his

strength on the dust. Roshana, from his paw, rose up to consult her safety, when, to her great joy, she beheld a sail steering directly for the island. She hastened to the beach; she sat down in anxiety, till the vessel approached near, and cast anchor in a small creek; then rising, she took off her veil, and waved it as a signal in her hand.

The commander of the vessel observing it, rowed towards her in a small boat; but on advancing close to the shore he drew in his oars, and standing up, with a harsh voice accosted her in this ungracious manner: What sorceress art thou, who hast taken up thy abode in this wild uninhabited island? Roshana wading up to the knees in the water, thus answered his surly demand; Alas! you behold no sorceress, but an unfortunate maid, whose story is too tedious to relate; let your compassion be therefore extended towards me, in carrying me to a habitable shore. Then shall your soul be gladdened with the remembrance of generosity, your trouble rewarded by a proper gratuity, and your ears gratified with the recital of my woes.

This monster of avarice and inhumanity, on hearing her talk of a gratuity, and observing her adorned with costly jewels, considered her misfortunes his own gain. He told her he was going a long voyage, that already famine began to waste his crew, and that he came to the island in hopes of finding provisions, and not for more mouths to eat them. He then commanded his boat to be turned back. Upon this, the poor Roshana began to weep, finding her own species more ungenerous than the beasts of the desart, and raising her faint voice, she thus exclaimed: If you extend not the hands of mercy, the waves shall give me rest; these rocks may wound my body, but they cannot, like you, wound my soul. Ah! are you less compassionate than they? Consider the horrors of my condition—consider you yourself are a man. Yet, if you consider not my misfortunes, O consider the good of your own soul. Sure your heart is not hardened to pity. Sure your eyes are not blind to distress. No; this is all the mere mockery of the mind. Who knows but there may be pearls in this beach, and diamonds too; this is not half so improbable as what we daily meet with in man. I am no sorceress: I wish I were a sorceress for your sake; but you stand in no need of temptation. When the villain perceived she took no further notice of him, he returned, and asked what she would give for her passage.

Go, said she; I do not want your assistance; but if you are fond of wealth, take these baubles. Here is a diamond necklace my mother wore on her wedding day; she told me she hoped to see me married in it; but how foolish are people's conjectures! There's a ring, which I was told by a soothsayer had a particular charm against ingratitude; but you see how much the old fool was out in his divinations. Take also this nose jewel, which I received from a wandering dervise, who told me at the same time it would lead me from the greatest misfortunes. These dangling pendants from my ears; this golden humael * from my waist; these rings from my fingers and toes; these bracelets from my arms and ancles; all, all, take all.

When the wretch had robbed her of all these ornaments, he sternly asked her if she had any more?—O yes, said she, I had almost forgot; I have an emerald of inestimable value, here it is, how bright it shines! But finding avarice and the sea have the same bottom, I will divide my wealth between them. So saying, she threw it into the waves.

When he perceived this desirable morsel had dropped from his greedy hand, his soul was inflamed with rage, and burned on the coals of regret; so pushing his boat from the shore, he blasphemed the justice of heaven, and cursed this poor object of pity, whom his cruelty had deprived of reason, and playing with her fingers on the shore. Here the prince wiped away a tear as by stealth, while the sage continued his tale.

This disgrace of the human species enjoyed not long the fruit of his wickedness. The heavens were the avengers of his crime. By degrees a small cloud on the sky was seen gradually to involve the day; the woods began to murmur with terror, and the sea to exalt her hoarse voice; the heavens were shrouded in darkness, and the warring lightnings, from pole to pole, quickly hurled their flaming spears; the winds, riding on devastation, howled on, and put the flaming waves to flight; while the ship, like a wisp before the storm, now high, now low, was driven along the vales and mountains of water, and dashed to pieces against the rude rocks. The poor Roshana, who had run to a cave for shelter, seeing him perish with all his crew in the waves, came out to lend her feeble help, but saw their bodies on the sounding beach, with the rice and provisions, wherewith the vessel was loaded, strewed all over the foaming shore. Now she allayed her craving hunger, and made a small provision for her future wants; when once more the bright star of day, emerging from the house of tempest, projected a bright gleam over the face of the

* A chain worn round the neck.

exhilarated world, then retired into the curtains of night. Roshana returned into the damp cave, where the howling of the monsters of prey around, and the working of the roaring deep, were the melancholy serenade of her nocturnal hours, and the cold stones her hard bed of repose. Notwithstanding the horrors of her situation, like a traveller in the sandy desart overcome by successive toils, she sunk in the arms of rest, unmindful of danger.

When morning in her mantle, like a shepherdess on the plains of Chorassan, drove her fair flock * before her to the shade from the fervent heat of the sun of brightness, Roshana waked from a pleasant dream, with a mind serene as the blue sky when the tempests fly from the field of heaven; but chancing to look at her pillow of slumber, she beheld the skin of a monstrous snake, which contracted the blossom of her heart with horror, and recalled the remembrance of her cruel situation; so that, like a wretched mariner cast ashore, she was drawn back by the returning waves. Now, washing her hands in her own tears, over foot-piercing rocks she tottered to the shore, where she beheld the bleached corpse of the master of the vessel with a large bag tied round his neck. Prompted by curiosity, she reluctantly opened the bag, and there discovered her own jewels.

When she had taken them out, and was fitting them on, she observed the nose-ring was much bent, and endeavouring to straighten it, it broke in her hand. Immediately the earth trembled around her; her eyes were darkened as with a veil, and a hoarse voice struck the tremulous jewels of her ears, saying, Who endowed thee with that ring which thou hast broken, thus to force me from the palace of the abyss? Speak—What is thy demand? that I may quickly obey the dictates of heaven. Roshana, trembling with fear, replied, Sacred genius! or whoever thou art, pardon the ignorance of thy humble slave. The ring which I broke, was the gift of a dervise, whom I supported with the hand of charity when lean famine walked abroad; but I was totally ignorant of its effects, though he indeed told me, it would relieve me from distress, yet refused to acquaint me in what manner. Be therefore so kind as to take me from this island.—Stop, said the genius; you can have but one wish. In a moment she perceived herself lifted up in the air, and, swift as the flight of imagination, found herself standing upon the main land. Here refreshment hung clustering from every branch, and harmony sat warbling on every bough; the smiling spring was busy weaving her flowery carpets, while the infant breezes, with their little wings, fanned her with grateful perfume.

Now the eyes of Roshana brightened with pleasure, like pearly dew-drops at the morning ray; but as she moved forward on the light foot of expectation, searching on this paradisial region the inhabitants of the happy shade, she was soon bewildered again in sorrow, in finding no marks of the hand of cultivation, nor any trace of the human foot.

In the mean time, hope, from tree to tree, grove to grove, and hill to hill, led her wishfully on, as a golden winged bird, newly-fledged, leads the child of admiration and desire. At length, she beheld an antique creature of the human form, covered over with hair, dancing along the field, who was soon succeeded by another, and another, till about the number of forty, male and female, advanced capering and singing towards her; these forming a ring around her, threw themselves into ridiculous postures; they roared, they gabbled, and danced, beating skins for drums, and clashing stones against one another for cymbals.

When the the female Bunmanoes † observed her jewels, they began to pinch her, and tear them off. But she accidentally recollecting the ring, broke it a second time. Immediately the genius appeared, and the Bunmanoes with a loud scream instantly devoured flight; when the genius of the ring again demanded the reason of her call. Falling upon her face, she cried, Convey me to the house of my father. Immediately she fainted away, and when she recovered her senses again, she found herself seated upon a tomb-stone. The sad reflection immediately recurred that she had lost her beloved father; so drowning his lamp ‡ with her tears, she sat in the shades of horror, conscious that her undutiful conduct had brought a virtuous parent to an untimely end. In a short time, she beheld her mother, with a weeping train in the robes of mourning, carrying jars of perfumed oil, and baskets of flowers to strew the tomb; so joining their tears in one stream of affliction, she related her tale in the ears of astonishment, and in purity of heart led a life of reason, deluded by vain imaginations no more.

Thus you see, continued the sage, what a long train of heavy misfortunes proceed from one unpremeditated step. Neither ought a wise man ever to despise a weak enemy, lest

* The stars.

† A kind of wild people, hardly superior to brutes, said to inhabit the mountains of the Deccan.

‡ The Mahommedans burn lamps to the dead.

be be ruined like the prince of Gilan. Jehander Shaw asked how that was, and the indulgent dervise thus gratified his curiosity.

The Story of the Mouse and the Prince of Gilan.

WE are told of a mouse in the region of Gilan, who, by right of inheritance, found establishment on the throne of the long-tails, in plenty and ease, including a number of subjects in the circle of his extensive command. In the course of revolving time, a piratical old fox thought proper, in the suburbs of the subterraneous metropolis of the mouse to take up his unsocial residence, and by daily and nightly incursions kept his subjects on the wings of trepidation; insomuch, that the ear of the king was afflicted by the gale of complaint that incessantly whistled round his palace. Finding his authority diminish in proportion to the shade of his protection, he thought it expedient at length to assemble the grey council of wisdom, that the ocean of advice might be sounded, and the distressed vessel of government conducted without delay to a port of safety.

When this bearded consistory was sat, and they had traversed the mazes of argument, it was found to be the general opinion, that a migration to some distant territory was the most effectual means of preservation from this cunning and rapacious enemy. A counsellor of age and experience, who, during the heat of dispute, sat musing by the calm flood of attention, brushing his whiskers, arose, and bowing to the king and council, thus gravely and magisterially began: Illustrious king of mice, whose drink is milk, and whose food is cheese, let the royal gates of attention be unfolded, while the aged slave of your presence advances on the field of argument; and if he deviates from the road of propriety, let him be lighted by the lamp of your wisdom in the unerring paths of truth. The counsellor who disguises his opinion, to agree with the opinions of others, in the hour of deliberation for the state, is a traitor, not only to his prince, but to his country and to his own honour, unworthy of the trust he holds, and unworthy of the elements of his being; now it is the opinion of your slave, that the precipitate advice of this council is the direct road to the pit of distress, having always held it an invariable maxim, that policy supplies the place of strength, and wisdom shall rise superior to fortune itself. The spider works a net of contrivance, and becomes a giant in his own palace, feeding upon the most formidable insects that entangle themselves in his snare: the bees, though much weaker than we, defend themselves from our hostile incursions; and the ants, from the birds of the air, build galleries of clay upon the trees, and riot on the fruit in safety; shall we then in a cowardly manner desert the inheritance we possess from our fathers, permitting our authority to be trodden by contempt, our possessions to be divided by our foes, and ourselves to be hunted like robbers? for weakness as certainly raises enemies, as prosperity and fortitude procure friends. Let us rather exert the small powers with which we are endued, and if we shall fail at last in all our endeavours, let us lengthen the paces of flight, and shrink from the face of danger. He then proposed a stratagem for the reduction of the fox, which met with the sanction of the king, and the universal squeak of approbation. Having that evening mustered his forces, which filled the extensive plain, to appearance like a lake gently agitated by the breeze, he conducted the tide of their march to the attack of a neighbouring barn; there he divided the spoil amongst them, and they made the best of their way home, and deposited the plunder in their granaries. When the barn was almost emptied, the old counsellor gave command that the remainder should be strewed along to the door of the unsuspecting fox, and that clearing their own rout, they should retire and enjoy the fruits of their labour.

When the farmers arose in the morning, and found that the hand of theft had been lengthened on their hopeful possessions, depriving them of the fruits of their industry, they were led by the track of inquiry to the door of the innocent fox. They were surprised what thievish inhabitant had there taken up his residence: determined to satisfy their curiosity, as well as revenge their loss, they prepared a strong trap that evening, in which the poor fox unsuspectingly fell. When the spies of the old mouse brought intelligence of the fox's disaster, he acquainted the king of his success, who, swelling with joy and importance, could hardly be contained in his hole. He ordered his travelling throne, and he was carried in state on a chip, at the head of his numerous army, to triumph over the unfortunate fox. Peace be to you, O fox! I find you are happily situated: how many mice had you for supper last night, or what appetite have you this morning for breakfast? The fox understood the irony, but this was no time to retort; so with excess of humility he thus petitioned the king: Most gracious king, I acknowledge the enormity of my crimes, for which I now have fallen deservedly the just victim of your resentment; but when the sword is in the hand of power, generosity is the scabbard of heroes. Let therefore your vengeance be sheathed, and the skirts of your mercy be extended: I swear by the strength of your arm, that these feet shall

be the messengers of your will, and this head the very football of your pleasure. You will then be convinced that my services will make ample amends for the past, and obliterate my former misdemeanors.

The king called his counsellors aside, proposed the question to their mature deliberation; whether the faith of the fox should be trusted, by entering into a firm alliance with him? or whether they had better abandon him in this inextricable snare of destruction? Many specious arguments were produced on both sides, and particularly the old counsellor insisted, that a natural enemy could never be made a true friend; that by distress, necessity or ambition, he might put on the disguise of friendship, but that antipathies could never be conquered, nor the tiger be tamed while he possessed his claws; that it was therefore his opinion they should dispatch him immediately, nor leave it in the power of chance. Others, with plausibility, insisted, that it was political in a weak state to form the most powerful alliances; and to strengthen the foundations of their government by the buttresses of vanquished foes, who, having already felt the weight of their power, would stand firm for their own safety, rather than permit themselves to be buried by their fall. The mind of the foolish king inclined to the latter opinion. The fox was sworn to allegiance, and freed by their teeth from the snare. He attended the king home in triumph, and was dignified with the title of visier; for it was imagined, by the weak monarch, that unbounded confidence and generosity were the keys to fidelity, and gratitude the treasure of an honest mind.

The fox, naturally fond of a station where his abilities could be amply displayed, soon began to consult with the king about the means of extending his authority, and including the whole region of Gilan within the letter of his royal command. The king, like an empty bladder, puffed up by the wind of vanity, swam on the sea of pride, quite regardless of his own direction. The visier finding himself intrusted with the reins of government, first snapped up the old counsellor in secret, and then concerted his ambitious projects. He had no sooner begun to move in his new sphere, than he found the cats were his most inveterate enemies: he therefore determined to lay the axe to the root of their existence. The cats in a neighbouring village held their nocturnal assemblies under the roof of an old barn, from whence detachments were nightly sent out to lie in ambush for the fox's foraging parties, which occasioned a famine in his camp.

One morning as he was out reconnoitring, he advanced to the banks of a river, where a number of storks were fishing. Having watched a proper opportunity, he robbed them of one of their fish; with this he set out to the catterwauling assembly, and sat down before the door with the fish between his feet. He was soon observed by the cats, who gathering round him with melting jaws, advanced nearer and nearer by degrees, and began to be very inquisitive about the fish. The fox for some time pretended great indifference; but at length, prevailed on by importunity, told them it was quite in vain for them to be inquisitive about that matter, for that the stratagems and policy of foxes could never be imitated by cats; and should he tell them where fish were to be found, they could never have the address to fetch them.

The self-conceited cats imagined themselves equal to foxes, and intreated him to point out the place. Well, says the fox, I will consent to gratify your curiosity, though I am very well assured it will be little to your own advantage.

One day, by the bank of the river, I chanced to see a number of storks feasting upon fish in abundance, and being tired of continually living upon mice, I asked one of them concerning the fishes. The stork after much importunity told me, that beyond the river there was a lake dried up by the sun, in which thousands of fishes lay expiring, and that for his own part he was quite tired of them. On hearing this, I entered into an agreement with the stork to exchange mice every day for fish; by which means I am constantly supplied, and we are both well satisfied with our bargain. The cats, overjoyed at this discovery, came to a resolution of council that night to storm the camp of the mice; accordingly each carrying off a captive, they marched in the morning to the bank of the river; but the crafty fox had been there before them, and advised the storks of his project. Accordingly the storks were met, and the cats advancing near, discovered their pacific intentions, and the treaty which they intended to ratify, and proposed the preliminaries for their deliberation.

During this important convention, an old stork, renowned for wisdom, stood up and told them, that the method they proposed would be attended with infinite trouble, and that for the ease and convenience of both parties, he thought it by far most advisable, that the cats should be ferried over at once, when they might revel on bellyfulls of fish, and catch mice for the storks at leisure. The cats, pleased with this proposal, concluded the treaty in a moment, and every stork laying hold of a cat, extended their wings to flight. But when they had half flown over the river, they left the cats to fly for them-

selves; crying, Now is the time to go a fishing. The poor cats were in consequence drowned, and the storks made a hearty breakfast. Thus the cunning fox, by the sacrifice of a few mice, provided for the general safety; but his ambition was not to be bounded by the conquest of cats, for his aim was universal monarchy.

One day as a caffila was passing by, a poor camel, under the load of fatigue, fell down without hopes of recovery. His load was divided among the rest, and as he could not possibly be carried along, he was left to the care of his destiny. In a short time, relieved by ease, he began to feed in the cap of plenty, so that his body was invigorated by health, and his bones clothed with the flesh of fatness. The fox got intelligence of his condition, and immediately acquainted the king, that he was informed an insolent camel was ravaging the forest at pleasure, destroying the fruits appropriated to royal use, and polluting his majesty's fountains; that permitting him therefore to remain longer, was inconsistent with policy; and that without he was immediately reduced to obedience, it might be afterwards attended with difficulty; for it was always advisable to pluck up the tree of rebellion before it had extended its roots. The king was pleased with the reasoning of the fox, and issued orders for the camel's attendance. The fox said, that as the business was of such importance, that it deserved to rest on the shoulders of kings, he would gladly be honoured with the embassy. The king accordingly agreed, and the fox set out on his journey.

When he arrived where the camel was feeding, he accosted him in haughty language, and so magnified the power of his monarch, that the camel began to give way to fear; for though his head was lofty, his heart was low. Now the camel begged the advice of the fox, and that he might intercede for his pardon with the king. He was told that he must wait on him in person, for that no less submission could be received. When the camel found no other remedy, he consented to attend him to court. Being upon his arrival commanded to bow, he assumed courage to ask for his majesty. The fox pointed to a red rag, on which the monarch was seated in state; the camel began to boil with rage on observing a ridiculous mouse; he kicked among the courtiers of the king, and took the way of the forest before him,

Abashed by this indignity in the presence of the pillars of state, the king called the visier aside, and thus far expressed his displeasure: Visier of sound wisdom! notwithstanding we know your intentions are founded on loyalty and honour, yet the business you have now undertaken is apparently opposed to our interest, because our glory will thereby be diminished in the eyes of the worshippers of external things, though such as know our intrinsic merit may consider our worth. To this the cunning fox replied:

Permit not the heart of the king to be tossed on the waves of doubt. Shall a boy put a string in his nose, and shall not we bow his neck to obedience? Let this be the task of your servant, and he shall dearly repent his insolence. The king was rejoiced at these assurances; and the fox in the mean time prepared for the execution of his hardy enterprize.

For this purpose he made a long excursion, where he remembered a sugar plantation; and having selected one of the best canes, he returned to a grove in the neighbourhood, possessed by a reverend monkey, grey in the arts of mischief. As he advanced to the foot of the tree, he perceived the monkey intent on the cane, leaping from branch to branch, and licking his lips with inclination. When the monkey began to chatter, and he observed the water had begun to flow from his wishful jaws, he told him, that for a small piece of service, he would give him not only that cane, but direct him where to find a thousand. The monkey, suspicious of deceit, would hardly give ear to his story; but enticed by the bribe, at length he consented to the fox's proposal; accordingly, making the fox retire, he devoured the greatest part of the cane. Walking then, at a distance behind, they arrived where the camel was feeding on the branches of the trees of the forest. The fox leaving the field to the monkey, he scrambled immediately into the tree, and seizing the broken halter, which had been left in the camel's nose, fastened his head to the branches, and left him, like a goose suspended. The fox in the mean time arrived, and began to praise the dexterity of the monkey, and made more ample promises of reward, if he would yet do him one piece of service. The monkey consented to the proposal; so leaving the camel fast, they travelled to another place, where some sawers had been sawing a tree, but had now retired to dinner. The fox now acquainted the monkey, who still kept aloof on his guard, that he had particular occasion for that wedge which was inserted between the boards; the monkey immediately set to work, and extracting the wedge with his teeth, he was unfortunately caught by the tail; when the fox, applauding his dexterity, snapped him up in the teeth of ingratitude.

The fox now hastened to the king, and acquainted him of the state of the camel, assuming the whole merit to himself, without condescending to mention the monkey. When

the king heard the fate of the camel, he was exceedingly rejoiced, and, with a view of gratifying his revenge, and exulting over the arrogant captive, he commanded his retinue to be prepared, hastening to the field of triumph; there mounting the tree before the camel, he sarcastically thus addressed him:

Happy times, O thou of the straight-back, who can thus brouze all day on tender leaves, and suck water from the clouds of heaven; had your head been as long as your neck, you had never presumptuously dared to have kicked up the dust of contempt, with vain intention to have dimmed our glory, and clouded the eyes of our splendid court. But now you fall by the power you contemned, and must receive the reward of disobedience. The unhappy camel, in this state of distress, judging obstinacy of no effect, was fain to lay his heart on the dust of humility, and thus in plaintive strain replied: King of the world, and whom the world obeys! Though in the days of my folly and ignorance, my crimes were indeed great; yet, having travelled from a far country, and being totally a stranger in these climes, my mind was not yet enlightened by your majesty's glory, nor my eyes blest with the wonders of your power; therefore save me, O save me by the meltings of pity, nor let me burn in the flames of your wrath! I now swear to you eternal allegiance; put then the rings of obedience in my ears, and count me among the number of your subjects.

The fox being consulted on this occasion, he interceded for the pardon of the camel, which added strength and dignity to the state, and accordingly he was released from captivity. The fame and mighty prowess of the mouse now resounded through the forest of Gilan, and animals of various kinds, on hearing of the conquest of the camel, hastened within the circle of obedience; but the mighty lion, disdaining fear, still lashed the sounding forest with his tail, and moistened the rising dust with the crimson torrents of his deadly rage. The fox having complained to the king of these constant depredations of the lion, he was permitted to summon him to his presence; but the lion derided the summons, and would certainly have destroyed the ambassador, had he not deemed him unworthy of his resentment. His majesty was excessively displeased at the unsuccessful attempt of the fox, saying, It were better to be blind to insult, and cover our displeasure, than lift up the hand, without the power of striking the blow. When once a monarch endeavours to show his power, he himself falls, if the enemy do not fall in his presence. But the fox had resources in himself, and was not to be intimidated by strength. Having paid a friendly visit to the jackal, he found means to bribe him over to his designs, and the jackal for the lion, it succeeded to wishes.

Next morning, according to his in the jackal ran breathless to the lion, him a lamentable story of his narrow escape from death; for that, exploring the woods for prey, he was met by an insolent lion, who demanded whose servant he was; he replied, That he belonged to the lord of the forest. That the lion, on hearing this, began to grind the teeth of rage, saying, Go instantly and tell your master, that if he shall come within the reach of these paws, he will be taught to know him who is really the master of the forest: that on refusing to deliver such a message, he sprung with an intention to devour him, but that he had happily escaped destruction. At this story, the rage of the lion began to kindle; and as he had long reigned unrivalled in those regions, he commanded the jackal immediately to direct him to the usurper's den. The treacherous jackal obeyed, and trotting along before, stopped short near the mouth of a well, telling him that that was the den of his enemy. The lion, in the heat of rage, flew forward to the mouth of the well, and looking down, beheld his own shadow. He roared, and gave challenge of combat; his voice being echoed in his ears, he leapt at the deceitful reflection, and plunged into the pit of misfortune.

The fox, who had been sitting at a distance, on beholding the success of his stratagem, ran to acquaint the king. That monarch, sweeping the ground with his long train, walked forth from his subterraneous palace, and mounting upon the hump of the camel, set out for the field of glory. As his majesty could conceive no possible means of extricating the lion from his difficulties, he made necessity appear design, and having upbraided the lion with contempt of his authority, told him he might now for his insolence eat the hard bread of disobedience. But the fox, who had a key to all difficulties, told the king, that the friendship of the lion would add lustre and strength to their state, and that if he would consent to be sworn to allegiance, he was too generous and brave to prove false; and that he himself would undertake the difficulty of relieving him from his present distress. The king gave immediate consent, and the lion with some difficulty, when he perceived his strength exhausted, through necessity swallowed the oath, and the fox prepared for his releasement. At a small distance from this well there stood a large pond of water, which the farmers in time of drought threw up by engines for their thirsty fields, disposing it in small canals, where most required for the benefit of cultivation. One of

streams passing close by, the fox broke the clay aqueduct, when the water into the well, filled it in a short space to the brim; so that the lion, fatigued with toil, came out, shook himself in the sun, and thanked his crafty deliverer.

When they had set out for the metropolis of the mouse, the lion entertained the fox with the story of his late misfortune, inveighing bitterly against the jackal, for his ingratitude to an indulgent master. The fox joined in the same opinion, and told him the traitor was unworthy to live, therefore he would give him up to avenging justice; but that as he had promised him protection, he must endeavour to dispatch him privately. Thus the jackal was given up for his treachery to the implacable resentment of an injured friend, while the conquest of the lion was sounded abroad by fame. Every beast of the field (the wise elephant alone excepted) threw themselves under the protection of the mouse, who was now intoxicated with his own grandeur.

The elephant every night descending from the woods to the fertile plains, by the enormous weight of his body trod down the cities of this subterraneous colony, and occasioned prodigious devastation. He was, in consequence, cited to the awful tribunal of the mouse; but despising his authority, and confiding in his own strength and sagacity, he blew the messenger with the wind of his trunk some yards from his mighty presence. But the fox, determined to bend his neck, watched all his motions to contrive his ruin. Having observed a wooden bridge that was thrown over a rapid stream, which the elephant was obliged to cross in his nightly invasions from the neighbouring mountains, he employed a detachment of mice to eat the pins and gnaw the ropes by which this bridge was firmly united. The next night, as the elephant passed, the bridge broke down, and he fell in the river. Here confined by the steepness of the banks, and cataracts before and behind, his sagacity and strength were unable to extricate him from the terrors of confinement.

When the fox was informed of his fall, he acquainted the joyful king, who now thought his glory complete by the reduction of the brutal creation, and hastened to enjoy the triumph. The moment the king of mice had fixed his eyes on the mighty elephant, he cried out to the fox in ecstacy, Behold this is one of our brethren! Observe what a strong resemblance! If he had not been quite so fat, and his nose quite so long, he would certainly have been our very picture; but these are defects in nature, from which we providentially are exempted. Then travelling across his broad back, like an ant traversing a mountain, he reviewed him with the eyes of curiosity; when the elephant by a flap of his ear, impolitely threw his majesty into the river. Now the whole court was in an uproar; but the king having recovered the shore, he received their congratulations for his safety; but he swore he would be revenged on the elephant as soon as he had dried his whiskers.

In the mean time, the fox interceding for the elephant, the rage of the king was appeased, and his bloody intentions prevented. The fox now addressed the elephant, and told him if he would swear allegiance, he would relieve him from his cruel bondage; the elephant consenting to this indignity, the fox set off for a field where the peasants had fired the brushwood, and returning with a brand in his teeth, set fire to the wooden bridge, which immediately alarmed the villagers, who crowded in haste towards it. Their astonishment is hardly to be conceived, when they beheld a large elephant in the ruins roaring with the heat of the fire, the kindling of which is a mystery. A messenger was dispatched to the city to give notice to the servants of the prince; they acquainted him of the particulars; he commanded his mahauts * to the place to draw out and secure the elephant. Accordingly, when they had sloped down the banks, and bound the elephant with ropes in such a manner that he could scarcely use his limbs, they drew him up by other elephants, and conducted him in triumph to the palace of the astonished prince of Gilan. The fox who had foreseen the consequence, remonstrated against this behaviour, and made a demand of the king's subject; but he met not the honour of attention. It was therefore determined, in the senate, that a noble ambassador should be sent in form to demand a categorical answer, or an immediate restitution of the elephant.

The lion was at first proposed, because his formidable appearance and strength might discharge the gall of fear on their hearts, while his intrepidity, generosity, and rank would support all the dignities of their empire. But the fox, after an eloquent oration in praise of the ambassador proposed, objected against trusting such a subject in the hands of such perfidious foes; that his bravery would render him incapable of supporting the indignities to be feared, where moderation, cunning, and address were qualities as essential as boldness. The lion was satisfied with his reasons, and the crafty fox, who was ambitious of war, sent an old stinking badger on the embassy, with a numerous retinue of atten-

* Elephant riders.

dants of the various inhabitants of the woods. When they arrived at the gate of the city, news was brought to the prince of Gilan, who laughing at the oddity of the cavalcade, ordered them to be admitted for his entertainment. First, the uncourtly bears, bearing the maces of authority, came growling the praises of the badger; next came the antic baboons, bearing the flags of state; then the bare-backed apes, carrying the blazing flambeaus; and last, the heavy asses, braying from lungs of iron; after them came in, in regular order, a detachment of stout oran outangs, with the badger, reverend and solemn, mounted upon a lofty camel, and followed by various animals loaded with proper presents. The badger, having obtained the privilege of audience, opened his embassy to the prince, who sat with his hand on his nose, till unable to bear longer the smell, he commanded one of his guards behind to cut off the badger's tail; with the tail the speech was cut short, and the presence-chamber resounded with a hideous uproar. Rage, death, and confusion were now on foot; but the banners of victory waved over the head of the prince of Gilan, and the routed ambassador without his tail fled homeward, dishonoured and abused; where he related his unfortunate story.

The king now reproached the visier for giving opportunity to the prince of Gilan to pluck the sacred beard of his renown, and render him contemptible among his own subjects. But the fox was not yet baffled, and had the confidence to tell the king, that, with a toman * of mice only, he would reduce the prince of Gilan. The king, who had now a mighty opinion of the fox, emboldened by this declaration, cried, War! war! beat the drums of war against the unfortunate prince of Gilan; let our trumpets rend his ears, and the banners of our victorious armies involve him in the shades of darkness. Now war was proclaimed abroad, and every road to the capital of the mouse were like rivers rolling into the billowy Caspian.

The fox, ambitious of fame, advanced with his toman of mice, and entering the city in the night, conducted them to the royal treasury, which he robbed of every dinar before morning. The king being informed of his success, was desirous of partaking of the glory, and advanced with his numerous tomans, commanded by their own chiefs, and invested the city in the morning. When the prince found his capital blocked up, he began to consider his danger; he therefore ordered his troops under arms, who had been starving amidst plenty and peace. When they found that their services were necessary, they with justice demanded their arrears, for that life was too precious a stake to be foolishly played against nothing. The prince found it in vain to contend, so he gave orders to settle their demands; but what was the terror of the treasurers, when they found but the empty bags? The prince commanded the treasurers to be hanged, to extinguish with their innocent blood the kindling flames of sedition. But at last, when the army perceived that the prince was defective in power, more than in justice and inclination, they prepared for a decisive battle against these insolent and savage invaders, feeding upon promises and hope after victory should perch on their helmets.

The fox, who had his spies in the city, got intelligence of this design, and having determined on the blow of prevention, mustered up a numerous army of miners, composed of rats, moles, mice, mungoshes, † badgers, rabbits, and beavers, divided them into two brigades, commanding the first four battalions, as being least conspicuous, to cut the bow-strings of the Gilanites in the night, and to sink a mine under the prince's palace, while the other three should sap the walls of the city to open breaches for the whole army. These orders of the fox were accordingly executed, so that before morning the city was in confusion, the horses cut loose from their picquets, and all the bow-strings of the army gnawed: upon which the senate was immediately summoned to the palace, to deliberate on the affairs of the state. In the mean time they received advice that some cubits of the wall had sunk down, forming a wide breach, through which the beasts poured like a deluge, destroying all before them. Distracted by this news, the council broke up in confusion, and the pillars of the palace sunk down, and the disjointed fabric buried them in its weighty ruins. Now lions, tigers, and bears glared dreadful in every street, swimming in floods of slaughter, while other mischievous incendiaries threw fire into every house; so that confusion and horror stalked abroad through the retiring shades of night, and when the faint image of the lord of day thrust his angry forehead through the smoky clouds of morning, nothing was seen but fire rolling its tide along the footsteps of devastation and death, and the sepulchre of the glories of Gilan. Now the fame of the fox was complete, and his power by popularity absolute; so confining the pitiful mouse for life

* Ten thousand.

† A kind of ferret which kills snakes.

within the walls of a hollow cheese, he mounted the imperial throne, and reigned over all the brute creation.

Thus, my son, have I shewn you, by many surprising parables, how much policy is superior to strength; how a weak enemy is not to be despised; how the most despicable state may shine, when directed by able councils; and the danger of an indolent prince from the power of an ambitious statesman. But another thing is of equal importance to men to guide them in the road of safety, and that is a guard on their own lips, lest they be betrayed by a babbling tongue to ruin, like the son of the merchant of Tatta. The prince, charmed with the instructions of the sage, for a moment forgot his passion, and looking persuasively in his face, begged him to tell that story. The old man, with the eloquence of affection, thus charmed the ears of attention.

The Story of the young Merchant of Tatta.

We are told of an avaricious merchant, who lived in the city of Tatta, whose only son Fazulla sowed the gold of his care in the streets of prodigality, and the jewels of advice among the briers and thorns of contempt; at length repeated crimes, on repeated indulgencies, provoked the harsh blow of chastisement. The youth, in the warmth of juvenile pride, gave the reins to unruly passion, and perversely over-leaping all bounds of restraint, commenced with precipitate madness to travel the wilderness of folly and toil, throwing the house of his father behind him. On the journey of the first day, he was taught by convincing experience, that the bow of his strength was too weak to wing the arrow of his intention to his aim, and that his force had forsaken him, at a distance imagination had left behind, which constrained him to take up his abode in the trunk of a hollow tree.

When the swift measurer of the heavenly way had alighted at the stage of the west, and the moon, fair bride of night, rising from her crimson bed, tricked up her beams in a liquid mirror, adjacent to his place of retirement, he beheld three milk-white doves descending in playful circles from the sky, and alighting by the brink of the pool, where they were immediately transformed to Peries. He gazed with delight and amazement, while, with the fingers of delicacy, they drew their robes, like the webs of morning from the dew-bathed lilies of spring, and laid them on the flowery-bank, invisible by their exquisite fineness; now the sound of their silver tongues vibrated in the nerves of delight, and attention starting from ear to eye, and eye to ear, he was ravished with inexpressible pleasure.

Ah! Sisters of the sky, says one, what imprudence! what frolic is this? Suppose now our raiment should be stole; thus, by losing our spiritual power, we might wander, like the daughters of men, through these horrible woods for ever.—What a happy man must he be, said the second, who could catch us in this plight, and get possession of my precious bracelet containing the parispatter! *—And my ring of direction, said the third; but come, there is no fear in this place of retirement; so saying, they stript off their jewels, and laying them by their garments on the brink, playfully plunged into the flood, which was illuminated by the beams of their beauty; dark to their snowy waists, the simbol wreaths of their hair flowed down; the waters poured over their heaving bosoms, gently agitated by the breezes; the proud moon was jealous of their charms, and shrouded herself in a blush behind the veil of a cloud. Fazulla, embracing his fortune, stole slily towards the bank, and bundling up their clothes and jewels, retired, like a fox into his hole. In a short time, the Peries, having bathed, prepared to apparel their beauties; but, finding themselves robbed of their garments, they set up a mournful scream, searching with anxiety around, till they discovered the thief trembling for fear of discovery. Ha! daring son of impiety, says one, well mayest thou tremble indeed! well mayest thou fear our resentment! Dost thou presume to hope for mercy for this affront on the children of light? This instant return our jewels and apparel, or see yourself transformed to a monkey. Fazulla, being bold and obstinate, did not permit himself to be intimidated by their threats, telling them they might do their worst, for that he was determined to hold fast by his fortune. Now prayers succeeded to menaces; but the youth could by no means be brought to turn the face of consent to their request, but building upon their humility, stood firm to his own purpose, telling them, he would return home in the morning, whither, if they pleased, they might also follow him.

* * *

When they found their importunities in vain, they began to reproach each other, and weeping, sat down on the grass, begging, since he was determined on their ruin, he might conduct them home under the veil of night, that public ignominy and shame might not be added to the number of their heavy misfortunes.

To this proposal he gladly consented, and invigorated by his lucky adventure, he returned the same night to Tatta, and secreted them in his own apartment; there he supplied them with robes and jewels, the most costly that gold could purchase, but took care to conceal their own beyond the reach of their strictest inquiry. Now he purchased a palace for their reception, and ordered others to be built of such magnificence as exceeded the wealth of nations. Here gold was converted to such ignoble purposes, that the beholders mistook it for brass, and the most precious jewels were so prostituted, as not to be distinguished from glass. His house became the residence of pleasure, and his table the resort of the great; his days were consumed in festivity, and his nights in the enjoyment of love. Curiosity observed him with astonishment, greatness with envy and jealousy, and poverty with obsequiousness and hope; but the secret of his riches remained in the bosom of concealment, nor could the artful endearments of the Peries discover the repository of his wealth. Intoxicated at length by his fortune, he permitted the wind of flattery to blow up the bubble of vanity in the cup of fermenting conceit; when one day in gaiety of heart, elevated by mirth, wit, and wine, he rehearsed the particulars of his story in the ears of his astonished friends; but as yet in his own opinion he was safe with respect to his acquisitions; he rolled in the luxuries of wealth, and slumbered in the arms of security.

When his story became noised abroad, it at length reached the ears of his father, who valued the blessings of gold superior to the blessings of heaven; though he had before been enriched beyond measure by the boundless liberality of his son, which, like a river overflowing its banks, dispensed wealth to all around him, yet he coveted the possession of the whole, and feared the prodigality of his son would melt down the mountains into the ocean. Fazulla now found his generosity was undervalued in the sight of his friends, and that if he converted the Indus to gold, he could not quench the avarice of his father, gratify the importunity of his kindred, nor be permitted to drink in peace of the stream which his fortune afforded.

Now the old man was ransacking his brain for a scheme to get possession of this treasure, and having in vain tried to obtain the secret from his son, he fell at length upon a successful expedient. For this purpose he instructed his dog to trace out the footsteps of inquiry, and going one day for some money, Fazulla having none in readiness, intreated him to stay a moment. Walking then into a private garden, the son entered a thick grove, where, taking the stone out of a hole of a tree, he rubbed over some bars of lead, and returned with them in ingots to his father. The old man received them with joy, but, pretending fatigue, reclined on a sofa till Fazulla retired. The dog, in the mean time, was put upon the scent of inquiry; accordingly he led him to the tree, where, having for some time searched, he found the stone in a place imperceptible to any eye, but the piercing eye of avarice. When he obtained the possession of this jewel, his mind ran on robbers and thieves, so that, like a murderer, he skulked from every eye, and particularly the eyes of his son, for he dreaded his ring of direction; as rest was therefore banished from his soul, till he secured it beyond danger, after revolving a thousand projects in his mind, he determined at length to swallow it, and effected his desperate purpose.

When Fazulla, like an eagle returning to his nest, found it plundered of the hope of his being, in the distraction of rage and despair he exalted the voice of sorrow; but recollecting his ring of direction, he drew it from its place of concealment, and conjured its magical power to lead him to his parispatter. Immediately the little compass in the ring moved in a proper direction, and conducted him step by step to the house of his own father. He entered, and beheld him walking about with all the gestures of agonizing pain; but he had no sooner set his eyes on Fazulla, than he started as from a spectre, and retired. As the needle still pointed towards him, Fazulla was now assured that his father had robbed him of his jewel; but considering his present indisposition, the impropriety of the time kept him silent, and he returned to his own abode.

The old man in this season of affliction was adding to the pains of the body the more insupportable pains of the mind; for his fears of being deprived of his jewel pierced deeper than the fears of death; to rid himself therefore of these apprehensions by drawing the ring on the finger of his commands, he employed an eminent thief, with the promise of a large reward if he could by any means possible procure it. The thief, who was dextrous in his profession, in the habit of a female slave, found admission with some confectionary into the haram; he there pretended an epileptic fit, and was laid down in the servants' apartment, whence, silently stealing in the night, he found his way to Fazulla's bed-chamber, where he attempted to pull off the ring; but finding it impossible to be accomplished without waking him, which would only be waking danger, he thought of securing his sleep, but [illegible] the resentment of his father. Finding, therefore, he must either abandon his enter-

prize, or embrace violence, he at last resolved to cut off his hand; laying it out therefore upon the edge of the bed, he drew a sabre that hung in the room, and severed it with one blow from his body, then fixing his hook to the window, descended in a moment into the street.

When the thief found himself possessed of the ring, he began to examine its value, and observing that, to all appearance, it bore no proportion to the proffered reward, on considering the character of the merchant, and the earnestness he expressed to obtain it, he concluded for certain, that it possessed some quality, which he yet was not able to divine. Instead of carrying it therefore to the merchant, he concealed it in his own house: but in the morning, the news of the robbery resounded through every street, and at the same time the virtue of the ring became a subject for the tattle of curiosity.

When the thief found himself possessed of such a treasure, he became anxious about the manner of securing it, more especially as he was known to the merchant, whose death he revolved in his mind. Another thief, who had heard the story, viewed him with suspicious eye, and as his house was contiguous to the place of impalement, he mounted one of the pales in the night the better to observe his motions. Accordingly, about the hour of midnight, he perceived him coming out of his house, and advancing towards the pales, where, carefully observing all round him, he began to dig a hole in the earth at the foot of one of them, and there deposited a small casket. When he had covered it up with care, he cast round the eyes of suspicion, and counting the malefactors on the pales, found one above the usual number. Alarmed at this circumstance, he began to examine them strictly, but finding none more suspicious than another, he determined to insure his safety: he drew a knife from his pocket, and began to scarify their faces, which the thief bore in his turn with patience. When he had removed every shadow of doubt, he retired to his house in security, while the other descended from the pale, and robbed him of all his hopes.

But while the merchant remained alive, the thief still considered himself in the way of danger; so finding no rest on his bed, he arose with bloody intention to assassinate him in his own house, while he pretended to carry him the ring. When he gained admission into the house, he beheld but the signs of grief, and heard but the groans of affliction. Here the old man was expiring on his bed, with his son in a flood of tears, and his family in sorrowful expectations; for physic could administer no relief, and the gates of mercy were shut against avarice. The bane he had swallowed from his own hand, rent his bowels with convulsive spasms, while every pore wept tears of agony, and every nerve shot the arrows of woe, till at last he resigned his unwilling breath, and was committed to the grave, the house of oblivion, which yet denied a sanctuary to his bones. Fazulla, after the death of his father, was greatly astonished on searching his effects in vain for the stone; and the next day relating the story in the ears of his physician, the truth, like lightning, struck his mind; but he veiled his thoughts from Fazulla's eyes, and that night determined with impious hand to invade the sacred mansions of the dead, and accordingly prepared for this deed of darkness.

In the mean time, the thief missing his ring, which he now thought secure by the death of the merchant, began to count the impaled malefactors, when finding one of them had walked off in the night, he concluded for certain some of his own fraternity had baffled all his former precaution; assured, however, that he must bear the mark, he set out to explore the haunts of villainy, where at last he found one of his iniquitous brethren, with his head bound up, extended at full length on a couch. Assured he had stumbled on the mark of design, he began to lengthen the tongue of accusation, till the other, intimidated, made a full confession, but proposed at the same time, that they should share the profits, and set out that night in quest of the inestimable jewel, which fame had reported to be stole from Fazulla.

Accordingly, when night had spread her sable pall over the face of slumbering nature, these sworn brothers in the way of perdition, invoking the spirit of the magic ring, from street to street were conducted along to an aged grove without the suburbs, where the deceased merchant was interred. Here the physician, who had been digging the grave, alarmed by the sound of approaching feet, fell down prostrate on the dead man's coffin, and trembling dreaded the eye of discovery. In the mean time the thieves, with hasty pace advancing, tumbled precipitately over him, when, bellowing with the bruises he sustained by their fall, they concluded themselves ready to be devoured by the devil, and roaring like bears caught in a trap, endeavoured to lengthen the paces of flight, but in the fright and confusion dropped the [illegible] considered their loss till they had fled [illegible] distance. When they found themselves pursued but by their own shadows, they at last put their feet against the rock of courage, and each reproaching the other's cowardice, they again resolved to turn their face to danger. Accordingly, advancing towards the place, they cautiously crept into the grave, where they beheld the physician at his horrid work, and

heard him exclaim; Happiest of mortals, now hast thou found the parispatter. Immediately, like wolves, they leapt on their defenceless prey with their weapons, and robbing him of life, and his short-lived hope, buried him in the grave which his hands had prepared, and with the stone and the ring, on the wings of gladness, turned their joyful faces to their own habitations.

Now when they prepared to divide the spoil, a great contest arose between them. The first insisted that as he had stole the ring, with so much hazard of his own life, that he was undoubtedly entitled to have his choice, and so laid claim to the parispatter. The other maintained, that as they were both thieves, he had an equal right by stealing it a second time, as he could claim from stealing it first, and as they had solemnly agreed to share the profits, proposed the contest should be decided by lot. But it was again objected to this method, that if either was possessed of the ring of direction, the other could never rest in security, that it was therefore adviseable to destroy the ring, and then divide the stone between them. This having met with ready consent, they immediately broke the ring in pieces, and then with a hammer splitting the stone, the charm dissolved, and left them to folly. The moment they observed some metals they had transformed for experiment, again transmuted to their pristine state, and found the stone deprived of its chemical virtue, they quarrelled with rage of disappointment, when the cutwal's guard hearing the dispute, committed them both to the horrors of a dungeon, and next day the cady, by their own evidences, condemned them both to the death of impalement.

Fazulla now, to his surprise and sorrow, beheld all the metals he had changed to gold, again resume their former qualities; while the city, which had been enriched by his overflowing wealth, perceiving the cheat with their own ruin, wept over the dross of their vain imaginations; but quickly rage succeeded despair, and assembling in mobs in every street, they trod order and authority under their feet, and rolling along like torrents from the mountains threatened his house with immediate desolation. Now, trembling, he stood like some poor sheep overtaken by the flood on a dry spot, which is fast overflowed by the rising [illegible]. But in this situation of perplexity [illegible] for he fortunately recollected the robes of the Peries, and running in haste to the place of concealment, he immediately clothed himself in one of their veils, and became invisible to the eyes of mortals. When the mob had searched every corner of privacy, and found the prey had escaped their fury, the hands of spoil were lengthened on his effects, and the flames thrown into his lofty palaces; the haram only escaping their rage, which stood in the centre of a spacious garden.

When the waves had subsided on this ocean of strife, Fazulla resumed his native likeness; but now divested of all his wealth, like a merchant escaped from a shipwrecked fortune, he scarce took pleasure in his own existence. Finding it dangerous to reside in Tatta, he determined to remove to the city of Sind; as he still was possessed of the secret of invisibility, he soon found means of acquiring wealth, by rendering himself present on the most private occasions.

One night exploring a certain zenana, he beheld a fair Casmirian beauty slumbering alone upon the pillow of enchantment, clothed with nothing but her virgin charms. Awhile he permitted his eyes to wander over the paradise of love, and was lost in excess of amazement, like Adam in the morning of creation. Though nature took fire at the enchanting sight, yet a certain veneration, like that inspired by the presence of an angel, checked the rude hand of violence, permitting him only to apply his trembling lips to the perfumed roses of the cheek of beauty. Awakened by this soft salutation, she unveiled the eyes of brightness, which at once dazzled and surprised, as when unexpected light shines in the eyes of a thief of darkness. Frightened upon seeing a stranger in her apartment, she began to scream for help. Fazulla, fearing discovery, was preparing to cast his robe of invisibility around him, but considering that he could at any time make his escape, he bowed his forehead to the carpet of humility, and thus presented his amorous address.

Fairest of the daughters of nature, permit not fear or disturbance to invade these abodes of peace and safety. In me behold a votary of love, who hath come with a bleeding heart to sacrifice it on the altar of thy beauties.—Who art thou, replied the lady, who thus presumeth to defile the sacred habitation of chastity; advancing the foot of rashness over the brink of the precipice of danger? How didst thou climb these inaccessible walls, guarded by the sleepless eyes of jealousy, or unbolt the doors of my reputation?—Love is possessed of wings, said Fazulla, and the weakest animal of the desart, by him inspired, dareth the paw of the lion. What is danger or death to me, but such as I fear from your resentment? let me die, like a martyr, in your arms. By such passionate addresses as these, the lady was melted to favour, and opportunity concurring with desire, they fanned the mutual flame, like moths transported with the light, till they burnt the wings of pleasure.

Now the ruddy morning, peeping through

the gilded casements, gave the unwelcome signal of separation, when Fazulla, like a spirit, retired to skulk in the tomb of anxiety, till the hours of darkness again should permit him to haunt his treasure. In the mean time the lady all day was tortured by the spirit of curiosity, for she perceived not by what means he had retired, nor how he found access into her apartment. Sometimes she thought it was a dream, and sometimes a palpable reality; so that her mind, like a boat between wind and tide, was tossed on the wave of uncertainty. Determined, however, that night to light up the lamp of truth, or abjure all further communication, she waited with the impatience of a bride, trembling for the approaching moment.

When evening with rosy skirts retired through the garden of the west, and shut behind her the door of day, Fazulla, on the wings of impatience, flew to the chambers of love, where he found his beloved, in a loose robe of white taffeta, reclining on a crimson sopha, with a thin veil of silver gauze, half disclosing her enchanting beauties. Fazulla, fired at the sight, ran forward with intent to embrace her, extending the arms of ecstacy, when, pushing him back with a severe frown, she commanded him instantly to retire from her presence. As when an eager sportsman warm in the chace plunges headlong into a deceitful pool, covered over with the flowery lotus, so Fazulla, from the brink of pleasure, fell back into the chilling water of sorrow and disappointment; but having raised his head from this flood of astonishment, he fell prostrate on the ground at her feet, and conjured her by all their former joys to unfold the cruel cause of her resentment. After much vain intreaty, she at last condescended to open her lips, saying, To cohabit with the devil is a wickedness I reflect on with fear, detestation, and horror; begone therefore, thou wicked demon. O merciful and just heaven, protect me from this fiend's delusion!

Fazulla, by all the power of argument, endeavoured to convince her of this mistake, and that he was certainly of the human species; but she shut the door of reason in the face of conviction, and barred it with invincible obstinacy. When he found himself reduced to the necessity of either relinquishing the pleasures of her love, which were now become the elements of his existence, or revealing the secret of his access, he foolishly chose the last, and in the ears of attention and surprise related the particulars of his story. As love had also taken possession of the lady's heart, she became violently jealous of the Peries, and the better to execute her scheme, unravelled his heart by degrees, till she discovered the bottom of the clue, and where he had concealed their garments.

Possessed of this inestimable secret, she unbarred the gates of bliss, and permitted him to rove without controul through the flowery meads of pleasure, till sleep, from satiety of enjoyment, closed his eyes in rest, and afflicted prescient nature with dreams of her approaching dissolution. When she found him in the shroud of insensibility, she cautiously arose from his side, and casting the robe around her, flew with the quickness of thought to the abode of her sleeping lover, where exploring the apartment of the Peries, she awoke them from their morning dreams, told them she came to their relief, directed them to the place of their raiment, and pressed their immediate departure. The Peries, rejoicing in this discovery, immediately seized their garments, but one of them missing her own, discovered it in the hands of the lady, whence snatching it with uncommon dexterity, they flew into their native air, leaving her naked in her lover's house, without the power of returning undiscovered, but eased of the fear of rivals. In the mean time, Fazulla in the morning found himself in the pit of despair, cursing his babbling tongue that betrayed him in an evil hour, while he drank of the water of life, and revelled in the garden of pleasure.—Here the moment of his discovery proved fatal, for he fell by the jealous rage of her family.

This story may teach us the value of secrecy. But as nothing can be accomplished worthy of fame without invincible fortitude, in distress, it is necessary we should be endued with that virtue, which gave immortality to the prince of Charizm. Jehander Shaw, delighted with the sage, asked him to tell that story, to which, with a benevolent smile, he assented.

The Story of Altafash, Viceroy of Charizm.

When half the world had been subdued by the victorious arms of the great Subuctagi, and his son Mamood, his grandson mounted the throne of Ghizni. At this time Azim Shaw Siljoki, prince of the Turkumans, whose breast was the shield of valour, his right hand the weapon of death, and his soul the aspiring flame of ambition, which consumed the nations around, subdued with the edge of the sword the kingdom of Samarcand and Bochara, and extended the sceptre of dominion far within the borders of Musaood. As soon as the sound of the torrent of invasion struck the ears of him whom the world obeyed, he commanded the most noble and warlike prince Altasash, viceroy of Charizm, to oppose its further progress with the sword. Altasash, elated by the command, exalted his standard on the plain,

where thirty thousand warriors in steel, whose hearts bounded like their mettlesome steeds, and bent with the thirst of glory were assembled in its auspicious shade, impatient to be led to danger. With these, in martial pomp, he advanced his hostile spears, while children as he passed weeped their youth, old warriors the decay of strength, and peasants, despising their plough, relinquished their golden harvests to cultivate the fields of glory.

The progress of the enemy's arms admitted of no delay, though hoary winter strode on apace, and began his turbulent reign. Altasash by necessity was constrained to engage with the rigorous elements, and famine, that champion of death, which now proved his most formidable foe. But his troops, encouraged by his example, from his despising the advantages of station, and sharing the hardships of the times, set their faces like rocks to the blast, steeled their souls with resolution and patience, and loaded the slave that murmured with reproach. But, as through the mountains of Muverulnere they wound up their toilsome march to the banks of the river Amavia, in the space of one dreadful night half the army was buried in snow, and the other, like the ghosts of the dead, chattered the teeth of despondence, or, like hungry leeches, for sustenance sucked at their horses veins that staggered for want of provender.

In this situation of horror the enemy, flushed with plenty, like a forest moved by the storm, appeared on the opposite shore, far as the eye could extend, in the dazzling regions of winter. Struck by this formidable sight, and the sense of their own weakness, as well as the icy torrent which prevented an immediate decision, the murmur of an approaching storm was heard to mount the wind, and the rustling of moving spears to give warning of imminent danger.

Disturbed from a reverie profound, the anxious commander arose, and, mounting his steed, issued forth to explore the cause of this alarm. Here he beheld the troops marshalled in order of march, under their proper standards, and his own son Haro at the end of the line, turning his back on glory. The danger was now too great to give vent to the flame of rage, though by smothering it within his breast, he almost suffocated his reason. He rode up with majesty to the front, and commanded the army to halt with a voice of authority and confidence. Immediately the chiefs from their stations crowded tumultuously around him, some pointing their spears to his breast, which he bared to the threatning steel, while others, still tenacious of honour, reprimanded their unmanly violence.

When the undaunted warrior perceived that the spirit of mutiny so much prevailed, he unbuckled his helmet from his hoary head, bald with the scars of honour, and throwing it on the ground at his feet, raised his hands to heaven, the signal of silence and attention. As when a sounding whirlwind through the crashing forest passes into the open plain, and leaves calmness and dumb silence behind; so now the attentive army, with eyes, ears, and mouths opened to the words of expectation, while thus the warrior spoke:

Chiefs of most noble ancestry, and brother warriors of high fame; warriors the terrors of your enemies, and the envy of the hunters of renown; warriors whom we have often led to glory, and who have always bore victory bleeding before you on the point of your resistless spears; what distresses have you not conquered by patience? what dangers have you not surmounted by fortitude? what glories by valour have you not acquired? Are then your present distresses unconquerable, your present dangers insurmountable, and all your former glories of no esteem? Must we consent to relinquish our honour? Must we consent to betray our loyalty? Must we consent to give scope to invasion, and see our country deluged in blood? the blood of our aged parents, the blood of our tender infants, and the blood of their weeping mothers, who bear them on their trembling knees? As we have shared the fame of your victory, so even have we shared your toils; and were we to claim pre-eminence in either, with justice we we might claim the last; therefore, to imagine we have been insensible of your miseries, and divested of care for your good, wounds deeper than those spears could have done, which you pointed to this naked breast. Wherein have we been deficient in our duty, or wherein have we given you offence? If any man here among you can, by his superior abilities and virtues, claim that unlimited confidence, which by the favour of almighty God, your king, and you yourselves have hitherto reposed in me, let him stand forth and speak your sentiments, and let superior reason prevail.

Immediately his son Haro, bowing the forehead of obedience, thus confidently stood up and spoke; Father and most noble commander, turn the eyes of compassion around, mark our condition attentively, and declare what remains to be done; behold here the skeletons of half your army, treading on the graves of their fellows, and envying their tranquil state; behold there the pampered foe, numerous as the locusts of Myser, preparing to devour the harvest, already blasted by the raging storm. What avail the resolves of the soul, when nature is vanquished by toil? what avails it to sacrifice life on these fields of despair and famine, when that roaring torrent divides us from the death for which the

brave now languish, and which the coward would not tremble to embrace? This handful, recruited with strength, may yet prove a bulwark against invasion; but if we perish unprofitably here, we only desert the cause of our country, by shamefully skulking into our graves. Let us therefore embrace opportunity, and retreat with the twilight of hope, lest the night of despair involve us, and we behold the morning no more.

Now loud acclamations were heard, and the tide flowing on tumultuously, the trumpets sounded the retreat, when the bold Altasash from his thigh drew the flaming sword of valour, and raised it to smite his son, who, turning his horse into the stream, cried, Father, I fear not death, but let me die by the hand of the foe. The army, struck dumb with astonishment, turned their eyes on their resolute commander, while some of the young prince's companions plunged after him into the roaring flood. Altasash embracing this opportunity of silence, thus once more the chiefs harangued:—Such rashness is but the courage of passion, which the savages of the desart possess; let us therefore be rationally brave, and while we retain the intrepidity of lions, let us exhibit the prudence of men: but if any are here who prefer the danger of an ignominious flight to the safety of a brave exertion, and a crown of immortal fame, let them drag off their infectious bodies, to rot on the dunghill of oblivion, and perish by their own fears. The moment we embrace flight, that moment we embrace ruin; twenty shall fly from one, and the first shall desert the last, till death shall tread on his heel, and none shall be found to help him. Let therefore those who consider their safety, and can only see hope in valour, prepare for one noble effort, for the spirit of truth in my bosom impels me to certain conquest.

This speech, inspiring valour, was seconded by the voice of applause, and already the impatient troops were elated as in the hour of triumph; embracing this favourable disposition, he formed them into a deep phalanx, the strongest of the cavalry to the stream, and having ordered them with the right hand to seize the mane of the right hand horse, and with the left the tail of the front, turned his own steed into the flood, and commanded them to follow to glory. Immediately, crying Alla Akber*! they repelled the foaming tide that gorged over its banks above, and ebbed below in its channels. Now the prince with his bold companions had attained the shore, and put to flight the guards of the enemy, which he pursued into the centre of their camp, carrying terror and confusion among them.

In the mean time the brave Altasash, having landed his army without opposition, advanced in order of battle, and before the enemy could form their line, warmed his troops with slaughter, and melted the snow of the field with the smoking blood of his enemies. Now the plain in a war of dreadful commotion, bright with the reflexion of steel, and hoary with rising plumes, appeared like the tumultuous ocean, when the sun first gleams through the tempest. Here, high and conspicuous as a rock, Azim Shaw immoveable stood, preparing to receive Haro, who, like a ship on the wings of the gale, pressed through the foaming tide, looking directly towards him. Now the shock through the host resounds, when Haro's spear of lightning was shivered on his adversary's armour, bending his broad back to the steed, which staggered with the violent impulse; but Haro fared not so well, for the strong Siljokian spear piercing his steel like ice, entered his breast to the lungs, and extended him bleeding on the dust.

In the mean time, Argilla Chan, an Afghan general of fame, and friend to the unfortunate prince, stretched forth the spear of revenge, but both were unhorsed in the encounter; but recovering from the dreadful shock, their sabres of burnished steel, like sections of the etherial bow, uplifted, gleamed on the plain. Now their hacked helms resound, red lightning flies from their armour, when the hard tempered sword of the Afghan, faithless to the strength of his arm, like an icicle descended to the ground, and left him to grasp the handle; with this, in the rage of despair, he leapt, and on his adversary's forehead discharged such a stunning blow, that he recoiled three steps, and on his knee supported his sinking weight, till the Afghan, seizing him in his arms, measured his length on the dust; but the point of the Turkuman sword entering below his armour was repelled by the ground in his fall, and buried its length in his bowels. Thus fell the brave Afghan near his prince, and the Turkuman hero arising remounted his foaming steed, and spread dreadful carnage around him; few ventured to measure his spear, or oppose his resistless fury; for, like a tiger whom peasants surround, whithersoever he turned his eyes, he beheld but flight and confusion.

Altasash, who had been buried in command, and had left the execution to his generals, hearing of the fate of his son, whom yet in

God is greatest.

[illegible] looked, and observing the [illegible] who, like a pillar of [illegible] when a mighty whirlwind subverts the [illegible] forest, marked his path with destruction, recollected the feats of his youth, burnt with the thoughts of revenge, and seemed to feel the return of strength confirming his aged nerves, that vibrated to the heart of valour. Giving rein to his snorting steed, he reproached his flying troops, and revived their fainting courage, till they again turned their swords on the foe, who already exulted in conquest. Like a roaring tide in a rapid river, rolling back from the sea on the stream, so now the Carizmians returned with their valiant commander at their head, who advancing to the Turkuman chief, was generously thus addressed: Father of arms, return, and leave to youth the field of glory: your fame is already completed, but mine can receive no lustre from lopping these aged arms, deprived of their wonted strength; your brave son has already fallen a victim to this victorious spear, and the greatest of your chiefs have expired, quivering round the coldness of my steel.

The aged hero of youthful soul, piercing him with the eye of disdain, thus replied: If my fame is already complete, shall I now, when enjoyment is past, from prodigality of life become covetous, burying the acquirements of youth, and like a miser, in wretchedness and ignominy, be dragged to the grave without a tear, the reproach of my noble ancestors, the stigma of my honourable friends, and the just contempt of my posterity? If each of these grey hairs were days, were years, were lives, how small were the sacrifice now, did not even the groans of my dying son awaken the spirit of vengeance? So saying, he lifted up his beaming spear, that quivered in his nervous grasp, which the Turkuman hero observing, half turning, bent back on his steed, and drawing a long lance to his ear, darting it like lightning from his impulsive arm, cried, Begone, overtake thy son!

The wary, undaunted hero, bending forward, eluded the death, which rased his heron-plume, and passing through the body of Bactade, joined him to his brother Abdalla, and rolled them on the bloody plain, objects of horrible compassion. Altasush, now stretching forth his spear, forced forward his impetuous steed, and plowing the saddle with his point, rooted up the [illegible]trength of his adversary, who fell like a heavy tree that makes the rustling [illegible]ound. Stunned by the weight of his armour, he lay on the purple field, when Abdul Chan, the companion of his youth, favoured his retreat with his life, [illegible] the spear of Altasush in the throat of t[illegible] a passage for his soul. Now the lightning of steel, now thunders of war, and the death descended on [illegible] mass, that, unable to [illegible] they fled like a broken [illegible] over the fields of [illegible].

Now the [illegible] turning fro[illegible] suit admired the extent of the camp, lengthened their hands on the spoil, and with horrible pleasure traced out the bloody footsteps of the angel of death, who had strewed the field with slaughter. Here Hato was found in his blood, but life had not [illegible] so that he was borne on a shi[illegible] who, struck with paternal grief, [illegible] by stealth from his eye, and com[illegible] attendance of his surgeons. His [illegible] ing dressed with care, in a short time [illegible] hopes of recovery, which diffused joy through the camp, and enlivened, the returning sun, the frozen climes of winter.

When the Carizmians were recruited with strength by revelling some days, Altasush, with dreadful incursion, struck terror into the kingdom of Bochara, and in the space of a few weeks circumscribed it with the sword of conquest, the capital alone excepted, within whose protecting walls Azim Shaw withdrew his army from the face of his formidable rival. Altasush, having prepared for the siege, advanced his mungnicks to the walls, and his mines towards the foundation, raised mounts to command the ramparts, and threw the ruins of the suburbs into the ditch to pave his way to victory. In the mean time, the towers of the city from various engines discharged darts, stones, and consuming fire, and appeared like a raging volcano guarded by imminent danger. Yet the Carizmians, familiar with death, by degrees became strangers to fear, and seemed like sinewy swimmers, who confidently plunge into the deep, beat the waves with the arms of strength, and with their breasts oppose the tide; while the Turkumans, hardy and bold, forgot not their ancient fame, nor the justice due to valour.

When the foundation of the wall was nipped, the ditch filled up with rubbish, and the city appeared through the breach crowded with spears and standards, the besiegers, for a general assault, were disposed in their various stations; and that [illegible] slightest the coward, nor obscure the death of the valiant, while yet the morning chased the shades, the Carizmians stole silently on, like a cloud of mist over the darkened plain, till their spears began to lighten in the eyes of their foes, the thunders of war to roll, and the tempest to descend with such fury, as when the gigantic sons of Aad were rooted from the soil of existence.

Reiman, a Turkuman hero, who was charged with the defence of the breach, like a lion

roused in his den, growling with rage, advanced to the verge of the rustling forest, and standing on the ruins of the wall, with a voice that drowned the trumpets, cried, Courage, my tigers of war, courage, and destroy these thieves, who dare not give warning like men, but basely would pilfer our glory! Then throwing his dreadful spear, he strode wide with muscular limbs, and bending sidelong towards the foe, rolled the torrent of steel down the breach, confounding their order and valour.

Ozin Hassen, a warrior of Buduchshan, advanced; his bulk like an elephant contracting his mouth into a circle, which, from lungs that boiled with rage, discharged a cloud of smoke, and his bushy brows looked horrid over the caves of his burning eyes. He tossed a brazen shield to the sun, now dazzled with its own image, then brandishing a flaming sword, it decended in a circle of fire on the iron-bound spear of Reiman, and lopped it short like a reed in his hands, which were benumbed by the violent blow. The Turkuman hero felt awe; but recovering his presence of mind, he gave strength to his spear, that sounded on the shield of his adversary; then grasping a ponderous ruin with both hands, straining his back, he raised it to his right shoulder, then poising it, turned upon his left heel, which sunk in the yielding rubbish, he discharged it with such violence on his foe, that, overstraining himself, he fell prostrate. Ozin Hassen, like a tree borne down by a bounding mass of rock from a mountain, fell backward, bearing multitudes to the ground, groaning under the oppressive burthen. Reiman, recovering from his fall, brandished his broad sabre in the air, like a fiery faggot, and, rushing in his might down the breach, drove terror and death before him. As when the Gehun breaking down the mounds on its banks, roars into the deluged plain, scorning all obstruction, so now the Turkumanian hero in a mighty torrent of steel; while the Carizmians, like a flock of sheep unwillingly driven into the pool, pressed one upon the back of another; for the foremost, remote from danger, stood fast on the brink of dishonour, while those behind, shrinking from blows, neglected the means of safety, and tired the arm of slaughter.

The Turkuman general, from the ramparts on high, perceiving the rout of the Carizmians, to avail himself of the moment of fear, with a squadron of chosen horse sallied out at the Samarcundian gate; but on his way to attack them in flank, he saw Haro scaling the wall with a company of selected warriors.

Now Haro had hooked his kummund, and was vigorously ascending the rampart, when the Turkuman attacked his party, and mowed them down with the edge of the sword, before they were aware of danger. In the mean time the defendants above, when his helmet first glanced over the parapet, advanced their opposing spears, and throwing him headlong from on high, he fell with his weight on the Turkuman hero, and crushed him with his steed to the ground. The penetrating eye of Altasash observing the unsuccessful attack, he detached another party to their rescue, which arriving in this critical moment, when the prince was on the verge of fate, the battle was renewed with fury, but the Turkuman general was borne off, and Haro, stunned with his fall, left to his brave Carizmians, who carried him insensible to his father.

While yet the victorious Reiman toiled in the falling harvest, and with ranks of the dead, like sheaves, marked his progressive labour; Altasash now observing his troops struck with panic, by the ruling planet of a fatal hour, gave reins to his fire-breathing steed, that snorting threw his mane to the gale, and bounding in the pride of strength repelled the tide of arms with the swelling breast of courage. Now the aged chief, glittering in his armour of steel, appeared on the edge of war, crying, Friends, heroes, Carizmians! do you then follow dishonour and danger, and leave glory and safety behind you? return, return to the charge, my God has returned me my strength; I feel not the weight of my spear, and, fired like an aged tree, I burn with redoubled ardour. So saying, he faced the storm of arrows, darts, and stones that sounded on his battered armour; and raising his mighty spear, bent a threatning eye on Reiman; who, like a panther breathing on his prey, who perchance has roused a lion, struck with awe, stopped short, and with-held the uplifted blow that impended over the head of Asaker. Altasash, with unerring aim, having winged his spear with strength, Elich Chan, prince of Kashgar, an unfortunate youth, who sought glory under the victorious Turkuman, pressing forward with noble zeal, intervened between death and Reiman, received the steel through his back, and, like an agla blown down in full blossom, polluted his vernal beauties.

Reiman having grasped the spear, exerted his strength in vain to extract it from the gushing wound; so couching behind his shield, with eyes red rolling alive, he advanced with wary strides, trailing his broad sabre behind him, till rising in his strength he aimed a blow at the proud arch of the Arabian steed, which severed the head from the body, and plunged the aged hero in blood. Recovering in a moment to his knees, the second sounding blow he received on his uplifted sword, and springing firmly stood up.

and opposed the foe sword to sword, and foot to foot, while blow for blow descended, as when two sturdy armourers, striding round with alternate strokes, shake the sounding anvil; while their breasts heave high, and the living sparkles fly from the tortured steel around them. Altasash considering his age, opposed to the vigour of youth, seizing his sword in his left hand, drew a war hatchet of hard-tempered steel from his girdle, and closing with his adversary, discharged such a furious blow on his helmet, that, like a pick-axe through a stratum of rock penetrating into a softer soil, it pierced his boiling brain, and stretched him on the groaning ground, the gigantic object of wonder. Now the shouting Carizmians advanced, while the Turkumans in a surly mood retire, as when a herd of obstinate buffaloes, pestered by a tigress and her whelps, retreat with slow disdain, oft turning on their cautious pursuers, watching to snatch advantage.

In the mean time a shout in the rear struck the ear of the brave Altasash, demanding his speedy attention; for Faeck, governor of Talikan, at the request of the Turkuman, had advanced with twenty thousand brave allies, and now with his herawils, * had attacked the rear of the fainting Carizmians. As when a caffila travelling to Cathay, over the long-grassed plains of Mogulstan, surrounded by robbers, behold the country in flames around them, and the diminishing circle of fire involving them in smoky horrors, so now the dejected Carizmians beheld the surrounding danger.

Now every eye seemed enlarged, and every opening mouth shook the pale lips of terror, excepting a few brave chiefs, whose souls, in proportion to danger, swelled with increasing courage. But their alacrity to engage the foe encouraged the rest in vain; for despair had extinguished the lamp of hope, that illuminates the souls of the brave, and directs the resolute step in the stormy night of danger. With these few, in close column wedged, the brave commander led on, inspiring them thus with glory:—Warriors, rivals of Rustum, † too brave to be discouraged by numbers, let us, united in strength as in soul, blunt our swords on the bones of our adversaries; and while shoulder to shoulder we fight, they can oppose us but man to man, and their numbers will nothing avail them. Thus the front will strike panic into the rear, and distant danger, as through mist, will appear tremendous over the field of blood, stalking with gigantic strides.—Commanding his nephew Junar to endeavour to make head against the Turkumans, he waved his broad [illegible] air, and charging the forces of Tas[illegible] a cloud of rising dust, like a whirlw[illegible] tacked their strength, and struck th[illegible] universal confusion; for imagining themselves attacked by the united power of the Carizmians, they turned their face to flight, leaving the paths of pursuit to be choked up with horses and arms, and the bodies of their companions.

Amir Azim, a hero of renown, of the noble family of Sirchus, having exerted his authority in vain, determined to die with glory, so unexpectedly rushing on Altasash with a battle-axe, piercing his armour, divided the joint of his left shoulder, and had almost borne him to the ground. But the aged hero collecting his might, through the quilted defence ‡ of his adversary opened his lungs to the wind; so that the rosy wine of life gushed from the broken clay, and stained the field with crimson.

When the Tascundian forces were routed, the warriors with tears in their eyes assemble round their father in war, while thus the aged hero addressed them:—Brave sons, delight of my age, your actions exceed praise, and strike me with pleasing wonder. You have gilded the evening of my day, but the time of my setting draws near, and my long night approacheth. Like a bridegroom in the hour of expectation, by destiny ravished from his joy, my bosom is stung with regret, and bleeds for the fate of my army. From succour far removed, and faint with growing labour, surrounded by numerous foes, who thirst for your blood, must I leave you to struggle with misery, cursing the rash council which involved you in this inextricable maze of difficulty? No, while this arm retains strength, let me pull you from the whirlpool of misfortune, in which you must soon sink, if you resolve not on a bold exertion; swear then every man by my sword, to fall in the breach, or conquer. In the mean time let my wound be concealed, let us lull them by a feigned retreat, and while they sport, intoxicated with victory, like the peasants in their moon-light revels, let us spring like hungry tigers from the wood, and turn their mirth to sadness.

The voice of approbation was heard, and swords were seen brandishing in the air, fighting the foe in imagination. But now the wheel of day rolled down the steep of heaven, when Altasash returning victorious found his army driven to their camp; and such was the uproar and confusion, as when a sudden storm of hail on a numerous fair descends, whose the open fields assembled. Surrounded by

* Hussars or vanguard. † A great Tartar hero. ‡ A war-dress, quilted thick with cotton.

troops he retired to his [illegible] and commanded them to rest for a few [illegible] to invigorate their bodies for action; [illegible] ordering the proper guards, he wrote the following letter to the Turkuman.

[illegible] most noble prince, health. Be it [illegible] to their * enlightened mind, that we [illegible]ce, desirous of stopping the [illegible] blood, rather than so many brave [illegible] perish by our victorious swords, have resolved to proffer them peace, if they immediately evacuate the place; and that we will here put bounds to our conquests, leaving them the kingdom of Samarcand."

When the Turkuman had read the letter, he exposed it, exulting, to his friends, and thus returned his answer:—

"Most high and magnanimous prince, most generous to their friends, health. Their lofty letter of peaceful purport hath just met with our perusal, but we are sorry their unseasonable bounty cannot possibly obtain acceptance, and that it surpasses our power to acknowledge such favours as they cannot confer. Our swords shall bound their conquest; and their own walls will soon deny them the asylum they claim from our victorious arms, by preposterous offers of peace."

In the mean time Altasash had issued orders to make a proper disposition for a retreat, when a courier, accompanying his own, returned with the Turkuman's answer; and having spied the situation of affairs, he hastened with the news to his master. Intoxicated with joy and pride, he ordered a public rejoicing, so that the voice of festivity and riot was heard in every street, and the actions of the day were repeated, in which each seemed the hero of his tale, mounted on the pinnacle of ostentation.

During this scene of madness Altasash measuring back his retreat under the veil of darkness, dismounting his selected band, led them on to the deadly breach over the bodies of their slaughtered companions, while the remaining squadrons repaired each to their appointed stations. Now fearing to breathe, they advanced on the silent tiptoes of caution, and frowned on the officious moon, that from a cloud glanced on their armour. The rustling of a leaf waked the ear, and the smallest touch of spear upon spear quivered to the heart of expectation; the doors of attention stood open to the air, and foes of gloomy aspect were seen to stalk over the ruins of the awful breach, by the creative eyes of imagination: but when the challenge was heard from the wall, fear started like a thief from their breasts, and courage assuming the soul, they shouted, Victory is from God! and shook their beards at danger.

As bees disturbed in their hive, when feasting on the honey of delight, preparing their vindictive stings, so now the noise of alarm fills the high cupola of heaven, while the Carizmian chief, through the breach, forced his destructive way, and marked his paths with slaughter. As he urged his course to the gate, to admit the remainder of his army, the Turkuman leader advanced, accompanied by the guards of his palace, and joined his brother Ordu Chan, who, with a squadron of Mogulstan horse and a company of Firganian archers, commanded in that important station. Here the battle raged, as when adverse winds seize by the heads the surges of the nightly deep; dire were the groans of dying men, and dire the clang of arms! such the noise and gleam of steel, as when a shipwrecked mariner on some rocky shore, by the pale reflection of the angry moon, sees the roaring waves more horrible. At length, deserted by half their troops, the Turkuman chiefs gave way to the torrent, and dismounting turned their broad backs to the gate, where with sword and shield they opposed death, that brandished a thousand darts around them. As when two huge elephants in a keda caught,† surrounded by cruel insulting peasants, are attacked with spears, stones, darts, and fire, with a view to conquer their fierce spirit, so now the surly heroes stood; but wherever they turned their threatening eyes, the crowd recoiled with pale dismay, wondering at their own adventurous steps that durst approach so near destruction.

When heaps of dead were piled before them, and Altasash perceived their invincible obstinacy, fearing a check at this critical juncture, he thus addressed his friends around him: Shame! warriors in the prime of youth, shall two snatch victory from the grasp of thousands, and must an old man, like me, fainting with his wound, tread before you the paths of glory? behold then this soul set free that scorns to breathe dishonour. So saying, he rushed on the Turkuman general, and discharged a blow on his helmet, but while blow for blow sounds on their hacked armour, the brave Haro, who from the bruises of his fall had been during the day confined to his litter, unable to restrain his youthful fire, had sprung into the breach to share the glory, and arri-

* It is here to be observed, that the Asiatics, by way of respect to princes, always address them in the third person plural.

† A place surrounded with a strong pallisade, and a deep ditch within, having a gate and kind of portcullis, where wild elephants are caught, by being decoyed in by tame elephants, or drove in by drums, trumpets, fire, &c.

ving at the gate in this moment of fate, beheld his father in the unequal conflict. As a thunderbolt issuing from a stormy cloud, so now Haro issued forth from the raging crowd, wielding a ponderous mace of iron. Ordu Chan, like a tiger attacked in his den, sprung on his foe with tremendous roar, but received the mace on his crashing skull, and bit the ground in deadly anguish. Ali Tiggi observing his brother's fate, rushed on Haro with uplifted sword; but while the blow like lightning fell, Altasash exerting all his might, through the depending chains of his adversary's helmet, severed the head from the quivering body.

The gate was cleared, unbarred, and opened, while the Carizmian army poured into the town, and through every street spread fire and slaughter. Now death in all his horrors reigned, and devastation trampled on the works of ages; but victory saluted the ears of Altasash, while he set like the sun in a blaze of glory.

The prince, during the recital of this story was seen agitated by various passions;—sometimes he started from his seat, as transported to the field of action, grasping the visionary sword, and striding with swelling muscles along; sometimes, with throbbing anxiety, he hung on the words of the sage, as on the words of a judge, in the decisive moment of pronouncing the awful sentence of condemnation; sometimes a tear from his eyes insensibly fell like the dew of the morning, his colour was seen to change, and the thrill of sensibility to shake the blossoms of his whitening cheeks. The sage observed it with uncommon pleasure, knowing that the feeling heart alone is capable of receiving and retaining the strong impressions of virtue, and when he had finished his entertaining tale, began to pour forth his soul in divine ejaculations to his Maker. In the mean time the prince relapsed into all the phrensy of enthusiastic love, and impatiently waited the conclusion of his prayer, that he might request his direction to the point of hope.

Accordingly, when the hands of supplication were closed, the prince, bowing his forehead to the dust, seized his skirts, and with imploring eye thus opened the lips of request: O father! whose purity of faith admits thee into the society of the prophets, let my steps be directed in the way of success, and with gratitude of heart let me depart from thy hospitable abode in search of the object of my wishes.—Patience, replied the sage, this night give rest to thy soul, and to-morrow thou shalt behold the city graced by the presence of thy beloved. The prince, transported at these words of comfort, washed his feet with tears of joy; and as now the spacious vault had involved half the world in [illegible] his limbs to mind on the fluttering wings of fancy red the devious paths of pleasure, and the waking dreams of night he started unexpected morning.

The Story of the Contending Brothers.

When the hymeneal choir morn, who in all her blushing the painted palaces of the east, espouse the day, struck the ravished ear of the devout sage, like the sacred symphony of the song of paradise, he raised his brightening eye to heaven, and joined his voice to the voice of nature; nor was the prince silent in the song of praise, nor his soul ungrateful to his great Creator. The sage, observing him on the knees of supplication, was warmed with love surpassing paternal; and when he had finished, he laid his blessed hand on his head, and with melting eye said, My son, arise, thou wast crowned with gold, but I crown thee with virtue; yet heaven ordains that the storms of adversity should darken, ere yet the sun of prosperity shall gild thy fate. Jehandar, prostrating himself, kissed the hem of his garment, and his heart swelling with love, gratitude, and admiration, he expressed them by silent tears. The sage, embracing him in the arms of affection, said; Go, my son, let me not detain you, lest you steal part of my heart from heaven; let me bind up your eyes, and you shall instantly be transported to where you will behold three brothers quarrelling violently about their inheritance. These heaven has ordained, that, for their unparalleled ingratitude, they shall by you be deprived of the inestimable benefits bequeathed by their holy father.

Accordingly, having bound up his eyes, he besprinkled him with the water of power. A dizziness seized his brain, and when he recovered from his trance, he perceived he stood upon a highway. There he beheld three men fighting at a distance, as the prophet had just foretold; but missing his parrot, he exclaimed: My little, my loved, my beauteous friend! why hast thou deserted my bosom? Sorrow, like a noisome toad, assumes thy place in my breast. Yet, let me not upbraid with treachery my bird, unheard: perhaps he now is gone to the splendid daughter of Alta, for whom I tread the paths of grief. I will [illegible] the best of my friend, and of the love [illegible] directs my steps. So saying, he advanced wards the brothers, who, on perceiving h ceased their unnatural strife, waiting his approach with impatience to give judgment in the cause contested.—When he arrived, with uplifted hands, all at once, they pres

that amazement was struck
comprehension quite confounded.
when their fermented passions
the prince perceived that a lea-
ggar's dish, and a pair of old
ied by their father, was the
subject of their contention. Amazed,
hings so contemptible to appearance
l occasion bloodshed and fraternal dis-
cord, he called the words of the sage to re-
membrance, and conceiving that they must be
possessed of some uncommon virtues, he told
the brothers, that he could not possibly give
judgment till he was informed of the value of
the things.

Accordingly, the eldest brother, who in-
sisted on his choice from birthright, told him,
that as the purse possessed the quality of being
pplied with gold by the genie
who conferred it on his father, in any quanti-
ty as desired, he therefore made
purse. The second said, that
as their father had not named the particulars,
but had desired them to be equally divided, it
was but justice to decide it by lot; for that
though the dish possessed the virtue of being
always filled by whatever eatables were wish-
ed for, yet it was by no means equal to the
purse, for that gold could procure all things.
The third rejected the slippers, which, he
said, they wanted to palm upon him, saying,
that though they possessed the virtue of trans-
porting the bearer invisibly whithersoever
he desired, yet he thought them much inferior
to the others.

When the prince had heard their complaint,
he was astonished at their discontent and
folly; for any one of the three legacies in
dispute surpassed the treasure of kings. He
therefore concluded, that the brothers were
unworthy of such inestimable blessings, as
they ungratefully threw them thus in the face
of all-bounteous heaven, and turned favours,
precious as their eyes, into bandied balls of
contention. He determined to remove the
cause; for which purpose he proposed that
he himself should shoot three arrows, in three
different actions, from the place where the
things were placed on the ground, that on a
signal of his hand they should set out; and
whoever returned first with an arrow should
be entitled to the first choice. The brothers
immediately consented. They stripped, and,
when the arrows were shot, and the signal
given, flew to fetch them on the wings of
hope. In the mean time, Jehandar deliberate-
ly put his feet in the slippers, and taking up
the purse and dish, wished himself in the ci-
ty of Chanbalich, whither he was transported
in a moment, as in a dream, leaving the fool-
ish brothers on the road, gnawing the finger
of sorrow.

END OF THE PERSIAN TALES OF INATULLA.

ORIENTAL TALES.

ORIENTAL TALES.

The History of Hudjadge and Moradbak.

HUDJADGE, one of the most celebrated kings of Persia, underwent so total a loss of sleep, that it was beyond all example; it enflamed his blood to that prodigious degree, that from a gentle and humane prince, as he was before, when he enjoyed the same repose as his subjects, he became cruel and barbarous. He had for above twenty years used all the remedies of the sages and celebrated physicians of the east; but all their advices and all their prescriptions had been useless. At length, not knowing what further method he could have recourse to, to retrieve his repose, he gave orders to his visier, who generally watched with him, to send for a person named Fitead, who had the charge of keeping the gates of the palace, and of a private prison which joined to them; Hudjadge persuading himself, that a man so sedentary as he must be, who was at once a porter and a gaoler, might have heard several persons relate their histories and their misfortunes, and that those recitals might perhaps restore him to his rest. When Fitead arrived in his presence, he said to him, I can take no repose; I command thee to relate some history to me.—Alas! my sovereign lord, said Fitead, prostrating himself, I cannot read, and I have no memory; I have always contented myself with carefully opening and shutting the gates of your majesty's palace, and faithfully keeping the prisoners you have entrusted to me; I have never thought of any thing else.—I believe thou sayest the truth, resumed Hudjadge; but if thou dost not find me some one who can relate to me histories capable of lulling me to rest, or of amusing me if I cannot sleep, I will cause thee to be put to death. Begone; I give thee three days to obey me in; if not, I shall keep my promise to thee.

Fitead as he departed said within himself, Never shall I be able to perform what the king demands of me; I have no other way left than to abandon my country, and seek my fortune elsewhere. However, he wandered through the whole city, asking all those whom he met, if they could inform him of any person who knew histories or tales capable of lulling a man to sleep; but the whole world made a jest of his question, and left him plunged in the same perplexity as before. He returned home very melancholy, and deeply afflicted.

Fitead was a widower, but he had a daughter of about fourteen years old, who was extremely handsome, and had a great share of sense; she was named Moradbak.* She, perceiving that something had happened which affected her father, inquired the cause of it in so touching a manner, that he soon satisfied her curiosity. Moradbak conjured him not to afflict himself, and to put his confidence in God, assuring him that she hoped by the next day to be able to find him what the king had not demanded till two days after; however Fitead waited with impatience for the execution of his daughter's promise.

When night approached, Moradbak passed into her own chamber, and lifting up the matt which was between her bed and the wall, entered into the subterranean vault, and went to the iron grate, in order to consult the sage Aboumelek upon so delicate a conjuncture.

To understand this history, it is necessary to know, that the king Hudjadge had formerly caused this great man to be imprisoned, with orders to give him only bread and water for his subsistence, and prevent him from speaking to any person whatsoever. This prince had absolutely forgot both the sage and the orders he had given, which were then fifteen years agone. This wise man, who, however fatally for him, when he endeavoured to reprove and amend a king, had been drawn to the court of that prince by the hopes of curing his distemper; and to succeed in it he had represented to him how greatly his cruelty had sharpened and soured his blood, and by con-

* The desire accomplished.

sequence banished his repose; but he was punished for that salutary advice, by an imprisonment more cruel than death. About three years before the time of this history, the young Moradbak, as she was playing in the chamber where she lay with a bird, which for some days had been her entire amusement, had found behind her bed a matt, and behind that matt a place in the wall that was decayed, and in which there were some chinks, into which the bird, which was her sole delight, had entered; her voice was useless to recal it, and touched with the cries of this little animal, she took out some stones with so much facility, that in a very short time she entered into a subterranean vault, the door of which had been very badly walled up. Moradbak recovered her bird, and in the fear of being reproved for having demolished the wall, she took care to conceal the door of the vault with the matt, in such a manner as had made it impossible to be perceived. Young people are naturally curious; this subterranean vault, as horrible as it appeared at the first sight, was high and broad enough for a man to pass through. Moradbak by degrees accustomed herself to see it without horror. A complaining voice, which she heard at the extremity of the vault, at first gave her terrors, which by little and little decreased; she wanted to know from whence it came: Twenty times she advanced, and twenty times she returned back again; but at length she found that this subterranean vault led to the dungeon which enclosed the sage Aboumelek, and was only separated from it by two dreadful grates of iron, which opened into the dungeon. Whoever thou art, cried out the sage, have pity upon my misery.—Alas! replied Moradbak to him, what can I do for you? I am the daughter of Fitead; I am but eleven years old, and my father will perhaps be angry with me for having spoke to you. Are you, continued she, that prisoner to whom he every day carries bread and water, and whom he will not suffer me to see?—I am the person, replied Aboumelek. Moradbak then became less afraid, advanced to the iron grate, and soon brought him there all that she could procure, and often deprived herself of what her father gave her, in order to soften the rigour of the sage's confinement. To return and acknowledge so humane an action, he, on his side, resolved to form her mind to virtue, and to the most sublime knowledge. With a design of succeeding in this, and to render his lessons of morality more agreeable to her, he had related to her several histories. Therefore Moradbak, when she promised her father to find him such a man as he sought for, thought immediately of proposing to him the sage Aboumelek: She even looked upon the command of Hudjadge as a means of procuring his liberty, and on occasion she would make use of to return the obligations she had to him. However, she resolved to consult him before she made any proposition to her father, to consider how to speak of him without injury to herself, or in what manner she might engage Fitead to make use of him upon the present occasion in a way that might appear natural, and without danger to either of them. It was with these intentions that she descended to the grate of the dungeon, and gave an account to the sage of what had happened, and of what she had projected.

Aboumelek answered her, that Hudjadge might perhaps still remember the menaces he had made him, and that it would be exposing herself in vain to propose it; that it would be much better for her to present herself to relate the histories that were desired. You have a great memory, added he; I have related many to you, and will continue to learn you more as long as you shall stand in need of them. Go, and forget not that you ought to expose yourself to any danger to preserve the life of your father. This discourse made an impression upon the young Moradbak, who, notwithstanding her merit, was not presuming, and determined her to propose herself next day to her father. My father, said she to him, I am so happy as to be able to deliver you from the pain you are in, and to preserve your life from the cruelty of Hudjadge.—Ah! my daughter, how great obligations have I to thee, said he, embracing her with tears in his eyes; where shall I find the illustrious person to whom I am to be so greatly indebted? I will go and prostrate myself at his feet, and give him all the marks of the most lively gratitude.—You need not go far, resumed Moradbak, to return your thanks for an action which duty and nature have made it a pleasure to undertake: It is myself, continued she.—Is it thee? replied Fitead, with a surprise mingled with vexation; I am obliged to thee for thy good intention; but since thou hast no other resource to offer me, I see plainly I must resolve to leave my country. Prepare thyself to follow me in my flight; I have no other way to chuse, and we may perhaps be happier elsewhere.—If you are obliged to abandon your country, 'tis certain, replied Moradbak tenderly, that I shall follow you with joy; but you are not reduced to that extremity. Be calm, I will answer with my head for the success of all. The king cannot sleep; I do not design to propose embarrassing questions to him, which must keep the mind in suspence, according to the custom of the Indian philosophers. As for example, thus:

A woman entered into a garden, where she gathered up some apples. This garden has

four gates, each kept by one man. The woman gave the half of her apples to him who kept the first gate; when she arrived at the second, she gave the half of those she had remaining to the second porter; to the third she did the same thing; and at last she shared them again with the fourth; so that she had only ten apples remaining: The question that is asked is, How many she gathered up?

Fitead pleased, endeavoured to guess how many the woman had really gathered up; but Moradbak interrupted him in his calculation, and said to him, she took one hundred and sixty. Be assured then, pursued she, that I shall know how to preserve the just bounds that my enterprize demands; fear not that I should behave like the woman whose fortune was raised by Ebouali Sina, and who could not contain herself within the rules that the sage had prescribed to her: You shall hear the history of it. Fitead having consented, Moradbak continued thus:

Story of Ebouali Sina.

EBOUALI SINA, a sage dervise, and much beloved by the great prophet, had passed the night in the house of a poor woman, who had exercised all the duties of hospitality towards him. He was touched with the unfortunate condition to which she was reduced, and resolving to succour her in her misfortunes, he loosened a stone from out of the wall of the house, and pronouncing some words over it, placed it again where it was before, and pierced it with a little pipe, at the end of which he placed a cock; then said to the woman, as he returned his thanks and bid her adieu, My good mother, whenever you may want Permetz, † turn the cock, and draw out as much as you please: Take the quantity that is necessary for your own use, and carry the remainder to the market; be assured that the source shall never fail; all that I exact from you is, not to unloose the stone, nor to look at what I have put behind it. The good woman promised him she would not, and during some time she observed what the holy man had recommended to her: She gathered riches, and affluence and plenty soon reigned in her little family. At length curiosity became so strong within her that she submitted to its dictates; she displaced the stone, and found nothing behind it but one single grape: She placed the things in the order she found them, but the Permetz run no more; it was vanished for ever. Be persuaded then, my dear father, pursued Moradbak, that I shall not remove the stone by too earnest a desire of success, but that I shall profit by the conversations I shall have with the king, and that you shall never repent your having conducted me to recite my histories to him.

Fitead, charmed with the great sense of [illegible] embraced her several times, and [illegible] entreaties, persuaded that he [illegible] with no reproach for it; he repaired therefore to the king's levee, or, more properly, to his first audience, which he gave early in the morning, for he never slept; and prostrating himself at his feet, said to him, Your majesty yesterday allowed me three days to find out some person who might relate histories to you; I am, however, capable of presenting one this day, with whom I hope your majesty will be content.—Thou hast done well to find him, replied Hudjadge, thy head shall answer for him; but who is it thou art to produce before me?—My lord, replied Fitead, it is my own daughter. Thy daughter, returned the king, of what age is she?—Fourteen, replied Fitead.—Wretch, dost thou make a jest of me, interrupted Hudjadge enraged, what can she relate at that age? Visier, continued he, punish this audacious man immediately. The visier represented to him, with the utmost caution, that it would be always in his power to punish him if he abused the confidence of his sovereign. Luckily for Fitead, Hudjadge agreed to this, and said to his porter, Come then this evening, and bring thy daughter; the visier and I will listen to the fine tales that this child can tell us: I am even resolved, said he, turning to Fitead, that thou thyself shalt judge of her merit; according to which, I swear by my beard, thou shalt be punished or recompenced. Fitead retired, and came to inform Moradbak of what had passed, telling her, that his life was in her hands; but she had so great a confidence in the words of the sage Aboumelek, that she said every thing to her father that was necessary to reassure him.

The evening being come, Fitead conducted her to the apartment of the king, who saw her appear with some degree of surprize. The uncommon height of her stature, and her extraordinary beauty, a little softened the fierceness of Hudjadge; however, he said to her, Relate a tale, which may either lull me to sleep, or amuse me; let us see if thou canst save the life of thy father. Moradbak was not in the least astonished at so disagreeable a reception; Aboumelek having instructed her in the character of Hudjadge, she answered him with courage, and receiving orders from the king to be seated, together with the visier and Fitead, she began in these terms.

† A celebrated kind of wine.

The History of Dakianos and of the Seven Sleepers.

HISTORIANS relate, that there was in ancient Persia a shepherd named Dakianos, who for thirty years had attended his sheep, without having ever neglected the holy custom of making his daily prayers. All those who knew him did justice to his probity, and nature had endowed him with an eloquence capable of raising him to the highest employments, had he lived in the great world.

One day, as he was at his usual prayers, his flock took fright and were dispersed. Dakianos ran every way to reassemble them, and perceiving one of his sheep had got half of its body into the hole of a rock, where it could not get out, he ran to it, and delivered it; but he was struck with a dazzling light, which immediately shone out of that opening: He examined what it was that produced it, and soon found that it proceeded from a tablet or plate of gold, of no very large extent; he opened the hole still farther, and found himself in a vault, which was not above seven feet high, and about four or five broad. He considered this tablet of gold with much attention, but could not read it; neither could he comprehend what the four lines signified which he saw wrote thereon. To inform himself therefore of this mystery, he took it away with him, and as soon as it was night, he put it under his vest, and repaired to the city. His first care was to shew it to those who he was informed were the most learned men; but however versed they might be in the sciences, there was not one of them who could explain this inscription. However, one of the doctors said to him, No person here can translate these characters; go into Egypt, you will find there a venerable man, of three hundred years of age, who can read the most ancient writings, and who knows all the sciences; he alone can satisfy your curiosity. Dakianos delivered his flock to the person to whom it belonged, and departed immediately for Egypt.

As soon as he arrived there, he inquired after the old man, who was so celebrated that every body was ready to shew him his house. He went to him there, told him the occasion of his journey, and presented to him the tablet of gold. The old man received it with affability, and was struck with astonishment at the sight of this wonder. He read the characters with the greatest ease; but after having reflected some time, he cast his eyes upon Dakianos, and said to him, How did this tablet fall into your hands? Dakianos gave him an account of his adventure. These characters, resumed the old man, promise to the person who shall find them, events, which it is not likely can happen to you. You have, continued he, a happy countenance, and this inscription speaks of an infidel, whose end must be fatal and tragical: But since fortune has given you this tablet, what is writ upon it, doubtless, regards you. Dakianos, surprised with this discourse, answered, How can it be as you say? I have made my prayers every day these thirty years; I have never been an infidel; how can I then be a reprobate? If it had been three hundred years, replied the old man, that you had served God, you will be no less the victim of darkness. These last words pierced the heart of Dakianos. He groaned, he sighed, he even wept, and he cried out, Would to God that I had never found this golden tablet, that I had never shewn it you, and that I had never heard so terrible a sentence!—What use would it have been to you, not to have brought it to me? said this learned man; the predestination of God is from all eternity; what is writ in the Book of Life cannot be effaced: But I may be mistaken; the knowledge of men is often doubtful, God alone is infallible. I can however inform you, that this golden tablet indicates a most considerable treasure, and that all those riches belong to him who shall be possessor of the tablet. This word riches consoled Dakianos, and in the transport of his soul, he said to the old man, Delay not a moment, let us go to seek the treasure; we will share it like two brothers: But the old man said to him, sighing, You will no sooner be the master of all these riches, but you will abuse them. It is not an easy talent to know how to be rich, and I shall perhaps be the first to repent my having done you this service. What a discourse do you hold to me! cried Dakianos. What, shall I have the obligation to you of procuring me such treasures; shall you make my fortune, and do you think I shall be failing in my return! An infidel would not be guilty of such ingratitude, and I cannot so much as harbour a thought of it. I swear, then, by the great God, to look upon you as my father, and to share equally all the riches with you; or rather you shall give me what share you please, and I shall always be content.

These protestations would not much have reassured the old man, but that avarice, the only passion which is felt at a certain age, overcame his reflections, and he consented to their departure. They arrived at the place where Dakianos had found the tablet of gold. The old man commanded him to dig the ground about twenty feet round. They soon discovered a gate of steel, and the old man told Dakianos to open it. Dakianos obeyed with such eager haste, that he broke the door open with his foot, though the key was in

the lock. They both of them entered into a vault, without being discouraged by the great obscurity which reigned there. After having gone some steps, a faint light enabled them to distinguish objects. The farther they advanced, the more the light increased. They found themselves at last before a large and magnificent palace, the seven gates of which were closed, but the keys were fastened by them. Dakianos took that of the first gate, and opened it.

The first apartment enclosed ornaments and habits of the greatest magnificence; and above all, girdles of solid gold, adorned with jewels. They opened the second, which they found filled with sabres, the hilts and sheaths of which were covered with the most precious stones. The third was adorned with an infinite number of cuirasses, coats of mail, and helmets of gold of different fashions, and all the arms were enriched with the most magnificent jewels. The fourth enclosed the most superb horse furniture, answerable to the magnificence of the arms. The fifth offered to their sight piles of gold and silver ingots. The sixth was full of gold coin; and it was scarce possible to enter into the seventh it was so heaped with sapphires, with amethysts, and diamonds.

These immense treasures dazzled Dakianos; from that moment he was sorry that he had a witness of his good fortune. Do you consider, said he to the old man, of what consequence secrecy will be upon this occasion? —Doubtless, replied he.—But, resumed Dakianos, if the king has the least knowledge of this treasure, his first act will be to confiscate it: Are you sure of yourself? Do you fear nothing from your own indiscretion?—The desire of possessing the half of those riches, replied the old man, ought to be a pledge that will satisfy you.—The half of these riches! interrupted Dakianos, with an alteration visible in his countenance: But that half surpasses the treasures of the greatest kings. The old man perceived this alteration, and said to him, If you think the half too much for me, you may give me only a quarter of it —Most willingly, returned Dakianos. But what precaution will you take to remove them with safety? You will make us be discovered, and be the occasion of our ruin.—Well then, replied the old man, though you have promised me much more, give me only one of the apartments, I shall be fully satisfied. You do not answer my question.—We will examine at leisure what you have proposed to me, returned Dakianos: I am glad, however, that you are more reasonable, and that you begin to understand yourself. Dakianos again examined these riches with more avidity, and his eyes were still farther dazzled by them. After having thoroughly considered the magnificent apartment of the diamonds, in which they then were, You must confess, said he to the old man, that this is, without contradiction, the most valuable, and that it is not natural I should yield up to you the lawful right I have over it.—You have reason for what you say, returned the old man, and I do not demand it of you. They passed afterwards into the apartment which was filled with gold coin: This treasure, said Dakianos, after having looked upon it for some time, is certainly what would cause the least trouble, and be the most easily disposed of; it may be useful also towards preserving all the rest, either by establishing a guard or raising of walls; therefore I believe you too reasonable, continued he, not to agree to the necessity that engages me to keep it. —I agree to it, replied the old man; let us pass on to another. These piles of ingots of silver and gold, are not all necessary to you, said he as he viewed the fifth apartment.—No, returned Dakianos, I might possibly do without some of these; but I have too great obligations to you, to expose you, by giving them to you: How could you convey them away? What a trouble it would be to you to dispose of them?—That will be my business, replied the old man.—No, no, added Dakianos, I love you too well to consent to it; besides, it would be the means to have me discovered: You would be arrested, and you could not prevent yourself from accusing me. Let us see the others. They opened the fourth apartment. This horse-furniture is absolutely unsuitable to you; your age is an obstacle to the use of them. He made use of the same difficulty to refuse him the cuirasses and the armour which filled the third. When he had locked that up with the same care as the rest, they found themselves in that which contained the sabres; and the old man said to him, these arms are easy to carry, I will go and offer them to the kings of the Indies; I will sell them separately, and you will run no risk.—You are right, returned Dakianos, I may give you some of these. As he said these words he examined them, he [illegible] the gold and the value of the diamonds. At length he drew one of them out of the scabbard; then he compared all the riches of which he might be the sole possessor, with the head of one man; and unable to conceive how he could have hesitated so long, I distrust them, said he, springing upon the old man. The old man embraced his knees: Be moved, said he to him, with my old age, the treasures no longer make any impression upon me, and I pretend not to them.—Truly I believe not, returned Dakianos, they are mine, the tablet of gold gives them to me. The old man recalled his promises to his memory; but I will

cancel them, pursued he; to return the obligation you have to me, I only demand my life. —I have offended thee too far, replied Dakianos, thy life would be my death, it would give me too much inquietude; then at one blow striking off the head of the old man, now, cried he, my secret is my own.

The first care of Dakianos was immediately to make a grave and to inter this unfortunate victim of his avarice. He feared not remorse, though he dreaded a witness; his heart was wholly occupied with the treasure that he possessed, and his mind with the methods of preserving it. But after devouring it with his eyes, and enjoying that brutal satisfaction, in what trouble did he not find himself when he was obliged to leave it in order to seek for provision? how often did he reproach himself with not having carried it with him? and if he ever remembered the old man, it was only to accuse his memory, and to persuade himself that he must have had some bad design, since he had not advertised him of a thing which he might have foreseen without being so learned as he really was. Not to die with hunger in this subterranean vault, he was obliged to quit it; what succours could he find in so barren a desart as that with which it was surrounded? He was obliged therefore to go to a place at some distance; but how could he resolve upon that, especially at a time when the ground lately removed might attract the curiosity of a traveller? Dakianos almost determined to let himself die rather than lose sight of his treasure. All that he could do to calm his inquietudes, was not to depart till night; when he took some handfuls of the gold coin and repaired to the city, where he bought a horse, which he loaded with biscuit and with a small barrel of water, and returned before day-break to find his treasure, which he found in the same condition he had left it, with as much pleasure as he had chagrin at the going from it.

His first care was, with incredible fatigue, to make a very deep ditch round the cavern. He contrived a passage to it under ground, the opening of which he so covered with his clothes, that in a few days he laid upon them; and afterwards raised a hut of earth to preserve himself from the weather. All that he suffered during these immense labours is not to be conceived; and no one could have imagined, who had seen him thus wasted with labour and fatigue, that he was the richest inhabitant of the earth.

When he had conducted his work so far as to be able to leave it without fear, he repaired again to the city, but with the same precaution, that is to say, he went only in the night. He employed it wholly in purchasing some slaves, with whose assistance by degrees he brought thither every thing that was necessary for his safety and convenience. Soon after, he gathered workmen, with whose aid he built more solidly the works which he had begun. He surrounded the place with three walls of stone, and laid always between the first and the second. He took great care to spread abroad a report after this that he carried on a large foreign commerce, and spoke much of the fortune he had made in Egypt: upon this pretext, for there must be one for becoming so suddenly rich, he built a magnificent palace; that of the thousand columns erected by Melik Jouna, the ancient king of the Indies, was nothing in comparison to it. So great magnificence soon made him considered and respected by the world, and the pains he had given himself to preserve his riches not only flattered his self-love, but easily persuaded him that he had acquired them, and might enjoy them without remorse, the old man being totally forgot.

It was easy for him to bring out the treasures from his vault, the secret of which was not trusted to any person. He sent caravans to all parts of the Indies to authorize the expences he bestowed in slaves, in building, in women, and in horses, and fortune also favoured a commerce which was of little consequence to him. His heart, fully satisfied as to riches, was not long without being sensible to ambition. The court has strong attractions for the rich; they are received so graciously, they are praised in so delicate and so insinuating a manner, that they are generally seduced by it; and Dakianos, who joined to his opulence an immeasurable ambition, neglected nothing to introduce himself at the court of the king of Persia, but made presents to the visiers to obtain his protection, and by gaining it, rendered himself their slave: his magnificence and his generosity, as he foresaw and wished, soon reached the ears of the king, who desired to see him. Dakianos had audience as soon as he appeared; but to give a favourable impression of him, and to deserve the favour of the king, he brought him presents which the greatest kings upon earth could not perhaps have collected together. It is generally by nines that the eastern presents are given, when they would extend their magnificence to the last degree; he therefore caused himself to preceded by nine superb camels. The first was loaded with nine suits and ornaments of gold, adorned with the most beautiful jewels, of which the girdles were of the greatest lustre. The second bore nine sabres, the hilts and scabbards of which were of gold adorned with diamonds. Upon the third were seen nine suits of armour of equal magnificence. The fourth had for its load nine suits of horse furniture suitable to the other pre-

sents. Nine cases full of sapphires were upon the fifth. Nine other cases heaped with rubies loaded the sixth. The same weight of emeralds was upon the seventh. The amethysts, in an equal number of cases, was the load of the eighth. At last there appeared upon the ninth camel nine cases of diamonds. Nine young women of the greatest beauty, and magnificently adorned, followed this caravan; and eight young slaves, who had yet no beard, immediately preceded Dakianos.

In the midst of the surprize which these presents gave to the king and the whole court, some of those who composed it, and who, according to the customs of that place, endeavoured to criticise upon it, and who wished to contradict those who applauded it, or to shew the justness of their own remarks, demanded where was the ninth slave. Dakianos, who expected the question, pointed to himself. The king pleased with that turn of delicacy, which he joined to such magnificent presents, received him with extreme distinction; and his natural eloquence increasing his favour, it was impossible for the king to be without him. He made him be seated by him, gave him the pleasures of his music, sent him every day dishes from his own table, and very often the most exquisite wines; during which, on his side, he returned all this bounty by presents, the quantity of which was as surprising as their magnificence. At length his continued liberality and his eloquence procured him so great a power over the heart of the king, that he created him his visier that they might never part; yet the confidence and the friendship he testified to him, gave him still more power than the charge with which he was provided.

Dakianos governed Persia with an absolute sway; he ought to have enjoyed a happiness which might satisfy his vanity: But can ambition ever be satisfied? The mountain of Kaf may set bounds to the world, but never to the ideas and wishes of the ambitious. The king being informed of the arrival of an ambassador from Greece, he gave him audience immediately. The ambassador, after having kissed the foot of his throne, delivered him a letter, which he caused his secretary to read aloud, and was conceived in these terms:

"I, emperor and sultan of seven climates, to you, king of Persia. As soon as my royal letter shall be delivered to you, fail not to send to me the tribute of seven years. If you make any difficulty to satisfy me, know that I have an army in readiness to march against you."

This letter caused so much astonishment in the king, that he knew not what answer to make to it. Dakianos, to deliver the king from the perplexity he was in, rose from his place, touched the ground with his head, and endeavoured to recover his spirits. The letter of the emperor of Greece, said he, ought not to afflict you; it is easy to answer it, and to make him repent his menaces and his insolence: Order your most faithful subjects to join with me, who am the humblest of your slaves, I shall inform them what they have to do. These words consoled the king; he gave his orders in pursuance of them, and Dakianos raised above a hundred thousand men for the king, whilst on his side he assembled ten thousand men, whom he equipped at his own expence. The king joined to this chosen troop two thousand of the most valiant soldiers, whom he had always had near his own person, and of whom he formed the guard of Dakianos, and declared him general of this army of one hundred twelve thousand men. The new general took leave of the king, and put himself at the head of his troops, which served as an escort to all his riches, which he took care to convey along with him, and which ten thousand camels could scarce carry. The king of Persia, who parted from his visier with regret, accompanied him for three days, and quitted him with tears in his eyes, giving him a thousand benedictions, and repeating to him a thousand times that he was his strength, his support, and, what was much more, the only friend of his heart. Dakianos chose out the most warlike men in all the cities through which he passed, equipped them at his own expence, and gave them whatever pay they demanded. The report which was spread abroad of this magnificence drew together men from all parts of the world, and his army was in a short time increased to three hundred thousand men.

The emperor of Greece, upon the news he had of the Persian army, immediately assembled his troops, and advanced to meet Dakianos with seven hundred thousand men. As soon as he perceived the enemy, he divided his army into two bodies, and gave the signal for battle. The troops of Dakianos acted with so much valour, and their first onset was so terrible, that the army of the Grecians had not time to recover themselves, and they were almost as soon defeated as attacked. Dakianos ordered the Grecian emperor whom he had taken prisoner to be beheaded, and without the least difficulty made himself master of all his dominions, of which he caused himself to be acknowledged sovereign. The first business of this new monarch was to write the following letter to the king of Persia:

"I have defeated and overcome * Cæsar, I have conquered his dominions, I have mounted his throne, and have been acknowledged

* In the East they always give that name to the emperors of Greece.

the sovereign of his whole empire. As soon as this letter is delivered to you, defer not a moment to send me the tribute due for seven years; if you make the least difficulty to pay it me, you must submit to the same fate as Cæsar."

This letter, with great reason, provoked the king of Persia beyond all the bounds of moderation. Without loss of time he assembled his troops; but before he put himself at their head to march towards the confines of Greece, he returned this answer to Dakianos:

"Can a man so despicable as thou art have possibly conquered Greece? Thou hast betrayed me, I who am thy king, and who am seated upon the golden throne of my ancestors: Thou hast attacked me, notwithstanding the gratitude and fidelity thou owest to me; I am upon my departure to cause even the very memory of thee to perish, to restore Greece to her former situation, and to deliver her to her lawful sovereign."

This daring answer of the king of Persia threw Dakianos into the most dreadful rage; he immediately formed a detachment of two hundred thousand men from his army to advance and give battle to the king of Persia. Those troops were not long without meeting him; the combat was bloody and obstinate, but at length the king of Persia was defeated, taken prisoner, and conducted to Dakianos. When that prince was in his presence, Wretch, said he to him, how canst thou bear my sight, thou most ungrateful of mankind!—Ungrateful! returned Dakianos; I have levied troops at my own expence, I have spent the greatest part of my immense treasures, I have therefore bought this conquest; I have done more, I have fought, I have revenged thy quarrel; what canst thou reproach me with?—I have loved thee, returned the king.

It is hard for those in power to bear a well founded reproach; the only answer of Dakianos was to command his head to be struck off, and immediately to send troops to seize on his dominions. He chose Ephesus to fix his residence in; but not thinking that city magnificent enough, he caused it to be rebuilt with the utmost elegance, and gave all his care to the erecting of a palace, which was unparalleled for its solidity, its extent, and its beauty. He erected in the centre of it a kiosk, the walls of which were six hundred of it were of silver. This kiosk contained a thousand chambers, each of which enclosed a throne of gold; he caused three hundred and sixty-five gates of chrystal to be made, which he placed in such a manner, that every day throughout the year the rising sun shone upon one of them. His palace had seven hundred porters; sixty viziers were occupied in his affairs: There were always in the hall of audience sixty thrones, on which were seated those who had signalized themselves in war: He had seven thousand astrologers, who assembled every day, and continually declared to him the different influences of the stars: He was always surrounded by ten thousand ichoglans, who wore girdles and crowns of solid gold, and were most magnificently clad; they had no other employment but that of being always ready to receive his orders. He appointed sixty bachas, each of whom had under his command two thousand well-made and valiant young men, who each in particular commanded two thousand soldiers.

One day, when Dakianos was in the height of his splendour, an old man arose from beneath the throne upon which he was seated. The king amazed, asked him who he was? But he, who was an unbelieving genie, far from confessing it, I am, said he, the prophet of God; I obey his orders by coming to you. Know, therefore, that he has made me the god of the heavens, and that he ordains that you should be the god of the earth. Dakianos answered him, Who will believe that I am so? and the genie immediately disappeared. Some time after Dakianos had again the same apparition, and the genie repeated to him the same things; but he answered him, You deceive me: How can I be the god of the earth?—Your power, your great actions, and the care that God has taken of you, ought to persuade you; but if you will not believe me, pursued the old man, do what I shall tell thee, and you will soon be convinced. Dakianos, whose pride this flattered, and who had nothing more to desire of human greatness, promised him to consent to every thing. Let your throne be placed upon the shore of the sea, pursued the old man. What he desired was executed; and when Dakianos was placed there, Prince, said the genie to him, there is at the bottom of the sea a fish, the bigness of which is known only to God, and which every day comes to land; it remains there till noon to adore the Almighty; no person interrupts its prayers; when they are finished, it plunges again to the bottom of the sea. The fish appeared as usual, and the genie said to Dakianos, Though the fish will not believe your power, it has however declared to all the fishes of the sea that you are the god of the earth; it fears nothing, and comes now to inform itself. You will know the truth of what I have declared to you, continued he, if you will only condescend to say to him, I am the god of the earth; your voice will freeze him with terror, he cannot hear it without surprise, and will certainly take his flight. This proposition pleased Dakianos, and he called the fish and said to it, I am the god of the earth. These words of infidelity made the fish in-

mediately plunge to the bottom of the sea, in the fear he was under lest the Almighty

impostor. Dakianos easily persuaded himself that the fish was an infidel, and that his presence had made him take his flight. From that moment he believed all the deluding words of the genie, and soon had no doubt left of his divinity. Not only his subjects adored him, but people came from all corners of the world to give him those marks of adoration which he exacted; for he caused all those to be thrown into a burning furnace who refused to adore him.

In the number of the ten thousand slaves who stood always before him with their hands crossed upon their breasts, there were six Greeks, who possessed his confidence, and who approached the nearest to his person. They were named, Jemlikha, Mekchilinia, Mechlima, Merlina, Debermouch, and Charnouch. They were generally placed in an equal number upon his right and left hand; Jemlikha was one whom he most favoured, nature having endowed him with all her charms; his words were sweeter than the honey of Arabia, and his wit sparkling and agreeable; in a word, this young man united in himself all perfections. Their employments engaged both him and his companions to pay that homage to Dakianos which was due to God alone.

One day, as Dakianos was at table, Jemlikha held a fan to drive away the flies that might incommode him; there came one which settled itself with so much obstinacy upon the dish he was eating of, that he was obliged to give over. Jemlikha, struck with this slight event, thought it ridiculous that a man, who could not drive away even a fly that troubled him, should pretend to divinity; sure, continued he, I ought to have no regard for such a god. Some time after Dakianos entered into one of his apartments to repose himself for some hours; and Jemlikha still waited by him with the fan. God once more sent the same fly, and at this time she placed herself upon the face of the monarch. Jemlikha would have drove her away, lest she should interrupt his sleep, but his pains were in vain; she awakened Dakianos, and threw him into the greatest impatience. Jemlikha, already touched by his first reflections, said within himself, This man certainly is no more a god than I am; there can be but one God, and it is He who has created the sun that gives us light. From that time, Jemlikha used the custom of saying every night when he laid down, The true God is he who created the heavens, and fixed them in the air without a pillar. It is difficult to make a serious reflection and not to communicate it to a friend. Jemlikha declared all his doubts to his companions. A man, says he, who cannot disengage himself from a fly, can he have a power over the works of nature? Then he related the adventure of the fly. But if our king is not a god, said they to him, whom then are we to adore? Jemlikha told them what he thought, and they were so far persuaded of it, that from that day they joined with him every night in prayer.

Their assembling themselves together in private places, soon became the subject of conversation. Dakianos being informed of it, sent for them into his presence, and said to them, Do you adore another God beside me? They contented themselves with answering him, We adore the Sovereign Master of the World. The king, who took that answer to mean himself, loaded them with caresses, and bestowed upon each of them a robe of honour; they retired, covered with the favours of their master, and their first care was to adore and thank the high God for his bounty to them. Jemlikha afterwards said to them, If there should be again such an information given to the king as has now put us into such imminent danger, we can hope for no further mercy from him. I imagine, therefore, the only resolution we can take, is to quit our country, and to seek another, where we may adore God without constraint. But how can we take our flight, replied his companions? We know no other country but this.—Let us put our trust in God, resumed Jemlikha, and make use of any favourable circumstance. We are not to follow Dakianos, when he goes his magnificent chase for six days, at the head of his army; what hinders us taking that time for our departure? We will demand permission of the eunuchs that guard us, to play at † feheukian; we will go out of the square, throw the ball at a great distance, and take our flight upon those swift horses which are usually given us for that exercise.—They approved this project, and waited with impatience for the time of its execution. At length Dakianos departed with his numerous army, and recommended to his eunuchs the care of the six slaves.

The day after the king's departure, they put in execution what they had projected. The eunuchs pursued them, and would have forced them to return back to the palace; but they answered them, We are tired of our king; he endeavours to pass for the God of

† An exercise performed on horseback.

the earth, and we adore Him alone who has created all that we behold. The young men had already drawn their sabres, and in a moment they put the eunuchs out of a condition of following them. Then Jemlikha said to them, My friends, we are ruined if we do not use all possible expedition. They immediately put their horses upon full speed, which so much fatigued them that their spirits were soon exhausted. They were then obliged to continue their journey on foot; but being quite tired, and faint with thirst and hunger, they stopt upon the side of the road, and with entire confidence in God prayed to him to relieve them. Some faithful genies heard them; and touched with their situation, they inspired into Jemlikha the thought of ascending a mountain, at the foot of which they were. It was not without pain that he arrived at the summit; but at length he perceived a spring, the pure and clear water of which was to him the water of life, and a shepherd sitting by it, who sung whilst his flock was feeding. Jemlikha calling to his companions; the few words he could make them hear augmented their strength, and gave them courage sufficient to ascend the mountain.

The shepherd, whose name was Keschetiouch, gave them some provisions, and they drank of the water of this delightful fountain. This refreshment re-established their strength, and their first care was to return their thanks to heaven for it. Then Keschetiouch said to them, How have you found the way to a place where I never yet saw any mortal? If I am not mistaken you are fugitives: Trust me with your misfortunes; I may perhaps be of some service to you. Jemlikha related to him all that had happened to them, and his discourse struck the light of faith into the heart of this shepherd, God so enlightening his mind, that he soon learned and repeated with them their prayers. Afterwards he told them he would never quit them. Ephesus, says he, is so near to this place, that you will still be in some danger; doubt not but Dakianos will use his utmost efforts to have you seized. I know a cavern not far from hence, which perhaps in a forty years search could not be found: I will conduct you there; and immediately without delay they arose and followed him.

The shepherd had a little dog, which he called Catmer, that followed them: They did not care to take him with them; and using all their skill to drive him away, they at last threw a stone at him which broke his leg: but he still followed them limping: They threw a second at him, which did not turn him back, though it broke his other fore-leg, so that he walked only upon his two hind-feet, continuing his march. The third stone having broke one more, he was no longer in a condition to stand. But God, to demonstrate his Almighty power, gave the gift of speech to this little dog, who said to them, Alas! you go to seek after God, and you have prevented me from all hope of going with you! Am not I also the creature of God? Are you alone obliged to acknowledge him? They were so astonished at this wonderful miracle, and moved with the condition to which they had reduced him, that they carried him by turns, and went on begging the protection of God. They were not long before they arrived at the cavern to which the shepherd conducted them; and finding themselves so fatigued with their journey, they laid down to sleep; but by the particular permission of God, they slept with their eyes open, in such a manner, that no one could suspect they tasted any real repose. The cavern was so gloomy, the heat of the sun could not incommode them; a gentle, pleasing wind incessantly refreshed them, and a long narrow opening gave an entrance to the rays of the sun at his rising; and the goodness of God went so far as to send an angel to them, who turned them twice a week, to hinder the damps of the earth from incommoding them.

In the mean time, those eunuchs who had escaped from the sabres of the young slaves, came directly to give an account of what had passed to Dakianos. He was in despair at their flight; and as he was recollecting in his mind the favours he had shewn [illegible] and accusing them of the highest ingratitude, the same unfaithful genie, who had so often appeared to him, presented himself before him, and said to him, Your slaves have quitted you, only that they might worship another God, in whom they place all their trust. This discourse so heightened the anger of Dakianos, that he conjured the genie to let him know the place of their retreat. I alone can bring you to it, returned the genie: All mankind would search it in vain, but I will conduct you to it at the head of your army. They immediately departed, and were not long before they arrived at the mouth of the cavern. The genie then said to Dakianos, It is here they are retired. Dakianos, who was wholly possessed with the spirit of revenge, immediately would have entered it; but that moment there burst out from it a dreadful vapour, which was followed by a furious wind, and a darkness that spread over all that part of the world. The army gave back with horror; but anger redoubling the courage of Dakianos, he advanced to the entrance of the cavern, but it was with incredible difficulty; and in spite of all his efforts, it was ab-

solutely impossible for him to enter it, the air being so impenetrable. He perceived Catnier, who slept with his head resting upon his paw; and distinguished plainly the six young Greeks and the shepherd, who were all in a profound sleep; though he was far from suspecting that, as their eyes were open. Dakianos was not rash enough to renew his efforts; a secret horror restrained him; the sight of this cavern, and all the prodigies of Heaven, spread so great a terror in his mind, that he returned to his army, and said, that he had discovered his slaves, who had prostrated themselves before him, without having the courage to speak to him, and that he had left them prisoners in the cavern, till he fixed his resolution respecting their punishment. In effect, he consulted his sixty visiers, and demanded of them what remarkable vengeance he could exercise upon these young slaves; no advice of theirs could give him satisfaction. He had recourse therefore to his genie, who advised him to command the architects, who always marched along with him, to raise a very thick wall, which should entirely close up the entrance of the cavern, and take away all hope of succour from those who were enclosed in it. You must take care for your own glory to cause to be engraved upon this wall, the time, the year, and the reasons that obliged you to erect it; that will be the means, said he, of informing posterity that you revenged yourself with a greatness of spirit.

Dakianos approved this counsel, and caused a wall to be erected as thick and solid as those of Alexandria; but he had the precaution to reserve one passage, of which he alone knew the entrance, in hopes of being one day able to seize upon his slaves, and with a view of examining the events of the cavern, which, in spite of himself, continually took up his thoughts. He added to all these precautions that of placing a guard of twenty thousand men, who encamped before the wall. All his armies had orders to relieve this body of troops every month, who were commanded to put to death all those who endeavoured to approach a place which enclosed those whose revolt and flight were the first misfortunes of his life; for till that moment every thing had succeeded happily to him. The beauties which were continually brought to him from all parts of the earth, the feasts and entertainments that his seraglio constantly afforded him, and the amusements that he took with the young pages of his guard, could never fill the place of Jemlikha in his heart, nor make him forget the behaviour of his companions; a desire of revenge joined itself to the insult he had received from them, which appeared greater to him, as nothing had ever before dared to resist him. To a man intoxicated with his power, of which he had been himself the sole cause, so positive an opposition to his will was a cruel situation; nothing could prevent him from repairing every day to the cavern, in order to make new efforts to enter it, or at least to feed his eyes with the objects of his vengeance.

The calm which was enjoyed by those whom he still looked upon as his slaves, redoubled his fury. Their eyes which were, as he imagined, fixed upon him, their silence to all the reproaches and invectives with which he loaded them, even their attitude, all were marks of the greatest contempt of him. One day, when he had joined to his usual speeches the blackest imprecations against Heaven, God permitted Catnier without any motion to answer him: Wretch! darest thou blaspheme a God who has let thee live, notwithstanding the crimes that thou hast been guilty of? Believest thou that he has forgot to punish the fate of the learned Egyptian, whom thy avarice put to death, contrary to the most sacred oaths? Dakianos, whose wrath was impotent there, went out, distracted and provoked with the insulting reproaches that he received from the dog of his slaves. What a subject of humility! But far from having recourse to God, and imploring his clemency, his pride revolted, and by a sentiment natural to the wicked, who generally render those who are subject to them answerable for every thing that wounds their vanity, at his return he caused to be executed, in the public square, above two thousand men, who had refused to adore him. These examples of severity spread abroad the fire of a rebellion, which was lighted in all parts of his dominions; and notwithstanding the anxiety that these troubles gave him to stop the progress of them, an inward emotion, which he could not resist, led him continually towards the cavern. What is it I go there to seek? said he within himself. The reproaches and contempt of one of the vilest animals, whilst I am every where adored, whilst every word that comes from my sacred mouth is revered. Yet notwithstanding this, what am I in the eyes of an animal whom God protects? A shadow of power, an object of impotence! Ah! Dakianos, what shame, what confusion! But, however, I have concealed it, notwithstanding this God, who will torment me, and his efforts will be in vain against my regulations. How happy I am to have concealed from my subjects the knowledge of such a misfortune! How prudent was I in erecting a wall which forbids all entrance to the cavern, and in hindering all mankind from approaching it by the troops which I have disposed before it! But in what manner can my slaves have subsisted, whilst I have kept them enclosed there? Doubtless

they have some communication into the country, and that communication is unknown to me. To remedy this inconvenience, I must surround the mountain with my troops. Accordingly he gave orders to six hundred thousand men to form an encampment round it, and to let no person approach a place that was so odious to him.

When he had taken these new precautions, he returned to the entrance of the cavern, and said with a fierce and a haughty voice, Now you will be obliged to deliver yourselves up to my power? Catnier answered him again, We fear thee not, God is our protector: but believe me, and return to Ephesus, thy presence is become necessary there. Dakianos perceiving that he would give no farther answer, returned to the city, and found that several of the chief of the eunuchs of his seraglio were murdered, and his women ravished and forced away. Dakianos, distracted at this affront, could not forbear returning to the cavern, and saying to Catnier, (because he was the only creature that answered him,) if thy God could restore me the honour that has been taken from me, I would endeavour—— Catnier answered him, God himself cannot restore thy lost honour. Go, return to Ephesus, other misfortunes attend thee there. These words threw Dakianos into the utmost confusion. He returned immediately back again, and found that the dæmon of hatred had seized upon his three sons, that they had drawn their sabres against each other, and that the angel of death was come to fetch them thence, which he did before his eyes. What an affliction to a father! What a disappointment to an ambitious mind, who depended upon giving each of them an empire in different parts of the world!

In the midst of the sorrow with which he was surrounded, he could not prevent himself from returning once more to the cavern. Wretches, said he to them, what torments ought I not to make you suffer when you shall fall into my hands? However, restore me my children, and I will forgive all that you have done against me. Catnier, who always spoke, answered him thus: God will restore no children whom he has banished from the world to punish the crimes of their father. Go, return to Ephesus, thou deservest to find new misfortunes there. It is too much, cried Dakianos retiring; and immediately, with rage and despair in his heart, he commanded all his troops, and all the inhabitants of Ephesus to bring each of them a fagot, and see his orders executed. Then he caused this enormous quantity of wood to be piled before the cavern, in hopes of stifling those whom it enclosed; but the wind beat back the flames of this amazing fire against the army, who took to flight, and against the city. No private house notwithstanding was in the least incommoded by it; but the fire seized upon the palace of Dakianos, which was wholly reduced to ashes, and all the treasure which he had amassed with so much care vanished in a moment, whilst the cavern did not undergo the least alteration. This last prodigy engaged him to have recourse to the seven sleepers, and to Catnier himself, begging them to intercede for him. The little dog answered him thus: It is fear, and not piety, that seems to soften the hardness of thy heart. Be gone, God knows thy heart, thou canst not deceive him. Dakianos retired, confounded with this last reproach, but still more distracted at having humbled himself so far.

In the midst of all these misfortunes which succeeded each other to oppress this enemy of God, the revolt, which was considerably augmented, demanded an example to be made, and the situation of the heart of Dakianos engaged him to render it to the greatest severity; to that effect he caused to be erected in the public square, upon the ashes of his palace, a throne of iron; he commanded all his court and all his troops to be clothed in * red, and to be covered with black turbans; he took care to put on the same habit, with a design of murdering in one moment five or six hundred thousand souls, whom he resolved to sacrifice to the safety of his throne, to the manes of his children, to his lost honour, and to what affected him still more, the incessant remorse and horror that gnawed his heart. But before he performed this cruel execution, he resolved once more to visit the cavern, in hopes that his weapons, the usual confidence of the wicked, might intimidate those whom by prayers nor by menaces he could obtain nothing from: When he arrived there, he redoubled his usual blasphemies.—Tremble, thou wretch! said Catnier then to him, without any emotion, or so much as raising his head, which laid upon his paws.—Shall I tremble, returned Dakianos; God himself cannot make me tremble.—But he can punish thee, pursued Catnier; thou drawest near thy last moment. Dakianos at that word, listening only to his resentment, took his arrows and his bow,—We shall see, said he, whether I am not redoubtable to thee at least. He then shot an arrow at him with the utmost strength of his arm; but a supernatural power made it fall at the feet of him who shot it, and at the same instant there sprung out of the cavern a serpent which was above twenty feet in length, and whose dreadful

* This colour in the East is a mark of the vengeance of princes.

and inflamed look made him tremble. Dakianos would have taken his flight; but the serpent soon overtook him, grasped him round the body, and dragged him through the whole city, that all his subjects might be witnesses of his terror and of his punishment; he then conveyed him to the iron throne which he had prepared for the scene of his vengeance. It was there that devouring him by degrees, and beginning by his extremities, Dakianos by his dreadful sufferings gave a terrible example of the punishment due to ingratitude and impiety. The serpent afterwards returned to his cavern without having done the least hurt to any person, and all the inhabitants of Ephesus loaded it with benedictions at its departure.

Several kings succeeded Dakianos, and filled his throne during the time of one hundred and forty years; after which it fell into the power of the ancient Greeks, who enjoyed it for the space of one hundred and sixty-nine years longer. When the time of the repose of the seven sleepers was accomplished, that which was writ in the books of God happened unto them; one of the seven awakened at that instant, and the dawn beginning to appear, he raised himself up, and said within himself, I seem to have slept at least twenty-four hours; and by degrees the others awakened, struck with the same idea.

Jemlikha, always more lively than the rest, leapt up immediately, and was extremely surprised to find, at the opening of the cavern, a wall erected of large square stones which entirely enclosed it, and returned to his companions and told them the occasion of his astonishment: notwithstanding this inconvenience, they agreed that they must absolutely send one of their number to the city to buy provisions, and casting their eyes upon the shepherd, Jemlikha gave him money, telling him that he run no hazard by going. The shepherd rising to do them that service, at that moment † Catnier awakened, perfectly cured of his broken legs, and run to caress them. The shepherd strove in vain to get out of the cavern, for the passage that Dakianos had reserved to himself was fallen down; and examining the wall carefully, he remarked the enormous bigness of the stones that composed it, and through the chinks that time had made between them, he saw, with astonishment that part of the trees were dead, others were fallen, and that the water of the springs was differently placed; in one word, he was so confounded at the uncommon change that he perceived, that he returned into the cavern to inform his companions of this surprising change: they immediately arose and went to the entrance to judge of it themselves, but every fresh object redoubled their amazement. Jemlikha then said to the shepherd, Give me thy habit, I will go myself to the city and fetch what is necessary for us, and endeavour to find out what we cannot now comprehend. The shepherd gave him his habit, and took his in return. Jemlikha with much labour made himself a passage through the ruins of this thick wall, followed the road to the city, and remarked over the gate a standard, upon which was written, There is no other God but the true God. He was astonished to find that one night had produced so great a change: Is not this a vision? said he; do I awake, or do I feel the illusions of a dream? whilst he made these embarrassing reflections, he saw a man come out of the castle, whom he approached, and asked him if this city was not called Ephesus; he told him only that was its name.—What is the name of him who governs it? resumed Jemlikha immediately.—It belongs to Encouch; he is the king of it, and has his residence in it, replied the man. Jemlikha, still more astonished, pursued his questions: What do these words signify, cried he, which are writ upon the standard? He satisfied his curiosity, by telling him that they represented the holy name of God.—But I apprehend, interrupted Jemlikha with eagerness, that Dakianos is the king of this city, and that he makes himself be worshipped here as a god.—I have never heard of any king so named, returned the inhabitant of the city.—What an uncommon sleep do I undergo, cried Jemlikha; awaken me, I conjure you, said he to him. The man, surprised in his turn, could not forbear saying to him, What! you have asked me reasonable and sensible questions, you have understood my answers, and can you imagine that you are asleep? Jemlikha, ashamed of speaking to him so inadvertently, quitted him, saying within himself, Most high God, have you deprived me of reason! With this confusion of ideas he entered into the city, which he could not in the least recollect, the houses, the temples, the seraglios, appearing under a new form to him; at length he stopped before the door of a baker, where he chose out several loaves, and presented his money for them;

† There are ten animals which must enter into Paradise; the whale that swallowed Jonas; the ant of Solomon; the ram of Ismael; the cuckow of Belkis; the camel of the prophet of God; the ass of Aasia, queen of Saba; the calf of Abraham; the camel of the prophet Saleb; the ox of Moses; and the dog that accompanied the seven sleepers.

the baker examined it, and looking upon Jemlikha with much attention, he was alarmed at it, and said to him, Why dost thou look upon me? give me thy bread, take my money, and concern thyself no further. The baker answered him with the eagerest curiosity, Where hast thou found this money?—What is that to thee? resumed Jemlikha.—I don't know this money, replied the baker, it is not the coin of the king that now reigns; let me share the treasure which thou hast doubtless been so happy to find, and I promise thee to be secret. Jemlikha, almost out of patience, said to him, This money is struck with the image of Dakianos, the absolute lord of this country, what can I tell thee more? But the baker still prepossessed with the same idea, pursued thus: Thou comest from the country, believe me thy occupation of a shepherd has not rendered thee cunning enough to deceive me, nor to impose upon me; God has favoured thee with the discovery of a treasure, if thou dost not consent to share it with me, I will go this moment and declare it to the king; he will soon have thee arrested, thy riches will be seized upon, and perhaps thou mayest be put to death for not having declared them.

Jemlikha, impatient at this discourse of the baker's, would have taken his bread and left him, but the baker detained him, and their dispute growing hot, a mob gathered round them to listen to it. Jemlikha said to the baker, I went out of the city but yesterday, I return to it this day, what can make thee imagine that I have found a treasure?—Nothing is more true, returned the baker, and I am resolved to have a share of it. A man belonging to the king running in at the noise, and in the incertitude he was in of the event, went and fetched the guards, who seized upon Jemlikha, and conducted him before the king, whom they informed of the occasion of this dispute; and the prince said to him, Where hast thou found those ancient coins they speak of?—Sire, replied Jemlikha, I carried them yesterday from this city; but in one night Ephesus has taken so different a form that I no longer know it; all whom I have met, all whom I see are unknown to me, and yet I was born in this city, and I cannot express the confusion of my mind. The king said to him, Thou seemest to have sense, thy countenance is agreeable, and thy manner composed, how can thy speech be so unreasonable? Is it to abuse me that thou feignest this distraction? I will absolutely know where thou hast concealed the treasure which thy good fortune has made thee possessor of: The fifth part by law belongs to me, and I consent to leave thee the remainder.—Sire, replied Jemlikha, I have not found a treasure, but certainly I have lost my senses. Jemlikha durst not speak too plainly, he still fearing lest this king, who was unknown to him, should be one of the visiers of Dakianos, who might order him to be conveyed to that prince, who perhaps was absent.

Happily for him Encouch had a visier of a penetrating genius, and who had an extensive knowledge of the precepts of the law and of ancient history; that of Dakianos was not unknown to him, and by consequence he had some notion of the seven sleepers, who were imagined to be in a neighbouring cavern. The discourse of Jemlikha gave him suspicions, and to enlighten them he said in a whisper to the king, I am much deceived, or this young man attended upon Dakianos: God enlightened his mind, he quitted him, and retired into a cavern with five of his companions, a shepherd, and a little dog. Those seven persons were to appear out of this cavern, after having slept three hundred and nine years; their awakening was to confirm the people in their duty, and every thing induces me to believe that this young man is him whom Dakianos loved.

Encouch, with reason, reposed much confidence in his visier; therefore addressing himself to Jemlikha, Relate thy adventure to us without disguise, said he, or I will have thee siezed this moment. Jemlikha, who knew the necessity his friends were under of his return, obeyed him, notwithstanding the fear he was under of seeing Dakianos, and finished his recital, which proved conformable to all that the visier had read in history; but what still further convinced the king, was, that he added, Your majesty may be pleased to know that I have a house, a son, and several relations in this city, that can bear witness of the truth of what I have said. Consider, said the prudent visier to him, that all thou hast related to the king happened three hundred and nine years since.—Thou must then give us some other proof, resumed the king.—I make no answer out of respect, returned Jemlikha, to all the difficulties that are made; but to persuade you of what I have advanced, there is a considerable treasure concealed by me in the house that belongs to me, which none but myself has the knowledge of. The king and all his court immediately rose to repair to this house. But Jemlikha, who went first, in order to conduct them, looked all round, and knew neither the street nor his own house.

He was in this confusion, when God permitted an angel, under the form of a young man, to come to his assistance, who said to him, Servant of the true God, you seem to be much astonished.—How can I but be surprised, replied Jemlikha, this city is so changed in one night, that I cannot find my house,

nor even the street in which it is situated!—Follow me, said the angel of God, I will conduct you thither. Jemlikha, still accompanied by the king, the boys, and the viziers, followed the angel of God, who after some time stopped before a door and disappeared, saying to him, Behold your house. Jemlikha, through his confidence in God, entered into it, and saw an old man unknown to him, and who was surrounded by several young people: He saluted them all very politely, and said very affably to the old man, This house, I believe, belongs to me; why do I find you here, and what business have you to do in it?—I believe you are mistaken, replied the old man with the same affability; this house has long been in our family, my grandfather left it to my father, who is not yet dead, but who indeed has but one breath of life left. The young men would have answered, and were enraged at Jemlikha: But the old man said to them, Be not angry, my children, passion is never necessary; he has perhaps some good reason to give us, let us hearken to him. He afterwards turned himself towards Jemlikha, and said to him, How can this house belong to you? By what right do you pretend to it? Who are you?—Ah! venerable old man, returned Jemlikha, how can I tell you of my adventure? None of those to whom I have related it will give credit to it; I cannot myself comprehend it; judge of the situation I am in! The old man, touched with his affliction, said to him, Take courage, my child, I interest myself in your fate, my heart was moved at the sight of you. Jemlikha, reassured by this discourse, related to the old man all that had happened to him; and he had no sooner heard his story, than he went and fetched out a picture to compare it with Jemlikha. When he had examined him for some time, he sighed, and his trouble and concern increased; he kissed the picture several times, and threw himself at the feet of Jemlikha, prostrating his wrinkled countenance, and his beard, whitened by age, upon the ground: At length he cried out, Oh my dearest grandfather! The torrent of tears which run from his eyes prevented him from saying more. The king and his viziers, whom this scene had rendered very attentive to the conversation, said then to the old man, What! do you acknowledge him for your grandfather?—Yes, sire, replied he, he is the father of my father. He could not finish these words without bursting again into tears. He afterwards took him by the hand, and conducted him through the house. Jemlikha perceiving a beam of cypress, said, It was I who caused that beam to be placed, under the end of it will be found a large stone of granate, it covers ten vases equal to those that are in the king's treasury; they are filled with gold pieces of the coin of Dakianos, and each of those pieces weigh a hundred drachmas. Whilst they laboured to raise the cypress beam, the old man approached Jemlikha with the greatest respect, and said to him, My father, who is your son, is still alive, but he has so little strength that I have been obliged to lap him up in cotton and put him in a basket, which I have hung upon a nail. It is he who has formerly related to me some of the things that you have told me; come, continued he, come and see my father, and your son. Jemlikha, following him into another apartment, he took down a little basket, from which he pulled out a bundle of cotton; this packet enclosed a very old man who was not bigger than a new-born child; they made him swallow a drop of milk, he opened his eyes and knew again Jemlikha, the object of his love: He could not forbear shedding a torrent of tears, and Jemlikha could not restrain his. What an astonishment to all those who saw a young man whose son was in that excess of decrepitude, the son of his son, an old man oppressed with years, and the children of that old man, resembling by their tone and countenance their great grandfather. The people at the sight of this miracle could not forbear admiring the greatness of the power of God. They examined the annals, and found that the three hundred and nine years were accomplished that day.

When the beam of cypress was taken up, they found all that Jemlikha had declared; he made a present of one part of the treasure to the king, and gave the other to the children of his grandson. The king after this said to Jemlikha, We are now convinced of the truth of thy history, let us go to thy companions in the cavern, and give them assistance.—It is the only wish I have to form, replied Jemlikha. The prince then caused a great quantity of provisions to be carried with him, and departed, accompanied with his army and all the people, to repair to the cavern. It appeared so dreadful, that no one had courage to enter it. It is said, however, that the king resolved to do it, that he saw the companions of Jemlikha; but that it was at the very moment of his entering it that Jemlikha gave up the ghost, with the six others, and the little dog. He even heard them repeat their acts of adoration to the sovereign Master of the universe, and digna they pronounced them. Encouch caused every thing to be brought that was necessary to pay them the last duty, and had them interred in the same cavern where they had slept so long. When all the people were gone out of it, by a particular permission of God, the entrance of the cavern was closed, and since that time

it has been impossible for any man to enter it. The king commanded a column to be erected some paces from it, upon which he caused to be engraved the history of the seven sleepers, to make known the power of God, to inspire a horror for ingratitude, and to shew by this example the efficacy of prayer.

The king of Persia, whose eyes had begun to close during the recital of Moradbak, came to himself when she ceased speaking, as those whom a constant equal noise lull to sleep, are awakened by its ceasing. I am satisfied enough with thy history, said he to the daughter of Fitead, and I begin to hope that my distemper is not incurable. I listened with some attention to the beginning of the history, but I did not interest myself much for thy little dog, and I was almost asleep with Jemlikha, as if I had been in his cavern; therefore know not much of what passed afterwards.—If your majesty has the least curiosity to know it, I will begin my relation again from that part.—No, no, said the king, I have enough for the first time; it is sufficient that I have found some relief, it is no matter by what it came; provided my physicians give me remedies that produce a good effect, I do not trouble my head to know what they are composed of. Farewell: Return to-morrow at the same hour. Moradbak went out with her father, who was in the greatest admiration, and who could not conceive how he should have obtained so perfect a creature from nature as his daughter.

Moradbak, with the same assurance of success, returns the next day. The king testified some pleasure at the sight of her; she seated herself, and spoke thus:

The History of the Birth of Mahomet.

THERE was, long after the death of the prophet Solomon, an Israelite, named Oucha, who lived several years in the holy city of Jerusalem. He was a doctor of the law; and his love for the books of Moses was so great, that he meditated upon them continually; the predictions which foretold the birth of Mahomet, and the praises that God himself gave him struck him with admiration. The desire of instruction made him undertake many long voyages, which greatly improved him in all the sciences, and discovered to him the secrets of nature. Thus always meditating on the coming of the holy prophet, he was more and more convinced of the peculiar favour of heaven upon his great friend, and was charmed with the exalted truths he was to discover to mankind; but he submitted to the necessity he was under of not revealing it. This same knowledge had indicated to him that Mahomet was to be born at Mecca, and that reason engaged him to fix his residence in that city, predestined to be blessed above all that have existed, do exist, or ever shall exist.

In viewing the city with the same holy zeal which conducted him there, he discovered a spot of ground, which was only a large uncultivated garden; and having kissed the earth three times, he gave the possessor of it what he desired for it, adding, That money ought not to be regarded in comparison with what is sacred; and having built a handsome house upon this very spot, he resolved to end his life there. His merit, and the reputation of a sage, which he so well deserved, soon acquired him the possession of a wife, who rendered him happy; he had by her, in the first year of his marriage, a daughter, named Zesbet, who becoming the object of his love and assiduous care, was soon, though in an early age, capable of knowing and practising all the virtues. So good an education rendered her heart and mind preferable to her beauty, though she had all the advantages of person. Her complexion whiter than the most beautiful Oriental alabaster; her eyes blacker than the plumes of the raven, her cheeks of a more glowing vermillion than the poppy of Persia: all which uniting formed a most uncommon beauty.

Oucha had often declared to the Israelites of Mecca the coming of the great prophet; but that was so far from persuading them, that they would have even torn the leaves upon which this great event was so clearly expressed. Oucha had with much pains preserved from their fury the leaves honoured by those divine passages. He had kept them with care, and secured them as his greatest treasure, resolving never more to expose those convincing proofs of the goodness of God, and the glory of the holy prophet, to the impiety of the Israelites. The wise Oucha, besides his profound knowledge in the sciences, possessed immense riches, the sources of which were unknown; his house abounded in every thing, his slaves were numerous; he received all strangers as his children, and never refused his alms. He often said to his daughter, who applauded him for his good actions, and congratulated him upon his treasures that enabled him to execute them, My child, it is not the value of the gifts which renders the charity meritorious; the poor may practise the same virtues as the rich; the smoke of aloes and santal, does it rise higher than the smoke of a shrub? Oucha at length died, at the age of a hundred years, and his wife, depressed with affliction, did not long survive him. The loss of persons who were so dear to her, was infinitely sensible to Zesbet; it was to this first sorrow that the retreat and solitude to which she abandoned herself was attributed;

but the astonishment of all those who pretended to her was redoubled, when, after some months, they perceived no change in her behaviour. Their astonishment soon gave way to admiration, and admiration, in its turn, gave way to forgetfulness; the world easily abandoning those who really wish to avoid it.

Zesbet was then but in her sixteenth year; but her mind was absolutely formed. Her father had recommended to her, when he gave her the last adieu, not to part with this house that he left, whatever might happen to her: This was a sufficient recommendation to engage her to resolve living in it for life. After having for some time abandoned herself to the excess of her grief, reason at length engaged Zesbet to take some care of her affairs. She was ignorant of the source of her father's riches; the slaves of the household were no better instructed of them; and as to any relations, she did not so much as know of one; so that we may say, Zesbet was alone in the universe. She employed several days in searching the whole house; there was no place which was not visited in vain; there was scarce found money enough to defray the expences of his interment. In this situation, Zesbet, without hesitation, gave her slaves of both sexes their freedom, and reserved to herself only an old woman as her servant. She afterwards caused all the moveable furniture that was in the house to be sold; but the moveables of a sage are seldom of any great importance. And Zesbet had but a very small sum from thence, with which she resolved to live in the most retired part of the house, and wait for the gracious assistance of heaven, in which she put her confidence, according to the words which her father had so often repeated to her. Heaven sooner or later recompences those who follow the counsels of wisdom, and abandon not their virtue. The precepts and example of so wise a father were always present in her mind; therefore, notwithstanding her want of affluence, the poor who knocked at her gate, or who presented themselves to her when she went out to prayer, and the sick who were mentioned to her old slave, when she went to provide for their household necessities, were certain of being assisted. In the mean time their small treasure diminished, and Zesbet, being no longer in a condition to maintain her old slave, found herself obliged to give her her freedom. This separation was sensible to them both, but it was inevitable. This beauty, whom all the world ought to have been eager to support, and whose person might have made them all her slaves, remained then in the compleatest solitude; forgot by all the inhabitants of Mecca, and by all the youths who had formerly seen her in the house of her father; the idea of her treasures doubtless having been more attractive to them, than that of her person.

It was about two years after the virtuous Oucha was gone to enjoy with the white angels the happiness of seeing the holy prophet, when all the resources of Zesbet were so exhausted, that at last she found herself in one day without money and without any provision. He who does not put his trust in God cannot be happy. Zesbet practised this great truth so perfectly, that she even slept that day as usual, without so much as having the least desire at her awaking to sell the house which she inhabited. The sale of that, nevertheless, would have been more than sufficient to deliver her from this trouble. Oucha had commanded her to keep it; that was sufficient to engage her to bear her sufferings. At break of day, she rose with that tranquillity which they are ignorant of that have any thing to reproach themselves with, and repaired again to search the apartment which her father had inhabited. That place recalled to her memory the extent of what she had lost, and all the horrors of her present situation: She shed some tears; but at length she perceived in a back-closet, an old strap of leather fastened to the floor, which she had never regarded before: By a natural motion of curiosity, or by a kind of rising hope, which always reigns within us, she drew this strap towards her, and by that means pulled up a board in the floor, which discovered to her a trap-door, beneath which she perceived a small cedar chest. Who can describe her joy? Who can express the pains she took to force it open? At length, however, she succeeded in opening it; but what an affliction to the poor Zesbet, when she saw it enclosed another of ebony! New labours, new inquietudes, upon what she should find in this; twenty times she was obliged to fall down, exhausted with fatigue, weakness, and want of food; at length, with much pains and labour, she opened it. This second chest enclosed nothing but the loose laws of the holy book which Oucha had with so much pains preserved from the fury of the impious Ismaelites. Any other but Zesbet, in the cruel situation to which she was reduced, would have despaired of her fate, and set no value upon those precious reliques, which she found covered with musk and cinnamon. But Oucha having revered them, she read them with devotion, submitting to the orders of her father, and abandoning herself to the care of providence. At length she discovered in a corner of this chest a slip of parchment, upon which she perceived several lines writ in different characters, almost all of them unknown to her; but it was easy for her to read those which were at the top of the page, and which

were, Take courage, Zesbet, hope in the holy prophet, and remember the councils of thy father. This small consolation was accompanied by another, which was one piece of gold which she found in the bottom of the chest; she took it, put every thing in the same situation she found them in, and went to procure the provisions and necessaries she stood in need of; but it was not without giving the half of her piece of gold to the poor who addressed themselves to her, so that she was soon reduced to her former state of misfortune and perplexity. Still she persuaded herself that she had not searched thoroughly in the ebony chest, and having no other resource, she returned to visit that again; she read the leaves of the book, she cast her eyes upon the parchment which had spoke of her before, and she was greatly astonished to find characters there which she had not at first perceived, and to read in them, What is given to God he restores a hundred fold. In effect, she found a hundred pieces of gold, which enabled her to live for some time. In fine, the chest never let her want, so that it was easy for her to assist the poor, and to take again her old slaves, who could not bear to live any longer absent from her; for an attachment inspired by virtue is insurmountable. Zesbet lived thus in the continual practice of good works and of prayer, without any imagination of finishing her days otherwise; yet having been struck by discovering upon the parchment characters which she had not perceived at first, she went often to examine it, and did so with the more scrupulous attention, because she looked upon it as the only regulation of her conduct.

Zesbet had now lived near three years in Mecca as if she had been in the farthest part of a desart, when one day examining the parchment, she read in it distinctly, The felicity of Zesbet approaches, she must marry. Zesbet had never any inclination for that state; but so punctual an order, and which she could attribute only to Oucha, determined her, though unwilling, to take that resolution. Yet how could she act to succeed in it? The affair was embarrassing, she knew no person, the world having entirely forgot her. To whom could she address herself? But what will not the respect of a father produce, when it is so strongly imprinted in the heart! She resolved then to attend the king, who kept his residence in Mecca; he was named Nophailah. That prince, known by his virtues, was of an easy access. She went out therefore one morning covered with her veil, and that she might not appear an impostor, she took care to carry with her the parchment which she designed to obey, and upon which there still remained four lines, the reading of which was impossible. Zesbet presented herself before the king, who gave audience himself before the gates of his palace, and said to him, Sire, I beseech you to procure me a husband. This proposal surprised the king, and made him smile; but he made her a sign with great affability to wait till the conclusion of his audience. When it was terminated, the king, who had great judgment, but generally let his visier speak, that he might judge of his ability, ordered him to make Zesbet approach, for she still stood behind, and kept on her veil. She obeyed; and Nophailah inquired for what reason she desired to have a husband from his hand.—Sire, said she to him, I have no relations left; a king ought to be the father of his subjects, it is therefore to your majesty I ought to apply myself for a husband.—This seems to be just, visier, said the king?—Yes, sire, replied he, it is reasonable; but permit me to ask her some questions. Zesbet satisfied them with equal judgment and sense; and when she declared that she was the daughter of Oucha, the visier cried out, Oh! Branch of an unparalleled stock! Can you be the beauteous Zesbet! I imagined you had followed your virtuous father into the kingdom of the just; how is it possible that you have never been spoke of? Zesbet, now more encouraged than before, gave them a relation of her adventures, and shewed them the parchment which gave her orders to marry. The king examined it; the four last lines were equally impossible to be decyphered by him or his visier. What shall we do, resumed Nophailah? turning towards him.—I believe, replied he, after having considered a moment, that these last lines must be to be read by him whom heaven destines to be her husband: Why should they else be in a different character?—Thou thinkest justly, returned the king, for thou thinkest exactly as I do; but how shall we find the person whom heaven destines for her?—In my opinion, replied the visier, we must cause it to be proclaimed through the city, that you will give a young woman, equally fair and virtuous, in marriage to him who can read these characters unknown to you. Zesbet must come, continued he, every morning to audience; she shall present the characters to those who demand to read them, and your majesty shall judge whether they are justly read by the sense that is given them, or by the questions you may put to those who present themselves. This admits of some difficulty, resumed Nophailah, but we have no other method to take. Immediately he gave his orders, and the proclamation was made; yet before Zesbet departed, the king had another reflection; Visier, said he, would it not be proper to judge a little ourselves of her beau-

ty? We proclaim her handsome, I believe thou hast seen her so; but how dost thou know that she is not changed? Does not the most famous poet of the ancient Persians tell us, The slightest trifle can destroy the charms of beauty?—I continually perceive your majesty's prudence and your equity, replied the visier, bowing himself profoundly. Zesbet, let the king judge of thy charms, said he to her; she obeyed, and they found her so beautiful, that her charms were the sole theme of their discourse long after they had dismissed her.

Zesbet had already presented herself several days at the royal audience in vain, when there appeared a young man, extremely handsome and well made, who easily read the first line of the four, which till then had remained unknown, and pronounced with a loud voice, Mahomet is the friend of God, he is exalted above the skies; but he owned he could not understand the other three. This confession persuaded the king and the visier that what he had read was actually writ there; yet before he determined, the king was willing to demand some questions of him: He asked him of what country the characters were which he had read.—Sire, replied he, they are of one of the most ancient languages which were spoke after the building of the tower of Babel; it is one of those which the sages make use of, and which I should have been ignorant of, if my father, who was well versed in the occult sciences, had not taught it me.—Very well, said the king; but who is this Mahomet whom thou hast named?—Sire, replied he, I believe that it is a prophet whom God is to send upon the earth: There are also, as I have been told, some books composed by the sages which mention him. Nophailah then asked the son of the sage, what was his name?—I am called Abdal Motallab, returned he, and I am of Mecca.—It is enough, pursued the king: Abdal Motallab, I give Zesbet to thee; thou hast read more than any of those who have yet presented themselves; make Zesbet happy, and conduct her home, said he, as he quitted them.

The new-married pair returned to the house of Zesbet: When they arrived there, she gave him a faithful account of all her adventures; but all that she related to him in the greatest detail struck him less than the name of Oucha; he was so celebrated among the sages, that his father had a thousand times made his eulogy to him; his desires then were mixed with veneration when he found her the daughter of so great a man; but in looking upon this parchment, writ with so much art, that the writing was only legible according to the different events, he perceived on the back these cruel words, The husband of Zesbet must not approach her till he has the holy prophet; she shall be faithful to him during the absence of one year.—Ah! dearest Zesbet, cried Abdel Motallab tenderly, Why have I seen thee? I go to seek the prophet; I know too well the importance of the counsel of the sages to expose myself longer with thee: At these words he departed, and Zesbet remained in great astonishment; yet still resigned to the will of God, and to the orders of her father. But at the expiration of the year, seeing that Abdal Motallab was not returned, she went again to the king, who received her with the same goodness, and caused the same proclamation to be published.

After several fruitless attempts, a doctor of the law of the city of Medina, named Aboutaleb, read the line which followed that of Abdal Motallab, and which said, Mahomet is the depositary of the laws of God, he shall surround the earth with his word; but he could proceed no farther. Zesbet was adjudged to him for the same reasons; she had the same confidence in him, and spoke to him as she had done to Abdal Motallab; and when he carefully examined the command for their separation, he departed with the same regret. At the end of the year he did not appear, and Zesbet was espoused in the same manner to Yaarab of Medina, nephew to a cadi of that city, who read the third line, which was, Mahomet, the preserver of the true believers, is a floating island that offers a port to all those who are shipwrecked. He also submitted to the order for his departure; but being not more exact than the others had been in appearing by the end of the year, Zesbet married Temimdari, who read the fourth line, which signified, Mahomet, the messenger of God, will haste to meet those whose hearts seek after him. The three first husbands of Zesbet were the sons of sages; this had only been adopted by one who was indeed the most learned of them; but he had not been initiated into their mysteries: He had chosen the profession of arms, and served in the troops of Nophailah: His duty had carried him at a distance from Mecca, his country, when the three first husbands had read the characters, and he had not heard the least account of that event. Zesbet, still submissive to the will of her father, conducted him home as she had done the others; but she did not find him so docile in the measure of their separation. I am willing to allow that thy father was a sage, said he to her with vivacity; I agree that Mahomet is to be the day sent from God; but how can that oblige me to be parted now from my wife?—Dread a just punishment for this impious discourse, said the amiable Zesbet with kind-

ness to him. But a man prejudiced, a man animated by desire, can he give any attention to the most sensible reflections? Can it be so much as expected? Temimdari resolved not to be so easily duped as his predecessors, and feigning to be struck with the menaces of Zesbet, he said to her, My wife! I am terrified, speak to me to reassure me. Without any thought, she said to him in raillery, Genies, carry him away. At that moment he disappeared. However surprising this event appeared to her, as she was strongly attached to her duty, she preserved an equal fidelity to him, and resolved to wait till the year was revolved before she determined in what manner she should act, for there were no more lines to be read upon the parchment. She passed this year also in the practice of all the virtues; and the day upon which the year was expired, perceiving no new writing, she prepared herself to go and demand advice of the king and his visier, for the words of the command were positive,—She must marry.

She was in this pious disposition when she heard a loud noise in her house, and perceived with the greatest astonishment her four husbands, whose youth and beauty were not in the least altered, having only the appearance of being a little fatigued. They happily had no kind of weapons with them; for finding each other in the house of their wife, jealousy animated them with a fury that nothing could have calmed; yet without arms they were upon the point of attacking each other, as much sages as they were; so little power has wisdom over a heart guided by passion! But Zesbet, speaking to them with that affability which the practice of virtue and truth constantly inspires, said to them, Hearken to me; it is true that I have espoused you all; you know the commands which gave me to you, I concealed nothing from you, and no one can have been more faithful.

After what I have suffered for thee, cried they all at once, to find thee married, not to one, but to three! Is this to be supported! —You would have reason, said Zesbet to them again, if all that had happened was in the natural course of events; but have you seen any thing that may be compared to our adventure? I have followed the commands of my father, I cannot repent of it: I know, as you do, that I should have done ill in any other case; but have you heard of Mahomet? Yes, replied they at once: Have you seen him, resumed she? Thou shalt judge, if thou wilt hear what happened to us, said they, with an equal vivacity. Zesbet consented to hearken to them, and decided in what order they should make their recitals; which they promised to submit to, and gave each other a

Let us see, interrupted Hudjadge, turning himself, how this will be unravelled. Sire, replied Moradbak, I am in fear lest your majesty should not be satisfied with it; the history of these four husbands have a little uniformity; they are full of mystical events, and yet they are what every pious Mussulman ought to know.—No matter, returned the king, such things, though they are necessary and very fine, will procure sleep as well, or better than any thing else: Tell on, thou knowest I only want to sleep.—But, sire, pursued Moradbak, I wish your Majesty would have the goodness to tell me when you have heard them, which of the histories of these four husbands has given you the most pleasure?—I will easily tell thee that, answered Hudjadge; judging is one of the things I like best to do; thou mayest begin, I hearken to thee. Zesbet then placed herself in the midst of her four husbands, pursued Moradbak; and the lot having fallen upon Abdal Motallab, he spoke thus:

The History of Abdal Motallab; the Sage.

CONVINCED of the truth of all that Zesbet had said to me, and persuaded that a wise man ought to be absolutely submissive to the orders of providence, I departed. He who believes in God ought never to look behind him. Yet I had no country fixed upon for the journey I was to undertake. But God being every where present, and Mahomet, who lives for ever, reposing in the bosom of his glory, all ways appeared equal to me; I thought only that God much seldomer manifested himself in cities, and that therefore I ought to avoid them and seek the desarts: I long wandered through them with infinite pains, and without being disgusted by labour, fatigue, and want of nourishment. At length, after some time, I met an angel, whom I saluted with reverence; I asked him news of Mahomet. He answered me, it is not yet time to inform mankind of that; be it sufficient for thee to have found favour in the sight of God, who has permitted thee to arrive so far as this place, and prepare thyself to behold great wonders: Go on thy way. I was struck with his attitude: He had one arm extended towards the east, and the other to the west. Before I followed his counsel, I conjured him to instruct me who he was. This was what he answered to me, I am called Noukhail, day and night are trusted to my care. I hold the day, continued he, in the right hand, and the night in the left; I maintain the equilibrium between them, and I am obliged to make use

of all my authority to preserve it; for if either of them should over-balance the other, the universe would either be consumed by the heat of the sun, or perish with cold in the horrors of darkness. I remarked, whilst he made me this recital, a tablet before the eyes of this angel, upon which were engraved two lines, the one white, the other black: I asked him of what use that could be, and he had again the goodness to answer me: I look continually upon this tablet, and those two lines teach me how I am to augment or diminish the day and the night: They instruct me also of the different variations that I ought to give to both. I returned my thanks for his instructions, and quitted him. I had scarce lost sight of him, when I met another angel, who stood with one hand raised up towards the heavens, and the other hanging down towards the waters: He told me that he was named Semkail. But why, said I to him, are you in this attitude? —I keep, replied he, the winds in awe with that hand which you see in the air; and, above all, I prevent the wind Haidge from coming out of the heavens; for if I gave it liberty, it would reduce the universe to dust; with that hand, which I lean towards the water, I hinder the sea from overflowing; without this precaution it would cover the face of the whole earth. As he finished these words, he made a sign to me to continue my journey. By continuing my march, I arrived at length at the mountain of Kaf, which surrounds the world, and which is composed wholly of one entire piece of emerald; there I met with an angel, who inquired of me what I wanted. I answered him, I seek the prophet Mahomet; I have left my country; I have searched through lands and seas without being able to find him; I know not where to seek him farther, and the remembrance of Zesbet renders my search uneasy to me. The angel answered me, Hope, and continue to have faith.— Condescend at least to inform me who you are, resumed I. He answered me, with the same goodness that I had found in all those whom I had met before, The high God has given me the command of this important mountain.—Of what use, said I to him, is that flaming sword with which your hand is armed?— When God, said he, is irritated against a nation, and resolved to let it feel the weight of his vengeance, I shake the flames of this sword, and immediately pestilence or famine ravage those countries: Often also I occasion those dreadful earthquakes, the cause of which thou hast been always ignorant of. But when God vouchsafes to recompence mankind, then I lay down this dreadful weapon; peace is seen to reign, and abundance and plenty to flourish; the earth becomes fruitful, and prevents the wishes of mankind. Charmed at hearing these wonders, I had the curiosity to ask what was beyond the mountain of Kaf.—There is, said he to me, forty other worlds entirely different from this; each has four hundred thousand cities, and each city four hundred thousand gates; the inhabitants are exempt from all the sufferings of mankind; the day lasts for ever, and the earth is of gold; the cities are inhabited wholly by angels, who incessantly sing the praises of God and of his prophet Mahomet; and the extremities of those worlds are terminated by great curtains. The affability of the angel giving me more courage to speak to him, I desired to know what there was behind those curtains; and he answered me, Thou inquirest what thou canst not comprehend, and we keep a profound silence as to what we know; all that I can reveal to thee is, that the people of God are re-assembled in that place, and that the Divine Power is more abundantly manifested there. I admired, with him, the greatness of God; but before I quitted him, I desired him once more to tell me upon what the mountain of Kaf was placed. It is placed, replied he, between the horns of a white ox, named Kirnit; his head touches the east, and his hind parts the west; the distance there is between his two horns may be compared to a journey that may be performed in the course of an hundred thousand years. Still curious of instructing myself, I asked him, for the last question, how many earths and how many seas there were, and where was the situation of hell?—There are seven earths, said he to me, and as many seas; and hell is placed equally under them all. I quitted him after this answer, and arrived at the veil which terminates the world; I saw the sky above the veil, and the water beneath it. I remarked there was a gate which was shut in the middle of this veil, and that the lock was sealed with a signet: The two angels who guarded it consented to let me pass; and walking upon the sea I arrived in a place which had no resemblance to any thing I ever met with in all my voyages. The first inhabitant that I met there was a young man, beautiful as the moon in its full. I asked him who he was. He answered me without stopping, He who comes after me will tell thee. After having walked a day and a night, I found the person of whom he spoke: He was beautiful as the moon in her second quarter. I made him the same question, and still going on his way he answered me in the same words as the first. At length I met the third, who resembled the moon in its first quarter: I conjured him to stop; he did so, and demanded what I required of him. I answered him, that the two who preceded him had sent me to him to know who they were. This was what he told me: The first is named Israphil,

and commands mankind; the second is Mikail, and disposes of the seasons and the forces of men; and I am named Gabriel, and the servant of God most high: Believe me, continued he, and return back again, for thou canst go no farther. I shall not see Mahomet then, cried I with sorrow, and I am for ever separated from Zesbet! Thou knowest not what thou hast seen, replied he; the ways of God are incomprehensible: Thou shalt find consolation upon earth, added he. I begged him to indicate to me the road I must follow, if I still abandoned myself to this search: He pointed to it and left me. After having travelled a prodigious while, I found myself in a meadow of immense extent; it was not only entirely covered with crocus's and anemonies, but watered by a thousand rivulets, on the borders of which were an infinite number of lions, who defended the place. My eyes immediately were fixed upon an old man, seated on a throne, placed in the middle of the meadow: He made me a sign to approach; the lions, to whom I drew near, humbled themselves before me and let me pass. I presented myself before the throne, and the old man received me graciously. He desired to know my adventures; I related them, and he said to me, thou seest the glory that I enjoy by the bounty of the great God; I am Daniel the prince; thou hast been loaded with the favours of the Most High; continue to deserve them, thou art not far from the end; be not discouraged.—But, said I to him, gracious prince, who condescends to take an interest in me, how long have I been in this journey? Time vanishes in the celestial country that I have wandered through, and I dread lest Zesbet should be no longer under an engagement to me.—Thou hast been four years, wanting some days, absent from Mecca, replied the old man.—Four years! cried I, with sorrow.—The measure of time, resumed he with good nature, is not easily to be preserved when we are occupied in mysteries; and the sages, who ought to make the best use of it, are satisfied when they employ it in acquiring knowledge. Adieu, continued he; hope, go on thy way, and comfort thyself by the great things which are reserved for thee. These words were necessary to my heart, to enable me to support the fear of finding Zesbet unfaithful. Zesbet! for whom I had still preserved the most tender and the purest love, and who did not merit the cruel fate she underwent. Full of these ideas, I still went on for several days, when I perceived a very large bird perched upon a tree; his head was of gold, his eyes were of sapphire, his beak of pearls, his body of rubies, and his feet of topaz: There was upon the top of this tree a table elegantly covered, and particularly with fish. I approached it, and mounted the tree with great facility; I saluted the bird, and said to him, You are the most beautiful bird that I have ever seen: I afterwards demanded who he was: he answered me, that he was one of the birds of paradise, whom God had sent upon earth with this table to keep Adam company, and eat with him, when he was driven out of paradise. Since his death, continued he, I remain here, by the command of God, to succour the holy travellers and the predestinate, and I shall have my habitation here till the day of judgment.—But, said I to him, do the meats which are upon the table never suffer corruption? How do you replace them when they are spoiled, or when they have been eat?—Can what comes out of Paradise be subject to decay? replied he.—I demanded his permission to place myself at the table, and having obtained it, I eat of the meat, which appeared to be delicious. Then I inquired, if he was always alone? He answered me, that Abouxlabas, one of the greatest prophets of God, came sometimes to pay him a visit. He had hardly ceased speaking, when in effect I saw the holy prophet appear; he was clothed in white, his beard was of immense length and great beauty, and the finest turf grew under his steps as he moved. He approached us, and desired to know from me how I arrived in that place. By my relation he found how strongly the desire I had of being again at Mecca with my dearest Zesbet was balanced in my heart by the wish of seeing the holy prophet. I was distracted when he informed me that I had a journey of one hundred and fifty years to make, before I could reach this place again; however, he offered to conduct me. I cannot return, said I to him, without having seen the prophet.—Well, continued he, I will examine what I can do for thy service: In effect, after having read for some time in a small book which he drew out from his bosom, he said to me, O son of predestination, thou art to return to Mecca, I can conduct thee there in one hundred and fifty months; and I, replied the bird, will make thee perform the journey in one hundred and fifty days; the prophet returned, and I engage myself to make thee arrive there in less than six days; the bird, who resolved not to submit, said, that he would convey me there in one hour. I accepted his proposition. He charged the prophet Abouxlabas in his absence to do the honours of his table, and ordered me to cover my eyes. But I was scarce mounted on his back, when he told me to take off the bandage he had commanded me to put on; and with the extremest surprise I found myself in this court. My joy was not of long duration, continued he, when I perceived these men, who pretend to have the

same right over Zeabet that heaven has granted to me.—Inform us now of your adventures said Zeabet, turning herself to Yaarab, and he began in these terms.

The History of Yaarab, the Judge.

In despair at being obliged to quit the fair Zeabet, and thinking only how I might find means to meet with Mahomet, I departed from the beautiful rose of paradise. Uncertain as I was of what route I should take, I confided in the wisdom of the celebrated Oucha, who would never have commanded me a thing that was impossible; and I said to myself, he is to be seen, since Oucha has imposed that condition upon the marriage of his daughter. I was not long before I met with the desart; the heat, the fatigue, and want of nourishment, made me suffer extremely. Yet, notwithstanding, one day I fell asleep, and slept till the rising of the sun; and when I arose, continued my march with a renewed hope. I had not gone many steps, when I perceived an animal composed of all the different species of quadrupeds, who approached me, saying to me, Man of Medina, thou art welcome; God hath commanded me to meet thee here and shew thee thy way. He diffused an odour of musk and amber; I testified a gratitude mixed with astonishment. Thou desirest to know who I am, said he to me; I confessed my curiosity. I am called Abetul, said he, and I am to remain here till the day of judgment; the high God has created me to comfort those who have lost their way; I have no other occupation. As he finished these words, he told me the way I was to take, and then quitted me.

I travelled four days and four nights without any nourishment, but that of some roots, which I found with much difficulty. At length I perceived the retreat of a solitary hermit, built upon the summit of a rock, which commanded the sea; I redoubled my steps to arrive there: when I was at the door I demanded assistance, and saw a venerable old man appear. He asked me who I was, from whence I came, and what I did in that desart place, where he had never seen any person come by land? I related to him the motive and the reason of my journey; and perceiving, by my relation, the desire I had to see the holy prophet, he said to me, God grant that thou mayest succeed: Threescore years of prayer and solitude have not yet obtained me the same favour; however, any thing in my power is at thy disposal. I asked him how he could find subsistence in that desart?—This question, replied he, makes me imagine thou hast need of eating; descend into this valley, pursued he, thou wilt find there sufficient to satisfy thy necessities, and afterwards thou mayest return to me. I went down to the place that he had indicated to me, and found there a garden full of all the best chosen fruits; it was divided by several rivulets of clear-running water; I eat of these fruits, I drank of the water, and I returned to find the old man, to whom I testified my gratitude: I asked him how he could find all other necessaries in this desart; he answered me, That the ships which sometimes passed within sight of the coasts, furnished him abundantly with all things that were necessary. We perceived at that very instant a vessel, to which the solitary made a signal. Immediately the vessel cast anchor, and the sloop came ashore, to inquire of the old man what orders he had for them. I desire you would embark this young man, said he, shewing me to them; have great regard to him, continued he, for he is favoured of God.—We shall always perform what you command us, replied they. We then bid adieu to the solitary, and embarked. That very night a dreadful tempest sunk the ship, and I was the only person who escaped death, by the help of a plank upon which I had seized. I struggled against the waves for seven days, and on the eighth I was so happy as to reach an island. As I walked upon the shore, I saw an animal rise out of the midst of the waves, who gave a cry, with which I was so much terrified, that I climbed up the thickest tree I could find to conceal myself. Three times in the night I heard a voice as loud as thunder, which pronounced in Arabic the praises of God, and those of his prophet. The day appeared, and I saw a monstrous serpent who came to the foot of the tree where I was; he raised his head, saluted me, and demanded whom I adored. I adore the most high God, said I to him. He appeared to be softened at this answer; therefore, desirous to satisfy my curiosity, I had courage enough to ask what voices they were which I had heard in the night. Thou heardest, said he to me, the princes of the sea, who rise out of it thus every night, and proclaim the praises of God. It is happy for thee, added he, that thou art one of the faithful; hadst thou not, I should have destroyed thee. As he finished these words, he sprung into the sea and disappeared. I came down from the tree which had served me as an asylum; I gathered some fruits, and travelled on till it was night. I perceived at a distance from me a light, which I resolved to approach; but as I went towards it, it retreated from me. At length after infinite labour I arrived at it, and distinguished a palace so excessively dazzling, that my eyes could not bear the lustre of it; however, by using my utmost efforts, I was almost ready to enter into it; at that moment

I perceived a dragon, which hissed and endeavoured to leap upon me. I had no other resource but that of speedily pronouncing the name of God. Immediately there came a voice out of this magnificent palace, which said to me, O man of Medina, learn that this palace is the paradise destined for the faithful; we praise God continually, and have been here since the days of the prophet Noah. Deserve by thy good works one day a habitation amongst us, and enjoy the happiness of having seen the gate of paradise. I went away, though with regret, from so beautiful a place, and where I might perhaps have seen Mahomet; and I walked four days, and as many nights, without meeting any thing. The fifth day I perceived a young man, who came up to me with affability, and demanded who I was. Whilst I related my history to him, he presented me with meats, and engaged me to stay three days and three nights with him. I consented to it, for his company was to me as the sweets of honey. The fourth day he said to me, If I should let thee see thy own country again, what wouldest thou do for me?—There is nothing I am not capable of doing to see once more the fair Zesbet, replied I; but first I resolve to find the great prophet.—We shall see, said he, interrupting me, if I cannot make thee forget that project; in the mean time have confidence in me. Immediately he shook himself, and was transformed into an eagle. Take fast hold of my feet, said he to me; I obeyed him. He opened his wings and flew: He crossed through considerable spaces of air, and set me down upon a mountain. We must repose ourselves a little, said he, shaking himself again, and resuming his former figure; afterwards he desired me to wait for him a few moments. His absence gave me time for reflection. I had not seen him pray to God during the stay I had made with him: His transformation, and the manner in which he spoke, became suspicious to me; and to reassure myself, I recollected a prayer which I had formerly learnt from the sage who educated me, and which would prevent the evil designs of the unbelieving genies. When the young man returned to me, I immediately pronounced it. He had no sooner heard it, than he gave a dreadful shriek and disappeared. I returned my thanks to God for having avoided those misfortunes which necessarily attend the company of the wicked.

I continued my journey, and was not long before I perceived a cavern, which grew more beautiful as I approached it, and at length appeared to be a large castle adorned with gold and precious stones. Curiosity engaged me to see its apartments; every thing seemed to breathe pleasure and voluptuousness. All that I met, slaves and masters, addressed me agreeably, every thing I saw delighted me; at length I perceived in the midst of a great saloon a sopha, upon which was seated a beautiful woman; she was surrounded by a hundred she-slaves, who in any other place would have carried the prize of beauty, but who appeared no more in the presence of their mistress, than the stars before the moon when she is in her full. Struck with her beauty, I stopped; she made me a sign to approach, which I did with profound respect; she ordered me to sit down by her; she made a sign to her slaves to take their instruments, and at that moment I heard a concert upon the modes of Ochac and Ozzul, destined for passionate music, which charmed my soul: Immediately she presented to me a cup filled with exquisite wine. In fine, I was giving myself insensibly up to pleasure, when I remembered Zesbet and all that I had done for her. Penetrated with the favours that I had received from the Almighty, I could not prevent myself from returning thanks for his goodness. The beautiful woman having surprised me in this action, she said to me, Thou wilt never be happy upon earth; and thou art not formed to reside amongst us, therefore I advise thee not to make a longer stay here: But however, continued she, if thou wouldest oblige me, give me an exact recital of what has happened to thee. I consented, and I perceived that several places of my relation had moved her. I wished to make use of it, in order to bring her back to the worship of the true God. She acknowledged the truth of all I said to her, but she could not disengage herself from pleasure; I begged her in her turn to let me know something of her history; and this was what she had the complaisance to tell me.

I am the daughter of a great king of the Indies; about a year since I was stolen away from his court, and conducted hither by a genie, who, by all appearance, is the same who was transformed into an eagle, and whom thou, by thy prayer, forced to take his flight. This genie had usually carried off all the women who were to his taste, and brought them hither. I was at first afflicted to find myself here; but he loved me more than all those whom he had assembled for his pleasures, and declared me their sovereign: My vanity was flattered with this triumph of my charms. He is young, amiable, and assiduous; I soon returned his love, and easily satisfied myself, or rather stupified myself, upon the course of life I led, so very opposite to the impressions that had been given me in my infancy. Yet an inward emotion often reproached me with all that passed: But who can quit pleasure? Who can renounce love? What would

become of me if I should follow thy advice? What should supply the place of pleasure? Believe me, and leave us, thou canst only give me remorse: Yet to acknowledge thy zeal and the confidence thou hast testified in me, I will be serviceable to thee. All that I can do is to make thee return sooner into thy country; I dread lest the genie should find thee here, and resolve to revenge himself upon thee.—Whoso trusts in God, replied I, knows no fear; yet how great would be my obligation to you, if you could procure me the sight of the prophet; that is the only means by which I can possess Zesbet. Give thyself up to thy fate, said she to me, I can do nothing more to serve thee; and since thou hast no other means, it is to be believed, after all that has happened to thee, that that will follow. I thanked her for her goodness, and submitted to her reasons. When thou art arrived, resumed she, at the place to which thou art now to be carried, thou shalt give this ring, said she, (giving me her's) to the dragon who is to conduct thee in my chariot; he is a genie, whom I shall immediately charge with this commission. I shall know by this means that he hath conducted thee in safety. I thanked her a thousand times; and that beauteous woman having ordered the dragon to be called, who was a subordinate genie, she gave him very punctual orders for my satisfaction, telling him, however, that she left them to his own judgment. I mounted this morning into the chariot, and the dragon took its flight with such rapidity, that without being able to distinguish any object, I found myself in a state of stupidity in this court: I did not even feel that the dragon took from me the ring of that beauteous woman; yet I have it not now upon my finger. But the more eagerly I feel the happiness of seeing Zesbet again, the more I am sensible of the horror of the situation I am in, by finding her heart divided, and her faith given to my prejudice.

It is you, Temimdari, whom the lot has now ordained to speak, said Zesbet to him, when she saw that Yaarab ceased speaking; and Temimdari begun thus:

The History of Temimdari, the Soldier.

It is now exactly two years, beautiful Zesbet, since I was espoused to you. You must be persuaded, that at that moment I had no thought of travelling, and you may remember, that by a custom which is but too common amongst those of my profession, I acted the courageous part out of vanity, by seeming to rebel against the prophecies of the sage Oucha, without any concern for the coming of the great prophet, who is praised for evermore, and celebrated through all the Heavens. of education are never absolutely rooted out of our hearts. I strove against myself; an inward irresistible voice condemned me. I went for a moment into this very court; the violent hail, the the lightning, and thunder amazed me, struck me, I confess it, with a dread of and made me reproach myself for what I said. It was then with pain and great constraint, that I could affect a bold unconcerned air, and say to thee, Zesbet, speak to me to reassure me. I was surprised to hear thee say, Genies carry him away. These words were no sooner finished, than I saw the wall fall from its foundations; it discovered to me a great flame, in the midst of which there appeared a man, whose face was black, and his eyes red and inflamed. He was as high as the stateliest tower, and attended by several lesser genies. This monster seized upon me, and carried me into an island inhabited by unbelieving genies, who had no trust in the unity of God. I made no long residence with them, for there arrived an army of faithful genies who attacked them. He who had seized upon me was killed in the battle, and the conquerors carried me off amongst those who were made slaves. It was then that, loaded with chains, and obliged to live with such malevolent genies, I a thousand times regretted the counsels of the sage who had adopted me, and still more those of the beauteous Zesbet, which I had made so ill an use of. I supported with some courage the year in which Zesbet was to be faithful to me; but when I saw that revolved, despair seized upon my heart, and I every day wished to see the end of so miserable a life. At length, after eighteen moons passed in this terrible residence, the king of the genies, whose slaves we were, resolved to take a review of his prisoners. As soon as he perceived me, he said to me, Thou art a man, what doest thou amongst these infidels? I related to him in what manner I had been seized, and how they had made me a slave. But Zesbet being always present to my mind, and wishing however to make my misfortunes of use in regard to her, I asked him news of Mahomet; this is what he answered me. It is very difficult to see him; I myself have never seen him, added he; he rests in the bosom of God: We follow that law which he is to preach; this is all that I can inform thee.—I am the most unfortunate of men, cried I, with an accent that seemed to move him. If I do not see the prophet, I must renounce the most perfect of women.—From whence art thou? said he to me.—My lord, I am of Mecca, replied I.—Knowest thou, that thy country is distant from hence a journey of seventy years? At this news I fainted away. When I had re-

d my spirits, the tears burst from my
such abundance, that the king said to
not thus afflicted, take courage, Te-
hri; I will have thee conducted this night
sage, who may instruct thee better than
in the resolution thou oughtest to take.
n took me by the hand, and conducted
a garden which was before the prison
rincipal genies whom he had made
The gaoler opened the gate of it
the order he received, and made one
me out whom the king had ap-
pointe[illegible]e brought him before him. He
was dr[illegible]l to behold: His countenance
was as black as pitch, and his hoarse voice
resembled the thunder: He prostrated him-
self before the king, who said to him, I pro-
mise thee thy liberty, if thou conveyest this
man to the sage Touloukia. How much time
dost thou demand to carry him to the place
of his retreat? The genie answered, I am ac-
quainted with it, I have often been there with
a design of tempting him: I engage myself,
pursued he, to conduct him there in three
hours. This answer gave me great pleasure.
Then the king, looking graciously upon me,
said to me, Temimdari, I should have wish-
ed to have kept thee with me; but thy regret
and sorrow are just: Go, search the means of
finding her again whom thou hast so great a
desire to see; there remains only for me to
recommend to thee to be careful of thyself.
This genie is an infidel; I will teach thee a
prayer which will subject him to thee, and
oblige him to conduct thee without any dan-
ger. But remember that if thou art one mo-
ment without repeating it, he will let thee
fall, and take his flight. I easily learned the
prayer, it not being long. The king once
more recommended me to the genie. He
took me upon his neck, and rose up into the
air. He passed over seas, mountains, and plains,
and I still repeated my prayer. At length he
soared so high, that the world appeared to
me no bigger than an apple; but then the
stars were as large in my sight as so many
mountains. The genie would more than once
have cast me down, but the virtue of my pray-
er still preserved me from his evil intentions.
In the mean time, the situation I was in fa-
tigued and weakened me considerably, when
I saw in the air so innumerable a quantity of
angels, that God alone can tell the number
of them. They all bore a flaming spear in
their hands, and sung the praises of God.
The sight of them gave me so great a plea-
sure, that, ceasing to repeat my prayer, I be-
gan to sing with them the praises of God.
The genie perceiving that I no longer pro-
nounced the words which constrained his
wicked inclinations, shook me off, and took
his flight. I fell, rolling over and over, some-
times my head and sometimes my feet fore-
most, for seven days; at the end of which
God raised up a wind which supported me,
and let me gently down upon the sea-shore.
It was night: I endeavoured to walk, but I
felt myself so stunned, that laying down upon
the earth, I slept till the rising of the sun:
At my awaking I found myself in good health;
and when I had returned thanks to God, I
followed the shore, where I perceived a camel,
which approached me, saying to me, Man of
Mecca, thou art welcome. I saluted him with
astonishment. But I was still more surprised,
when he added, God has ordered me to come
hither to take thee across the sea: Prepare
thyself to see amazing things.—Ah! beauti-
ful camel, cried I, shew me Mahomet, and
give me a method of seeing my dear Zesbet
again.—I enter not into the designs of God,
replied the camel with humility; be submis-
sive as I am to his will. These words engaged
me to look upon him with great attention;
his belly was red and black, and his eyes of
the most pleasing yellow. He diffused an ad-
mirable odour; I could not forbear testifying
the astonishment that the sight of him gave
me: he appeared very little sensible to my
praises, and placed me upon his back. When
he had carried me across the sea, which was
with incredible rapidity, he bid me adieu, and
left me.

I travelled during [illegible] and four nights,
without any nourish[illegible] that of the shell-
fish, which the sea [illegible] with in a
very small quantity. At length, after some
time, I arrived at a cavern, which had three-
score and ten gates; I pushed gently at one,
and saw that the space which they enclosed
was of prodigious extent; that it was filled
with an infinite number of genies of different
figures, and who were all chained and fetter-
ed in the strongest irons. It is to be suppo-
sed, that but for that precaution, they would
have torn each other to pieces, for they blas-
phemed continually, and loaded each other
with injuries. I approached an old genie,
whose countenance appeared to be most au-
dacious; he was laid upon his side, and had
but one eye, but that eye shot fire. He ask-
ed me from whence I came, and of what
country I was? When he learned that Mec-
ca was my country, he asked, if Mahomet
had appeared? I told him I was ignorant of
it.—Thou liest, said he to me. However he
made me draw near him, and demanded if
the world was still vicious. I assured him
that it was more than ever sullied with crimes.
Immediately he made an effort to rise, saying,
This being so, my time is near. But at that
instant I saw an angel appear, who held a
club of fire, with which he struck him several
blows upon the head, pronouncing these
words, Oh! accursed! Thy hour is not yet
come. I have yet long to make thee suffer. I

asked the angel, with great humility, who this man was, and in what place I was? He answered me, This man is the Antichrist, and thou art at the entrance of hell.—Mahomet whom I seek cannot be here, said I, going out; Where may I find him? inquired I.—God is great, replied he to me; be not discouraged, continue thy journey. I followed his advice, and arrived in a desart, which appeared so barren, that I could not refrain from tears. Yet still marching on, I perceived a castle, four-square, which, from each front, gave a great light. The hopes of finding it inhabited gave me fresh strength, and as I approached it, I discovered that the stones of which it was composed were gold and silver, laid alternately. Afterwards I saw that these words were inscribed upon the gate, There is but one God, Mahomet is his great friend; Adam is the pure and sincere creature of God. These words inspired me with much confidence, and I entered without hesitation into this castle, where I smelt a divine odour of perfumes quite unknown to me. I perceived afterwards a great number of sofas covered with the richest carpets, wrought with silver and gold; I lifted up a curtain of equal magnificence, against which these sofas were placed, and saw a very great number of beautiful young men, who had unsheathed sabres hanging at their sides: Some of them were standing, others seated; but the blood ran abundantly from the wounds with which they were pierced. I found still farther another curtain, which I also lifted up, and perceived a river flowing, whose water was sweeter than honey, cooler than ice, and whiter than milk. There were upon the banks of this river several tables elegantly covered, which I made use of. I had no desire to leave a place so full of delight; but a large green lion, who had the praises of God and of Mahomet writ upon his sides, preparing to leap upon me, the fear he gave me made me take my flight, and go out of this charming castle.

After having gone some steps, I perceived a young man praying to God, whose habit was wholly green; he had before him a large roll of parchment of the same colour. Out of respect I durst not look upon what was writ in it: I approached him, and asked the name of the castle from which I came. This was his answer: Mahomet, in acknowledgement of the pains thou hast taken to seek him, has obtained of God the permission of letting thee behold an image of that paradise which he destines for those who shall perish for defending and supporting his faith: Return thanks to God, said he to me, for having obtained so great a favour. I obeyed. Take this pomegranate, added he afterwards, and eat it. I took it, and never tasted so agreeable a fruit. We were by a fountain, which served to quench my thirst, and the water appeared delicious. He desired to know my history, I related it to him; and when he had informed me that he was Enoch, whom God had translated, I redoubled my respect and my admiration; but I could not forbear testifying to him the desire I had to see Mahomet. All that I have suffered, said I, in order to satisfy that desire, far from extinguishing it within me, seems to have increased it.—Take courage, thou man protected by God, said he to me, thou shalt soon be where thou desirest to arrive; and thou shalt again see her whom thy heart desires; God is found, and his goodness is felt, when it is least expected. Whilst he spoke to me, I saw a black cloud appear above our heads; it was held up by angels. The young man lifted up his eyes, saluting the angels, and inquired into what country they were going. They told him they were sent to ravage the countries of the idolators. Enoch said to them, Follow the orders of God, and continue your journey. This cloud was followed by another of extreme whiteness; he again saluted the angels who supported it, and made them the same question. The angels answered him, We are going to distribute money in that country where the great friend of God is to be born; then shewing me to them, Look upon this young man, said he to them, and carry him where he is to be; your intelligences are subtile enough to know what is desireable for him, and what you are to do with him. At the same moment the angels let down the cloud to take me; I returned repeated thanks to the prophet Enoch, and the cloud brought me into the court of this house in an instant. My impatience to see it again, and all that I have suffered, does not deserve what I have found here.

It is now your turn, Aboutaleb, said Zesbet to him, to relate to us what you have seen. Immediately he began in these terms:

The History of Aboutaleb, the Doctor of the Law.

STRUCK with what the beautiful Zesbet informed me of, and curious to instruct myself in all that could be known concerning Mahomet, who was one day to be born for the salvation of men, I departed hence now one whole year since. It was in vain that I travelled through the greatest part of the Indies: The sages whom I consulted for above six months, informed me only of what I knew before. At length I embarked upon the main ocean, and having no determined route, the vessel which was first ready to set sail, was that which I preferred. After a prosperous navigation, which lasted for some months, it

was shipwrecked, and I alone escaped the fury of the waves, by saving myself upon a plank, which bore me to the coast of an island which I found to be full of serpents. I considered them with attention, when I perceived in the midst of them a small yellow serpent, of a glowing colour, and which one of the largest bore upon his back. But what astonished me the most, was to see all the other serpents, as soon as they perceived him, run and range themselves around him, as if to serve him as his guards. He hissed, and all the others, seized with fear, sunk into the earth. I was admiring these wonders, when the little serpent asked me, who I was? I satisfied his curiosity, and desired him to indulge mine. I am called Temliha, replied he, and my authority is so absolute over all the serpents of this island, that with one word I can make them descend into the waters which are beneath the earth: Such is the will of the most high God. If I did not retain them thus in their duty, they would long ago have destroyed all the children of Adam. I asked him news of Mahomet; he told me that he was to declare to mankind the sincere word of God, but that he had never seen him. Afterwards I desired him to instruct me how I could leave this island which was subject to him? Immediately he called one of his largest serpents, and commanded him to carry me directly, and without doing me any harm, to the coast of the main land, which was at no great distance. His orders were executed; and when I was upon the land I would have thanked the serpent, but without hearkening to me, he went away that moment. I returned thanks to God for all his goodness to me; and with my heart still occupied with the beauties of Zesbet, and the means of seeing the great prophet in order to possess her, I returned to Assyria and repaired to Babylon, to see a sage there, one of the most celebrated, named Uffan. I was scarcely entered into his house, when he said to me, Abouta-leb, thou seekest the holy prophet in vain; however, I know a method which may satisfy thee, notwithstanding the number of years that are yet to pass before his birth: I do not believe thou canst ever enjoy the beautiful Zesbet, if thou dost not accept the proposal I have to make thee: I find by my books that thou knowest the island of serpents, where the serpent Temliha reigns; if thou wilt conduct me there, I will find means to render both of us rich and celebrated in the world, and to make us arrive at so venerable an old age, that we may see Mahomet long upon earth, and become his first disciples, and the most faithful observers of his law. I was charmed with the propositions of the sage Uffan, accepted them with eagerness, and promised to conduct him into the island of the yellow serpent. From thenceforwards we were wholly busied with the care of our departure, which did not detain us long. Uffan took a bow and some arrows; he filled two small silver vases, one with wine and the other with milk, and placed them in a box of iron which he took with him. We arrived, without any obstacle, to the coast where the great serpent had conveyed me by the orders of Temliha; we bought a small bark with some provisions, and both of us rowing, we soon landed in the island where the serpent kept his residence.

The first care of Uffan was to put on shore the little iron chest, and to open it: We placed ourselves afterwards in such a manner, that without being seen we could examine all that passed. The little serpent, drawn by the odour of the liquors, came eagerly to them, and soon drunk them with avidity; but the wine having stupified him, he fell into the chest. Sleep immediately followed his debauch; then Uffan ran, without making the least noise, shut the chest, and took it up. We wandered through all the island to find a plant, which the sage Uffan sought for with assiduity. When we were come to the plant, by the almighty power of God, it spoke thus to the sage Uffan: Cut and stamp some of my branches, they will furnish thee with so marvellous an oil, that by rubbing it upon the soles of thy feet, thou mayest walk upon the waters without any risk.—It was particularly thee that I sought for, replied Uffan, and shall owe the success of my designs to thee. He immediately performed what the plant had advised him to; he gathered the oil into a bottle which he had taken care to bring with him: and the little serpent being only of use to Uffan to make him find this marvellous plant, which is named feearz, as he informed me, he opened the chest and restored him to liberty. Immediately he rose up into the air, saying, The high God knows how to punish the audacious, and immediately disappeared. I trembled. Thou oughtest to have no inquietude, said Uffan then to me; we have the most essential article for obtaining what I have promised thee; let us go directly to the sea-shore, continued he. We soon repaired there; we rubbed the soles of our feet with the marvellous oil of feearz, and we were easily convinced of the singular effect of its virtue, for we walked upon the waters without so much as wetting our feet.

After having gone a considerable way, we perceived a rock which was not extremely high, and whose summit was surrounded by a white cloud. When we were arrived there, Uffan marched directly to a cavern, the door of which was fastened with a lock of gold; he

shot an arrow against this door, and it opened; he entered, and I followed him. We saw two furious lions appear, against whom he shot two arrows, and they disappeared. We found afterwards another locked gate; an arrow again opened that. There appeared then two dragons, whom he made disappear in the same manner as the two lions; and nothing now hindered us from arriving within sight of a magnificent throne, which was painted with different colours, and covered with a rich carpet of silk, embroidered with gold: There appeared upon this throne a man of a venerable figure resting upon his back; he had on the little finger of his right hand a ring, which gave light to the whole hall. There was plainly to be read upon this ring, There is but one God, and Solomon is his prophet. A golden lamp was hung over the head of this prince, two dragons were at his head, and two at his feet. Uffan made them also disappear by the means of his arrows; and turning himself towards me,—It is now, said he, Aboutaleb, my dear brother, that I shall want thy service; if I succeed in my enterprise, we shall possess all that I promised thee, and thou shalt render Zesbet happy. I am going to approach this prince, continued he, to draw off the ring which he has upon his finger; but I know that a serpent will spring upon me that moment, and strike me dead: Take my bow and these three arrows, said he, presenting them to me, and when thou seest me dead, shoot one of these arrows at me and I shall revive. I promised him to perform exactly what he recommended to me, and desired him to tell me the name of him whom we saw laid upon this throne. It is, replied he to me, the prophet Solomon; his ring is all powerful; it was by the means of that, that he subjected men, genies and animals, and rendered himself the master of the world, by acquiring the knowledge of all the secrets of nature; and if I can put this ring upon my finger, I shall be a second Solomon. As he said these words, he put his foot upon the throne, and used his utmost efforts to take off the ring. Then there arose from beneath the throne a serpent, which with the sole poison of his breath threw down Uffan, and struck him dead. When I saw him in that condition, I shot an arrow at him, which immediately restored him to life. Uffan made fresh efforts; but they had no more success than the former. The poisonous breath of the serpent killed him a second time. I made use of the same means with success. If thou revivest me once more, said Uffan to me, I have nothing more to fear, and shall be the happiest of mankind. He endeavoured again to take the ring; the serpent put him once more to death; and at the moment when I was going to shoot the third arrow, the heavens were darkened, a dreadful thunder was heard, and the whole rock shook. I fell with my face upon the ground, and when I had recovered my spirits, the serpent looked upon me with indignation, and said to me, Art thou then a rebel? What has engaged thee to serve this sacrilegious wretch? If thou hadst not the protection of the great friend of God, I would make thee undergo the same fate with him. I hastily threw down my bow and my third arrow: This submission made the serpent retire; the air again grew calm, and I thought only how I might leave this dreadful place. I rubbed my feet with the marvellous oil, of which Uffan happily had given me the bottle, and I walked upon the sea: I crossed six different oceans, without meeting any thing. It was not till I arrived at the seventh that I perceived an island, which appeared to be of gold. When I was entered into it, I found it covered with saffron, palm-trees, and pomegranates: At the sight of these fruits, I imagined myself arrived in the garden of Eden. I gathered of the fruits, which repaired my exhausted strength; but I was terribly affrighted, when turning my eyes upon the island, I perceived men of a most singular figure, who came up on all sides with drawn sabres, and prepared to attack me; I pronounced the name of God, and they immediately stopt, and sheathed their sabres, pronouncing themselves that holy name. What seekest thou in this island? demanded they.—I seek Mahomet, replied I. At that sacred name they redoubled their regard for me, and told me, that they were genies, who formerly resided with the angels of God, but that they had been sent upon the earth, where they were to remain till the day of judgment, to destroy the idolators, and those who in times to come should disbelieve the law and the holy prophet. They added, that no one was permitted to remain amongst them, and that I must depart immediately. Their chief then spoke, and told me, that God having permitted me to appear in their island, they ought to do every thing they could to serve me, and that therefore he would procure me a method of leaving it. I testified my gratitude to him, and conjured him to let me be conducted as speedily as possible to the place where he thought I might salute the holy prophet. I can make thee no answer upon that subject, said he; I will do for thee the only thing that is in my power. Immediately he ordered one of their horses to be saddled, and his eyes to be covered; for without this precaution it would have been impossible for any man to mount him. He recommended to me to put my confidence in God, and assured me that I should arrive safe at a port upon the Red-sea, where I should find an old

panied with a young one, to whom I should deliver the horse which they trusted to me. They will do those any service, continued he, that depend upon them, and perhaps may inform thee of what thou searchest for, and which I am ignorant of. I departed, after having given them all possible marks of my gratitude. My journey was prosperous; but the horse raised himself to such a height in the air, that I could not discern any object; but descended into a sea-port, where I found those who had been described to me: I delivered the horse to them. The old man asked me if it was long since I left the island of the genies. I answered him that I departed from thence about noon.—How many leagues dost thou imagine thou hast gone? resumed the old man?—Five or six, replied I to him.—Thou hast gone, said he to me, above eight thousand leagues. I could not cease admiring the prodigies which had successively happened to me. I agreed with the old man, that there was nothing impossible with God; but still occupied with the desire of seeing Mahomet, I seemed to move his compassion. We ought to do any thing upon so good a motive, said he to me; and afterwards he added, though our horse is somewhat fatigued, and has not been accustomed to bear so great a weight as thine, yet the place where thou art to go, according to the decrees of providence, is at so small a distance, that I will order him to convey thee there; in effect, fifty leagues, which may separate us from thence, is a trifle; besides, the time presses us. I testified my gratitude by my tears, and would have embraced his knees, but he prevented me; and the horse being come, he whispered a word in his ear. I mounted him with the same precaution as before, and in a moment he conveyed me hither, threw me into the court, and I immediately lost sight of him.

If I have not seen Mahomet, resumed Aboutaleb, you must at least allow, beauteous Zesbet, that it is not my fault; that I have spared nothing to succeed in it, and that the three rivals which my misfortune has brought me, and who have had the advantage of departing before me, have not been more fortunate as to the principal object of their travels, and have not received more marks of goodness and favour from the Almighty, than I confess to have been honoured with.

Then Zesbet, speaking to them all, said, You are all witnesses of my submission to the orders of my father; you saw them writ with his own hand; the prodigy is convincing, and the goodness of God to you manifest: I protest to you, that you are all four equally dear to me; yet I can marry only him who has seen the prophet Mahomet: None of you, therefore, can be my husband

This softness and this equality of sentiments, far from calming the rivals, served only to give them a certainty of being approved by the object of their love, if they could banish those who were an obstacle to their satisfaction, and augmented their animosity. Zesbet remarked it with a trouble and a confusion that she could not disguise, when a clap of thunder which they heard, notwithstanding the serenity of the sky, drew all their attention. They then saw an old man appear, august by the masculine beauty of his features, and by the length of his beard, the whiteness of which equalled that of his vestment. He leaned upon a naked sabre, in which he put his trust; a shining white cloud supported him, and he was followed by a ray of the glory of God, which, at a distance, lost itself in the immensity of the heavens. At this sight they prostrated themselves, not daring to look upon him who appeared to them with so great a splendour.

Arise, said he to them. They obeyed; and remaining in attitudes of the most profound respect, he said to them, Abdal Motallab, Yaarab, Aboutaleb, Temimdari, you have found favour before the Almighty: All that by his permission you have seen, is a recompence for having sought after me. Look upon me, I am Mahomet, I am the great friend of God; he who, by his permission, is to enlighten the earth. Enjoy a happiness which none now upon earth must have, and which will be envied by all ages. The promises of the sage Oucha will be accomplished in thy person, Zesbet; thy virtues and thy beauty have engaged me to prefer thee before all the daughters of Mecca; thou for the future shalt be named Aminta. Then turning to the husbands, You have seen me, said he to them, she is yours, you are her's; labour then with a holy zeal to bring me into the world to enlighten the universe.—All those who shall follow the law which I am to preach, may have four wives: Zesbet shall be the only one who shall lawfully possess four husbands at once: It is the least privilege I can grant to her of whom I chuse to be born. As he finished these words, Mahomet disappeared; they followed him with their eyes as long as it was possible, and saw him lost in the immense glory of God.

Zesbet, giving herself up to the four husbands whom providence had destined for her, submitted with resignation to the orders of heaven. The lot again decided all particular regulations; they lived in the most perfect harmony, in the midst of that affluence which the treasures of the celebrated Oucha, which were then discovered to them, furnished them with; and in due time the holy prophet was born.

Moradbak, after having finished her history, looked attentively to see if the king was not asleep, and perceiving he was awake, she asked him what judgment he made of these strange adventures and this great miracle. I believe, said the king, that this history would have been as serviceable to me as the first, if I had not endeavoured to be attentive to judge of the preference; but I have my head so filled with genies and prodigies, that I am not in a condition to pronounce sentence. Instead of taking it into thy head to make me judge of thy surprising histories, might not thou have seen thyself that I slept almost the whole time, and only awakened a little at the end? But it is no matter, only relate thy histories, and trouble thyself no farther: But enough now for this day; go and rest thyself, for I shall expect thee to-morrow. She obeyed, and the next day she began in these terms:

The History of Naour, King of Casmire.

NAOUR, king of Casmire, from the age of fifteen, had governed that happy country with justice, but with severity; he would have his subjects happy, but he would have them deserve to be so. Idleness never found forgiveness before him: He made them purchase the diminution of their taxes by an indefatigable industry, which by that means became a double source of riches to his subjects. He exacted the most implicit obedience, but never commanded any thing without reason; and, by a necessary consequence, those to whom he gave proofs of his generosity, submitted to the most rigorous examination of their merit. His happy arms had rendered him a conqueror; his haughty character constantly attended him in his conquests, and in his policy; his neighbours dreaded him, and his people admired him, but with fear: Such is the fate of virtue when accompanied with so great austerity. In this manner Naour reigned above twenty years, and his power appeared to be so thoroughly established, upon the foundations of valour, discretion, and justice, that no person ever imagined that he could feel a reverse of fortune.

This powerful monarch had never known the charms of love; he had always looked upon that passion as the greatest weakness of human nature: The numberless beauties which he had in his haram, the secret residence of his gentle pleasures, had never made him imagine that it was possible to be subjected to the will of those who were submissive to his, and to become the slave of his slaves. He was more than ever prejudiced with this error, when the superintendant of his haram presented to him the incomparable Fatima; she appeared before him more exalted with the advantages nature had endowed her with, than Naour was with those of his throne. The firmness of mind of that prince, which judged all objects with severity; the natural obstinacy of his heart, which was never sensible but to the most uncommon merit; all these sentiments born with him, augmented by the constant habit and vanity of practising them, were in one moment humbled before his new slave. She testified no pride which could disgust him, her whole figure breathing grace and beauty; even her very haughtiness was necessary to the majesty of her mien and to the harmony of her features.

Naour felt his defeat, was irritated at it, and wished to disguise it from himself; and with a hope of avoiding it, his first care was to deprive himself of so dangerous an object; but love soon brought him back to her. Fatima feigned not to perceive the emotion she caused in his haughty breast; she applauded herself for it, her self-love was flattered by it, and she did not yield to the fierce desires of her master till she had triumphed over him. The king of Casmire was but too excusable for yielding to so perfect a beauty; her black hair disputed for length with that of the longest night, and her dazzling face said to the moon, on its fourteenth night, Appear or I shall outshine thee. If a dervise, who passes the night in meditation and prayer, had only seen in a dream an object that could be compared to her, it would have made him distracted. Her teeth were more regular than a row of the most beautiful pearls; the dimple in her chin was the prison of hearts; the delicious odour that her whole person diffused, surpassed that of the most valued musk; and the black mark which she had close to her left eye, was one of the many seducements that nature had attached to her person.

Naour, the haughty Naour, became soon so passionately in love with the beautiful Fatima, even in the midst of enjoyment, that he could not live without contemplating her beauties, and without admiring her beautiful curled tresses. He was astonished at these sentiments, which novelty rendered still more agreeable to his heart; he gave himself continually up to the most tender love, and was inebriated with the charms of his fair slave, which he saw every day with fresh pleasure. This prince, in the transports of his passion, composed that tender song which is still sung in Persia. "In vain I should struggle not to follow her; her beautiful tresses have enchained me, and captivate my soul in spite of myself."

Naour, in love for the first time, knew neither distrust nor jealousy; his character had, till then, made him look upon women only with a kind of contempt, and his love immediately made him give himself up to the most

undisturbed confidence. Even his remains of haughtiness gave him no room for a doubt of Fatima's tenderness and gratitude. Since I can love, said he to himself, I must be beloved. When the beautiful slave was fully assured of the power of her charms, and that she thought she had sufficiently established her empire over the mind of her master, and subdued his heart; when she had no longer any inquietude upon her conquest, that of her sovereign did not appear sufficient to her; she was certain of that; there wanted another to complete her happiness; and little charmed with a lover, in whom she must always acknowledge a master, she wished to wound a heart that might owe only to its merit the gift she should make of her's.

In those times, when Casmire had its particular sovereign, the harams were not kept with great severity; there were even several officers destined for the service of the prince, who were not eunuchs, and who entered into all the apartments of the palace. Naour had a favourite, named Aboucazir, who always attended him; he was tall, well made, and of uncommon beauty; his words were as pleasing as the honey of Arabia, and his face was covered with a down so smooth, that it resembled the verdure which grows upon the banks of those rivers of milk which flow in paradise. It was he who always served the king when he was in the apartment of Fatima, and never any other officer stood by him when he supped with that beauteous slave. It was upon Aboucazir that she cast her eyes; she a thousand times tried the power of her looks to unravel the sentiments of his mind: Sometimes she imagined she perceived a ray of hope; and immediately after she only saw in his whole manner an appearance of distant respect, which distracted her. These torments of her heart at length rendered repose unknown to her; even her beauty was affected by it. Naour felt the most lively alarms; but she soon ceased to regret the diminution of her charms; the tender and compassionate looks which Aboucazir could not forbear casting upon her, soon reanimated her; as the rays of a beneficent sun raise a young drooping flower, which a heavy storm has beat down. It is true, these testimonies of kindness were so reserved and so moderate, that Fatima could draw only the slightest glimpse of hope from them, yet she gave herself up to them with transport.

These first steps soon accustomed the lover and the mistress to use their eyes to question and to answer, till they could meet the happy opportunity of being able to speak those tender reproaches, those pleasing questions, and those amiable assurances which are the charms of all who love, and still more of those who first feel a growing passion. The time which was most favourable to them, was that of supper, because they saw each other longer, and at a nearer distance. Fatima, who never thought she lived but in the presence of her lover, considered only how she should make them more frequent; and the proposal which she made to the king upon that head, and which he attributed to her desire of seeing him more frequently, served only to inflame him still farther.

One day, as the prince and the beautiful slave were at table opposite to each other, Fatima cast her eyes, every time she could do it without danger, upon Aboucazir. He attended his master, and more at liberty with his looks, since being behind him he could not be perceived, he devoured her with his eyes, whilst Naour himself looked upon her with so much passion, that he was blind to every thing beside, and imagined he could read upon her rosy cheeks this passage of the divine Alcoran; Woman is the most beautiful work of the Creator. These looks not being sufficient to reassure and nourish the heart of Fatima, this beauty of beauties, who wished to prolong the pleasure of seeing her new lover, and that of being beheld by him, and who wished also to find a method of informing him of the extent of her passion, and rendering her more bold, proposed to the king to relate a history to him. I consent to it, returned he, when we are risen from table: I shall judge with transport of the charms of thy wit; I am satisfied they will equal those which thy whole person offers to my sight. If I might persume to represent any thing to my sovereign lord, resumed this beauteous maid, it seems to me that a history appears more agreeable in the situation we are now in. When it is less interesting, we take sherbett, or some glasses of wine of Schiras; this augments the vivacity of those who relate, and makes them who listen amends for being sometimes tired. This feigned modesty drew the applause which she expected from it, and gave only a greater desire to hear it. The looks of Aboucazir, and the discourse of the king testified how much they should be charmed with it. The lively gaiety, and the grace with which she had accompanied this proposition, had disposed their minds into the most pleasing prejudice. Fatima, having nothing farther to prevent her speech, began in this manner:

The History of Nuerdan and Guzulbec.

Hussendgiar, a rich jeweller, resided in Erzerum: he was already in an advanced age, and by all his slaves and his wives, he had obtained from heaven but one daughter. If she could not satisfy him as to his hopes of

commerce, she however rendered him happy by the graces with which nature had adorned her figure, at the same time that it had formed her mind susceptible of every talent. She was but six years old when Ali, surnamed Timur, who had always been a friend to Hussendgiar, died, without leaving any fortune to his only son, notwithstanding the reputation he had always had of being rich. When he gave up his last breath in the arms of Hussendgiar, he recommended this son to him, the sole object of his regret. This sincere friend took the care of him with pleasure; it was at first without any other view than that of satisfying the duties of friendship, that he carefully educated this child; but Naerdan, which was the name of the son of Timur Ali, soon deserved it for himself: Sweetness of temper was his ruling character; and as his intelligence was beyond his age, gratitude was the first sentiment of his heart. Hussendgiar was delighted with the legacy his friend had left him, and shared his tenderness equally between Naerdan and Guzulbec, his only daughter. They were brought up together; their childhood, which united their mutual diversions; the liberty they had of being always together, or rather the growing charms of Guzulbec, and the merit of Naerdan, established in their hearts a mutual inclination which nothing could destroy. Hussendgiar perceived it; but far from giving any obstacle to their sentiments, he seemed, on the contrary, to approve of them. Heaven, which had refused him a successor, now gave him one in the son of this friend, who rendered himself every day more worthy of it, and Hussendgiar had the pleasure of seeing him answer his utmost expectation.

When Naerdan, who was not many years older than Guzulbec, had attained the age of twelve years, he was no longer permitted to see her, she being confined in the apartment of her women; and Naerdan trusted to the care of those who were to give him an education suitable to the designs which Hussendgiar had formed for his establishment. This separation was infinitely sensible to him, but it was at least as much so to Guzulbec, who, less occupied than him, gave herself wholly up to a passion, the violence of which discovered itself upon her being deprived of what she loved. Distressed in her solitude, and not daring to write to her lover, she had no other resource to make her heart known to him, but the sclams which she sent to him by a slave, who was ignorant of the mystery they enclosed. The first that was delivered to him was a little packet of ginger: * Doubtless this was making great advances, but a passion so lively as her's no longer consulted reserve; she trembled in expectation of the answer, dreading being no longer beloved. How great was her joy, when they brought her back from Naerdan a small piece of blue cloth; † this sign, indeed, did not express so tender a sentiment as she could have wished; but however she was not forgot, she was still beloved. The charm of this idea lasted not long; it gave way to regret and to desire, which were the more lively, as she had no doubt now but Naerdan shared them with her.—Fatima, as she pronounced these last words, addressed herself to Aboucazir, and accompanied them with the most expressive look.—We must confess, said she interrupting herself, and fixing her beautiful eyes for a moment upon the king of Casmire, which she insensibly turned upon the attentive Aboucazir;—It must be confessed, continued she, that the unhappy Guzulbec was to be pitied; enclosed in a seraglio too much revered by her lover, she counted the flying moments of her youth and beauty; What advantages, said she, what treasures are here dissipated uselessly! With what return ought not my tenderness to be repaid! Ah! how would the plant of our love, cultivated by my cares, have shot forth branches bending under the weight of the most delicious fruit! But, no! he whom I adore loves me not, since a vain respect—I shall not relate to you, my lord, continued Fatima, the suspicions which succeeded the complaints of the melancholy Guzulbec; I have promised you her history only, and resume that. Naerdan, arrived at the age of fifteen, was so thoroughly sensible of the advantages of commerce, and profited so greatly by the lessons that he had received, that the gratitude he owed to Hussendgiar, joined to his natural understanding, made him take the most perfect care of his affairs: This good master wholly trusted them to him during the course of several voyages which he made to the Indies. They prospered in his hands, and the sale of the merchandizes, which he had left with him in his magazines at Erzerum, produced still more profit to Hussendgiar than his voyages had done; yet Naerdan, by a delicacy and a fidelity uncommon to be found in amorous hearts, had broke off his correspondence with Guzulbec; his love was not extinguished, but he condemned it to silence, and sacrificed the appearances of that to his probity. He durst no longer pretend to marry the daughter of his master, to whom heaven, contrary to all appearances, had at length granted a son.

* My heart burns only for thee. † I am still in love with you.

This generosity, continued Fatima, far from diminishing the passion of Guzulbec, served only to increase it. Hussendgiar, in the midst of the pleasure which he felt at the unforeseen birth of his son, could not be silent upon the praises which Naerdan deserved, and said publicly, That the heir with whom nature had satisfied his desires, was alone capable of altering the schemes which he had formed in his favour; adding, that his virtue, his probity, and his understanding, would have determined him to give him his daughter and all his fortune; but that he hoped to make one of his friends happy, by giving him such a son-in-law.

These eulogies engaged Kara Mehemmet, the brother-in-law of Hussendgiar, to demand Naerdan of him for his daughter; and he designed to conclude the marriage as soon as he returned from a voyage to the Indies, which was to employ him during eight or nine months. As he was also a jeweller by profession, Naerdan consented to this proposal, not through any desire of riches, or of an establishment, but to cure himself of a passion which he could only look upon as the blackest ingratitude. This news reached the ears of Guzulbec: She covered her heart with surma; * she in vain sent to her lover an apple, † a piece of aurora-coloured silk, ‡ an olive, § and a piece of charcoal. ‖ These tender signs of the excess of her sorrow and of her jealousy, did not change the cruel resolution of the too stedfast Naerdan.—Here Fatima again interrupting herself, could not forbear a reflection, the sense of which appeared not uncommon to the king of Casmire, but was the bitterest reproach to Aboucazir. We may, I allow, said she, sacrifice ourselves to the sentiments of a just gratitude; but does virtue permit us to make others victims? We are charmed to find the principles of virtue in the heart of what we love; but they degenerate into barbarity, when they are pursued too far. Ah! is it possible to sacrifice to it what one loves? For certainly Naerdan could not be ignorant that Guzulbec could not survive her misfortune; but equitable heaven, heaven less severe than he was, would not consent to her ruin. This tender lover in despair, not knowing whom to address in her misery, imparted her griefs to an old Jewess, who often sold her foreign ornaments. The old woman appeared moved with her condition, but still more with the recompence which she promised her, if she could prevent the marriage. Take every thing in my power, said Guzulbec affectionately to her, if Naerdan is not another's; I swear to thee by the holy prophet, that I possess nothing which shall not be thine. Why! have I not all the treasures of the Indies to engage thee in my service! The Jewess quitted her, promising to assist her, assuring her that she should soon hear from her.

The day which followed that in which the Jewess had made these consoling promises to Guzulbec, Hussendgiar met in the streets of Erzerum with Kara Mehemmet, who had not been departed from thence above four months; he testified his surprise at so speedy a return: Kara Mehemmet answered him, that he had met one of his correspondents about half way from the place where he designed to go; that he had delivered to him the stock which he had left in the Indies, with very considerable advantages, and that he was resolved to expose himself no more to such great fatigues; that his age did not permit him to support them, and that he was at length resolved to taste the repose which his riches permitted him to enjoy in his native country. Hussendgiar, upon the spot, recalled to his memory the engagement he had entered into with him, for the marriage of Naerdan and his daughter. Kara Mehemmet told him that he was ready to fulfil it; but that he desired the marriage might be performed at a country house, which he had lately acquired. Hussendgiar easily consented to this proposition. They departed directly to seek Naerdan, and found him occupied in the affairs of Hussendgiar; and Kara Mehemmet said to him, My son, if you will follow me, I will let you see my daughter; she is but fifteen, and you shall marry her if you approve of her. Naerdan answered him politely, but yet with coldness; and followed them with a kind of joy, in hopes of being able to destroy by this means a passion, to which he thought he ought not to abandon himself.

Kara Mehemmet conducted them out of the gates of the city. Hussendgiar, when he saw him take that road, said to him, Apropos, my friend, what is this house of your's that I am unacquainted with? Kara Mehemmet answered him, It is right to carry our riches; you shall see in what [illegible] my new habi-

* An herb with which the women black their hair and their eye-brows, and which is an image of sorrow and vexation.

† Forsake me not, oh spring of my life!

‡ Take away my life.

§ I had rather see thee dead, than living and inconstant.

‖ No, let me die, and do thou live for ever.

tation is adorned: I have long pleased myself with the astonishment you will be in; and the marriage of my daughter with Naerdan, is the termination of the mystery I have made till now of this delicious retreat, which I will quietly enjoy, and leave to Naerdan the advantages of my commerce, along with the cares it has given me. As he finished these words, they arrived at a large house, the door of which was kept by two porters. Naerdan was astonished to see a numerous train of pages at the foot of the stair-case; they were magnificently clothed, their shirts were silk, their breeches of sattin, their vests of Indian taffety, their caftans of waved tabby, and their girdles adorned with precious stones, set in the Indies. These pages walked before them with great respect, and conducted them into a saloon magnificently furnished. When they had taken their places upon the sofa, there was brought coffee and sweetmeats; and soon after a delicate and splendid repast was served up to them; the dishes were of silver, and all the linen richly embroidered. After the dinner, Kara Mehemmet desired Hussendgiar to retire into another room, and leave him with Naerdan, to whom he had some private affairs to communicate. Hussendgiar left them alone. Kara Mehemmet opened a door which led into the apartment of the women, and called his daughter, who answered him immediately with a voice as sweet as that of an angel, and so agreeable that it raised a kind of emotion in the heart of Naerdan. This beauty was not long before she appeared, and exposed to sight the most striking charms, for the lustre of her complexion surpassed that of the moon when in its full. When she came up to her father, she threw herself at his knees, and embraced them, saying, My father, what do you desire of your slave?—I am charmed, replied Kara Mehemmet, at finding you in the disposition I had wished. I design to give you in marriage to Naerdan, whom you see here. Do you consent to it?—I have already said to my father, replied this young beauty, that his slave will do whatever he commands her; she is ready to marry not only Naerdan, whom he presents to her, but even the meanest of his servants: The pleasure of obeying my sovereign lord, added she, shall be always the highest satisfaction of my soul. As she finished these words she retired, and left the room. Well, my son, said Kara Mehemmet then to him, what say you of my daughter? Do you approve of her?—Who is the man, replied Naerdan, whom such a beauty could not please? Kara Mehemmet, satisfied with this answer, immediately sent for the iman of the quarter, and afterwards drawing out a purse, in which there were three thousand sequins,—Take this money, my son Naerdan, said he to him; and when I demand of you, in presence of the iman, what you bring in marriage to my daughter, you shall answer me, three thousand sequins; and then you shall present me with this purse for her dowry. The iman did not make them wait for him; he arrived, followed by the master of the schools and the muezin. They immediately sat down to table; and towards the conclusion of this new repast, Kara Mehemmet said to the iman, I give my daughter to Naerdan, who is here present, if he has three thousand sequins to ascertain her dowry. Hussendgiar would immediately have given them, but Naerdan presented the purse which his father-in-law had given him; and this affair, having no other difficulty, was soon terminated. The contract was drawn up, and the ceremony of the iman was again followed by a fresh repast. When that was concluded, Naerdan approached Hussendgiar, and said to him, I am not to lie alone this night: Would it not be proper that I should go to the baths? Kara Mehemmet would know what his son-in-law desired, which being informed of, he not only approved of his design, but he assured him, that this purification was necessary after the ceremony of the iman. He called his slaves, who conducted him to the delicious bath which was ready prepared in the house, and remained himself still at table. Naerdan returned to him there, and his father-in-law made him enter into the apartment of the women, and saw him in bed with his new wife.

When he had tasted those pleasures which he imagined would banish from his heart the remembrance of Guzulbec, he perceived with vexation, that he was not less attached to her than before. These ideas perplexed him for some time; but at length he was forced to abandon himself to sleep. The day did not awake him so much as a pressing necessity; yet he could not satisfy it; for he durst neither rise, nor make the least motion, his arm being laid under the head of his charming bride, whom he feared to awake. At length, not being able to contain himself any longer, he drew away his arm as gently as he possibly could: But how great was his surprise, when he saw that beautiful head, that head, one of the master-pieces of nature, loose itself from the body, fall off from the bed, and roll towards the door! At this dreadful spectacle, he forgot all his necessities, and remained immoveable and incapable of using his limbs.

He had been for some time in this cruel situation, when Kara Mehemmet sent to know how the new-married pair had passed the night. They found the door locked; and the unhappy Naerdan was not in a condition

open it, nor even to hear them knock, for had lost his senses and fainted away: ey were obliged therefore to break it open; head and the blood, which they immediate- erceived, made the slaves give most dread- shrieks, which soon drew Kara Mehem- met thither, who immediately sent for the cadi: They carried Naerdan to prison, and loaded him with irons, in order to his being soon brought forth to execution. Evil tidings, which always fly with rapidity, soon informed Guzulbec of these melancholy events; her heart was pierced when she heard the danger her lover was in. The Jewess was not long before she presented herself before her. As she approached her, she said, Well, are you satisfied now, you need fear no rival, and—Ah, cruel woman, interrupted Guzulbec, restore her to life, and expose not the days of my lover. Thou canst not escape my just vengeance, pursued she, looking upon her with eyes animated with that fury, which, in such situations, the most gentle characters will express, in as terrible a manner as the most passionate: The Jewess retired with the utmost precipitation.

In the mean time, Hussendgiar was no sooner informed of the misfortune of Naerdan, for he could not imagine him guilty of such a crime, than he repaired to the prison in order to comfort him, and know what service he could be of to him. Naerdan gave him a faithful recital of his adventure, upon which Hussendgiar knew not what judgment to give; and he went out directly to consult of methods for endeavouring his justification, without knowing well which way he should act. His first care was to go and seek Kara Mehemmet at his new house, where the misfortune had happened, to inform himself of what was reported there. But he was extremely surprised not to find the least trace of this magnificent building, and to see in the place of it an old heap of ruins, within which he perceived a venerable old man, who asked him what he sought for? I seek, replied Hussendgiar, a large house, which, I apprehend, was here not longer than last night.—It is true, there was one then, returned the old man; but thou seest clearly there is none now: Thy astonishment will cease, pursued he, after some moments silence, when thou shalt know that I am a genie, and that the sentiments of thy daughter Guzulbec for Naerdan have touched me: I took the figure of a Jewess to know them more thoroughly: I again took that of Kara Mehemmet, who will not arrive till this evening at the city: I erected the house in which thou didst sup last night, and in which the pretended marriage of Naerdan was celebrated. Go, promise him thy daughter, continued he with a severe tone; a man of such probity in thy family is worth more than all the treasures upon earth; Naerdan will be careful of thy son; his virtue will make thy house prosperous: If thou dost not grant me so just a request, I will make thee repent of thy refusal a thousand times a day. Hussendgiar promised the genie all that he exacted from him; and the aerial spirit said to him, Thou mayest go to the cadi who put Naerdan in prison, prevail upon him to come hither, and when he has surveyed the place, and found it so different from what it was this morning, he cannot doubt but the adventure of Naerdan was an enchantment, and then thou mayest easily obtain from him the liberty of him who is so unjustly imprisoned. Hussendgiar obeyed the old man. All passed as he had foretold. The arrival of the real Kara Mehemmet, who at that moment appeared on horseback at the head of his slaves, confirmed the cadi in the truth of the relation that was made him: He gave up the promise which Hussendgiar had exacted from him, of giving his daughter to Naerdan. This tender lover was restored to the constant Guzulbec, and heaven, who had protected them, blessed their union with all imaginable felicity.—You see, my lord, pursued Fatima, what an eager love can inspire to make itself be understood, and what it is capable of doing in hopes of success; it even sometimes hazards what it loves by an excess of ill-placed timidity. If Guzulbec and Naerdan had spoke to Hussendgiar, perhaps they might have touched his heart: Naerdan might have stolen away Guzulbec: How can I say what they might have done? Every thing, continued she; any thing better than to remain inactive, and without the genie I know not what would have become of them.—Divine Fatima, replied Naour, charmed with the new pleasure he had received, I love to think like thee; and yet I cannot blame Naerdan, his modesty and his reserve have charmed me: But my thoughts are fixed wholly upon the pleasures of making agreeable discoveries of charms in what I love. I suppose, added he, thou wilt not stop at this single history, and that another time—Yes, sire, interrupted Fatima, I am too happy in being able to amuse you; but I must beg of you to grant me one request.—What is it? replied Naour eagerly; what does the sovereign of my heart, and the pleasure of my eyes desire?—I perceive, my lord, replied she, that Aboucazir listens to me with an attention that proves he loves these kind of histories. When they please us we learn them, and I should wish to hear him relate one. Fatima endeavoured to give the too modest Aboucazir a means of answering her; she depended upon finding his sentiments for her in some strokes of his

history; and ; unwilling to lose this opportunity, of ı she had given him an example, she ı the king to command her lover to sat I consent to what thou proposest to me, resumed Naour. Abouca-zir in vain excused himself for some time; but the king said to him as he departed, I order thee, to-morrow after supper, to relate a history; I pardon thee beforehand if it does not amuse us; every one has not the gift of recital; thou wouldst acquit thyself as well as Fatima if it was in thy power. Aboucazir testified, by a profound reverence, that he would obey; and the next day, after having been a thousand times reassured by the tender glances of Fatima, he spoke thus:

The History of the Dervise Abounadar.

A DERVISE, venerable by his age, fell ill in the house of a woman who had long been a widow, and who lived in extreme poverty in the suburbs of Balsora. He was so touched with the care and zeal with which she had assisted him, that at his departure he said to her, I have remarked that you have wherewith to subsist upon alone, but that you have not subsistence enough to share it with your only son, the young Abdalla: If you will trust him to my care, I will do all that is possible to acknowledge in his person the obligations I have to you for your care of me. The good woman received his proposal with joy, and the dervise departed with the young man, advertising her that they must perform a journey which would last near two years. As they travelled through the world, he made him live in affluence, gave him excellent instructions, assisted him in a dangerous disease with which he was attacked; in fine, took the same care of him as if he had been his own son. Abdalla a hundred times testified his gratitude to him for all his bounties; but the old man always said to him, My son, it is by actions that gratitude is proved; we shall see in a proper time and place whether you are so grateful as you say you are.

One day, as they continued their travels, they found themselves in a solitary place, and the dervise said to Abdalla, My son, we are now at the end of all our journeys; I shall employ my prayers to obtain from heaven that the earth may open and make an entrance wide enough to permit thee to descend into a place where thou wilt find one of the greatest treasures that the earth incloses in its bosom. Hast thou the courage to descend into this subterranean vault, continued he? Abdalla swore to him that he might depend upon his obedience and zeal. Then the dervise lighted a small fire, into which he cast a perfume; he read and prayed for some moments, after which the earth opened, and the dervise said to him—Thou mayest [illegible], my dear Abdalla; remember that it is in thy power to do me a great service, and that this perhaps is the only opportunity thou canst ever have of testifying to me that thou art not ungrateful: Do not let thyself be dazzled by all the riches that thou wilt find there; think only of seizing upon an iron candlestick with twelve branches, which thou wilt find close to a door; that is absolutely necessary to me; come up immediately and bring it to me. Abdalla promised every thing, and descended boldly into the vault. But forgetting what had been so expressly recommended to him, whilst he was filling his vest and his bosom with the gold and jewels which this subterranean vault inclosed in prodigious heaps, the opening by which he had entered closed of itself. He had however presence of mind enough to seize upon the iron candlestick which the dervise had so strongly recommended to him; and though the situation he was in was most terrible, he did not abandon himself to despair: And thinking only in what manner he should get out of a place which might become his grave, he apprehended that the vault had closed only because he had not followed the order of the dervise, recalled to his memory the care and goodness he had loaded him with, reproached himself with his ingratitude, and finished his meditation by humbling himself before God. At length, after much pain and inquietude, he was fortunate enough to find a narrow passage which led him out of this obscure cave, though it was not till he had followed it a considerable way, that he perceived a small opening covered with briars and thorns, through which he returned to the light of the sun. He looked on all sides to see if he could perceive the dervise, but his pains were in vain; he designed to deliver him the iron candlestick which he so earnestly wished for, and formed a design of quitting him, being rich enough with what he had taken of the treasure, to live in affluence without his assistance.

Not perceiving the dervise, nor remembering any of the places through which they had passed, he went on as fortune directed him, and was extremely astonished to find himself opposite to his mother's house, which he imagined he was at a great distance from. She immediately inquired after the hol dervise. Abdalla told her frankly what had to him, and the danger he had run to his unreasonable desires; he afterwards ed her the riches with which he was ed. His mother concluded, upon the of them, that the dervise only design make a trial of his courage and his obedience, and that they ought to make use of the happiness which fortune had presented to them,

adding, that doubtless such was the intention of the holy dervise. Whilst they contemplated these treasures with avidity, whilst they were dazzled with the lustre of them, and formed a thousand projects in consequence of them, they all vanished away before their eyes. It was then that Abdalla sincerely reproached himself with his ingratitude and his disobedience; and perceiving that the iron candlestick had resisted the enchantment, or rather the unjust punishment which those deserve who do not execute what they promise, he said, prostrating himself—What has happened to me is just; I have lost what I had no design to restore, and the candlestick which I intended to deliver to the dervise remains with me; it is a proof that it rightly belongs to him, and that the rest was unjustly acquired. The first faults that are committed are generally accompanied by remorse, but it is of no duration. As he finished these words, he placed the candlestick in the midst of their humble habitation.

When the night was come, without reflecting upon it, he placed the light in this candlestick. Immediately they saw a dervise appear, who turned round for an hour, and disappeared, after having thrown them an aspre. * This candlestick had twelve branches. Abdalla, who was meditating all the day upon what he had seen the night before, was willing to know what would happen the next night, if he put a light in each of them; he did so, and twelve dervises appeared that instant; they turned round also for an hour, and each of them threw an aspre as they disappeared. He repeated every day the same ceremony, which had always the same success; but he never could make it succeed more than once in twenty-four hours. This trifling sum was enough to make his mother and himself subsist tolerably: There was a time when they would have desired no more to be happy; but it was not considerable enough to change their fortune: It is always dangerous for the imagination to be fixed upon the idea of riches. The sight of what they had believed they should possess, the projects they had formed for the employment of it, all these things had left such profound traces in the mind of Abdalla, that nothing could efface them. Therefore seeing the small advantage they drew from the candlestick, he resolved to carry it back to the dervise, in hopes that he might obtain of him the treasure he had seen, or at least find again the riches which had vanished from their sight, by restoring to him a thing for which he had testified so earnest a desire. He was so fortunate as to have remembered his name, and that of the city where he inhabited. He departed then immediately to repair to Magrebi, bid farewell to his mother, and took his journey with his candlestick, which he lighted every night, and which by that means furnished him with what was necessary on the road, without needing to implore the assistance and the compassion of the faithful. When he was arrived at Magrebi, his first care was to inquire in what house, or in what convent Abounadar was lodged; he was so well known that every body told him his habitation. He repaired thither directly, and found fifty porters who kept the gate of his house; who had each a staff, with a head of gold in their hands: The court of this palace was filled with slaves and domesticks; in fine, the residence of a prince could not expose to view greater magnificence. Abdalla, struck with astonishment and admiration, could not determine himself to go on farther. Certainly, thought he, I either explained myself wrong, or those to whom I addressed myself designed to make a jest of me, seeing that I was a stranger; this is not the habitation of a dervise, it is that of a king. He was in this embarrassment when a man approached him, and said to him, Abdalla, thou art welcome; my master, Abounadar, has long expected thee: He then conducted him to an agreeable and magnificent pavilion where the dervise was seated. Abdalla, struck with the riches that he beheld on all sides, would have prostrated himself at his feet; but Abounadar prevented him, and interrupted him when he would have made a merit of the candlestick which he presented to him: Thou art but an ungrateful wretch, said he to him; dost thou imagine thou canst impose upon me? I am not ignorant of any one of thy thoughts, and if thou hadst known the value of this candlestick, never wouldst thou have brought it to me: I will make thee sensible of its true use. Immediately he placed a light in each of its branches; and when the twelve dervises had turned for some time, Abounadar gave each of them a blow with a cane, and in a moment they were converted into twelve large heaps of sequins, diamonds, and other precious stones. This, said he, is the proper use to be made of this marvellous candlestick. As to me, I never desired it but to place it in my cabinet as a talisman composed by a sage whom I revere, and am pleased to expose sometimes to those who come to visit me: And to prove to thee, added he, that curiosity was the only occasion of my search for it, here are the keys of my magazines, open them, and thou mayest judge of my

* A small Turkish coin.

riches; thou shalt tell me whether the most insatiable miser would not be satisfied with them. Abdalla obeyed him, and examined twelve magazines of great extent, so full of all manner of riches, that he could not distinguish what merited his admiration most, they all deserved and produced his desires. The regret of having restored the candlestick, and that of not having found out the use of it, pierced the heart of Abdalla. Abounadar seemed not to perceive it; on the contrary, he loaded him with caresses, kept him some days in his house, and commanded him to be treated as himself. When he was at the eve of the day which he had fixed for his departure, he said to him—Abdalla, my son, I believe, by what has happened to thee, that thou art corrected of the frightful vice of ingratitude; however, I owe thee a mark of my gratitude for having undertaken so long a journey with a view of bringing me the thing I had desired; thou mayest depart, I shall detain thee no longer; thou shalt find to-morrow at the gate of my palace one of my horses to carry thee; I make thee a present of it, as well as of a slave, who shall conduct to thy house two camels loaded with gold and jewels, which thou shalt chuse thyself out of my treasures. Abdalla said to him all that a heart sensible to avarice could express, when its passion was satisfied, and went to lay down till the morning arrived which was fixed for his departure.

During the night he was still agitated, without being able to think of any thing but the candlestick, and what it had produced I had it, said he, so long in my power; Abounadar without me had never been the possessor of it: What risks did I not run in the subterranean vault? Why does he now possess this treasure of treasures? Because I had the probity, or rather the folly, to bring it back to him, he profits by my labours, and the dangers I have incurred in so long a journey. And what does he give me in return? Two camels loaded with gold and jewels; in one moment the candlestick will furnish him with ten times as much. It is Abounadar who is ungrateful, said he; what wrong shall I do him in taking this candlestick? None certainly. For he is rich, and what do I possess? These ideas determined him at length to make all possible attempts to seize upon the candlestick; the thing was not difficult, Abounadar having trusted him with the keys of his magazines. He knew where the candlestick was placed, he seized upon it, hid it at the bottom of one of the sacks which he filled with pieces of gold, and other riches which he was allowed to take, and loaded it as well as all the rest upon his camels. He had no other eagerness now than for his departure; and after having hastily bid adieu to the generous Abounadar, he delivered him his keys, and departed with his horse, his slave, and his two camels.

When he was some days journey from Balsora, he sold his slave, resolving not to have a witness of his former poverty, nor of the source of his present riches. He bought another, and arrived without any obstacle at [illegible] mother's, whom he would scarce look [illegible] so much was he taken up with his tr[illegible] His first care was to place the loads camels and the candlestick in the most private room of the house; and in his impatience to feed his eyes with his great opulence, he placed lights immediately in the candlestick The twelve dervises appearing, he gave each of them a blow with a cane with all his strength, lest he should be failing in the laws of the talisman: But he had not remarked that Abounadar when he struck them had the cane in his left hand. Abdalla, by a natural motion, made use of his right; and the dervises, instead of becoming heaps of riches, immediately drew from beneath their robes, each a formidable club, with which they struck him so hard and so long, that they left him almost dead, and disappeared, carrying with them all his treasure, the camels, the horse, the slave, and the candlestick.

It was thus, my lord, that Abdalla was punished by poverty, and almost by death, for his immeasurable ambition, which perhaps might have been pardonable, if it had not been accompanied by an ingratitude as wicked as it was audacious, since he had not so much as the resource of being able to conceal his perfidies from the too piercing eyes of his benefactor.

Naour appeared satisfied with this history, and said to Aboucazir, that it had given him the more pleasure, as it was an example of the just chastisement of the blackest of crimes, too common amongst men, and which nothing could ever render excusable. Fatima was too much interested in this history not to speak her opinion. She perceived herself to be meant under the allegory of the treasure, the possession of which could not but be desired; she doubted not but she was precious in the eyes of Aboucazir; but in the description he had given of the ingratitude of Abdalla, she had but too plainly perceived, for her happiness, the timidity of her lover; his fidelity to his master was not what gave her the most disquiet, and the last words he had spoke plainly convinced her, that he was less concerned to think he should betray him, than he was lest he should not deceive him.

I agree, my lord, said she, that the history which has been related to us is as agreeable

as the moral is just, but I cannot forbear perceiving that Aboucazir designed it as a criticism upon mine. I had blamed in Naerdan that timidity which a wrong-understood gratitude inspires, and which had almost cost him his own happiness, and that of the person whom he loved. Aboucazir would be in

virtue of ingratitude; I think so different- that of Abdalla does not seem to me to enough; that is a defect in his history. Interest, which in itself can never be the object of virtue, can still less excuse vice. What love sometimes engages us to do, ought to be less severely condemned. It renders the guilty too much to be pitied, and the whole world in this case is interested in using indulgence. Abdalla might, continued she, by attaching himself to the dervise, have shared his riches, and been happy; it was a folly to attempt to deceive him, that art and address ought to be left to lovers, to whom alone they are permitted; they know so well how to make use of them, that they can deceive the most watchful.

Aboucazir cast down his eyes to avoid a glance which the king surprised, but which did not open his eyes; however it agitated him, and his mind being lost in reflections, which were totally new and unknown to him, he said he would retire, but he made Fatima promise first that she would relate a history which might prove what she had advanced; and the next evening, after supper, the king having easily recovered the slight impression of jealousy he had received, she related it thus:

The History of The Griffin.

SULTAN SULEIMAN, * when he ascended the throne, declared the Griffin, who inhabited Mount Kaf, the sovereign of the birds. Though this intelligent creature had seventeen hundred species of birds subjected to her, she remained still in the service of this prince, and came every morning to pay her court to him.

The Griffin was one day present at a dispute, or rather at a conference, which the doctors of the law held in pursuance of the orders of Suleiman. There was one who said that no one could resist the decrees of God. The griffin, amazed at this proposition, interrupted him, and said with a loud voice, I maintain that I can prevent what God has decreed. The doctors in vain represented to her the folly and the impiety of what she advanced; and God, who heard her, resolved to see what was her project, and what measure the griffin would take to prevent what he had determined;—I decree, said he, that the daughter of the king of the West shall be married to the son of the king of the East. Go, said he to Gabriel, make my intentions known to Suleiman, we shall see what the griffin will do to prevent this marriage. Suleiman informed the griffin of the decree of God, and again remonstrated to her on the folly of her enterprize; but she still persisted in her opinion, and said that she would find means to hinder the marriage. I inform thee then, continued the emperor, that the queen of the West has this moment laid in of a daughter, who is destined for the son of the emperor of the East. The griffin immediately took its flight, without finding any to join in her sentiment but the owl. She was the only bird who asserted that the griffin would succeed in her project. She traversed the air with the greatest rapidity, soon arrived in the West, and looked about for some time to find where the little princess was kept: At length she perceived her in her cradle, surrounded by her nurses. She darted from the sky upon that place; the women who surrounded her took their flight, and she took away the princess without any obstacle, and carried her to the mountain of Kaf, upon which her nest was placed. This griffin was a female; every night she gave her suck; and her milk was so good, that she was soon in a condition to be weaned. She enjoyed perpetual health, and grew as tall as she was beautiful. The griffin herself spared no pains to give her a proper education, both by teaching her to read and write, and by conversing with her upon the subjects she ordered her to read. The princess, who looked upon her as her mother, obeyed her implicitly, and spent the whole day, as she commanded, in the solitude of her nest; for the griffin continued to go every morning to Suleiman to perform what service that prince exacted from her. Indeed she returned every night to converse with her dear little girl, and to sup with her. She arrived at length at the age of being married; and it was at that time when the son of the king of the West took possession of the throne, which, by his father's death, was left to him.

This prince had such a passion for hunting, that he let no day pass without indulging that diversion; but at length being tired with hunting always in the same place, and after the same animals, he said to his viziers, Let us embark, and go to seek out some distant places where we may hunt what may be new to us; during our absence we shall give this

* *Solomon is thus named by all the people of the East.*

country leisure to be again replenished with game. The visiers answered him; Prince, it is your's to order, ours to execute your commands. They immediately caused small vessels to be prepared, that might more easily put to land. The young king embarked with his courtiers and his visiers, and set sail. As he had no determined view, all winds were suitable to him. After having hunted in several islands where his little fleet cast anchor, there arose so furious a tempest, that all his vessels were either sunk or separated from him; but by the permission of God, that vessel alone in which the prince was, arrived at the foot of the mountain of Kaf. Some of his officers followed him ashore, and were extremely surprised to find the country uninhabited, and to perceive nothing but dreadful mountains and precipices. Yet, notwithstanding the barrenness of the climate, they began to hunt. The prince, without reflection, parted from them, and lost himself. He went for some time as chance directed him; at length he perceived a tree which surprised him by its bigness, four hundred men not being able to embrace it; its height was proportionable to the circumference of its trunk, and it was with equal astonishment that he discovered a nest upon this tree. It was several stories high, and its extent surpassed that of the largest castle. It was formed by beams and planks of cedar, santal wood, and all those woods whose odour renders them celebrated. The young prince examined with the greatest attention these prodigies of art and nature, when he perceived through a recess or interval that was left between the wood which formed this marvellous nest, a young person still more marvellous. She was not long before she perceived him also. After having looked upon one another for some moments without being able to speak a word, they were both so equally surprised and charmed, (God permitting them to understand each other's language) the prince cried out—Oh! sun of beauty, what can you do in a habitation so unworthy of your charms!—Alas! said she, I pass the days alone, and the nights with my mother. She is in the service of Suleiman, added she. The prince fell from one astonishment into another; but it was increased, when she told him her mother had wings, and that the mountain upon which they were, was called the Mountain of Kaf, so celebrated in the world, and so little frequented. The prince, on his side, informed her how a happy accident had conducted him to her. The young princess, whilst he informed her of his destiny, said within herself—This young man is of my own species, he resembles me; how pleased I should be to live with him! My mother is not so happy as to be formed like us, and her figure is not half so handsome. It is true, continued she, but she has wings. Oh! If I had so, I would soon be at his side, never to part from him again. After this tender reflection, she said to him, Could not you find a method of ascending into the nest? We might converse with more ease.—Alas! I cannot, replied the prince; if the thing was possible, should I have waited till you had made the proposition! Should I have let you prevent me!—As I am doubtful, replied the princess, whether my mother would be pleased with your being with me, I believe I have found a means of seeing you unknown to her.

You see, my lord, said Fatima, interrupting herself, and casting a pleasing glance upon the timid Aboucazir, to engage him to be more enterprising; you see, said she, that the sentiments of love naturally inspire address even into those who are least formed by the world. The prince, continued Fatima, asked the princess what method she had thought of: There are none, said he, that I would not make use of to be able to see you, and to adore you.—I am charmed, said she to him, to find your sentiments so conformable to my own; empty the body of this camel that you see some steps from you, continued she, it is just dead; the sun will soon have dried it, and you may strew it with all the odoriferous plants that surround you, and afterwards enclose yourself within it in such a manner as not to be perceived; I will desire my mother to bring it to me to examine the structure of it, I am certain she will not refuse me, and to-morrow morning her departure will give us all the liberty we can desire. All this passed as she had projected, and the prince being in the nest, nothing could prevent them from passing the most happy moments together. When the mother was returning to her nest, they easily perceived her at a distance, and the prince immediately reentered his camel, resolving not to leave it till after her departure.

In the mean time, the princess became with child; and when she was ready to lay in, God again commanded the angel Gabriel to instruct Suleiman of it. He immediately caused the griffin to be called, and asked her if she had prevented the marriage of the king of the East with the daughter of the king of the West.—Without doubt, replied she; the princess has been long in my power; I defy any person to have approached her; she is in my nest upon the mountain of Kaf, that is assurance enough to you that she has seen no creature but myself.—Go, fetch her this moment, returned the prince; I will see her, and judge by my own eyes whether thou dost not impose upon me. The griffin consented to it

joy; and Suleiman, that he might be ain he was not deceived, gave orders to other large birds to accompany her, and him an account of her conduct.

The birds departed, and Suleiman caused a divan to be assembled, composed of almost his whole court, and all the doctors of the law, to be witness of what was to happen. The young princess happily heard the noise that the birds made in their flight; and was much astonished at it, for her mother never before returned at that hour: She had only time to make the prince retire, who was conversing with her, and to hide him hastily in the camel. However, without mentioning the fright she had been in, she could not forbear shewing her mother the surprise she was in at her sudden return, and with the arrival of the two birds which accompanied her. My daughter, Suleiman demands thee, replied the griffin, we must depart this instant: I came to take thee and convey thee to his court. The princess, astonished, but still more alarmed for her lover, whom she could not abandon, preserved her judgment still, and said to her, How have you resolved, my mother, to convey me?—I shall carry thee upon my back, replied the griffin.—But in traversing so many seas and mountains, replied she, my head will certainly be giddy; the sight of so many different objects, and the rapidity with which you fly, will inevitably make me fall; my death is certain, and I can never resolve to travel in that manner: Rather put me into the body of this camel, added she, I will close myself up in it; I shall see no object, by consequence I shall run no risk. The griffin applauded this thought, and was pleased with her daughter for the imagination and the sense that she shewed; the princess placed herself in the camel, where the prince waited with extreme inquietude for the conclusion of a conversation so interesting to his mistress and to himself. The griffin took them up, and the history assures us, that the princess upon the way lay in of a son.

When the birds were arrived before Suleiman, who waited for them in the midst of his divan, he ordered the griffin to open the camel herself; she did so, when immediately she saw the prince and the princess with their child in her arms. Is it thus, said Suleiman to her, that thou preventest the decrees of God? Shame, sorrow, and the immoderate laughter of the whole divan, gave the utmost confusion and affright to the griffin. She took her flight, and from that time has never left the mountain of Kaf. Suleiman demanded where the owl was who had approved the resolution and enterprise of the griffin; but she had been so wise as to retire, and from that time has never inhabited but in solitary places, nor ever appeared but by night.

You must agree, my lord, pursued Fatima, addressing herself to the king, but at the same time looking upon Aboucazir with eyes which at that moment discovered her whole soul, and said to him, profit by my instructions. This look was accompanied with a smile so agreeable, that it filled the air with honey and perfumes. Aboucazir, on his side, returned her a glance so eager, and which expressed his desires with so much passion, that Fatima was entirely confused; and her eyes half closed by tenderness and pleasure, were yet open enough to speak to make themselves understood, and to penetrate his heart. All these things, so difficult to be described, and so long to write, are as quick as lightning in a real love. Naour was sensible of the force of them, and felt it strongly; but he knew how to calm the appearances of his jealousy; and without interrupting her, fully convinced as he was, he listened calmly in appearance to Fatima, who said, You must agree, then, my lord, that nothing is impossible to two lovers who have a mutual passion. Aboucazir, who perceived the emotion which appeared in the eyes of the king, whatever pains he took to conceal it, endeavoured to say something that might give his imagination another turn: Permit me, my lord, said he, not to approve what Fatima has now related.—Follow me, said Naour, coldly, and immediately went out, without looking upon Fatima, that Fatima to whom he had always so many things to say. Those sentiments that are the most carefully concealed, acquire by that only the more vivacity; words seem only to exhale and to diminish them. Naour, though he was silent, was not less resolved to break off all commerce with his unfaithful mistress, and to revenge himself of her perfidy. The constraint which he imposed upon himself for a few moments, had no other motive but the shame of appearing jealous.

When Naour was retired into his apartment, he abandoned himself to all the troubles and all the horrors of jealousy. His confidence deceived; his being deprived of what in spite of himself he loved; those violent emotions, which continually succeeded each other in his breast; that cruel agitation of the mind, which rendered it incapable of any idea, but that of an object, which at once he loved and hated; those alternate projects of vengeance and forgiveness, and that weakness which he strongly reproached himself with; all these tormented this unfortunate king, who, in one instant, from the most happy man upon earth, had been transformed into the most miserable. However, not to act with

precipitation, and to make use of that prudence which was so natural to him, he was resolved to consult his vizier upon what punishment he should prepare for the guilty. His self-love, hurtled by the behaviour of Fatima, resolved at least to make itself amends by a patience which seemed difficult to be practised.

As soon as the sun had planted his white dazzling standard, and the night, that queen of the stars, was retired, the king ascended his throne, and severe upon himself, as he was upon all mankind, notwithstanding the confusion of his soul, he would not fail in any duty he had imposed upon himself, and caused it to be proclaimed as usual, that all his subjects might have recourse to his justice. It may be supposed, that all those who had then recourse to him, if they did not meet with injustice, at least felt, by the severity of his judgments, the anger which at that moment animated him against human nature in general. The jealous man separates himself from the rest of mankind, and from the tribunal which he erects within himself, he looks upon them all as his enemies. A knowledge of the passions, when the fury of them is dissipated, leaves only a gentle impression in the soul, which gives an inclination to indulgence for those who are still plunged in those errors, of which we are cured. But Naour was far from that happy calm which disposes the mind to philosophy; philosophy, which alone can make a man the master of himself in such circumstances, and engage him to despise and to forgive those who have offended him.

When Naour had fulfilled that true and proper duty of a king, the exercising justice himself in person, he remained alone with his vizier, whom he had long looked upon as his friend. His prudence had more than once advised him not to declare this affair to his minister, and to trust wholly to himself upon the choice of his revenge. But being unable to contain his anger any longer, and perhaps hoping to find some relief in the confession of his pain, and his jealousy giving him the more agony by his concealing it, he made his vizier an entire confidant of what had passed, and finished his discourse by demanding his advice. The vizier advised him, without hesitation, to put Aboucazir and Fatima to death. Their care then was only to consider in what manner they should satisfy the vengeance they had resolved upon; they agreed at length, that they would the next day give them a draught of poison.

Naour, believing it an act of justice, was uneasy at deferring his vengeance so long; but time was necessary to prepare this fatal draught; they must find a method of giving it unperceived; and the king, who wished to save it. They promised a mutual secrecy to preserve the reputation of the prince: When secrets of this nature are divulged, they augment that repentance, which ought only to be raised by the crime that occasioned them.

The vizier when he quitted Naour returned home: His first care was to see his only daughter, whom he loved to excess: The melancholy which he remarked upon her face afflicted him, and inquietude immediately seized upon his heart. He desired to know the cause of her disquiet, and she informed him that she came from the haram of the king, and that Fatima had treated her with a contempt, of which, unfortunately, all the other women were witnesses. The vizier, piqued at the insult offered to his daughter, and hurried away by a blind fondness, the effects of which are often as dangerous as the greatest hatred, forgot the importance of the secret which his master had confided to him, and said to her, Comfort thyself, my child; the rose of her life will soon be faded, and the name of Fatima must, ere long, be effaced from the register of the living. The curiosity of his daughter, heightened by a speech so uncommon, and to her so incomprehensible, induced her to put several questions to her father, and to conjure him to unravel the mystery to her. Could he doubt, she said, of the safety of a secret that was enstrusted to her, and of a secret which might interest the honour and the life of a father who was so dear to her! In fine, she used such persuasive arguments, that the vizier not only owned to her all that had passed, but also the vengeance which the king had resolved upon. The daughter of the vizier, transported with joy, (for revenge is but too commonly the darling passion of womankind) a thousand times thanked her father, promising that even for her own ease she would certainly keep a secret of such great consequence. Her father quitted her, pleased with the having made her easy, and went to attend the business of his important employment. He was scarce gone from her when Fatima herself, struck with the remembrance of the behaviour that the reveries of her passion had made her use to the daughter of the vizier, sent one of the officers of the palace, to make her excuses to her for what had passed. The compliment was not finished, before she interrupted him, saying, The whole world will agree, that the contempt I have suffered, can never be repaired, and that it deserves to be punished; however, it gives me but little uneasiness, since she cannot long boast that she has used me ill, and her death will be sufficient revenge to me. The officer of the palace appeared charmed at this news,

and said to her, How pleasing is your discourse! My heart leaps for joy at the hope you gave it. When shall we be happy enough to see the king capable of so firm a resolution? But he is too much prejudiced in favour of Fatima, added he.—If you have steadiness enough to keep a secret, resumed the daughter of the visier, I would inform you of the whole detail of an affair, which I have scarce recovered myself from, it surprised me to that degree. The officer promised her even more than she exacted from him; and she immediately eased her heart. He was no sooner informed of it, than he went directly to Fatima, and related to her what he had been told: His attachment for her, the obligations he had to her, and the friendship he had long held with Aboucazir, engaged him not to lose a moment to inform them of it.

How different would be the life of courts, if falsehood and indiscretion were never employed, but thus to oblige and to preserve a friend! Fatima was extremely surprised when she heard this dreadful news; she could have sworn, as all lovers imagine, that she had conducted herself so well, that the king could not have perceived the least hint of it. But the news was so positive, and the detail so convincing, that considering nothing but the misfortune that threatened her, she knew how to speak to the officer with such insinuation and address, that she engaged him to conduct Aboucazir into her apartment. He repaired thither disguised as a slave; the conversation was long and interesting. What will not love undertake, when alarmed by the danger of what it loves? Love himself seemed to facilitate their projects; they succeeded so well, that they raised the malcontents, a race of people that are to be found in all governments, even the most just. Aboucazir and Fatima then joined their friends to the discontented; and that very night, Naour and his visier, who were far from being upon their guard, were inhumanly massacred.

It was very well done, cried Hudjadge; what business had he to be so prudent, and to go and ask advice of a visier? Those who are so desirous of useless counsel, never ask it when it is necessary.—It is true, sire, replied Moradbak; but if the excess of prudence is a defect, the danger and the crimes of a woman who strays from her duty are still more considerable.—They are not all like thee, resumed Hudjadge, with a gracious look, which he had not put on perhaps for twenty years before; and our fathers rightly found out, continued he, that they cannot be kept too strictly, nor too much confined. It is enough for to-day, added he, you may go all and repose yourselves, and be here to-morrow exactly at the hour appointed.—We shall certainly be here, resumed Moradbak, and sire, I shall have the honour to relate to you a Mogul history.—It does not signify what country, said he.—I hope, pursued the beautiful daughter of Fitend, that it will amuse your majes-

The History of Nourgehan and Damahe, or the Four Talismans.

ABOUALI NABUE,* emperor of the Moguls, reflecting upon his greatage, easily apprehended that he could not long enjoy the light of the sun; he therefore sent for his well-beloved and only son Nourgehan, and spoke to him thus: Nourgehan, I leave my throne to thee; I have this moment ordered the draught of death to be prepared for me, and you will soon fill my place; forget not to do justice equally to the poor as to the rich; be satisfied with possessing a flourishing kingdom; envy not the dominions of any other prince; leave every one in possession of what their fathers have left to them; in one word, always remember that you must die, and that clemency and justice are the noblest titles of a sovereign. After having said these words, without being touched with the tears of Nourgehan, he descended from his throne, made his son ascend it, and retired into a delightful apartment, where he had passed his happiest days, took the fatal draught, and waited with the greatest tranquillity for the moment which was to conduct to heaven his spotless soul, free from all the torments of the least remorse.

Nourgehan, after having paid all the honours that nature and gratitude could inspire him with to so good a father, was wholly occupied in fulfilling the last counsels that he had received from him. His heart was naturally good, and his judgment just: But if every man stands in need of experience to form his mind, much more is it necessary to those who are destined to thrones. Nourgehan, persuaded of this important truth, was far from the presumption too common to princes. One day, as he conversed with his courtiers upon the subject of government, he applauded those kings who had shewn the greatest love of justice. Solomon was quoted as having been the most just. This example, replied Nourgehan, cannot be alleged; Solomon was a prophet, and could easily find remedies to those evils which he foresaw; but a common mortal can only employ his best endeavours to repair the faults of his weak-

* Great father.

ness; therefore I command you all, not only to inform me of all my duties without flattery, but also to prevent or repair my faults by your counsels. When a king testifies a love for virtue, all his subjects become virtuous. As soon as Nourgehan had ceased to speak, Abourazier rose up and said—Great prince, if you wish to have justice truly exercised in your dominions, you must make choice of a disinterested vizier, who has only your glory and the good of the state in view: The satisfaction of having done right must be the only recompence he wishes for.—You say well, Abourazier, returned Nourgehan, but the difficulty is to find such a man.—You have, my lord, replied the courtier, one of your subjects, whose moderation and wisdom made him renounce all public employments under the reign of your illustrious father; your majesty perhaps is ignorant of what happened to him in the city of Schiras. The king having commanded him to inform him of it, Abourazier pursued his discourse in this manner:

Imadil Deule, † in the last war which we sustained against Persia, led our victorious army as far as Schiras, which he took, and by a sentiment of humanity preserved from being plundered: His soldiers, however, demanded a recompence that might make them amends for the booty they would have made; and spoke to him so strongly, that he was obliged to promise it to them, though he knew not where he could procure it. One day as he was in his palace, thinking of this demand, he perceived a serpent creep out of a hole in the wall and return into it again; he called the eunuchs of his harem and said to them—Break open that hole, and take the serpent that I saw enter it this moment. The eunuchs obeyed him, and found a vault full of presses ranged along the walls, and chests piled upon each other. They were opened, and they found them to be filled with sequins, and the presses heaped up with the most magnificent stuffs. Imadil Deule returned thanks to God for this discovery, and distributed the treasure to his soldiers. He afterwards commanded a tailor to be sent for to make habits of these stuffs, with which he designed to recompence the merits of those officers who had served under his command. The most experienced tailor of the city was presented to him, who had always wrought for the late governor. Imadil Deule said to him—Not only thou shalt be well paid if these habits are carefully made, but I will procure thee a further recompence, and some bowls of cassonnade. ‡ The tailor, who was deaf of one ear, apprehending that he was to have the bastonade, fell a weeping; and imagining it was to demand an account of the late governor's clothes which he had in his possession, he declared he had only twelve shells full, and that those who accused him of having more, had not said the truth. Imadil Deule could not forbear smiling at the effect which fear had produced in the poor tailor; he caused the habits to be brought, which were found to be magnificent and entirely new. The only use he made of them, as well as of the rich stuffs he found in the presses, was to clothe and adorn the officers of his army: I believe therefore that so disinterested a man deserves the confidence of your majesty.

Abourazier having ceased to speak, Nourgehan said to him, Imadil Deule shall not be my vizier; I believe him an honest man, but he wants prudence, and I do not think him capable of supporting my authority; he had the seals of the empire, and yet knew not how to order every thing necessary for his expedition; in a word, his treasures failed him, and his soldiers presumed to give him laws. Without the accident of the serpent, which any other man would have made the same use of, what would have become of him? The story of the tailor is useless, and of no consequence. Nourgehan continued to converse with his courtiers, who often entertained him continually occupied with the love of justice, and the desire of reigning well, he often left his palace at all hours, to inform himself of the truth by his own knowledge. There was an old potter of earthen vessels who inhabited near his palace. Nourgehan, moved by seeing him every day pray to God with the most ardent and zealous fervour, stopped one day before the little hut in which he dwelt, and said to him—Ask of me whatever thou desirest, and I promise to grant it thee.—Command all your officers, said the potter, to take each of them one of my pots, and pay me for them what I ask; I won't abuse this permission. Nourgehan granted him his request, and gave orders to his guard to watch over the sale of the pots, and above all, to do whatever the potter ordered him. He made a very modest use of the favour that he had obtained, and satisfied with the sale of his work, he exacted no more than the value of them, thinking himself happy in being able to live by his industry, and wishing that he might give a proof of his gratitude to his sovereign. The vizier of Nourgehan was avaricious; but for fear of displeasing his master, he concealed that vice with the utmost care. He went one morning to the emperor's

† The support and assistance of felicity. ‡ A kind of sherbet.

audience, when the potter demanded a sequin for a pot which he presented to him. The visier refused it, and said it was a jest to ask such a sum for a thing that the least coin would sufficiently pay for. The potter seeing that he added menaces to his refusal, answered him, Thatsince he took it in that strain, he demanded a thousand sequins for his pot, and added, that he should not enter into the emperor's presence till he hung the pot about his neck, and carried him upon his back to have audience of the emperor, that he might make his complaints of the refusal and menaces he had given him. The visier made many difficulties and great intreaties to avoid these vexatious and mortifying conditions; but the hour approaching which the emperor had appointed him, and the guards refusing to let him enter till he had satisfied the desires of the potter, he was obliged to submit to them, to promise the thousand sequins, to hang the pot about his neck, and, which was more, to carry the potter on his back, a condition that he would not recede from. The emperor, surprised at seeing his visier arrive in a manner so ridiculous, and so unsuitable to his dignity, commanded them to tell him what had passed; when he was instructed of it, he obliged the visier to pay the thousand sequins immediately; and comprehending of how bad consequence it might be to a prince to have an avaricious minister, he deposed him, and was pleased with the potter for having made known to him a thing which perhaps but for him he might long have been ignorant of.

Nourgehan established a council which was composed of the most worthy men of the empire, ordained wise and prudent laws, and departed to visit his provinces, with a resolution of rescuing his people from an authority which is always dangerous, when those who exercise it are at too great a distance from the sovereign. This prince, endowed with every virtue, had no other wish but that of deserving after his death the noble epitaph of that Persian monarch, who has only graved upon his tomb, What pity that Chah Chuja is dead!

Nourgehan visiting all the provinces of his kingdom, had already gone through the greatest part of them, and remedied numberless disorders, when his curiosity engaged him to make a journey into Tartary,† his neighbouring kingdom. Finding himself so near their country, he had a desire to see and to know the manners of these Tartars, who are more civilized than the others, for they have cities and fixed habitations; their women also are not confined like those of the other Asiatics. The Tartars, knowing the arrival of the emperor of the Moguls, came to meet him, some of whom performed courses on their swiftest horses to do him honour; others, accompanied with their women, formed a kind of dance, which though a little savage, was not destitute of gracefulness in their manner. In the number of the Tartarian women who presented themselves before him, Nourgehan was struck with the beauty of a young person of eighteen, named Damake.‡ She united in herself, shape, mien, beauty, and an inexpressible sense and modesty in her countenance. Nourgehan did homage to so many charms, and caused a place in his haram to be proposed to her, but she refused it; and he would have seduced her by considerable presents, which offers were not so much as listened to. Love but too often causes the greatest change in the worthiest characters.

This prince, so wise, and till then so moderate, led away by his passion, joined menaces to his intreaties; he even went so far as to say that he would bring a formidable army thither to obtain a beauty, whose refusals did not permit him to hope for her otherwise. He indeed made this rash speech to Damake alone; for if the Tartars, who are a people the most jealous of their liberty, had had the least knowledge of it, the war would have been that moment declared. But Damake still answered him with the utmost sweetness, without shewing the least fear, and without losing that respect which she owed to a sovereign; and it was with that gentle, and yet resolved tone that courage and truth always inspire, that she related this little history to him.

One of the great lamas, said she to him, whose supreme authority in this country you are not ignorant of, became in love (in this very place) with a maid of the tribe that I am of. Not only she refused all that he caused to be offered to her, but she would not accept the proposal he made to marry her; so far was he blinded by his passion. The love she had to a musician, who was not extremely well made neither, was the sole cause of her refusal, which she confessed to the lama, with a hope of appearing unworthy of his attachment. But that prince, (for they are looked upon as such) distracted with anger and sorrow, caused his unworthy rival to be put to death; and [illegible] the pretext of her

† The kingdom of Tangut lies west of the Moguls: It is divided into two parts; the south properly called Tangut, and the north Thibet.

‡ Joy of the heart.

being agreeable to the dalay lama,* it was not difficult to have her carried off. For you are sensible, my lord, that in this country every thing trembles at the very name of him, whom we look upon as a God. But the lama enjoyed not much satisfaction from his cruelty and injustice; for after she had promised to yield to the amorous pursuits of the lama, in order to obtain a greater liberty, she precipitated herself from the top of that rock which can be perceived from hence, and which is always shewn in the country as a proof of the constancy and resolution that the Tartarian virgins are capable of.

It is not, continued Damake, being prejudiced in the manner she was, that makes me refuse the offers of your majesty, my heart to this hour is free; but, my lord, learn to know it thoroughly. It is noble, and perhaps worthy of the favour you condescended to honour me with: My weak charms have seduced you; but a woman who has no other merit, in my opinion, is of little value.—Perhaps, returned Nourgehan, the difference of our religions is an obstacle to my happiness. No, my lord, I am a mussulman, resumed Damake; can you imagine I could submit to the ideas that are given us of the dalay lama? Can we believe that a man is immortal? The artifice that is made use of to persuade us of it, is too gross; in one word, my eyes are too much enlightened for me to hesitate between the ideas fomented by these priests, and those by which the divinity of God is preached by his most sacred friend. No, my lord, continued she; but I am sensible of the risk I shall run by your goodness to me. Time makes the nightingale perish, that amiable bird; it makes the rose fade, that flower so charming even in the midst of thorns; it permits the moon to shine during the night, and to darken its lustre when the day approaches; the night forces the sun to disappear, that king of the world; time, after having raised a man to the throne, has often sunk him to poverty and want. Can I expect, therefore, it should be constant in my favour alone? Yet, notwithstanding these reflections, I confess, my lord, I [illegible] be flattered with the thought of pleasing a [illegible] whose virtues I esteem above his greatness. [illegible] lities: I should wish to b[illegible] worthy of him, by services so considerable that even a marriage thus unsuitable, far from exposing him to reproaches, should only serve to make his choice more applauded. Judge then, my lord, continued she, whether a person penetrated by the example I have related, and which I approve, notwithstanding the contempt the world may have of her, can let herself be seduced by insinuating offers, or subdued by violence. Nourgehan, charmed at finding such uncommon sense, and such delicate sentiments, in an object whose figure alone could have rendered her amiable, admired her virtue, gave her his royal promise never to constrain her, and resolved never to depart from her. He sent a numerous train of slaves and camels to the beauteous Damake, who followed him with all her family. She would never have consented to this step, if she had been obliged to abandon friends to whom she was attached, and whose presence might prevent the least attempt against her reputation. The king saw her every day, and could not be a moment without wishing to see her, or without admiring her when he did see her. In the mean time, the discourses of the court and of the populace reached the ears of Damake; she knew the wrong opinion they had of her. To repair this inconvenience, she resolved to remove this opinion, and to prejudice their minds in favour of her. With this design she conjured Nourgehan to assemble all the learned men of his kingdom, that she might answer their questions, and afterwards propose her's to them. Nourgehan, who dreaded lest a person so young as Damake should expose herself too hastily, and return with confusion from such a dispute, used his utmost efforts to dissuade her from her request; for the fear and concern that is felt

* The dalay lama passes, in the opinion of the Tartars of that canton, for being immortal: He lives secluded from the world, without taking any care of the temporality of his dominions: Two powerful chans of the Calmucks furnish him with what is necessary for the subsistance of his household. The Tartars of his right believe that he never dies, but is renewed like the moon. This is the artifice made use of to persuade the people of that fable: When the dalay lama is at the point of death, they search through all the region of Tangut for a lama who resembles him the most, to supply [illegible] by this means that [illegible] will live for ever. [illegible] fore they ascend the throne, and make frequent pilgrimages to pay him their adorations, as to the living and true God. He lets himself be beheld in a secret place of the convent, illuminated with several lamps: He never appears but covered with gold and jewels, raised upon a kind of stage, adorned with magnificent carpets, and seated upon a rich cushion, with his legs across, after the manner of the Tartars. They prostrate themselves before him, without being permitted to approach him so much as to kiss his feet.—*A Relation of Great Tartary.*

for what we love, is most
er than what interests us for ourselves. His remonstrances were in vain. The learned men were assembled to the number of twelve; and in the audience that was given them, the king was placed upon an elevated throne, in his habits of ceremony; Damake was seated lower, opposite to him, leaning upon a sofa, dressed with the greatest plainness, but shining with every charm of youth, and every gift of nature, surrounded by the twelve sages, venerable by their extreme age, and their flowing beards, leaning upon a large table, round which they and she were seated. The sages, who knew not with what design Nourgehan had assembled them, were extremely astonished when he made known to them the project of Damake: They looked upon the adversary which was presented them, and kept silence, not doubting but the king did it with a design of contempt. Nourgehan said to them, I perceive your thoughts; but I have given my royal promise, and it is your business to acquit me of it. Propose boldly the hardest questions to this beauty, who has engaged to resolve all the difficulties that your great learning gives you the opportunity of proposing to her. Then one of the sages speaking, and addressing himself to Damake, said to her, What is that which is confined, and yet pleases the whole world, whose head is filled with fire, its body with water, and whose back is in the air? Damake replied, without hesitation, It is a bath. The sage felt a confusion, and Nourgehan a transport of joy.

The second sage demanded, What is that thing which takes the colour of them who look upon it, which men cannot do without, and which of itself has neither body nor colour?—It is the water, replied Damake again.

The third said to her, Can you, oh miracle of sense and beauty! tell me what is the thing which has neither door nor foundation, and which is within filled with yellow and white? —It is an egg, said that beauteous moon of felicity.

The fourth sage, after having considered a little, in hopes of surpassing his brethren, (for the learned men in the Mogul have a share of self-love) said to her, There is in a certain garden a tree, this tree bears twelve branches, upon each branch there are thirty leaves, and upon each leaf there are five fruits, of which three are in the shade and two in the sun: What is this tree? and where is it to be found?—This tree, returned Damake, represents the year, the twelve branches are the months, the thirty leaves the days, the five fruits the five prayers, of which two are made by day, and three by night. The sage remained confused, and the courtiers, whose minds vary like the air, and whose sentiments are changed by what is less than nothing, began to be inwardly persuaded of the value of what they had at first only pretended to admire.

The other sages, who had not yet spoke, would have excused themselves, and made their silence be passed over in favour of the applauses they gave to the uncommon sense of her who had confounded those who preceded them. But Nourgehan, at the intreaty of Damake, having commanded them to continue the conference, one of them demanded, What was heavier than a mountain? The other, What was more cutting than a sabre? And the third, What was swifter than an arrow? Damake, with an equal presence of mind, answered, That the first was the tongue of a man who complains of oppression; the second, calumny; and the third, a look. There were four sages remaining who had not yet proposed their difficulties. Nourgehan trembled, lest at length the mind of Damake should be exhausted, and she should lose the honour of so great a number of judicious answers. Yet this beautiful moon of the world appeared neither fatigued nor exalted, with what would have raised the vanity of the greatest part of mankind. But the very property of love being to submit to the will of what it loves, Nourgehan, whom the examples had not yet reassured, full of alarms and inquietudes, commanded them to speak by a sign of his head, which they durst not refuse. The first demanded of her, What that animal was which avoided every body, was composed of seven different animals, and inhabited in desolate places. The second desired to know, who that was whose habit was armed with darts, who wore a black vest, a yellow shirt, whose mother lived above a hundred years, and who was liked by the whole world? The third desired her to name that, which had but one foot, which had a hole in its head, a leathern girdle, and which raised up its head when its hairs were torn off, and its face was spit upon. The fourth added the following question: What woman is that, who is above a hundred years old, who lies in every year of above a thousand daughters, though she has no husband, who throws out poison whenever she opens her mouth, whilst honey flows from the lips of her children?

Damake answered to the first, that it was a grashopper, which is composed of seven animals: For it has the head of a horse, the neck of an ox, the wings of an eagle, the feet of a camel, the tail of a serpent, the horns of a stag, and the body of a scorpion. This beauty found it more difficult to answer the question of the second; for a moment the whole assembly thought her vanquished. This idea,

which she perceived in the eyes of all who looked upon her, made her blush: She appeared only still more beautiful; and Nourgehan was charmed when he saw the sage who had proposed the question, agree, that she had answered with her usual justness, when she said, that it was a chesnut. She answered the third without hesitation, that it was a distaff; and was not longer in assuring the fourth, that the subject of his enigma was a fig-tree.

So much knowledge, so much presence of mind, joined to such uncommon personal charms, threw all minds into so pleasing a confusion, that notwithstanding the awe that the presence of Nourgehan must inspire, they all loudly expressed the joy, the admiration, and the pleasure they felt at being witnesses of so uncommon a scene. Damake then made a sign that she desired now to speak. Silence was commanded, and she desired the sages to inform her, what was sweeter than honey? Some of them answered, That it was the satisfaction of enjoying our wishes; some that of gratitude; and some alledged, it was the pleasure of conferring obligations.

When Damake had let them speak a sufficient time, she applauded all the reasonable and just thoughts they had made use of; but she finished her discourse by asking them with gentleness, if she was mistaken when she imagined the sweetest thing upon earth to be, The love of a mother to her child.

An answer so suitable to her sex, who ought always to appear attached to their duty, and proposed with so much modesty, entirely finished the conquest of their hearts. But Damake, who had no other design upon this occasion but to conciliate their esteem, and authorise the favours that Nourgehan honoured her with, was resolved to finish a scene which she did not design to repeat, resolving for the future to be occupied with schemes and ideas of a higher kind. Damake then caused instruments to be brought, and sung and played in all the different modes of music, and finished by singing, in the famous strain of Zeaghioule, the following song, which she accompanied with the utmost grace:

I am never satisfied with seeing what I love: If I am separated from it I shall die with sorrow. My heart and my bosom, inflamed with my love, must be consumed by the fire of our separation. He is always present in my mind, and his name is for ever in my mouth: I cannot live without his presence: His love and his charms are the source and essence of my being.

Nourgehan, in those transports of joy which are given by the repeated successes of what one loves, dismissed the whole assembly, [illegible] not without making some large presents the sages: and when they were all he threw himself at the knees of saying, Thou art the flambeau of my h and the life of my soul, haste thee to a me happy. This beauty of the heavens answered, That she was not yet worthy of him.

I require farther? cried the sionate prince. You have charmed my court; you have [illegible]led the learn the men most celebrated for their wisdom and their science: The justness of your answers, the moderation of your question, and the modesty with which you bore the advantage of so great a triumph, have dazzled them. Not satisfied with having proved your sense, what talents did not you shew when you touched the musical instruments! What a taste did you express in your song! Who ever, like Damake, joined such merit to so much beauty! But I perceive it, you love me not, said this passionate prince with the utmost tenderness, since you refuse to attach your destiny to mine; doubtless you have an aversion for my person.—I am very far from deserving this reproach, my lord, said this beauty of beauties: you yourself shall be my judge. The greatest pleasure and the highest satisfaction I have felt on this day, which your prejudice in my favour has made you think so glorious, was the being able to express before the whole court, in a proper manner, the sentiments with which you have filled my heart, by the song of the celebrated Enevers.*—What can you wait for farther to render me the happiest man upon earth? cried Nourgehan with eagerness. You love me, and I adore you. What wants there more? My wishes for you are became an ocean unbounded by any shore.—I resolve to deserve you, my lord, replied she, by talents of more value than those of music, by a justness of sense more useful than that which your sages set such a price upon, and which is only a subtilty of mind more glaring than essential. I wish to establish myself in your heart upon foundations more solid than beauty, or those superficial talents that you have had the goodness to applaud: In fine, I wish that love may in you only be a passage to that esteem and friendship which I aspire to deserve: Submit your impatience to grant me this favour; it perhaps gives me more pain to ask it, than your majesty to grant it: Let me then live some time under the shadow of your felicity.—I am capable of nothing now, replied Nourgehan, but loving and adoring you; but at least, add-

* One of the most celebrated Persian poets.

edge, permit me to give a full proof of the justice I do your merit; assist in the divan, preside in all affairs, and give me your counsels, I can follow none that are more prudent, or better judged. The diamond replied Damake, that there was no stone which equalled it in strength and hardness; God, who loves not pride, changed its nature in favour of lead, the vilest metals, to which it gave the power to cut it. Independently of the pride I must render myself guilty of, if I accepted your obliging offers, pursued this fair rose of beauty, God forbid that I should do that wrong to my sovereign lord, to authorise by my behaviour the reproaches that would be thrown upon him: There would be a foundation to say that he was governed by a woman. I allow, added she, that your majesty ought to have a visier; you cannot see every thing with your own eyes, and I believe I am able to shew one worthy of Nourgehan.—Name him to me, replied he, and I will give him the charge this moment. Your majesty, replied the beauteous Damake, must know him before you accept him. I hope you will find in him, whom I propose, those virtues and talents necessary in a man dignified with so great an employment. He is retired into the city of Balk, and is named Diafer. The post of visier to one of the most powerful kings of the Indies, has been preserved in his family above a thousand years; judge then, my lord, what a collection of admirable memorials he must have upon all parts of government; and yet a prince, blinded by the pernicious counsels of his favourites, has deposed him, and he passes his days at Balk; days which might be happy if he had not lived in a habitude of labour, and a hurry of great affairs, which seldom leave the mind at liberty to be satisfied with any thing less tumultuous. Nourgehan immediately replied, Diafer is my visier; Damake can never be mistaken. Upon the spot he wrote to the governor of Balk, and sent him a note for a hundred thousand sequins, to be delivered to Diafer, to defray the expences of his journey; and he charged the same courier with a letter for him, in which he conjured him to accept the post which he had destined him for. Diafer began his journey; he was received with magnificence in every city, and the emperor sent all the noblemen of his court to meet him, and conduct him to the palace which he had destined for him in the kingdom of Visapour, where he then resided. He was treated there with incredible magnificence during three days; after which he was conducted to an audience of the prince: He appeared at the height of joy for possessing a man whom Damake esteemed so highly; but that joy was of no long duration: For that prince, who was so gracious, and so prejudiced in his favour, flew into the most dreadful anger the moment he appeared in his presence. Go, said he, to him, vanish this moment, and never see me again. Diafer obeyed, and retired in all the confusion, the sorrow, and the surprise, that such a reception must give him: He returned into his apartment, without being able to imagine the cause of the king's anger, who, in the mean time, held a council, and examined the affairs of his kingdom, without taking any notice of what had passed with him whom he had destined to be his visier. He afterwards repaired to the apartment of Damake, who, already informed of an event which employed the thoughts of the whole court, doubted not but there was an alteration in the mind of him to whom she was so perfectly attached. The sorrow which this reflection had given her, had plunged her into a situation so languishing, as scarce left her the use of speech. Yet making an effort to conquer herself, she said to him, after some moments silence, How is it possible, my lord, that after all the expences you have been at, and all the cares you took for the arrival of Diafer at your court, after all the honours you have ordered to be paid him, and those that you have loaded him with, you should receive him so ill?—Ah! Damake, cried Nourgehan, I should have had no regard to all that I have done for him, to the illustriousness of his family, nor to the fatigues that he has suffered in coming so far, if any other but you had recommended him to me; I would have had his head struck off the moment he presented himself before me, and it was wholly in regard to you that I satisfied myself with banishing him from my presence for ever.—But how did he incur your indignation? pursued Damake.—Know then, resumed Nourgehan, that when he came up to me, he had the most subtle of poisons about him.—May I ask you, my lord, returned Damake, what certainty you have of such a fact; and if you may not doubt of the fidelity of him who made you the report. Nourgehan replied, I knew it from myself; I permit you to inquire into it, and you will find whether I was mistaken or no. When Nourgehan had left Damake more reassured as to the heart of the emperor, though alarmed at the impressions he was capable of taking so lightly, she sent for Diafer, who appeared sunk with the most violent chagrin: She conversed with him for some time, and perceiving how deeply the ill treatment he had received from the king had plunged the poniard of sorrow into his heart, she said to him, that he ought not to afflict himself so much; that the wrath of Nourgehan would be of no long duration, and that he would soon repair the affront that he had given him: She added, that

princes had their moments that ought to be passed by and excused. When she had a little calmed his chagrin, she finished her discourse by saying to him, If I have deserved your confidence, if you believe that I shall endeavour to repair the affront you have suffered, since I, by doing justice to your talents, was the innocent cause of what has happened to you; if I deserve any return from you, vouchsafe to inform me why you had poison about you when you were presented to Nourgehan? Diafer surprised at this question, after having reflected some moments, replied, It is true, I had it with me, but my heart, though I bore it about me, was as pure as the dew of the morning; I even have it now that I speak to you: Saying this he drew a ring from off his finger, and presented it to her: The setting of this ring, said he, encloses a most subtle poison; it is a treasure that has been preserved in our family from father to son these thousand years; my ancestors have always worn it, to preserve themselves from the anger of those princes they served, in case they should have had the misfortune to displease them in the exercise of their post of visier. You may believe, continued he, that the king sending for me, wholly unknown to him, to exercise that charge, and conscious of the enemies a stranger generally meets with, I would not forget to bring this treasure. The sorrow that the cruel behaviour of Nourgehan has given me, and the shame that he has covered me with, renders it still more precious to me, as it shall not be long before I make use of it. Damake obtained from him that he should suspend, at least for some days, his fatal design, and conjured him to wait in his palace till he heard from her.

She immediately repaired to give an account to Nourgehan of what she had learned. That prince perceiving by her relation that Diafer had no ill design, and that the cruelty of princes in general authorised but too justly such a precaution, repented that he had received him so unworthily, and promised Damake the next day to make amends for the pain he had given him. She approved this design; but before she quitted him, she conjured him to satisfy her curiosity, by informing her how he could perceive the poison which Diafer in effect had with him. Nourgehan replied, Never will I have any thing concealed from the sovereign of my heart; I always wear a bracelet, pursued he, which my father left me, and which has long been in our family, though I am ignorant of the name of the sage who composed it, or how it fell into the hands of my ancestors. It is of a matter that nearly resembles coral, and has the property of discovering poison, even at a very great distance. It is moved and agitated whenever it approaches; and when Diafer came near me, the bracelet was very nigh breaking, the poison which he bore had so much strength and violence. Had he not been recommended by you, continued he, his head should have been struck off that moment; I was the more certain that Diafer bore that dangerous poison, as my bracelet remained immoveable immediately upon his leaving the hall where I gave audience. Nourgehan loosed it from his arm and gave it to Damake. She examined it with great attention, and said to him—This talisman, my lord, is doubtless very wonderful; yet this adventure ought to prove to you, how much those who have the sovereign power are obliged to be upon their guard against appearances, and of what consequence it is for them not to give judgment rashly. Damake retired, and Nourgehan commanded the greatest pomp, and the most splendid train to conduct Diafer the next day to audience. This order was executed; Nourgehan received him with the utmost affability, and testified the greatest regret for what had passed. Then there was presented to him, by his command, a standish of gold, a pen and paper. Immediately he wrote in the beautifullest characters the most sublime sentences, upon the manner in which a visier ought to behave himself in his important post. Nourgehan admired his talents, made him clothe himself in the robe of a visier, and to crown his goodness, confided to him the secret of his bracelet. Diafer strenuously advised that prince never to part with it; and in his admiration, and the pleasure he felt at possessing so great a treasure, he asked his new visier if he believed that through the whole world there could be found any thing so curious?—Great prince, replied Diafer to him, I have seen in the city of Dioul another miracle of nature, less useful indeed, but which for the strength of art and learning with which a sage has composed it, may be compared to this.—What is it? returned Nourgehan; I should be glad to be informed of it. Then Diafer spoke thus:

When I had received your majesty's command to repair to your presence, I departed, and was obliged to make some stay at Dioul, through which I passed in my way to Visapour, where I knew I might join your majesty. Notwithstanding my impatience, I was obliged to collect several things which were necessary to me in my journey, and made use of that time to view the beauties of the city. The governor, whose riches and opulence astonished me, came to meet me on the day of my arrival, and conducted me to his palace; he loaded me with honour, and, during my residence there, shewed me the utmost respect and favour; yet it was accom-

panied with a constraint that rendered his fidelity suspected by me. Among the amusements that he procured for me, he engaged me to a party upon the river; I consented to it, and we embarked the next day in a small frigate which he had provided with that design. The weather was as we could wish, and the conversation most agreeable. The governor of Dioul was seated on the upper deck, and I was placed close to him; a young boy, beautiful as the sun, lay at his feet; the most exquisite wines were served upon a table which stood before us; their coldness and that of the ice, with which all the fruits were surrounded, contributed to the most seducing voluptuousness, whenever the beauteous slaves gave leisure to think upon any thing besides their charms, and the skill with which they sung, and played upon different instruments. Our pleasure was thus accompanied with every thing that could render it delicious; and as I was thinking upon something to say that might be agreeable to the governor, I perceived upon his finger so magnificent a ruby, that I could not forbear giving it the praises it deserved. The governor immediately drew off his ring and presented it to me; I examined it with attention, and returned it to him again, and had all imaginable trouble to make him take it: But seeing that I absolutely refused to keep it, he was so concerned that he threw it into the river. I repented then that I had not accepted so perfect a work of nature, and testified my sorrow to the governor, who answered me, that it was my own fault. Yet, continued he, if you will promise me to accept it, it will not be difficult for me to find this ring again, which is really deserving of your acceptance. I imagined that having another not unlike it, he designed to offer me that; but without saying any more to me, he immediately commanded they should steer the vessel to the land. When he was arrived there, he sent his slave to his treasurer to demand such a small casket as he described to him, and cast anchor to wait the return of the slave, who was expeditious in executing the orders he had received; and the governor having taken out of his pocket a small gold key, opened the casket, out of which he took a small fish of the same metal, and of admirable workmanship, and threw it into the river. Immediately it plunged to the bottom, and soon after appeared upon the surface of the water, holding the ring in its mouth. The rowers who were in the boat took it in their hands and brought it to the governor, to whom it delivered the ring with a motion of its head; no other person could have forced it from its teeth. The governor again presenting it to me, I could not refuse it, especially as he redoubled his entreaties. The fish was replaced in the little casket, and sent back to the treasury.

Diafer, after having related this history, drew the ring from off his finger, and presented it to Nourgehan, who finding it to be extremely magnificent, said to him, Never part from this ring, which is still more uncommon by the virtue of the talisman which rendered you the possessor of it, than by its natural beauty. But, continued he, you ought to have informed yourself at what time, how, and by whom that wonderful masterpiece of art was composed.—I used my utmost efforts to be informed of it, replied Diafer, but they were in vain; and struck with so singular an event, I thought no more of the pleasures of the day. The governor perceiving that I fell into a deep reverie, said to me, Life is short, make use of every moment, and enjoy every pleasure. The soul is a bird imprisoned in the cage of the body, which it must soon quit; rejoice while it is in your power, you know not who shall exist to-morrow. I confessed to him that curiosity had penetrated my heart; he replied, I am in despair that I cannot satisfy you, and pronounced these words with a tone that expressed his design of not giving a more particular answer. Let us think only of amusing ourselves agreeably, continued he. I followed his counsels as much as it was in my power, and departed from Dioul without being able to have any ecclaircissement from the governor upon that article; but fully persuaded that this talisman was the source of all the treasures which he

Nourgehan terminated the audience of Diafer by assuring him of his favour, if he used his utmost care in the administration of justice; he afterwards gave an account to Damake of the conversation he had held with his visier, and made her a recital of the history of the fish. I have a love to these talismans, said that prince, and this little fish gives me an extreme curiosity, and I wish at least I knew the author of it. That shining star of the firmament promised him to use her utmost efforts to inform him of it. In effect, the next day Damake instructed him, that of all the talismans which the great Seidel-Beckir had made, there subsisted only four, his bracelet, the little fish which Diafer had spoke to him of, and which she presented to him from the governor of Dioul, adding, that he had just sent it as a present to your majesty, in order to obtain a life which he had deserved to lose, your faithful subjects having taken him in arms against you. The third, a poniard, very meanly adorned, which she begged him to accept. The others, continued she, are either worn out, (for you know, my lord,

[for a certain time] by different accidents.

did the governor of Dioul, resumed chan, conceal from Diafer that Seidel- was the author of that which he possessed?—*He was ignorant of it*, my lord, interrupted Damake; and perhaps ashamed of not knowing it, he feigned it to be a secret, as is the nature of mankind, who cover their ignorance by an affectation of mystery.—But what is the virtue of this talisman that you offer me, said Nourgehan? as he accepted the poniard.—I shall inform you of it, my lord, continued Damake, at the same time that I give you an account of what I have been able to learn concerning the fish. It may be about three thousand years since there appeared in this part of Asia, where we inhabit, a man named Houna, who was so great that he was surnamed Seidel-Beckir. He was a sage, who possessed in perfection all those talents which acquire a general veneration. The science of talismans he possessed in so eminent a degree, that by their means he commanded the stars and the constellations. Unhappily his writings are lost, and therefore no talismans like his can now be made. Antinmour, king of Indostan, having found means to acquire a friendship with him, Seidel-Beckir, in return for his sentiments, and some small services that he had done him, made him a present of that small fish of which your visier gave you an account, and it always remained in the treasury of Antinmour as long as his family subsisted. One of the ancestors of the governor of Dioul finding himself the visier of the last of that race, when the family was extinct by those revolutions which the history of the Indies relates at length, and which are universally known, seized upon this curiosity, and his successors have kept it with the utmost care till this time Not only this talisman fetches back whatever is fallen into a river, or the sea, to the person to whom it belongs, but if you indicate to it any thing to be brought out of that element, it goes in search of it with the greatest exactitude, and brings it to where it is commanded. I am fully satisfied, replied Nourgehan, as to the two talismans, and never prince was possessor of such treasures; I may now truly stile myself the sovereign of the sea. What do I not owe to thee, the ruler of my soul! But of what use is this which the beauteous Damake has presented to me?—My lord, replied she, when I instruct you for what reason it was composed, you will know its virtue.

We read in the revolutions of Indostan, that Antinmour would have unjustly exacted a tribute from Keiramour, who was too weak to resist the forces of his enemy; and not knowing to whom else to have recourse, he resolved to address himself to the sage Seidel-Beckir, and sent his visier to him with magnificent presents. The sage refused them; but he was so touched with the situation to which the king, his friend, was reduced, that he declared Antinmour should not succeed in his designs. Immediately he composed this very poniard which I have now presented to my sovereign, said Damake, and gave it to the visier. Tell your master from me, said he, to chuse out twenty of the bravest soldiers of his kingdom, and deliver the poniard into the hands of him who commands them. This poniard, added he, has the virtue (when it is drawn) to render invisible not only the person who bears it, but all those whom he designs should anticipate the virtue of the talisman; his will alone decides the effect of it. Keiramour shall send these twenty persons to Antinmour, with a letter, in which he shall refuse to pay the tribute that is demanded of him. Antinmour, in the excess of his anger, shall order the ambassadors to be seized. Then the law of nations being violated, he who bears the poniard shall render himself invisible by drawing it with one hand, and his sabre with the other; and his troop following his example, and doing the same, he shall obey, without hesitation, the dictates of his courage.

The visier returned to Keiramour, and all that Seidel-Beckir had commanded was executed. The son of the king was charged with the command and the execution of this great enterprise. Antinmour became enraged at the reading of the letter that was presented to him. Let this insolent ambassador be seized, cried he, this moment. Then the prince hastily drawing out his poniard and his sabre, struck off the head of Antinmour. His train did the same to all those who composed the divan; and running directly into the city, an infinity of heads were seen to fly off, without knowing who caused this dreadful disorder. After this great execution, the ambassador and his train made themselves visible, and declared to the people in the public square, that there was no other method of avoiding a certain death, but to submit to the government of Keiramour, which they did without reluctance. This poniard, continued Damake, has been long kept in the treasury of the princes of that country; by little and little in time its value was forgot, and the remembrance of its uncommon property totally lost; and when your majesty desired an explication of the talismans, I found that this was at Balsora in the possession of a poor Jew, a broker, who sells upon the bridge of that city all the old iron and useless weapons that are left off: It was not difficult to procure me the possession of it, therefore it was

no merit to give my sovereign lord a talisman which would be absolutely useless to me, whilst the destiny of monarchs may unfortunately render such precautions necessary to them. Nourgehan made a thousand exclamations upon the boundless ocean of her liberality, and said to her, Sovereign of my heart, reflect upon what you have said to me, consider that if these talismans, valuable in themselves, but mean in comparison of you, have excited my curiosity, how much greater must be that which you give me! No, all the sages, Seidel-Beckir himself, never composed a talisman so wonderful as you are: Yesterday you knew not a single word of the history of the talismans; to-day you are perfectly instructed in it. This poniard, said he, pointing to it, was not four-and-twenty hours since at Balsora; notwithstanding the great distance we are from that city, you have presented it to me this moment! Are you not the daughter of Seidel-Beckir; or are you not a sage yourself? Damake blushed at this discourse; and Nourgehan again pressing her to speak, she said to him, What can procure more speed in finding out what is desired by the object beloved, than the dictates inspired by that passion? But I ought not, nor will not conceal any thing from you.

Not long after my mother had brought me into the world, she was seated at the foot of a palm-tree, enjoying with me the coolness of the morning, without any other thought than that of returning by her tender kisses my innocent caresses: when in a moment she perceived herself surrounded by a numerous court, who attended a queen, beautiful, majestic, magnificently dressed, and who had herself also an infant in her arms. Notwithstanding the pomp of her train, and all the grandeur of royalty, she caressed me, young as I was, and after some moments stay, the queen said to my mother, This child whom you see in my arms, and who is mine, is absolutely obliged to taste the milk of a mortal, it being a command laid upon us by the most high God, and I cannot find one more modest, more wise, nor whose milk is purer: do me the pleasure, therefore, added she, to let my infant suck for some moments. My mother consented to it with pleasure; and the queen, in return for her complaisance, said to her, Whenever you have any sorrow, or any desire, come to the foot of a male palm-tree, cut a leaf from off it, burn it, and call for me; I am named the Peri Malikatada, and I will haste immediately to your assistance; I grant also the same power to your little girl when she attains the age of reason. My mother, continued Damake, never importuned the Peri but for the care of my education; and I, my lord, before I knew you, had never addressed myself to her, who knew no desire, nor had my heart formed an [illegible] that time, said she, [illegible] tigued her; so many troubles and [illegible] have seized upon my soul: It was she, I will judge, who made Diafer known to [illegible] who dictated to me the answers I gave the sages, who informed me of the talismans, and delivered this to me. It was she likewise who caused the governor of Dioul to be arrested, and who demands the life of you in return for the golden fish which I have given you from him; she also would have given me—Go on, beauteous Damake, said Nourgehan with tenderness; if you love me, can you conceal any thing from me? She would have given me, resumed Damake, a talisman of her composition that should force you always to love me, but I refused it: Can there be any happy talisman in love but the heart? Nourgehan, struck to the soul with so many virtues, and such proofs of her attachment to him, would no longer defer his happiness. He immediately caused his whole court, and all the grandees of his kingdom to be assembled.—I may boast with reason, said he to them, that I am the most happy prince upon earth; I possess a bracelet which preserves me from all fear of poison; all the treasures of the sea are mine by the means of a fish, which, at my command, will fetch them from the bottom of the waves: This is a present which Damake has made me; what princess is there who could have brought me such a dower? That is not all, she has given me this poniard, which renders whom I please invisible: The proof that I can make before your eyes of this magnificent talisman, will convince you of the virtue of the golden fish, which it would be more tedious and difficult to tell you of; then he drew his poniard, and disappeared from their sight. The astonishment of the spectators was not yet dissipated, when he disappeared with all his military officers, and said to his magistrates, Do you see such a general, such an officer that has served so long in my army? To every question they answered no. He ceased then to be visible to the eyes of his warriors, and disappeared with his visiers and all the doctors of the law, designing by that means to convince them fully, and leave no room for jealousy and suspicion. Return thanks then with me, added he, to the most high God and his holy prophet, who have made me the most powerful prince upon earth: He performed his action of thanks with a fervour worthy of the bounty which heaven had shewn him, and all his courtiers followed his example. When he had fulfilled that important duty, he said to them, the greatest vice of the human heart is certainly ingratitude; it is to Damake that I owe these powerful treasures; her beauty alone, her merit, and her virtue, would

deserve ... I shall my whole life preserve ... her; but gratitude ought to be ... lied with the effects of it, I will this day unite her to me for ever. ... court and the grandees applauded his choice; and Nourgehan having commanded Damake to be brought, she appeared with all those modest graces that nature had adorned her with. When the prince ... his hand in presence of the great iman, Damake, who had prostrated herself before him, said with an audible voice, When I gave an account of the talismans of the great Seidel-Beckir, I informed you, my lord, that there were four still subsisting in the world; you have yet but three. Have I not riches enough in possessing thee, returned Nourgehan? Thou art reckoned perhaps for the fourth, but they are not all of half thy value. No, my lord, resumed Damake, casting her eyes upon the ground, and presenting him with a ring, this was wanting. This ring of steel gives you a power of penetrating into the secrets of every heart. Others, in my place, might look upon this talisman as a danger, but I shall look upon it as a blessing, if you still condescend to interest yourself in the sentiments that you have for ever graved in mine; and if I have the misfortune not to deserve that interesting curiosity, it will at least make known to you, without any doubts, the characters and the fidelity of your subjects.

At that instant the Peri Malikatads appeared with her whole court, and desired the king to pass into a garden, which by her power, and that of the genies, she had adorned with exquisite taste and magnificence. She honoured the nuptials with her presence, and Nourgehan lived happily, more happy in the love and counsels of Damake, than in all the talismans upon earth, if he could have joined them to those which he possessed.

Moradbac having ceased to speak, Hudjadge said to her, These were glorious presents; a woman who could bring such in marriage, might easily chuse her husband.—Damake was happy, replied Moradbak, in having the protection of a Peri, who put her in a situation to prove her sentiments in a manner that could not be doubted of.

I should not set such a value as may be imagined upon all these talismans, said Hudjadge; there must be a dreadful fear of poison always to wear the bracelet, and that fear is itself the most cruel poison. I should be very little sensible of the treasures which the fish procured me; I do not love such easy acquisitions? The number and the valour of my troops would be of more service than the poniard; and the ring would only serve to shew me that nobody in my court is good for any thing. Tell me to-morrow some less marvellous history, all these strange events being too difficult to be believed; those that are more common would suit my condition better. Moradbak obeyed him, and the next day related the following history:

The History of Jahia and Meimouna.

UNDER the reign of Selim the Second, and in the time of his highest prosperity, there lived at Constantinople a young tanner, who was named Ismene Jahia. He inhabited near the gate of Natolia, which leads to the seven towers, and lived with his mother, to whom he was always submissive. He was well known, not only for his experience in his profession, but for the agreeableness of his figure. He was beautiful and well shaped; and his heart, sensible to friendship, engaged him to go as often as it was possible to pass a few days at Scutari, to see his friend Muhammed, and amuse himself with him. He undertook this little journey one day, after having kissed the hand of his mother, and left her almost all the money he had gained by his industry: He took a boat, and when he arrived at Scutari, he flew to the house of his friend, who was charmed to see him, and who said to him, You could not come more apropos, my dear Jahia; I have been invited this evening to the marriage of one of my neighbours; you shall come with me, and we will entertain ourselves there. Since you were invited, said Jahia to him, it is the same thing as if I had been desired to come; every body knows us to be friends, and none will be surprised to see me there with you. They departed immediately, and were obligingly received; and the hour of evening prayer being come, they followed the bride to the mosque, and preceded her at her return, according to the usual custom of the Mussulmen. Those who chaunted the prayers accompanied her to the door along with the imans, where the whole assembly bid her farewell. After the usual prayers, the bride was introduced into the chamber of her husband: Sherbet was served up to all the assistants, and every body withdrew.

Jahia and Muhammed went with some young people of their acquaintance into a private house, to amuse themselves by drinking wine. Their heads began to be warm, when he whose charge it was to pour out the wine, said to them, What shall we do now, my friends? We have drank the last cup. This news concerned them the more, as it was very dangerous to go and fetch wine.* It

* It was only sold at the sea-side, from which they were at a great distance.

was so strictly forbid, that [illegible] gerous to carry it even in the day; [illegible] had the misfortune to be met [illegible] carrying wine, by those who [illegible], and watch over its safety, there was no favour to be expected. After having reflected upon all these inconveniences, one of the company repeated several times, without any answer being returned him, Is it possible that not one of us has courage enough to fetch some wine? Jahia, struck with this discourse, said within himself, I am the only stranger here; this discourse can be only addressed to me; and immediately rising, he offered himself to do them that service. Muhammed testified by his looks the pain that this answer gave him; and speaking to the rest of the company, Have you ever seen a stranger, replied he, employed upon commissions from the people of the country? Therefore, my dear friend, I shall never consent to what you propose. Besides, not knowing the way, you will run still more risks than any other. All the company agreed it was so, and desired him not to take that trouble; but by praising his courage, by admiring his generosity, these young people did all that was necessary to engage him to perform what he had proposed, though they appeared to speak the contrary. Jahia, as a young man, imagining that his honour was concerned in taking this step, he redou- [illegible] instances; and they who thought of [illegible]; but how to get the wine, seeing that no other person offered to fetch it, at length said to Muhammed, Do not oppose his design, he has courage and address, he will certainly succeed. Muhammed found himself obliged to consent, and Jahia took two jars, with which he arrived very happily at the tavern, had them filled, and returned back, with the design of meeting his friends again.

The hour of evening prayer had been long [illegible]; so that the streets were entirely emp- [illegible] but Jahia perceived a light at a distance, [illegible] he entered into a little square near the Valida mosque. This light came towards him in such a manner, that he could neither fly from it nor avoid it; for if he turned back again, the noise he would have made, would not only have engaged them to pursue him, but he would have been soon stopped by the [illegible] of the sea. On the other hand, he could not abandon the jars he was loaded with; that would have been not acquitting himself of a commission he had undertaken, and he would have been ashamed to appear before his friends, without [illegible] them their wine. Whilst he made these reflections, he dreaded lest this lanthorn should be that of the watch; he who carried it still approaching nearer, he remarked that it was a young man who walked before an old man, followed by another slave. The countenance of the old man expressed the highest wisdom; his long white beard reached to his girdle; he had a staff in one hand, and a string of beads in the other. Jahia thrust himself close against the wall, to let them pass, in hopes that they might not perceive him. But when they were near him, he heard the old man praying to God, and saying, Lord, in the name of all the heavens, the seven earths of Adam and of Eve, the happy prophets, the saints, the just, and the virtuous; I am arrived this day at the eightieth year of my age; the best of my life is passed, and you have till now granted me that favour, never to want a guest. It is this day the first time that I shall sup alone: Thou knowest, Oh high God, thou knowest how impossible that is to me: I entreat thy divine majesty therefore, if thou art satisfied with the homage I have for so many years paid to thee, to let me find some person with whom I may sup and converse. Jahia looked upon him with a terror which rendered him almost immoveable; and the manner of his prayer made him tremble. Is not this some great prophet? said he within himself. What will become of me, if he should perceive that I am carrying wine: These reflections tormented him, when he remarked that the cheik (for he knew him to be so by his dress) strove to examine every object, notwithstanding the darkness of the night; and that having perceived him, he told the person who accompanied him, to bring the lanthorn nearer: He then looked [illegible] him with great attention; and Jahia, [illegible] desire he had to do it, could not [illegible] upon his knees, because of the [illegible] he was loaded. The [illegible] God for this ren[illegible]e said to him, [illegible] how great my gratitude [illegible] God, and how much I [illegible] for having granted me [illegible] you here. Without [illegible] supped; come then [illegible] not a person who in- [illegible] much earnestness. These [illegible] the perplexity of Jahia; [illegible] he within himself, this [illegible] is a [illegible] already [illegible] this [illegible] me too [illegible] my faults; Yet [illegible]

[illegible] concealed [illegible] to terminate his doubts, [illegible] hand, put by the vest of [illegible] and at the sight of the jars, he said to [illegible]

possed indeed that it was wine, which made you afraid; but with me you need not be uneasy: Which way were you to go? I will accompany you, or at least follow you at a distance, to serve you as a guard: In one word, I will do whatever you please; but I declare to you I will not return home without you. Jahia, reassured by the affability of the old man, and charmed at not having undergone any reproaches for a thing so strictly forbidden, told him frankly why he had taken this commission upon himself. My friends expect me with impatience, added he; judge yourself what I ought to do, and command me. The old man replied, My son, your words give me as much pleasure to hear, as the most beautiful pearl would to see. You might seduce the whole world, and you have already gained my heart: Know then, that he whom you have inspired with so much esteem, is the cheik Ebulkiar, born at Magnesia. From the age of seven years I have been settled at Scutari; I have reached to that of fourscore years, without having ever supped alone; and by a particular favour of God, there are always vows and sacrifices made sufficient for me to provide for all those who come to me. When by chance no stranger has presented himself, when evening prayer is over, and I have no longer any hope of seeing one arrive, I enter into the mosque, and chuse him who is the most agreeable to me; I engage him to follow me; I receive him in the best manner that I possibly can: Not only I have had no person come to me this day, but all those whom I invited in the mosque, gave me reasons which excused them from yielding to my intreaties. Finding myself without any hope, I addressed myself to the high God: He listened to me, and granted my request, by giving me so agreeable a guest. But, continued he, it would not be just to make you lose the merit you have acquired, by acquitting yourself of so difficult a commission; I will wait for you in this place; you shall desire permission of your friends to leave them; you may tell them that the wine has indisposed you, and that you have already taken too much; you shall come here again to me, and you shall have no occasion to repent of the pleasure you do me: I swear to you by the most high God, that I will remain here till your return. I depend upon your word; therefore it is in your power to make me pass the night here. He then sat down upon a stone: You shall find me in the same place, said he again, making him a sign to go on. Jahia, still more reassured, could not forbear saying within himself, I ought to return thanks to God for having met with a man so courteous, and who seems to interest himself so much for me. Then, taking leave of the cheik, he said to him, I go to acquit myself of my commission. I promise to return to you again as soon as possible; and without speaking to my friends of the rencounter I have had, I propose never to quit you more, to consecrate the rest of my life to you, kiss your hands, conduct myself better than I have done for the future, and attaching myself for life to your service, deserve an entrance into paradise with the holy Musselmen: As he finished these words he quitted him.

Having rejoined his friends, his first care when he arrived was to fill their cups, and place the jars upon the table: The joy at his return was greater, as they had lost all hopes of seeing him again. His friend Muhammed, who had been by much the most uneasy, was not the last to embrace him: They gave him applauses which placed him above the greatest of mortals. But whatever instances they made to engage him to take his place again, they could not succeed. All that I demand of you, said he to them, as a recompence for the trifling service I have done you, is your permission to retire. I not only find myself fatigued, but some of my friends being in the tavern where I went, they made me drink to that excess, that my head is not a little disordered with it: therefore, with your leave, I will go and repose myself at my friend Muhammed's. It was not without great intreaties that they consented to his departure; yet they pressed him the less, as he affected to be disordered by his wine; but it was not so easy for him to excuse himself from the eagerness of his friend, who would have accompanied him home. When he was free from them, he repaired directly to the place where he had left the cheik, who waited for him according to his promise. Penetrated with his goodness, and resolved to be his disciple, he prostrated himself before him, and kissed his feet. The cheik raised him up, and pressed him to his breast, saying, Oh my son, why do you use this submission? He afterwards praised his punctuality, and took him by the hand,—Let us hasten to the convent, said he, with the greatest tenderness. They left Scutari, and passing by the hospital of the lepers, they arrived at a garden, the gate of which resembled that of the palace of a king, and whose walls were of an immense height. We are at length arrived at the convent, said the old man to him, we have nothing to expect now but pleasure. He then knocked at the gate; a young woman demanding who knocked, at the voice of the cheik she opened it. Jahia was transported when he saw she was unveiled, for

she was young and handsome; she lighted them with a silver lamp, in which there burnt an oil full of the most agreeable perfumes.

The house appeared to Jahia an enchanted palace; each corner of the saloon was illuminated by a great number of silver lamps; a noble sofa was at the upper end; the middle was filled by a bason of the most beautiful marble, full of water so transparent, that it was easy to discover a prodigious number of fishes, whose motion pleasingly amused the eye. The borders of this bason were adorned with an infinite variety of different flowers, charming by their colours and their odour. Jahia took his place upon the sofa; yet his mind was still in agitation: He was struck with all the objects that presented themselves to his sight; he could not conceive for what reason the cheik, who had only spoke to him of a convent, had conducted him into so magnificent a palace. The old man, who perceived his astonishment, said to him, Trust me with the subject of your reflections; have I not already told you, that I look upon you as my son? Believe me, it is still more happy to be adopted by a cheik, than to have been in reality his son: Adoption is free, it springs from the heart alone, therefore it ought to be more pleasing. Remain then in ease and tranquillity; you are in my house; you shall be my companion: we will pass a part of the nights in conversation and amusing ourselves, and I will leave you at my decease my whole fortune. In the mean time, till the angel of death comes to force me away, nothing shall be wanting to you. But as you are according to my own heart, added he, all that I desire is, that you may occupy my place, and continue to re-establish the ancient customs of our sublime religion. As he finished these words, he passed into an adjoining apartment, from whence he returned soon after, in a robe so covered with gold and jewels, that it might have been esteemed worthy of a king. When he had placed himself close by Jahia, the slaves brought in large dishes of porcelain, adorned with magnificent enamelling, and filled with the most exquisite meats, perfumed with ambergrease and musk. Jahia was astonished at this magnificence, and the surprise of his senses prevented him from speaking. The cheik said to him, I have arrived at this extreme age you see me of, without ever having clothed myself in this manner: I have always besought God to grant me a son: My advanced age prevents me now from hoping it. I have this morning begged of him an amiable young man, whom I might adopt, he has listened to my prayers, and granted them by sending you to me; therefore I do every thing that I can imagine to testify my joy and my gratitude for the happiness I am vouchsafed. As to the rest, the cheiks have so great a habitude of examining all the strangers whom I receive, that I easily knew all the good qualities you are possessed of. I saw that you have probity, truth, and a love for virtue. But know, to diminish the astonishment I see you in, that our situation is superior to all this magnificence, and above it, by the little value we set upon it. One thing more, if you love wine, you may satisfy yourself here; the dervises, you know, are permitted to make use of it: Public scandal is indeed the only thing that ought to be avoided in it. Look upon me then as your father in all respects, and follow the kind of life which I have embraced from my infancy.

This discourse recalled to Jahia's mind the first idea which had presented itself when the cheik came up to him. He took him for a prophet, and rather for the prophet Elias than any other, because of the likeness he found in him to that holy man. Yet this place of delight, these riches, these jewels, and the great number of female slaves whom he saw employed in attending upon them, opposed this thought, as also the wine which was brought in large quantities. Sometimes he imagined that the cheik was an enchanter, who could take upon himself any shape. What could have been his design in conducting me thither? said he within himself. What reason could he have to deceive me? What have I to fear? My riches, nor my gold cannot tempt any person, and I am not handsome enough for him to form any other design: Let us see how all this will end. The wine, which, under pain of death, was forbid in the convents, was what surprised Jahia most; which made him still keep his eyes on the shining vases that contained it: And the cheik guessing at his thoughts, said to him, Imagine not, my son, that I am capable of drinking wine. I had it only brought for you. The wine that we cheiks drink, is a wine of paradise. Let some be brought, said he; immediately they presented to him a golden flask. They then sat down to table, and the cheik, at the middle of the repast, gave him of this wine. He found it resembled a sherbet, composed of sugar, ambergrease, and musk, and by consequence had an odour much more agreeable than common wine. The more surprising things Jahia beheld, the more he was persuaded the cheik surpassed all other men; therefore nothing could equal the respect with which he behaved before him. Why, said the cheik, are you still plunged in reflections, instead of giving yourself up to pleasure?

My lord, replied Jahia, the excess of your goodness astonishes me; I still fear lest my happiness should be a dream, and I cannot

forbear recalling to my memory a history, which has some regard to my situation. I am pleased with histories, replied the cheik, and I look upon them as augmentations to the pleasures of the table. He pressed him to relate it, and Jahia began in these terms:

The History of a Dervise.

MUSTAPHA PACHA STAMBOL, effendi or provost of Constantinople, had several times successively engaged a great number of his friends to sup with him. There was amongst the company a dervise, who appeared to be a man of sense, though he had never pronounced one word, whatever discourse was proposed. His silence appeared so singular, that it often served as an amusement to all the other guests, who even turned him into ridicule. But they were much surprised, when, after some time, the dervise raised his voice, and invited all those who were at table to appoint a day to come and sup with him, and entertain themselves. The fear of finding a poor reception made the company hesitate; and when they accepted the proposal, it was by desiring him to accept some money to enable him to bear an expence which appeared above his condition; but he refused it. The day was fixed, and they desired him to tell them where they must repair? He answered, that they might meet in the mosque of Sultan Mahoumed, and he would serve them as a guide. They were punctual to the appointment; and took the precaution of buying as they went along some provisions, that they might supply the deficiency of the repast they expected from the dervise. He appeared in the mosque at the hour they had appointed. It was with astonishment that they perceived him very neatly dressed, and with a vest of Indian linen. He received the company with extreme politeness, and conducted them to his habitation. His house appeared a perfect palace; and when they had reached the gate, they saw thirty pages come out of it, who took the guests under the arms, and assisted them to go up into an apartment, the sofas of which were covered with gold stuff. The same pages preceded them into another, still more magnificent. They placed before each person a brazier of silver, with tongs, and a shovel of the same metal. When they were seated, they looked upon each other with equal shame and confusion, when they reflected on the provisions they had brought into so magnificent a palace; and they agreed to throw them all out of the windows, without the dervise's perceiving it. Some time after four large silver tables were brought; the linen which covered them was embroidered with gold; the meats were served in the most beautiful porcelain of China; they placed upon each table thirty different dishes; and the pages neglected no attendance that might render their services agreeable. The d was still more magnificent than all that preceded it. The sweetmeats were exquisite; and the dervise, not satisfied with what had been eat, forced them upon them with profusion.

When the supper, which was very long, was finished, they prepared beds, which corresponded to all the magnificence they had already seen. The quilts and sheets were embroidered with gold and colours; and when they were preparing to go to bed, the dervise informed the whole company, that his pages were so many young women, whom he had destined for their pleasures. Each chose her who appeared the most agreeable to him, and went to bed. Sleep soon succeeded these pleasures; but how great was their astonishment the next day when they awoke, to find themselves in a ruined tower, laid upon the earth, covered with an old mat of reeds, with stones for their bolsters, and a log of wood their sides: As to their clothes, they lay them in the condition they had put them With much labour they got out of these ruins, and the quagmires that surrounded them: And as they left the tower, they heard a voice which said to them, Another time make no jests upon those that keep silence.

The cheik, charmed with this history, praised extremely the manner in which it was related, and drank several cups of his wine of paradise to the health of Jahia, who was confounded at all these marks of goodness: He afterwards took him by the hand, and said to him, My son, be more at your ease with me; let your countenance be open as the rose, and acknowledge, as I do, the bounty of God; I demanded you of him, and he has granted you to my prayers; have confidence in God, have confidence in his ministers, who are his living images; imitate the merchant who is mentioned in the miraculous annals, and whose history I will relate to you.

The History of the Merchant of Bagdad.

A MERCHANT, who was upon his departure to trade in the Indies, sold all that he possessed, and left his country with all the money he could procure, after having recommended himself to God, of whom he was a faithful servant. He was at first fortunate enough, and met with no disasters; but at length he was attacked some days journey from Masulipatam by a band of robbers, who left him nothing, and by consequence reduced him to the cruel necessity of demanding alms in order to reach that city. When he was arrived there, he inquired carefully for

the habitation of the richest merchant in that city, and repaired thither. He related his misfortunes to him, and intreated him to lend him a thousand sequins. He desired to know if he had pledges to give him, or any good person who would be answerable for him. The merchant of Bagdad replied, The robbers have left me nothing for a pledge; but you will be satisfied with my witness, it is God that will be answerable for what you lend to me. The merchant of Masulipatam, touched with this answer, counted down the thousand sequins to him upon his note only; but in which they both expressed that God was the witness of it.

The merchant of Bagdad departed; and the money that he had borrowed succeeded so well with him, that at the close of the year he arrived at Ormus with above five thousand sequins. He would have departed to satisfy the engagement he was under, for the term was almost expired; but unfortunately he was in so bad a season, that there was no vessel that would hazard the danger of the sea. He was so moved at this disappointment, that he fell ill with the chagrin of it. At length putting his sole confidence in God, he took a log of wood, hollowed it, and enclosed within it a thousand sequins, with a letter addressed to the merchant of Masulipatam, whose debtor he was. He pitched the piece very closely up, and threw it into the sea, saying, My God, thou wert my witness, condescend to convey this money to him who lent it me upon the faith of thy holy name alone. Then the satisfaction of having fulfilled his engagements, restored him to his former health. God graciously hearkened to his request: and the same day the merchant of Masulipatam amusing himself in a small bark upon the coast, perceived a piece of wood, which appeared to be of an uncommon form. Some of his slaves would have taken it up, but it still avoided them; at length he approached himself, and took hold of it with the greatest facility. He was extremely surprised to find the direction upon it addressed to him; he examined it with the more care, opened it, and found the money and the letter, which left him no room for doubt, and forced him to adore the power and goodness of God. When the dangerous season was over, the merchant of Bagdad, fearing lest God should not have granted his prayer, took with him the thousand sequins which he had borrowed, and repaired to him to whom he owed them. But the moment he perceived him, he cried out to him, He who answered for you has satisfied me; here is your note cancelled, there is nothing farther due to me, it is to God alone: Acknowledge all the benefits you have received from him, by adoring him and serving him continually.

Jahia, penetrated with this history, redoubled the assurances of his attachment to the cheik, and his gratitude to God. It is enough, my son, said the cheik to him, with an air of goodness. He then caused a great number of sumptuous and magnificent habits to be brought, and when they had heaped them upon a sofa, I make you a present of all these habits, said he to Jahia, and all my female slaves are at your disposal. This last sentence made the young Mussulman blush: To dissipate his embarrassment, the cheik filled a cup of his celestial wine, and Jahia drank it, almost without knowing what he did. The cheik perceiving that the wine began to have an effect upon the brain of his guest, commanded all the slaves to take their instruments, who touched upon them the most tender airs, and with strains destined to the songs of love. Jahia was so moved, that he began to lift up his eyes by degrees, and to enjoy those pleasures which seemed comparable to those of the sultans. Yet he had not still drank enough to be absolutely without inquietude; he durst not cast his eyes upon the beauteous slaves who surrounded their table. The cheik, who examined him continually, and easily penetrated into his thoughts, made him the kindest reproaches on this constraint, and again pouring him out the wine, he said to him, Oh, my son, why will not you cast a look upon these slaves? Have not I already told you they were yours? Chuse her who is the most agreeable to you, and this night she shall be yours. Jahia, dreading lest these last words should be said only to penetrate into his heart, threw himself at the feet of the cheik, and protested to him, that he was incapable of conceiving the least desire for the women of his seraglio, and that he was too sensible of the respect he owed him.—What can I say to you more, replied the old man? Chuse, I conjure you: You may suppose my desires are all extinguished, and these slaves by consequence useless to me: In one word, all that I desire of heaven, is to see your children, whom I shall love more than even you yourself.

Jahia yielded to these intreaties; he looked upon the slaves and chose out one. But, not to be failing in what he owed, he threw himself once more at the feet of the cheik, and said to him, I was incapable of feeling the least desire for the women of your seraglio; but since you absolutely command it, I chuse her who stands by me. The cheik answered with the most satisfied look: I return thanks to God that you have chose so well, and see you have a just discernment; you may look

upon her as a present from God, and as an effect of his bounty; no other choice would have given me equal pleasure, for she is a Circassian. Approach, Meimoume, approach, said he to her; and taking her by the hand, gave her to Jahia, with five thousand sequins, which he had commanded to be brought in a bason, adding, It is for having kept me company this night, that I make you these presents: Look upon me always as your father, never forsake me, and all my wishes will be fulfilled. I shall go to-morrow to desire the cady of Scutari to come hither, to make you in his presence a general donation of all my wealth; you cannot yet imagine the immensity of it: As to me, satisfied with living with you, I shall have no other views in my retreat, but the service of God. These words left no longer any inquietude in the mind of Jahia; and looking upon all these blessings as an effect of the goodness of God, he said to the cheik, If I should live a thousand years in your service, my father and my lord, it would never be enough to acknowledge your benefits. Be fully assured, that to my last sigh I shall be perfectly attached to you. They then repeated mutual promises and protestations of friendship, which, with the wine, filled up a great part of the night. At length Jahia not being able to sit up longer, the cheik commanded them to fix an embroidered curtain over one of the sofas and to bring mattrasses of gold and silk. When all his orders were executed, which were done with incredible diligence, the cheik said to him, I desire you would go to bed with your wife; one of the greatest pleasures of old age, is that of marrying their children; Both of you are mine; and I enjoy at this moment the satisfaction of uniting you. Jahia made no resistance; Memoume and he were soon put to bed, and the old man quitted the room. As soon as he was far enough not to hear them, the fair slave said to Jahia with a sigh, Young man, thou hast not long to live, think of thy salvation. This discourse restored the senses of Jahia in an instant: He trembled every limb, and conjured Meimoune to explain this enigma to him. I interest myself in thy fate, said she to him; I feel a love for thee, and that love redoubles still more the horror that the crimes which are here committed have always inspired me with. Dost thou promise me, continued she, to carry me with thee, and never to abandon me, if I can deliver thee from the danger thou art in? Jahia promised her all that she desired, and accompanied his promise with the most sacred oaths; and the slave trusting absolutely to him, Thou wilt see, pursued she, the height of cruelty and wickedness; they are both united in the person of this old man; but if thou wouldest preserve thy life, thou must do punctually what I prescribe. The cheik will soon return; every time that he calls thee make no answer. He will command me to wake thee, and I will seem to obey him; keep silent still, remain in the bed, and thou wilt be witness of all that passes. Jahia promised, without hesitation, to execute her orders and follow her advice.

Some time after, the cheik came behind the curtains, and called Jahia, who made no answer. He told Meimoune to awake him; but she assured him her efforts were in vain. Thou hast the cords to fasten him by thee upon the sofa, said he to her; consider, I have the more precautions to take, as being almost the only man in this house: I have now fifteen prisoners, what would become of me if they should be set at liberty? Keep him therefore carefully, and remember thy life must answer for it. Saying these words he returned into his apartment. Jahia in the mean time felt all the emotions of fear; and when Meimoune heard all silent in the house, she said to him, Rise now, I will shew thee into what place thy misfortune has led thee. He obeyed her, and she took him by the hand and carried him down a little staircase: When they were at the bottom, she told him to look through, an opening which was in the wall: He perceived a dark prison, which inclosed fifteen prisoners, of different ages, and who had all chains upon their necks, their hands, and their feet. The young man, who bore the lanthorn before the cheik when Jahia met him, entered at that moment into the prison. The prisoners cried out when they saw him, Why are we made to suffer in this horrible place? The cheik has deceived us by giving us five thousand sequins and the choice of one of his slaves: He has taken from us all that we had, and put us in irons. Put us to death speedily, continued they; death, however, will terminate our pain. The young man made answer to them, You bear these chains only for having testified repentance for your faults and love for a religious life, and yet, nevertheless, drinking of the wine which the cheik only presented to you to try you: That was not all, he offered you his women, and you would have abused them: It is to punish you for these enormous faults, that he has put you in irons: I can deliver only one each night; be easy, your turns will come, said he to the others. He then took one, and carried him out of the prison.

Meimoune said to Jahia, who was thrown into an extraordinary surprise at what he beheld, The cheik will go into the room where we were; we must return thither immediately: Jahia let himself be conducted, and they laid down; and some few moments after they saw the cheik enter, who was then undressed,

and ready to go to bed. He said to Meimoune, with a terrible voice, It is now time to convey him to prison who lies with thee. She answered him, that he might depend upon her, and that she would do her duty. The cheik called the young man who served him, and bid him enter, which he did immediately. He appeared with an apron before him, and several large knives in his girdle; and led in him whom he had fetched out of the prison, after having had the precaution to put a gag in his mouth, to prevent him from crying out. He stript him to the waist by order of the cheik; then he gave him a stroke with a knife, that opened him from the navel to the throat: He pulled out his heart, which he cut in two pieces, and presented it to his master. He cleaned and swept out the place, and carried away the body. In the mean time the cheik, having got the heart of this unfortunate Mussulman, was drying it with a sponge: He then drank a cup of wine, and said once more to Meimoune, Tie Jahia fast; thy head shall pay for it if he escapes thee. He had scarce finished these words, when he fell back upon the sofa in the most profound sleep.

Jahia observing that the cheik was no longer in a condition to perceive any thing, threw himself at the feet of Meimoune, and conjured her to finish what she had so happily begun, and to save his life by procuring his liberty. Meimoune, who wished to try him, made answer, I have promised to deliver thee, but I tremble at being exposed to the fury and resentment of the cheik: The height of the walls, and the disposition of the apartments, render my flight almost impossible.—I wish not for my liberty but with you, returned Jahia eagerly, and I had rather die than be separated from you.—Since thou testifiest such tender and such generous sentiments to me, replied the beauteous slave, I promise not to forsake thee, but to deliver thee, or to perish with thee. This tender assurance reanimated the hopes of Jahia; Meimoune dressed herself hastily, whilst he did the same; afterwards she took him by the hand, and conducted him into a chamber; she opened the window of it, and said to him, the branches of this pomegranate tree will assist us to descend into the garden. I will go and fetch the key of a back-door that is there; stay here, thou shalt wait for me as little as possible; thou mayest trust to the love I have for thee.

When Jahia was left alone, he sunk himself into a labyrinth of thoughts. The fear of all that might happen if Meimoune should not succeed, the sentiments that attached him to her, and the dreadful spectacle he had been witness of, agitated him in their turns: But what afflicted him the most was, that he had no arms to defend himself with, in case of accident. At length the fair slave appeared, loaded with two large packets; she gave him her hand to help her down from the window; she delivered the two packets to him, and told him to wait once more at the foot of the tree: He was not long before he heard a noise, and saw the leaves move; he was soon reassured by the voice of his tender Meimoune, who said to him, Let us fly, my dear Jahia, we have no time to lose. They opened the back-door of the garden, and happily escaped; Jahia loaded with the packets, and Meimoune with a small casket.

They arrived without any obstacle at the house of Muhammed, who had not yet quitted his friends; they knocked at the door, an old female slave opened it to them, and they entered into the chamber of Jahia, where he returned thanks to God for having delivered him from so imminent a danger: He abandoned himself to all the transports of joy, and testified the same excess of gratitude to Meimoune; but that beauteous maid was dejected, and sighed incessantly. What concerns you, said he, soul of my life? what can we desire; are not we now out of all danger?—Oh, my dear Jahia, replied she, I thought thee more prudent; canst thou enjoy so great a tranquillity at so short a distance from a man so wicked as the cheik? Consider, that he joins immense riches to the credit which his reputation of sanctity has given him; he will employ them both to find us again, and we shall be inevitably taken. He sleeps at this moment; but when he awakes and misses us, he will immediately go to the cadi of Scutari, and accuse thee of having carried wine, and that accusation alone will be sufficient to have thee seized. As to me, he will reclaim me as his slave: In a word, we ought to expect every thing from what his barbarous imagination will invent, in the rage, despair, and danger to which our flight may expose him. Let us preserve ourselves, therefore, from his fury, and pass over to Constantinople before the day appears; we have no other resolution to take. In the interim Muhammed arrived, and his first care was to ask the old slave if she had seen his friend Jahia? She told him, that he was in his chamber. Muhammed would not then trouble him, and went to his repose.

Meimoune, in the mean time, still continued her instances to engage Jahia to pass over to Constantinople. But he answered her, If the thing depended upon me, bright moon of the world, I would pass the sea this moment, and I would do much more to give you the least satisfaction. But it is impossible; all the boats are drawn ashore, and the gates of the city are shut: But that is not yet all the difficulty; if the Bostangi Bacha, who is upon guard during the night, perceives a boat upon the sea before the day appears, are you ignorant that he sinks it that moment without

examination? wait then a few moments; repose yourself, the day cannot be far off: Believe me, I cannot be easy, whilst I know you are in inquietude. These words engaged Meimoune to have patience; and Jahia made use of that time, to ask her what could induce the cheik to eat the hearts of those whom he murdered. During the course of three years which I passed with him, replied she, I saw him every day repeat the same thing: The great treasures which he possesses are composed of what he takes from all those whom he ensnares; and what engages him to exercise that barbarity upon them which your eyes were witnesses of, is a distemper that he formerly had, and which prevents him from tasting any repose: A human heart alone can calm the agitation of his spirits.

Meimoune was not so attentive in satisfying the curiosity of Jahia, but that she heard the first crowing of the cock. Immediately she rose, and taking her little casket, went out of the chamber; Jahia was obliged to take the other packets and follow her. They went out without giving any notice to Muhammed, and soon found themselves on the banks of the sea. But perceiving no boat there, they were obliged to walk for some time upon the shore; at length they perceived the light of a man who was fishing; Jahia conjured him, with a plaintive voice, to draw to shore. The fisherman, astonished to hear a voice at an hour when nobody was stirring, was seized with fear, and doubted not but it was an apparition that spoke to him. Immediately he fell to prayers: but Jahia, become eloquent by the desire Meimoune had to embark, spoke so persuasively to him, and, above all, promising to give him whatever he required, that the old man received them into his boat. Meimoune immediately took a sequin out of her casket, and gave it to him; they told him to seem to continue his fishing, and by degrees to go over to Constantinople, where they landed just as the iman was calling the people to the morning prayer. Jahia, still more easy and contented, went to his house, and found his mother already got up, who opened the door to them, charmed with seeing her son again, and pleased at seeing him with a woman, for he generally came home with some of his young acquaintance only. They reposed themselves part of the day; they eat of what the good mother of Jahia had provided for them, and examined the packets and the casket; the packets enclosed the habits of Meimoune, which were magnificent, and the casket the money she had amassed in the service of the cheik, to whom she had been † haznadar. But Jahia more dazzled with her beauty, in the transports of his love, testified to her the eagerness of his wishes, and the desire he had to be for ever united to her, by marrying her. She said to him with tenderness, Thou art far from being prudent, my dear Jahia, and reason has but little empire over thee. We are not yet escaped from danger, and wouldst thou marry me? Whilst the cheik, the most cruel and most dangerous of men, shall have one breath of life, I will never consent to thy desires. Jahia, who felt the most excessive love for her, was grieved at her refusal, and said to her, I must then be miserable for life, my dearest Meimoune; for God alone can deliver the world from so wicked a man, whose very name makes me tremble. Yet it appears impossible to me that he should discover us in the distant quarter that we inhabit. Why should you fix my happiness at so great a distance from me? Is it in my power to undertake your vengeance? Speak, for I am capable of any thing to serve you. Meimoune spoke then, and said, If we were in the centre of the earth, the cheik would find us there, to sacrifice us to his fury: Consider, how dreadful is the revenge of a hypocrite unmasked. As to me, I confess I shall never have one moment's ease, as long as I know thee exposed to so great a danger. Yet if thou wilt be advised by me, we may, perhaps, relieve ourselves from this cruel inquietude, and live calmly, without any emotions, but those caused by love.—Never see me more, sun of my thoughts, returned Jahia with transport, if I do not exactly obey what you command.—I am satisfied with this answer, replied Meimoune; we must find means to acquaint thy friend Muhammed with our situation, and engage him to come and speak to us. Jahia offered to go in search of him, but his mistress represented to him, that such a degree of ill-placed valour in their situation was as useless as rash: Thou makest me remember, added she, the Persian verses of Geladdin Ruma, who says, that a camel mounted on the top of a minaret, cried out, I am concealed here; do not discover the place of my retreat. To banish this idea absolutely from his mind, she made him remember that he had sworn to do whatever she commanded him. He then writ immediately to his friend, who soon after arrived.

Meimoune, covered with her veil, made him sit down upon the sofa, and related to him the danger his friend had been in. He cried out every moment, Holy prophet! can God permit such vile infidels to appear in the sight

† Treasurer.

of the sun! But when, at the end of the history, she named the cheik Ebulkiar, and accused him of being the author of all these cruelties, he could not persuade himself to believe it. How can it be, said he, that a man who performs the five prayers daily, gives to the poor continually, preaches the observation of the law, still more by his incessant example than by the explications he daily makes of the holy Alcoran, and appears to be one of the greatest favourites of the holy prophet, can be guilty of such enormous crimes! I am ignorant, returned Jahia, whether this old man is really a cheik, or whether the person thou meanest is the same of whom Meimoune speaks, for I never saw him but this once.—How can it be doubted? resumed Meimoune; I have been his slave these three years, and every day my eyes have been witnesses of a fresh instance of cruelty.—Certainly, interrupted Muhammed, an infidel genie fascinated your eyes, to injure the reputation of the most holy man of these times.—Let him be a cheik or not, said the tender Meimoune with heat, there is such a man who commits such crimes, and who put the life of thy friend in danger. How can'st thou hesitate a moment? The cause of God, and the interest of friendship, are they incapable of moving thee? I will examine, replied Muhammed, I will observe the conduct of the cheik; but without being fully convinced, I will never dip my hands in the blood of the friend of God. Meimoune seeing she could obtain nothing farther from him, and that friendship in the mind of Muhammed could never overcome the impressions of hypocrisy,—Promise us at least, said she, and swear upon the holy Alcoran, to keep our secret. I see, cried she, it is theirs to deliver Jahia who love him best. Muhammed took the oath she required, and returned to Scutari. The next day Meimoune went out with her veil, and repaired to the bazar, † to the quarter of the tailors; she chose out the complete habit of an ichoglan, ‡ which she agreed for, and concealed it under her veil, with some other things she had bought. During the two or three following days her heart was oppressed, and her mind agitated; she even answered the assiduities and instances of Jahia only with sighs, and with a dejected and afflicted look, which accompanied the refusals that still continued to throw her lover into despair. At length, when she was fully resolved, she went out between the first and second prayers. Jahia, who did not see her return, though night approached, felt the most cruel inquietude. His mother, touched with the condition she saw him in, said to him, What affects thee, my son?—Alas! my mother, replied Jahia, Meimoune does not return.—It is not proper for a woman to pretend to give advice to a man, returned she; but if thou hast lost this amiable maid, most certainly thou hast deserved it. Women are not to be treated with so much softness; they always abuse those who shew such great regard to them, and especially those who give them so much liberty. I am much mistaken, continued she, if thou ever seest Meimoune more.—Ah! my mother, interrupted Jahia, she does not resemble other women; her heart is purer than the dew of the morning.—I wish it may be so, replied the mother; but thou lovest her, and she assured thee she had the same sentiments. What could hinder her from giving thee a proof of it, and marrying thee, as thou hast so often pressed her to do? Why did she still appear more and more serious and meditating? Why did she bring here with secrecy, the habit of a man, a cangiar, § and other things which I found hid under the sofa, and which are now gone? Be assured, my son, that she has too much sense to do any thing without design.—Ah, my mother, interrupted Jahia again, I am undone; I tremble! Meimoune doubtless has——He stopped here, and durst say no more, lest he should discover his secret. But that moment, notwithstanding his trouble and agitation, he kissed the hand of his mother, took his sabre and departed. A moment later, and he would not have found a boat to pass over to Scutari. In effect, he arrived there just as the day closed; he sat down upon the shore, and taking no advice but from his love, without attempting to desire the least assistance from so prejudiced a friend as Muhammed, he resolved to wait for the cheik as he passed by, and to attack him, notwithstanding the two slaves by whom he was usually accompanied; the chagrin, the inquietude, and the alarms that this barbarian gave his dear Meimoune; his happiness delayed; the life of what he loved continually exposed to the most cruel revenge, all these were sufficient to determine him in the resolution he had taken. But the trust he had in God and the prayer he made to him, left him no longer any inquietude, and represented to him the sacrificing this monster of cruelty, as an action highly agreeable to the holy

† Bazar, or bezestein, a kind of hall, in which all professions have their shops in different quarters.

‡ A page of the seraglio.

§ A cap lined with furs, worn by the slaves.

prophet. These ideas brought him to the last hour of prayer. When that arrived, he went into the street where he had met the cheik; he found him, who had already got before him, and was returning home with a man, whom he easily guessed was another victim, and who appeared to be tall. He was surprised at his extreme diligence, and durst not attack him then, as he still heard the sound of people walking and speaking in the streets and in the neighbouring houses. However, he followed him at all hazards, and in a burying-place, which they were obliged to cross, he came up with the slave, who was at some distance behind him, took the opportunity of a turning, and gave him so violent a cut with his sabre, that his head flew off from his shoulders, without his being able to give one shriek. At that instant he took his talpache, threw off his own turban, and came up with the cheik just after he had said, as usual, Open, it is I. They opened the gate to him, and Jahia followed him without speaking, and without being known. He made use of the obscurity to conceal himself in the corner of the court, fully resolved to hazard every thing for the success of his enterprize, and to fall upon the cheik, after having separately attacked his slaves. He heard the preparations for the supper, attended to every passage of it, saw the presents brought, and distinguished the voices and instruments of the slaves; and looking upon the sleep of the cheik as the most favourable opportunity, he waited with the greatest impatience for the catastrophe of this adventure. At length the stranger was put to bed along with the slave whom he had chose; and in a few moments after, he heard the piercing cries of a woman, who called for help. He distinguished the voice of the cheik, who called his slave, and ordered him to bring his arms. In the midst of this disorder, he thought he heard the voice of his dear Meimoune. Nothing then could restrain him; he flew up the little stair-case that had conducted him before to the prison, pushed at the door of the chamber with so much violence that he burst it open, and appeared before the cheik just as he was going to leap upon a young man in the bed, to force from him a poniard with which he was armed, whilst a woman appeared in the same bed greatly terrified. Thou shalt perish, wretched woman, cried the cheik, and I shall enjoy the exquisite pleasure of revenge.—Love and justice, which have conducted me hither, returned Meimoune in her natural voice, ought to have made me more successful; however, I have done my duty, and thou mayst satiate thy rage. Jahia did not give him time to do so; full of that eager rashness which true love produces when alarmed by the danger of what it loves, he drew his sabre, and seizing the cheik by the beard, pierced him with a thousand stabs. He had no sooner killed him than his favourite slave entered with a prisoner to be sacrificed, according to his inhuman custom; Jahia ran to him, and punished him for all his crimes, notwithstanding the knives with which he was armed. Then falling at the knees of Meimoune, he scarce knew her again under the habit which she had put upon herself, entirely altered her. Seeing [illegible] prison, and finding her in the [illegible] was a proof of the tender [illegible] enterprize she had undertaken. It [illegible] it was Meimoune herself, who, under the habit of a man, had presented herself in the way where the cheik must pass, and whom he had carried to sup with him. Jahia would have endeavoured to express his gratitude and his love; but Meimoune said to him, It is not yet time to abandon ourselves to joy; what would be our fate if we should be found in this place of horror? If the cadi should surprise us here, how could we persuade him of our innocence? Jahia cut the cords which tied the unfortunate prisoner, who having expected the most dreadful death, embraced a hundred times the knees of his deliverer. They went down together to the prison, to set at liberty the other Mussulmen whom the cheik had destined for his cruel repasts. When Meimoune had put on her habit, the cork that she had put within her paboutches made her appear so much taller; the change of her dress, the colour she had upon her face, and the care with which she had disguised her voice, convinced Jahia how easy it was for the cheik to be deceived in her.

Meimoune caused all the prisoners to come before her, and told them to begin by taking all that belonged to them, which had been seized by the cheik. She gave liberty to all the women slaves, and afterwards made several bundles of the silver, the gold, and the jewels. But the house was so full of riches, that after having taken all they could carry away, and given the slaves and prisoners whatever they desired, they still left a prodigious quantity of valuable effects. Meimoune made them throw the body of the cheik, and those of the two slaves, into the same well which he made use of as a sepulchre for those good and faithful Mussulmen, who had every day, for so considerable a time, perished by his command. These cares employed them till the break of day: Then they left this place of horror and execration, shut the gate after them, and separated different ways. Jahia would not go to his friend Muhammed, he

thinking it would have been a tacit reproach for the weakness of his friendship, and his prejudice in favour of a hypocrite.

These tender lovers arrived at Constantinople without any inconvenience, where Jahia conjured Meimoune to compleat his happiness, and to give herself to him for ever. I consent to it now with my whole heart, my dear Jahia, replied she; we will make a repast, to which we will invite the iman, and marry each other according to the precepts of the holy prophet. The marriage was performed on the Friday following, in a manner suitable to the fortune of Jahia, for he would not quit his profession; but he employed suitable to his condition the money which Meimoune had brought with her, and that which he had found at the cheik's. Thus, in an easy affluence, not desiring to aspire above their former rank, Jahia, his good mother, and the charming Meimoune, passed their lives agreeably and happy.

Moradbak had no sooner ceased to speak, than the king, who began to be more touched with her beauty and merit, than with her histories, and who took still more pleasure in seeing than in hearing her, told her, That he insensibly, and by degrees, felt a calm diffused over his mind; and it is to thy histories, doubtless, added he obligingly, that I owe the tranquillity I begin to enjoy. But this that thou has related to me has filled me with indignation: I will never again suffer a cheik in my dominions; or at least if they are ever met in the streets by night, they shall be imprisoned for a year. But what pleasure could this wretched * Gianor find in eating the heart of a man? To dissipate all the black ideas which this recital has given me, and which thy presence alone has softened, I will have thee relate to me to-morrow some history less tragical than most of those have been that thou hast told me.—To-morrow I shall have the honour to relate to you that of the Basket, returned Moradbak as she withdrew.—The Basket? so be it, replied Hudjadge; and the next day she began the following history:

The History of the Basket.

ANCIENT history furnishes us with the example of a young king, named Kemsarai, valuable for all manner of good qualities, and who was wholly occupied wth the good of his subjects: Justice being the only rule of his actions, the poor had a still freer access to him than the rich. The knowledge of what passes, which is necessary to form a great prince, was the principal object of his study. Thus, with a design of knowing every considerable event that happened in any of the kingdoms of Asia, he had built a caravansera, which might with reason be accounted a magnificent palace. It was in that he received all strangers. This amiable prince had them served from his own table, and had slaves of both sexes, whose whole business it was to prevent their desires and necessities. All strangers came thus to his capital from every part of the world, without any other constraint than that of being obliged to entertain the king with their own adventures, or those that had come to their knowledge. Thus in tranquillity the king passed his days, wove with gold and silk, and reigned happily in a world where every thing is liable to decay. Fortune at length tired of loading him with her favours, which he so perfectly deserved, at once abandoned him.

The repose of his mind, the tranquillity that his good actions diffused over his whole person, and that amiable gaiety which always appeared with him, abandoned him at the same moment; an agitation that nothing could calm, a profound inquietude, and a continual melancholy succeeded the most agreeable humour; his eyes lost their vivacity, paleness obscured his complexion, and soon he appeared like a beautiful rose, which in the morning is the ornament of the garden, but fades at the heat of noon, and dies almost at the moment it has bloomed; in fine, the alteration of his health, and that of his mind, had persuaded all the courtiers, that notwithstanding his extreme youth, they would soon have the sorrow to weep over his grave, when an unforeseen flight conveyed him unexpectedly from the eyes of his subjects. The grandees of his kingdom neglected no means to be informed of his fate; but seeing that all their industry was in vain, they determined to form a council, who should govern during his absence, which lasted twelve moons, at the end of which he appeared again when they least expected him. He was clothed in black, his melancholy was excessive, no objects being able to soften it, and his insensibility to them all was beyond example.

The grandees of the kingdom and his visiers came to receive his orders, but he would give them none. His indifference was so great, that he did not even perceive the singular attachment of which his subjects gave him so many proofs. Yet he was still so much beloved, that the council would not elect another king, and resolved to wait for ten years, to see if the king would recover his senses, his amiable character, and all the

* Infidel, a term of contempt and horror.

other qualities which had made him admired. Whatever instances they made to engage him at least to reside in their capital, they could never change the resolution he had taken to leave it. But seeing that it was impossible to make them accept his abdication, he retired into a little house, built upon a solitary mountain, which he chose to finish his days in, without any other company than that of one of his sisters, named Zahide. This princess had loved him from her infancy with the most tender friendship: Beauty, youth, and wit, were less valuable qualities in her, than her piety and her attachment to the holy Alcoran, which she knew perfectly by heart.

The occasion of the king's chagrin was unknown: He had constantly refused to inform all those in whose power it was to question him concerning it. After having been some time in his retirement, he fell dangerously ill, and would not suffer any assistance, but the cares and assiduity of his dear Zahide, who redoubled her prayers to obtain the recovery of a brother who was so dear to her. Her friendship did not blind her as to the little help that all remedies procured; and perceiving the fatal moment approach, which was to close his eyes, she drew near the bed, and conjured him by all the affection he had for her, to trust her with the subject of his grief: Oh, prince! sunk under misfortunes, said she to him, why will you not inform me of the cause of your sorrows? The pains that you feel are redoubled a hundred fold upon my heart; condescend to place your confidence in me; perhaps I may find some remedy for your distress: Who knows whether the great prophet, touched with my sorrow, may not inspire me with the means to assist you? The king answered her with the deepest sighs. My history is more tedious than that of Feredbaad,† and more melancholy than that of Wemakweazra.‡ I am willing, however, to grant what you demand, in return for the tender care you take of me, and the friendship you have always shewn me. I will trust you then with the cause of my misfortunes; you shall know in what manner I passed in one instant from joy to sorrow, and how my heart has felt the most dreadful strokes of the steel of despair. All that I can say to you can never give you even the slightest idea of my adventures; there are no terms strong enough to express what I have seen: But you desire it, and I will satisfy you.

You know, that in the happy time of my life, I passed a part of every day with strangers, who related to me either their own adventures, or those they had been able to inform themselves of. Amongst the number of those travellers, who continually filled my caravansera, I met a kind of dervise, habited in black. Notwithstanding the gloominess of his habit, his figure was as agreeable as his conversation was interesting; he even appeared to me, according to the phrase of one of our celebrated poets, as a sea of charms, in which I plunged myself with pleasure. He was a garden of roses that diffused an odour of friendship, with which my heart was captivated. In fine, I was enchanted with the histories that he related to me; so natural was the art of eloquence to him: But he still refused to inform me for what reason he was so incessantly plunged into the most profound reveries, and what engaged him to wear this habit of mourning. I neglected nothing in order to seduce him by my presents: I gave him magnificent vests, girdles adorned with diamonds, and purses of gold: In a word, I made use of all that I thought capable of inducing him to satisfy me. My perseverance and my importunity touched him much more than my presents.—You will then, said he to me, with a redoubled sorrow, you will know what has happened to me. It would be easier for me to explain to you the history of the bird § Anka, than to persuade you of the reality of my misfortunes; rather wish that such adventures should be for ever forgot; and above all things, dread the desire of being convinced of them by your own experience. I continued my instances; I redoubled my caresses, and this was what he related to me.

The city of Medhouchan is situated in the kingdom of China; almost all those who inhabit it are remarkable for their melancholy; they never wear any thing but black; and such strangers whom ill fortune or great rashness have drawn into that city, find it very

† Consolation in affliction: This is an Arabian book of Ali and Hassan, surnamed Tenoukhi de Tenouk, a tribe of the Arabians.

‡ This is a romance written in Persian verse, which contains the loves of Wamak and Ezra, two celebrated lovers, who lived before the time of Mahomet.

§ This is a bird which the Persians call simurg, and the Arabians, anka, which is what we translate by griffin: This bird, according to the Orientals, is monstrous: it speaks all manner of languages; it is endued with reason, and capable of religion. Thamurath, the third Persian monarch of the first dynasty, according to the Pichdafiens, was transported upon this bird to the imaginary regions. The Orientals say, that this bird has long since retired to the mountains of Kaf, which surround the world, and that the place of its retreat is unknown.

difficult to enter into any society with them. It is in that city alone that you can be informed of the misfortune that I undergo; it is there that the just subject of my grief, and the passions with which my heart is torn, may be found; and there you may be convinced of the truth of my situation, which no relation could persuade you of. As the dervise finished these words, he saluted me, took all the presents that I had made him, and left me tormented with the most excessive curiosity. The obscurity of this history, and the small detail with which it was accompanied, served only to augment the desire I had to be instructed in such uncommon things. I was then wholly taken up with a desire of judging by my own experience of so singular an adventure, and that desire, which was the source of this change in my behaviour, increased to such a degree, that I could no longer forbear undertaking a journey to Medhouchan. I took a great quantity of jewels with me; I departed in disguise, and took the road to China, with the highest satisfaction; and I used most incredible diligence. The care I had taken to conceal myself from the knowledge of all persons, succeeded perfectly. At length I arrived in the kingdom of China, where this most fatal curiosity led me with inconceivable ardour. The sight of this new world charmed me, since it was to satisfy my curiosity; I was not long before I met a numerous caravan, to which I joined myself; it brought me into the midst of that great empire; there I quitted it to follow the road which led to the city of Medhouchan, where I arrived, after having suffered, with pleasure, all the fatigues of so long and painful a journey.

Almost all the people of this city were, in effect, clothed in black, as the dervise had informed me: The most profound melancholy reigned on all sides: I met with no compliments of reception; I did not draw one look upon me; and all those who wore mourning walked in the streets about their affairs with their eyes cast upon the ground, their heads sunk in a cap and wrapped up, and almost lost in their mourning habits. I was obliged then to pass several days in the caravansera where I alighted, without any other employment than that of walking continually about the city, and searching for some person who should answer to my questions. I had employed all possible means of entering into conversation with those I saw clothed in mourning; but they either did not hearken to me, or made me no answer, but by a sigh. I persuaded myself, with reason, that a man who was not in mourning, might be in a more proper condition to satisfy me. Therefore, after some days, I acquired an intimacy with a young merchant; he was affable, and extremely polite to strangers; he sung to perfection, and played equally well upon several instruments; and his face was more pleasing than the sun: He was so satisfied with my conversation, that after having shewed a thousand civilities to me, he would absolutely conduct me to his house. I accepted his offers; and the first day that I lodged there, he made a great repast, where I was treated with equal taste and magnificence. I became in a little time his friend and confident, and perceiving that he always eluded the questions that my curiosity induced me to make, upon the melancholy and mourning that I saw spread over the whole city, I one day embraced his knees, and conjured him by the hospitality which he so generously exercised in regard to me, to inform me of it, and not to render so tedious a journey useless, which I had undertaken wholly with that intention. This young man listened to me with much emotion and chagrin, and answered me with a tone of kindness and concern,—Cease, my friend, to wish to be acquainted with a thing, which can only give you infinite pain; imitate my example; I never would know it by my own experience: That condition to which I saw all those reduced, who attempted this adventure; their gaiety and their agreeableness lost, and their whole mind entirely changed, have rendered me wise at their expence: Be you the same; I conjure you by my advice, depend upon me, that what you demand to know can only be dangerous to you, without being of any use. This refusal only augmented my curiosity still further. I related my history to him, and did not conceal from him my condition. This confession made him have more regard to my prayers; he had compassion of my entreaties, and said to me with a melancholy smile, but full of complacency, Oh, friend of my heart! This mystery cannot be explained to you; to be informed of it, you must go out of the city: It is there, as I have been told, that all will be disclosed to your eyes.—Let us depart this moment, said I with vivacity. He had pity upon my situation; he preceded me, and I followed him. We arrived in a desert place not far from the city: The solitude of this quarter inspired me with a secret horror. When we had walked some time, we found a ruined palace, in the midst of which we saw a basket, suspended by a cord, which appeared to be fixed to the highest part of a half-ruined dome; the young merchant pointing to the basket, and looking upon me with eyes bathed in tears,—Place yourself, said he to me, in this basket, and since you are absolutely resolved, feel by experience the pain that it occasions. I was scarce entered it, when I found myself snatched up with the rapidity of lightning; it was

equal to the swiftness of a griffin, who takes her flight to the highest region of the air. I was in an instant so prodigiously high, that I soon touched the skies: I would have looked upon the earth, but how great was my astonishment, when I saw that that universe which had appeared so vast to me, seemed now only a point. Then, when it was too late, I repented my rashness. From whom could I hope for assistance in the middle of the air! I abandoned myself to despair, and hung down my head, saying to cruel Fortune, Strike, barbarian, I am ready to receive the blow.

I was in this terrible situation, when the basket stopt in a place of delight, and fixed itself in the midst of a garden, which surpassed in beauty the sun itself. I immediately alighted from a vehicle which had given me so many alarms; immediately it rose up into the air, and I lost sight of it. Judge if my inquietude was not soon turned into pleasure, when I found myself in a place where the earth was enamelled with a thousand different flowers, the mixture of which presented a very agreeable spectacle to the sight, whilst the smell diffused the most exquisite perfume. I returned a thousand praises to God, who had thus happily conducted me into so charming a paradise. After having traversed this garden, I found a second, which was wholly filled with roses. A thousand birds testified by their songs the pleasure they felt in residing there. In the midst of this garden, there appeared a large bason, the waters of which, more clear than crystal, dispersed themselves, with a pleasing murmur, into an infinite number of canals, whose banks were totally covered with roses and violets. The softest and most refreshing breezes fanned the flowers of this garden of delight; and the stately poplars seemed proud of the shade they gave to them. The bottom of this bason was more shining than the flambeaux that are carried before the kings of the Indies, and its edges were adorned with the richest carpets, some embroidered with gold, some Chinese silks, others whose taste surpassed their magnificence. At one end of the garden was to be perceived a throne of gold, covered with a tent of sattin, and surrounded by the most magnificent sofas; a great number of vases filled with sherbet, and the most exquisite wines were placed on each side of the throne; the delicacy of the tables which were placed under the shadow of the most beautiful trees, seemed to be the height of luxury and magnificence; they were covered with a profusion of delicious meats, destined more to reanimate the voluptuous, than to repair the spirits of a traveller. I was not long before I satisfied that hunger and excessive thirst with which I was tormented. After having restored my exhausted strength, I again returned thanks to God for all his bounty, and chose out the shade of a poplar to enjoy the sweets of that repose which I stood in need of, and to reflect at ease upon all that I saw, so opposite to those ideas which the dervise and the merchant would have given me of it. I could not conceive their error, for they had appeared to me to have too much probity to endeavour to impose upon me. At length, as it is but too natural to flatter ourselves, I persuaded myself that I had met with distinctions which others had not deserved.

The sun was replaced by the obscurest night, and the bird of the moon had ceased her agreeable songs. When I awaked, I then perceived, through the shade of the trees, several flambeaux, whose light was more shining than that of the stars; I heard a confused noise in the air, and perceived a great number of virgins, whose beauty seemed admirable; their modesty, heightened by a thousand charms, would have softened the most insensible heart, and their lustre surpassed that of the angels; their bosoms were as white and as sweet as jessamine, their faces were as sparkling as the moon, and their beauteous hair flowing upon their shoulders, whose whiteness would have shamed the fairest ivory, might have made the very angels themselves desire, and envy them. The heavens and the earth seemed by their profound silence to pay homage to these beauties. Each of them bore a flambeau whiter than snow, and this light served to display all their graces and attractions. In the midst of this divine train, I perceived a princess magnificently adorned, but whose beauty far surpassed her ornaments: She spread around her the most dazzling lustre: The celestial spirits themselves would have blushed in her presence; Her eyes were like those of a young antelope; her hair was as dark as that of an Indian, and her complexion as fair as a Circassian. She advanced with equal grace and majesty, and placed herself upon a throne of gold. Immediately she loosed her veil, which till then had waved upon her shoulders, and all the virgins who attended her, like so many stars, stood up in the presence of the dazzling moon, and were occupied in attending the orders of this rose of beauty. At the first inclination she seemed to testify, they placed the tables, which they covered with preserved fruits; the plates of gold and porcelain appeared on all sides in a moment, and their lustre was balanced by that of the [illegible] which enclosed the liquors, whose sp[illegible] equalled those of the diamonds of the [illegible]
Some of these beauteous virgins assiduously attended upon the princess; others seemed

vie which should most charm her ear by the most tender and harmonious music. They had different instruments, upon which they played to such perfection, that the angels in heaven broke their harps with jealousy. Yet still this queen of beauty, this rose of charms, spoke not one word; the exquisite wines, and the sound of the instruments were for some time her only pleasure. At length she lifted up her dazzling eyes, and addressing herself to one of the virgins of her train, she said to her with the most enchanting voice, Go immediately and search the garden; if you find a stranger in it, conduct him into my presence. The beautiful virgin, after having profoundly saluted the princess, quitted her place, and flew through the garden, like a gentle wind reviving the flowers and fruits. She made several turns in vain; but at length she found me at the foot of the poplar, from whence I had not moved. She approached me, and said, saluting me, Arise, stranger, the princess demands you. I obeyed her immediately, followed her, and soon arrived before the throne of the princess. I assured her that I should think myself happy in being the meanest of her slaves; then crossing my arms upon my breast, I remained standing before this divine beauty. I durst scarce look upon her, the emotion that her charms had given me making me almost void of sense. The princess was not long before she addressed her speech to me with infinite sweetness, and gave me all the marks of politeness and affability, saying to me, Take a place upon a sofa; reassure yourself, we are far from despising a stranger who appears master of so much sense and politeness. Her discourse was made with such an air of sincerity, that I immediately obeyed: Then she ordered a vase to be presented to me full of so delicious a liquor, that I felt myself entirely altered as soon as I had swallowed it. Thus I easily forgot all the melancholy account that had been given me to prevent my seeing so beautiful a place. The princess ordered the music to begin once more: The musicians placed themselves around her; their flutes and their tymbals forced me to interrupt them every moment by my applauses; their rebals inspired my heart with tenderness, and their harps seemed to invite to a mutual love: During this interval two young slaves carried round golden cups full of the most exquisite wine. Soon after these beauties rose and danced with the same justness and elegance as they had shewn in their music. Sometimes they interrupted their steps by drinking each other's health, and sometimes by giving and receiving a thousand tender and engaging caresses. The wine soon gave them an agreeable vermilion, which adorned them, and still heightened the whiteness of their bosoms. The heads of these beautiful virgins were adorned with little caps, negligently thrown on, and leaning to one side; and incessantly they gave or received a thousand kisses of friendship. Joy and pleasure seemed to have established an eternal residence in their hearts; they filled the air with every sound that could express a pleasing joy, and a delicious rapture; and notwithstanding their amusements, they testified continually to me by their glances, the pleasure they had in my presence.

Whilst they passed their time thus, the queen of beauty, looking upon me with softness, asked me several questions, to which I answered in a manner that seemed so satisfy her. She wished to know my name and my country; I concealed nothing from her. She asked me what reasons had induced me to attempt this adventure. I confessed to her how much the dervise had excited my curiosity by his relation, and that from that time the world had become insipid to me, and I had been unable to resist the desire of judging myself of a thing which made such strong impressions upon all those who had seen it. But what astonishes me, added I, is his silence as to so surprising and admirable an object as the princess of this paradise.—I am not in the least surprised at it, replied she; almost all those who arrive here are enchanted by the pleasures of the table, the music, the dancing, or at least by the beauty of my slaves. Besides, can you imagine that I condescend to converse with them? I thanked her for so flattering a preference, protested to her that my whole life should be employed in serving and admiring her, and remarked that these protestations threw her into a reverie.—Take a share in the pleasures that are tasted here, said she to me, and if ever we are parted, remember me.—Oh queen of beauty, pursued I, how can I possibly forget you, whilst so many, unworthy of you, sigh and lament continually their being absent from you! It is not me that they regret, said she, I inform you once more, and I am not displeased at it, it is the pleasures they tasted here.—How can they exist separately from you, resumed I with eagerness? Are not you the very essence of them all united? You say too much to be believed, returned the princess: We shall see each other again to-morrow; this agreeable garden is destined for my walks and for my suppers. All the virgins that you see here are in my service, and you may freely command those who please you the most. I would have refused a proposal which was displeasing to my heart, and strongly opposite to the sentiments that she had inspired me with, and expressed by the most tender glances how much she had enchanted me. Be satisfied, said she, with what I have already done for you: Have no impatience, and be fully

persuaded that if ever you suffer yourself to be led away by your impetuous desires, you will be the melancholy victim of them. I promised her whatever she desired, lest I should lose what she had already granted. I repeat it to you once more, said she, and abandon to your desires all the virgins that are in my service; chuse freely, and extinguish with them this fire that inflames you; it is a law, a command necessarily imposed upon all that arrive hither. In a moment my imagination was filled with those pleasures which I soon hoped to find in reality, and my heart was plunged into a sea of joy and voluptuousness. The princess retired, and all the virgins of her train followed her like the Pleiades; but she, without by her command I had chosen, remained with me. I presented my hand to her, we laid down upon the sofa, and passed the night there in the height of pleasure; but all these delights did not make me forget the princess, ideas of her occupying me fully. When the sun appeared upon the horizon, and began to gild the summit of the mountains, the beauty, who had perfumed my soul with the pleasing odour of voluptuousness, said to me as she quitted me,—We shall see each other at night, if you make me again your choice. I had not time to return an answer; she took her flight, and vanished. The idea of seeing the princess again employed me the whole day. I passed it alone, seated on the banks of a canal, without any other amusement than that of exquisite wines, and the most delightful walks. I gave myself up to all the hopes that the ideas of the preceding evening gave me for the approaching night; and these ideas presented themselves to my mind with as much variety and rapidity as the waters of the rivulet, whose murmurs amused me without interrupting my thoughts. My heart sometimes seemed to touch the moment of its happiness, sometimes appeared far distant from it, and always foresaw, with dread, some insurmountable obstacles. Great prophet! cried I, I am at length arrived at the port of felicity, and have found, without labour, the greatest treasures! But, alas, I have made a wrong use of them; I have perhaps tasted this abundant source of wine only as a common and insipid water. A thousand different thoughts agitated my mind: At length, after having incessantly counted the moments, and recommended to myself a patience which I could not exercise, the night arrived, and I saw the flambeaux appear, whose sparkling lustre was bright enough to enlighten the whole world. I felt the most excessive transports when I perceived the queen of beauty, preceded by her charming court, and flew hastily to throw myself at her feet. This divine beauty expressed still more goodness and tenderness for me than she did before; she would absolutely have me myself by her upon the throne, and obliged to obey her. They brought the tables, the cups were presented, and this queen of beauty condescended herself to drink my health. This new favour made me immediately prostrate myself at her feet; and the love which inflamed me being no longer to be constrained, I conjured her to give me her hand, to extinguish by that water of pleasure the fire which inflamed my soul. Then this amiable princess casting upon me a glance full of fire, accompanied with a bewitching smile, testified to me by that eloquent silence, that she could not see me with indifference: At the same instant she gave me her cheek to kiss. I imagined it strewed with lilies and roses; and unable to master my transports, I kissed not only her cheeks, but her beauteous lips, more glowing than the Indian coral. So great a happiness left me no longer the use of reason, and I spoke, without constraint or discretion, all that a boundless love and an excess of desire could inspire me with.—Queen of lovers, said I to her, how great is your beneficence to a stranger so unworthy of your favours! But what do I say! I call you beneficent, whilst you are beneficence itself! Perhaps I express myself too faintly. What then can you be, oh beauty of beauties? Are you an angel, or a celestial spirit? Are you a sun, or the shining star of the firmament? Satisfy, I conjure you, so reasonable a curiosity. The princess then lifting up her head, with all the charms and graces imaginable, said to me, Do not abuse my goodness, I conjure you.—No, beauteous queen, said I; is it abusing them to know them and to feel their value? She then presented her right hand to me, and looking upon me with a countenance full of softness and grace, she threw herself about my neck, saying, You are agreeable to me, but behave always with moderation. They then brought us the most delicious wines, and the most rare and uncommon meats; the crystal glasses were as white as the narcissus's, and they were passed round: They animated joy and pleasure in the hearts of these suns of beauty: They covered themselves with precious caftans, and formed choirs of dances and songs, the musicians performing airs, charming both from themselves and from the variety of them. These beauteous virgins, whom the exquisite wines had overcome, soon lost their strength and spirits, and retired apart to take some repose; the queen of beauty remaining alone with me, lavished a thousand embraces upon me. This is a glorious opportunity, said I within myself; I restrained myself yesterday, I obeyed, and now my patience is to be recompenced. This hope,

with which my mind was flattered, made me renew my instances. I threw myself again at her feet, embraced them with tenderness, and accompanied these silent protestations of love by a thousand eager sighs: I scarce knew what I did; yet, at length breaking silence—Ah! if it was possible, cried I with the wildest transport of love, if it was possible, beauteous queen, that our hearts, our souls might be united; if I might satisfy my eagerest wishes; if——I should have said much more, but she stopped my words.—Is it thus, said she to me, ungrateful as you are, that you fulfil your engagements, and return the distinction with which I have treated you? What confidence can I repose in you? What assurance can I have of your reserve and obedience? I have chose you to be my friend, loaded you with favours and complacencies, yet you are cruel enough to attempt my honour! My embraces and my caresses, are they too little for you? I immediately replied, Unparalleled beauty, divinity of the world, look upon the melancholy condition to which this devouring flame has reduced me; I sigh after the happy moment when I may drink of that water of happiness of which you are the source. The heat of sorrow, or rather the poisoned dart of love, has made an incurable wound in my bosom. You are the water of Zulal; * who is the patient that would not be recovered in one moment by drinking of this water? Where is he, who burning with an ardent thirst, and having a drop of exquisite wine in his hand, would prefer being consumed to the pleasure of drinking it? The princess not giving me leisure to proceed, said to me with an irritated look, You are an indiscreet wretch; you are a madman, who knows not the value of my condescensions; you refuse the consolations I endeavour to give you, to moderate your impatience, with the hopes of keeping you with me as long as it is possible. I abandon my virgins to you, to appease the devouring flame which consumes your heart, and torments your mind; they have all a complexion whiter than the snow, their mouth is vermilion, their lips resemble the coral, and the brightness of their teeth, like an even row of pearls, is still heightened by that of their eyes, more shining than the stars; yet you are insensible to their beauty, and have no regard to what I exact from you! Ravishing beauty, universal mistress of hearts, replied I to her tenderly, be persuaded that I am more grateful than can be imagined for the benefits you have loaded me with, but I can never command myself from loving and adoring you. You condescend to call to my memory the beauties of the virgins that you have offered to me; but can the stars ever be compared to the sun? Can the saints ever enter into comparison with the celestial and eternal spirits? No, charming enchantress of all hearts; no, I confess to you, I set a greater value upon one glance of your's, than upon all those beauties together. He who has beheld the garden of your beauty, can never again wish to drink of the water of the gentle Keuser. † Poor and dejected as I was, I fled for refuge to my princess and my queen; unknown, and a stranger as I am, I have the happiness to enjoy the heart of my charming sovereign. Unparalleled beauty, generous conqueress, all that I possess I hold from your bounty; you are the mistress of my heart; I am an unhappy stranger, command my fate; all that you determine I must submit——But, alas! is it then impossible to deserve a higher excess of favour? The princess then spoke, and said to me sighing, What fatal desires! you are the most unfortunate of mankind! why is your heart so led away by delusion? You say you love me, why then do you oppose my desires? All I have is at your disposal: I reserve but one thing, which you cannot with reason demand, and I cannot grant without infamy: Rather fly me, avoid me, or you are the blindest of mankind; cease to demand what I must not grant; dread, lest for the pleasure of a moment, the remainder of your life should be a continued series of sorrow and misfortune. As she spoke these words, she threw her beauteous arms tenderly about my neck, conjuring me to forget what must render my life unhappy. I would again have represented the violence of my desires, and renewed my intreaties; but she still answered me in so resolved a manner, that I could form no reply; she gave me hopes for futurity, and softened them by the idea of the accomplishment of all my wishes. At length having rendered me the most in love of all mankind, she took the hand of one of her virgins, whom she called to her, put it into mine, and retired to taste the sweets of repose, recommending to me to console myself with this charming object. I passed the rest of the night with that charming slave, and, out of mere obedience, tasted those pleasures which must be insipid to a heart truly touched by another object.

At the rising of the sun, this beauteous virgin, who deserved a sincere love, took

* Zulal signifies that soft, clear, and delicate water that is drank in Paradise.

† Keuser, is one of the rivers of Mahomet's Paradise, whose waters are whiter and more sweet than milk.

leave of me, and disappeared as she of the preceding night, to rejoin her companions, and flew with the swiftness of an impetuous wind that vanishes in a moment. I found myself then alone in the garden, whose solitude became still more insupportable to me. A thousand different imaginations occupied my thoughts; but the princess was the subject of them all. I have tormented her too much by my prayers and my intreaties, said I; that beauteous cypress will never more return into this garden. Immediately other ideas succeeded those, and I flattered myself that she reduced me to so melancholy a situation, only to try the sincerity and tenderness of my love. Great prophet! can she doubt of it! cried I. But what do I say? resumed I; the same moment I form vain illusions to myself; she has not found in me tenderness enough; I have, perhaps appeared too sensible to the delicious wines which were offered to me, and ought to have despised the slaves that she bestowed upon me, for she looks upon me as a man led away by the pleasures of sense. Doubtless she will constantly oppose all that I demand; she will do more, she will banish me from her presence, and I shall never see her more. I have abused myself; what was gold, I have debased into iron: I have suffered myself to be deceived by the false caresses of this cruel charmer, and have imagined that I was pleasing to her. What have I not fancied of her constancy? But alas! the poison of her absence will destroy me. Then striking my breast, and cursing the day on which I had abandoned myself to so fatal a passion, I gave myself the most bitter reproaches. In this manner I passed the second day; and when the heavens were enlightened with the shining stars, I perceived the beauteous attendants of the princess, who advanced according to their usual custom into the garden with their flambeaux. The queen of beauty appeared in the midst of them, as a stately cypress, which, raising its lofty head up to the skies, presides over all that surround it. At that sight, the flame of my love becoming more violent than ever, I threw myself at her feet, with a precipitation equal to that with which a rapid torrent throws itself from the summit of a rock. She appeared touched with my eagerness; and raising me up with an air of complacency and friendship, she gave me her hand, and placing me once more by her upon the throne, she ordered the banquet to be prepared as usual. The tables were immediately placed and covered; songs, dances, and a concert of instruments again were performed; the wine began already to animate all the virgins, and to brighten the mirror of their hearts, when the queen of beauty commanded them to go and repose themselves. Finding myself thus left with her alone, I was not long before I renewed my caresses and intreaties, shedding those tears which love alone is capable of producing, and said to her, with all the tenderness and submission that was possible, Oh shining sun! oh ocean of beauty! I had been dead but for your goodness; you have revived me with the water of life. Would you now plunge into my bosom the dagger of despair! You have raised me to the heavens, by the condescension with which you received me, and now you oppose to the most excessive eagerness, to the most lively desires, a refusal which sinks me to the centre of the earth. I conjure you by the hospitality you have so generously exercised towards me, to make me entirely happy. Why, replied she, does your impatience make you fly to your ruin? A person who uses you as I have done, and refuses you nothing that is reasonable, could they do you such an injustice, could they even give you the slightest pain, if they were not obliged to do it? You may one day obtain what you are now unjust to demand, and I give you my promise of it, yet your love cannot be satisfied!—Oh! unparalleled beauty, cried I with a sigh, time is inconstant, the days and the nights are not always the same, and fortune is variable: With so much sense as you possess, you ought to be conscious that to let a favourable opportunity escape is the highest folly. Can you revoke the promise you have given me? No, you are not capable of deceiving me: Why then would you delay it? Why, my charming queen, may it not be fulfilled this night? Why would you excuse yourself longer, and propose a delay, the motives of which are incomprehensible to me? Time is like an impetuous wind, which in one moment may destroy the harvest of my love. What would become of me, if my happiness and all my hopes should vanish? I cannot bear the sight of your slaves; you alone have captivated me. Have pity of the condition to which you have reduced me: I can no longer restrain my passion, my patience is exhausted; I have too often neglected so glorious an opportunity; I shall not again be guilty of the same fault, and whatever may happen to me my passion shall be satisfied.—Her prayers and her resistance were in vain; if death was to be the consequence, I was resolved to possess this charming treasure.

That beauty, who perceived the condition to which love had reduced me, and who found it was not easy to escape me, consented one moment out of fear, and refused me the next instant through shame. But nothing could dissuade me from my design. So great an

irritated the princess; a blush, with anger and shame, rose upon her face, and she said to me, Well then, you shall be satisfied: Do me no violence, I shall no longer oppose your desires. I only beg of you one favour, close your eyes for a moment: None but yourself ever was, or ever shall be, the master of my soul. These gentle and flattering words engaged me to cover my head with the end of my robe; I closed my eyes as I had promised, and reflecting upon the blessing I was going to enjoy, imagined myself the happiest of mankind. The princess said to me with a melancholy accent, which I hoped soon to make her forget, Open your eyes; I obeyed her with transport, and found myself in that fatal basket which had brought me there. Sorrow and rage seized upon my senses; I fainted away; I recovered my spirits again. In the mean time the basket rose up again into the air, and brought me back to those ruins where I had found it. I was going to quit these fatal objects, making all the imprecations imaginable against Heaven and destiny, but was extremely surprised to find the young merchant there, who had come every day to wait for me, guessing rightly at my misfortune. My heart was moved within me at the sight of him, and my eyes became like a sea agitated by the most impetuous winds. This real friend said to me, striking his bosom, Oh! unfortunate prince, now a prey to the blackest melancholy! If I had conversed with you a thousand years upon what you have now beheld, confess that I could not have made it conceivable to you, and that I should only have excited your curiosity still farther? You had the fatal rashness to endeavour to judge of it by experience; you have seen it, and your heart is now pierced with the most lively sorrow: But remember that you would have it so, and that you yourself exacted this secret from me. I made him no answer, but by my sighs and tears; and not being able to support his presence, I took the road to the city; he would not abandon me. I immediately clothed myself in the most mournful habit; I would have gone every day, and presented myself to the basket; but this tender friend assured me, it would be always immoveable for me, and that it never received again those whom it had once borne. Do not, continued he, imitate the folly of all those whom you see in the city, who cannot bring themselves to leave it; rather seek for consolation, or at least endeavour to remove yourself from hence, either by travelling, or by returning into the bosom of your family, and applying yourself to the government of your dominions. Struck with his reasons, and the basket still refusing me, as he had foretold, I quitted him, after having embraced him a thousand times, and returned hither, where you have been a witness of the sorrow which I endure in my heart, and which can never cease, but with my life.

When king Kemserai had finished his history, the beauteous Zahide, who was infinitely touched with it, said to him, Comfort yourself, oh, prince! however singular your misfortunes are, I do not believe them without a remedy. Believe me, be patient, follow the example of the experienced bird, who, when once she is taken, says, It is in vain to struggle, but with patience I may perhaps be delivered.—You endeavour to flatter me, replied the king sighing; but I shall never again behold that beautiful moon of the world. Then a torrent of tears flowed from his eyes with more than usual abundance. When Zahide had let his sorrow exhale itself for some time, Promise me, at least, pursued she, not to attempt upon your life during the time of an absence, which is essentially necessary for me to execute a project which your situation obliges me to; my friendship for you makes every thing appear possible; all that you have related to me is not natural; I shall find means to unclose that veil which conceals from us the truth, at least I will use my utmost efforts to do it; and if I cannot succeed in finding it out, and in diminishing your grief, far from condemning your despair, I swear to you by the holy prophet, I shall be the first to approve it, and to give you the means of finishing so melancholy a life.—Alas! replied the king, with a voice interrupted by sobs, I shall lose the consolation of a beloved sister; I shall not have the satisfaction of dying in her arms: This will be all that thy zeal and friendship can produce.—How do we know, replied she, but your eyes have been deceived? Whether some genie, jealous of your happiness, has not abused you? Who knows also but you have made an impression upon the heart of this beautiful princess?—Alas, said the king, that happiness cannot be reserved for a mortal; I must not pretend to it: Doubtless I have seen one of the houris of the holy prophet. The fire of despair, with which since my separation I have been continually devoured, is but too certain a proof of it. The bird of hope could never thus entirely quit the bosom of a man in love. Zahide spoke so persuasively to the king, that he promised her not to attempt upon his life, and even to endeavour to preserve it, that he might see her once more, before he terminated so melancholy and languishing a life. She then prepared every thing for her departure. Kemserai embracing her, said to her, May the star of happiness attend all thy steps! But the heart of

the princess was so plunged in sorrow, that she had not strength to speak.

She informed herself so exactly of the situation of the city of Medhouchan, that she arrived there without any obstacle, and with the more ease, as she disguised her sex, discoloured her skin, concealed her beauteous hair under a turban, and, in a word, shewed not the least appearance of that beauty with which Heaven had adorned her. She found every thing conformable to the relation of the king her brother: She asked the first man whom she met, clothed in mourning, the way to the basket; but he made her no answer but by a sigh: She perceived that he went out of the city; she followed him, and soon arrived at the ruins, which she found filled by about twenty men clothed in black, who made vain efforts to place themselves in it. The basket received her the moment she presented herself. She entered it with vivacity, and was snatched up like lightning, in the midst of the cries and regrets of those who had presented themselves in vain. She arrived in the garden of the princess. The description that had been given her of it was so exact, that she easily knew it to be the same. When the night was come, and the virgins had taken their places, they came in search of her, to conduct her to the princess. She was struck with that beauty which rendered the melancholy situation of the king her brother excusable. Yet she remarked a dejectedness upon her face, a languor in her eyes, and a melancholy over her whole person, which she strove in vain to conceal. She gave her an affable, but a cold and perplexed reception. Zahide, with a design of satisfying her curiosity, thought herself obliged to use the same assiduities as if she had really been what she appeared to be. The interest which she began to take in the princess, the concern that her brother's situation gave her, and the desire she had to serve him; all these sentiments, mixed with curiosity, gave her a vivacity which easily deceived a person so indifferent as the princess appeared to be. Zahide would, by degrees, have taken some liberties, and offered some caresses, but they were refused with severity. The dances were performed as they had been before the king; they served the wine with profusion in cups of gold; and the princess hastening to finish the supper, offered one of her slaves to Zahide: Permit me to refuse her, said this charming maid; the idea of your beauty is too fixed in my heart not to employ me wholly, till the moment I may behold you again. Independently of the passion this expressed to the princess, she testified this delicacy to find out whether her brother ought not to reproach himself with having accepted the slaves that had been offered to him. But the princess answered her with an inquietude and an alarm that she could not conceal: What! do you refuse one of these beauteous virgins! —It is the only thing, sovereign of beauty, returned Zahide, that I can refuse of all that you may condescend to offer to your slave.—This refusal is not admitted here, interrupted the princess; the law which permits you to be brought hither, continued she, obliges you to make choice of a slave, and to pass the night with her: If you do not, you must prepare to leave us. Zahide yielded at this menace. At least condescend to make the choice yourself, soul of my thoughts, said she.—They are all equal to me, interrupted the princess, with disdain; take her who appears the handsomest in your eyes.—I wish, pursued Zahide, since I must absolutely chuse one, or cease to see you, I wish that I knew which of them appeared the least agreeable to you, I would give her the preference, to prove the impression you have made upon my heart. The princess then assuming an air of impatience, Never stranger, said she, shewed so much coolness of temper and indifferency as you have done: Take, I say, her whom you like best; only take one. Zahide seeing that this dispute was in vain, gave the preference to her whose countenance appeared the most lively, and shewed the greatest sense. Beautiful Mouna, remain with the stranger, said the princess to her, and immediately retired. Mouna and Zahide placed themselves upon a sofa, and for some time kept a profound silence. One waited with impatience for that tribute to be paid her charms which they deserved, and yet burnt with eagerness to make her advances; and the other, considering how she might best satisfy her curiosity.

At length Mouna approached her, and by her caresses and embraces would have begun their conversation and their acquaintance; but Zahide returned them with a coolness that surprised and afflicted the lively and impatient Mouna.—Suspend your favours to me, resumed the amiable Zahide, allow me time to deserve them; but condescend in the mean time to inform me what you know of the princess, and the mysterious basket.—Dearest stranger, replied she, may a chain of prosperity link all the days of thy life! I wish I could satisfy thy curiosity. Trust me, let us rather satisfy the desires of our souls; constrain thine no longer; let mine be exhaled, and let us make use of this happy opportunity. Zahide replied, that she must first answer to her questions: And Mouna again speaking, said to her with impatience, My companions and I are kept here without any possibility of knowing what thou demandest of me. It is now six years since I was

stolen away by some merchants of slaves, who sold me into this country, where I was placed with all those whom thou hast seen: We lodge in a seraglio separate from that of the princess; we have no communication with her, and we never see her but at the hour of supper, and in the morning, when, quitting the stranger, we go to give an account before her and the king, in presence of his council, of all that he has said to us. It is with extreme precaution that the eunuchs conduct us to the palace, and bring us back to our usual habitation: It is forbid to all persons whatsoever, under pain of death, to speak to us, or to answer us if we speak to them. Thou seest plainly, therefore, continued she, that this relation is not worthy to interrupt the pleasures that we have the liberty to taste: Come then, sun of my thoughts, said she, renewing her caresses, with eyes inflamed by desire; come, and transport my soul. Zahide, who had never found herself in such a situation, said to her, My dear Mouna, thy beauty and thy sensibility might easily seduce my heart: I do justice to them both; but I am not in a condition to profit by them.—What prevents thee? returned Mouna, with equal vivacity and uneasiness.—The beauty of the princess has so powerfully captivated my soul, pursued the charming Zahide, she is so totally the sovereign of my heart, that I am incapable of abandoning myself to any other idea.—How unhappy am I! cried the tender Mouna, melting into tears; What can I do to please thee, oh thou most cruel of men?—Despair of nothing, beauteous Mouna, said she, I may perhaps do justice to thy charms, let those of thy mind appear; they are as capable of making an impression on the heart, as those of the person. The princess, beautiful as she is, has not, perhaps, so much vivacity and agreeableness of temper.—She is incomparable, replied Mouna, redoubling her tears; she is a sun of perfection: It is true, indeed, that for some time her gaiety has not appeared the same as usual to us, and that she discovers great inequality of humour. Sighs escape her, which she strives in vain to restrain; her repasts are much shorter; she comes later to the garden, and seems to be employed with the means of leaving it all the while she is there: In a word, that softness and gaiety, which were natural to her, no longer animate us in our pleasures.—But since what time, demanded Zahide, hast thou remarked so great a change?—Since six months, or thereabouts, she, that a stranger passed three days with us, which is not usual; for generally after the first night, they are conveyed away from us. Zahide having desired her to describe that stranger, and Mouna making the portrait of the king her brother, she redoubled her questions, and the slave, though with great uneasiness, went on thus: I suppose his conversation was more agreeable to the princess than any of the others; for the favours she shewed him were of far greater extent: He even was seduced by my companions, and by consequence ought to have departed the same day: But the princess, who doubtless took a pleasure in seeing him, forbade the slaves, who passed the two nights with him, to own they did so before the king her brother, and the council: He would have been happy, if the third day he could have overcome the flames with which he burnt for the princess; but he forgot himself, and his presumption was punished. From that time our hearts were covered with surma, * and all our pleasures are vanished with him; we cannot hope to see him again, and all that we have to desire is, that his memory may be effaced for ever.—How can I believe, returned Zahide, that the princess has preserved so lively a remembrance of this happy stranger? The pleasures of this garden of delights, and the favours she showers upon all those whom the basket incessantly conducts to her presence, seem to discredit the recital thou hast made me.—It is easy to answer thee, resumed Mouna; Strangers come not hither continually; they have even lately been much seldomer brought than ever; and the princess had never opened the treasury of her favour so much as to the stranger whom thou appearest to interest thyself so much about. It is true, he deserved all that she could grant to him; my companions, who passed the two nights with him, have him still present in their minds; they speak of him incessantly, and thou alone art capable of filling my soul with an equal passion, if thou wouldst answer to my love.—Continue thy relation, interrupted Zahide; the princess then never testified so much goodness to any other stranger?—No, doubtless, resumed Mouna; she contented herself before to let her charms appear, to have the effects of them admired as a beneficent star, to cast some glances from her beauteous languishing eyes, sometimes to permit them to drink her health, but that was a favour she seldom granted; and, in fine, sometimes to say a flattering or an obliging word. Since that time she has retrenched many of these favours, as

* Surma is a black colour, with which the Turkish women usually paint their eye-brows, and which they also use as an allegory for melancholy and chagrin.

thou mayest judge by thyself: As to the rest, her beauty alone, her gracefulness, her lustre, the exquisite wines, the perfumes, the dances, the music, and the sight of the virgins, who were at the disposal of all strangers, generally filled all those who presented themselves with voluptuousness and delight. Respect always constrained them before the princess; but they have all either yielded to the slaves whom she commanded them to chuse, or else given themselves up, with too much excess, to the delicious wines that were presented to them with profusion: From that moment we saw them no more; we are even assured that they become inconsolable, and that the remembrance of this garden renders all the pleasures of the world insipid to them. Till now I could scarce conceive such a disgust to be possible; but I feel that thy absence will soon render even this place insupportable to me. This is all that I know, continued she, I swear to thee by the king of the genies.—Thou art willing then to part from me, and to lose me for ever, returned Zahide, and thou consentest never to see me more, since thou wouldst have me yield to thy desires.—It is thy coldness that distracts me, replied the beauteous Mouna; I feel the reason of what thou sayest to me; but how is it possible to be reasonable when we are with an object that we love!—I have but one question more to make thee, interrupted Zahide.—What! still more questions, cried Mouna dejectedly, and never any mark of tenderness?—Thou shalt be one day satisfied with my sentiments, replied Zahide: I swear to thee, I will give thee every proof of them that is in my power; and perceiving that this assurance had a little calmed the spirits of the tender Mouna, she proceeded thus.—Thou appearest to me extremely young to have been here six years?—I was fifteen, my lord, when I arrived here. But what astonishes even myself, added she, is, that there has been no appearance of change in my person.—That is not in the order of nature, interrupted Zahide; thou dost not appear in effect to be above fifteen: Yet the prodigious number of strangers who have come hither, and to whom thou hast been delivered, should——Alas! if it was an honour, and desirable to my companions to be chose, it would have been the last of misfortunes to me, said she; thou art the first who has granted me a preference, which I did not expect to have found so cruel a one: Yes, dear sultan of my heart, it will make my life unhappy; a secret foreboding, doubtless, prevented me from desiring it till now; yet as soon as I saw thee, thou madest me wish to be preferred. I longed to kiss thy beauteous eyes, to embrace thee, and to live with thee for ever. The roses of the parterre of my life are not yet withered; thou allowest that thyself; why, then, inhuman, dost thou load me with rigour? What will my companions say? How shall I appear before them, added she, melting into tears, when they know the contempt with which thou hast treated me?—Comfort thyself, my dearest Mouna, resumed Zahide, with infinite softness, I cannot yet resolve to lose thee; confess frankly to thy companions, that I am a man distracted with my passion for the princess; thy vanity will thus have less to suffer; and, in the mean time, I promise thee to return thy tenderness reciprocally, if thou wilt do me a service which is essential to me.—What would I not do to deserve thy favour, replied Mouna, with a tenderness mingled with tears!—Thou must, pursued Zahide, endeavour to penetrate into the reasons of the mysterious basket, and those of the reception which the princess appears obliged to give to all those whom it conveys hither. What I have seen, the little that thou hast now acquainted me with, the mystery that is observed in the account which is given to the king in presence of his council; all seems to me to conceal some uncommon truth; thou shalt give me an account to-morrow of what thou hast discovered; I promise thee not to chuse another slave, so we shall have an opportunity of seeing each other again. Then Zahide retired, to rest upon a corner of the sofa, and told Mouna to place herself at the other end.—What! shall I not so much as sleep near thee? cried Mouna, with a heart penetrated with sorrow.—No, replied Zahide, it cannot now be otherwise: Thou must do what I require. Mouna was then obliged to obey; but she passed the whole night in tears and sighs. When the bird with wings of gold was ready to leave his blessed nest, with all the charms of its beauty, she tore herself from the place, not without having relieved her heart by a kiss, which she gave to the beauteous Zahide, who could scarce disengage herself from her embraces. However, she conjured her, at her departure, to inform herself carefully of every thing she had desired to know, and made an appointment for the night.

Mouna went with pain from the object of her love; and Zahide finding herself alone, abandoned herself to the reflections which all she saw here, and the interest she took in her brother, could give her. She wandered over both the gardens; she examined the pavilion of the throne, in hopes of making some remark that might be of use; but all her searches were in vain: The gate, which served as an entrance into the garden for the

princess and her court, was large, and encrusted with white marble, adorned with brass gilt; it was close shut, and permitted not the sight to pass through it: It was in considering all these objects, and making all these reflections, that Zahide passed the second day.

When the night was come, the princess appeared as usual, but with still less gaiety than the evening before. Zahide flew to her, and testified the more vivacity and emotion, as she was sensible of the cause of her chagrin. The princess said to her, in answer to the flattering discourses she made to her, How! Stranger, is it thus that you acknowledge my bounty? You appear full of softness and politeness; you endeavour to persuade me; yet your actions are far from answering your words.—What can the sultana of greatness reproach me with? In what can her slave have displeased her? cried the beauteous Zahide, falling on her knees.—You have loaded my slave with contempt, resumed the princess with chagrin: What can be the motive of such a coldness?—The passion that you have inspired me with, replied Zahide tenderly: Yes, beauteous moon of the world, that passion renders my heart incapable of every thing; the most beautiful of the houris would be now indifferent to me. Give me your charming hands, permit me to ease the flame that consumes me, by caressing them; vouchsafe to have pity on a wretch, whom your rigour will sink to the grave. The more the princess was embarrassed, the more she affected to appear pleased; the more coquetry she endeavoured to testify, the more Zahide redoubled her heat of expression, her tender protestations and assiduities. When love is once master of the heart, is it possible to be a coquette? The princess would have given her hand to Zahide, spoke one tender word, and looked upon her with softness; but her heart immediately reproached her for it, even before she had done it. She endeavoured to elude the love of Zahide, and to amuse her from it, by making her remark the slaves, either to applaud them, or to criticise on their dances, their figure, or their qualifications. The next moment she would extol some pieces of the music, or some verses of the songs. Sometimes Zahide, out of compassion, seemed to listen to these stratagems and excuses inspired by love. She was too much pleased with the motive of them, not to have that complaisance. Yet to convince herself of the happiness of her brother, sometimes she thanked her for her goodness, sometimes explained in her own favour, the most indifferent gesture or discourse; and this behaviour drove the princess to despair the more, as Zahide had equally refused yielding to the seducements of those exquisite wines that were incessantly presented to her; that was a resource which the princess had commanded her slaves not to neglect. The hour of withdrawing being come, the princess proposed, according to the usual custom, a new slave to the stranger, but he refused it as an insult. The princess was alarmed at this; she insisted upon the law with much sharpness, and Zahide said to her, Sultana of my heart, since you force me again to chuse one of your slaves, I will obey you, though she is of no consequence to me: I shall take no other than the beautiful Mouna. The princess then retired, but she called Mouna, and said to her without being heard, If thou lovest me, my dear Mouna, employ all thy care to please this stranger; we have never yet beheld one so unconquerable and so importunate: Thou alone canst save my miserable life; it is in thy hands. Mouna had no need of the desire of obliging her sovereign, to make her wish to please the young stranger. She promised the princess, with sincerity, to neglect nothing in the execution of her commands.

When Zahide found herself alone with Mouna, Art thou better informed than thou wast yesterday, said she?—Alas! no, replied the tender slave, but I still love thee, and have forgot nothing in order to satisfy thee: In the number of those who attended upon us, we have a slave whose age is so considerable, and her fidelity so well known, that she is permitted to go out, and repair sometimes to the city; it was to her that I addressed myself for thy satisfaction, and desired her to inform herself of what thou wishest to know: Perceiving she was but very imperfectly instructed in it, notwithstanding the risk which we both run in making such inquiries, the love I have for thee rendered me so eloquent, and I engaged her also so thoroughly by trifling presents, that she is to be this afternoon with a female friend of her's, who lived in a kind of confidence with the late queen; she has promised me to engage her to tell her all that she could discover of what passes here: This, dear stranger, is all that I could do to satisfy thee. Zahide testified her gratitude to her, and forced her to accept a small casket of diamonds to recompence, she said, the old slave, thy friend.—Keep thy diamonds, said the tender Mouna a thousand times; if they could be of use to me, are they worth one of thy caresses; one tender word which thou mayest give me? Why wouldst thou diminish the obligations thou hast to me? But thou art ungrateful. Speak, can I have it in my power to prove a higher love to thee? Can I expose myself to greater dangers, to soften the coldness and ingratitude of thy

heart !—Nothing [redacted] my gratitude, replied Zahide; but [redacted] return thy love without being let into the mysteries of the basket, the princess, and the garden: It is a settled resolution, believe me therefore, continued she, and let us pass this night as we did the last. However afflicting this proposal was to the fair slave, the resolute tone of Zahide convinced her that she must consent to it; and this time destined to pleasure, and consecrated to the most entire liberty, was again employed by her in tears, sighs and sorrow. But when the night ceased to cover the universe, Zahide, to engage her not to neglect the eclaircissement she had promised to procure, called her to her, and gave her a kiss of friendship, which she did not in the least expect, and which raised her to the

Zahide passed the day with more inquietude than she had done the preceding one, and found that, notwithstanding all her care, she could not avoid the basket's carrying her the next day back to Medhouchan, or her disguise being discovered. Both of these events equally afflicted her, since they laid her under a necessity of leaving the place, without having discovered any thing for the consolation of her brother. All that she could do was to abandon herself to a hope of success, and a resolution to make use (as opportunity would give her leave) of what she might be informed the following night. At length the sun permitted the stars to appear, and the princess arrived more confused and uneasy in her mind than she had ever yet been. Zahide, on her side, having her mind more taken up with thoughts, their supper was still more serious than before. The beautiful virgins looked upon each other continually with astonishment; the pauses of silence which frequently happened were absolutely contrary to the usual customs of the garden. But as soon as the princess perceived them, she broke the silence by the first discourse that presented itself, and which was not always worthy of the justness of her sense. Zahide, in the mean time, who was willing to support the part she had begun, said to her, What! fair queen of my wishes, you seem to be more constrained with this night than you were the two preceding ones. Why do you disturb, by these inquietudes, the happiness I enjoy in seeing the sovereign of my thoughts?—What can I say, returned the princess, to a man who calls himself my lover and my slave, and yet who strives to displease me?—I strive to displease you! resumed Zahide with vivacity: I, who would sacrifice my life to give you but one moment's pleasure!—This discourse is usual, interrupted the princess; you must be sensible it can never repair the injury that your behaviour to my slave has given in my mind. In one word, continued she, if my lover is no more submissive to me, what can I expect from him if I should have the misfortune to see him my husband? Believe me, I will rather lose the light of the sun than submit to give myself to a man over whom I have so little power, and who disdains my presents. —How unjust this is! cried Zahide. Believe me, your complaints are in vain.—They will not persuade me, pursued the princess with anger; chuse one of the slaves, and let us part; it is the best thing we can do. Zahide once more desired she would leave her the faithful Mouna, and it was granted her, notwithstanding the surprise that this constancy gave to the whole troop of shining virgins, and the little hopes the princess conceived from it. When the gates of the garden were closed, an equal eagerness engaged one of them in asking questions, and the other in answering them. Beautiful stranger, said Mouna, with the vivacity of a passion which depends upon its success, love has enabled me to discover all.—Ah! my dear Mouna, how much I am obliged to thee! interrupted Zahide. These tender words repaid the slave for all her pains. This, said she, is what the old slave related to me, and is, I believe, all that can be known of this mystery.

The History of Gulsoum, and of the King of the Genies.

THE king of Medhouchan, father to the princess Zoulouch, and the prince Badanazer, who now reigns, died about ten years ago, and the beautiful Gulsoum, his widow, governed his dominions along with a council of visiers, whom the king had established before his decease, his children being yet too young to conduct themselves without these wise precautions. Gulsoum was still beautiful and young. The report of her beauty was soon augmented by the prudence of her government, and the attention with which she plied herself entirely to the education of princes her children; for the virtues of heart are always an augmentation to the charms of the person. The king of the genies was informed of the perfections of this queen, who doubted for some time that her reputation was exaggerated. To judge of it by himself, he repaired to her court, and the admiration of her virtue soon rose into an unlimited passion; but the more strength that acquired, the more it made him unhappy. The queen had consecrated an eternal fidelity to the king her husband; and the king of the genies could never obtain any thing from her but testimonies of gratitude for the services he continually offered her, and the respect which he every moment paid her. Gratitude

alone to a lover is contempt. Thus the love of this formidable monarch was soon converted into fury. He long considered what he could do to revenge himself for the indifference of the queen, and resolved at last to punish her in a manner that should be sensible to her, without appearing personal. This prudent queen, filled with every laudable sentiment, had used her utmost care to form the princess Zoulouch to all the virtues that she herself had practised; and the genie not being able to deprive her of these principles, and these first impressions of education, resolved at least to deprive her of the appearance of them, and by that means to afflict a tender and a virtuous mother.

To explain his design, he persuaded those who composed the council, that they ought never to consent to the kingdom of Medhouchan's being divided, which the queen Gulsoum must necessarily do, by the marriage of the princess Zoulouch. But as it is not good policy, added he, to alter on a sudden the privileges and customs of a country, there must be so great a difficulty attached to this, and so many appearances opposite to the idea of the behaviour of a princess, that Zoulouch may never find any prince who will consent to marry her; and if she should happen to make an unequal match, then the council will have a right to oppose giving her the half of the kingdom. Yet reflecting that it would not be just that a young princess, who was not guilty of any crime, should live in sorrow and melancholy, he added, that he believed he had thought of a method which would remedy all inconveniencies. The council returned him thanks for the good intentions that he

for the grandeur and service of the
and desired him to make known his
them fully, resolving to have it exe-
Then he proposed to them to as-
e the pleasures of balls, feasts, and the

most beautiful female slaves in a place of delight, which he took upon himself to provide; and for the consolation of the princess and her court, he promised that as long as they inhabited the garden, they should never feel the impression of years, and that they should preserve the bloom, the youth, and the beauty which they possessed when the garden was first made. This is not all, continued he, no strangers shall be transported thither but by a basket, which shall be their carriage both thither and back again: It shall never take any but those who are determined to go by their own inclinations, and never but one at a time, and when the preceding one is returned; any other way but the basket shall be severely prohibited to the curious, added he; yet to reassure still farther the virtue of those who composed this council, he promised that all those who [illegible] charge of the slaves, or gave [illegible] up too far to the pleasures of [illegible] which were to be served up, should be immediately brought back in the basket; but that they should not be treated with the same severity as those who failed in their respect towards the princess. (Mouna, for her private interest, took care not to inform Zahide, that he who was reserved enough to resist during three days the trials of the garden, would have a right to espouse the princess Zoulouch). These conditions, pursued she, were accepted; the king of the genies had soon put all things into the condition they now appear to thee; and to draw the strangers here, he caused it to be reported in the city of Medhouchan, that any person might present himself to the basket to see most uncommon things, and taste most singular pleasures. Such a hope soon assembled all who had curiosity, and their numbers would be difficult to be told. The genie, supported by the council, then put his project in execution; Zoulouch was torn from the arms of her tender mother, to be conducted to the pleasures of this garden; and Gulsoum was penetrated with sorrow, when she learnt the detail of what the princess was to suffer. The king of the genies absented himself, to avoid the reproaches with which she would have loaded him; she testified her resentment to those who composed the council, but they acquitted themselves by alledging the interest of the state: And this virtuous queen perceiving that her misfortune was without a remedy, could not survive it, and died, after having languished for some time. King Badanazer, when he ascended the throne, approved, and exactly follows a law so conformable to his interests: This is what obliges the slaves to go every morning and give him an account of the behaviour of the stranger who has chose them. This, my lord, added the tender Mouna, is all that I could discover. How easily mayest thou make me forget the dangers to which my indiscretion has exposed me; keep the promise thou hast given me, and render me happy.—I wish it was in my power, returned Zahide with softness.—Who can hinder thee, cruel? pursued the slave. Speak no more of the passion thou feelest for the princess; consider that thou canst never see her more. The chagrin that thou wilt feel at her absence promises me a vengance, which, alas! will not satisfy me: I see thou runnest to thy undoing; I am penetrated with it, and would give my life to make thee happy.—But, replied Zahide to her, what certainty canst thou give me of the truth of thy history? Thou hast wit, who will answer to me that thou hast not invented it to engage me to a return of gratitude?—Finish,

cruel man, finish my ruin, interrupted the tender slave, shedding a torrent of tears; suppose me to have talents, that thou mayest blacken me with vices. Real love is incapable of deceit; thou dost not know it; thou lovest to see me in pain, but I have it in my power to revenge myself. How unhappy am I, cried she; it is in vain then, perfidious, that to satisfy thee I have discovered a secret, which I ought not to have endeavoured to penetrate into; it is in vain that I have betrayed it to instruct thee: I see thou wilt carry thy treason so far, as to discover to the princess what I have informed thee of, and thou wilt behold a woman, who adores thee, perish without regret; but I shall prevent thee from ever seeing her again. I hoped that thou wouldest at least give me the last moments of thy residence in this garden, which will be to me now only a place of horror; in a word, if thou lovest the princess, prepare to be as miserable as I am; love had engaged me to make a mystery of it to thee: Know then that the princess is thine to-morrow, if thou wishest to marry her, and if I will do thee justice. But rather than consent to the happiness of my rival, I am resolved to perjure myself. (What will not an excess of love make us capable of!) I will declare before the whole court, that thou hast fallen this night: Thou shalt lose the fortune to which thou sacrificest me, and I shall serve the princess, who dreads marrying thee more than death. In fine, whatever it may cost me, thou shalt not triumph over my misfortunes; in spite of thy coldness, I will assert with joy, that thou hast done justice to my charms, and thou shalt return in the basket, to give thyself up for ever to sorrow and regret. Zahide was much embarrassed at these menaces; the resolution she must take was not easy to fix upon. What would become of her if she should be obliged to espouse the princess? Therefore the little hope she saw of being useful to her brother, and the fear of perishing without having done him any service, made her look upon the revenge that Mouna had meditated as the only means that could relieve her from this embarrassment, by sending her back in the basket. Are thy reflections favourable to me? resumed Mouna, who had perceived the agitations of her mind.—No, replied Zahide, none of thy menaces have alarmed me; let us take our repose: Do whatever thou thinkest proper, said she haughtily, I fear thee not. Mouna, penetrated with so great an obstinacy of contempt, and still more afflicted at this last discourse, which irritated her pride and self-love, resolved to obey, notwithstanding the rage she had in her heart, and retired to the extremity of the sofa, agitated with a thousand different imaginations. Zahide did not feel a torrent of various thoughts. Yet tigue and want of repose, which easily ex their power over a heart exempt from sion, soon gave her up to the pleasures sleep. Mouna, who could not rest, and who examined her continually, looked upon this profound sleep as the last of insults, and was very near sacrificing this unhappy princess to her revenge, with a design of not surviving her; twenty times she formed this project, and as many times looked upon her poniard; at length perceiving the day appear, she resolved once more to feast her eyes with the object from which they were now for ever to be parted. She rose up to approach her, examined her beauty with transport, and would at least embrace her once again; she looked carefully if she could find some trifle that had belonged to her, to make it her greatest treasure, and consolation in her absence. At length, in the disorder that sleep had occasioned, her eyes were opened; Zahide appeared to be a woman; the more she examined her, the more she was convinced of it; she would not believe her eyes till she could no longer doubt of it: The veil of her passion fell off in a moment; her desires were extinguished, and she recovered her former innocence; in a word, she was transformed into another Mouna. Her self-love, which was no longer offended by the refusals she had borne, now brought back justice into her heart, and represented her duty in its full extent. She went out, and had the princess awaked, to inform her of what she had discovered.

Zoulouch, always occupied by the passion she had for the stranger, fatigued with the trials to which her unfortunate situation reduced her, and which her love to king Kamserai rendered still more insupportable, and dreading to find herself, at length perhaps, obliged to give her hand to some of the strangers which the basket continually brought, was charmed with the discovery of Mouna, and determined that moment to espouse this female stranger, who, according to all appearances, would never dare to discover a sex which she had an equal interest to conceal. This project satisfied entirely the sentiments of her heart, and gave her a reasonable pretext to abandon a manner of life which she could no longer support. She promised Mouna then to give her her liberty, and make her fortune, if she concealed what she had discovered of the stranger, and only declare that he had not yielded the third night. Mouna obeyed and when she had made a declaration to king Badanazer and his council, conformable to the commands of the princess,—Let us see then, said he, this husband whom we have so long expected, let

see this most moderate of men. Immediately he gave orders to two of his visiers to attended by all the officers of the crown of the household, to the garden of the ge- to fetch the stranger, who was to espouse the princess his sister. His commands were executed, and the visiers found the princess still asleep. They ranged themselves in deep silence around her, with all the marks of dignity, and remained with their eyes cast down upon the ground, not daring to look upon him who was to be the brother-in-law of their king.

In the mean time Zahide awaked; and her surprise was excessive to perceive herself in the midst of so shining, so submissive, and so silent a court, when she expected to have found herself in the fatal basket. Where am I? said she several times. The grand visier, prostrate before her, made no other reply to her questions but by his respect, and the prayer he made her to consent to follow him. Zahide yielded to his intreaties; all that she beheld gave her no reason to be alarmed: she followed then this magnificent train, and soon arrived at the palace of the king, who received her upon his throne, the princess Zoulouch being seated by him. Approach, said he, stranger! whose fidelity and moderation deserve to be recompenced; instruct us at least of thy name, thy country, and thy rank; thy brother-in-law ought not to be ignorant of thy history; above all, give us a detail of thy kingdoms and of thy vast dominions. Zahide, who was not accustomed to the ironical tone in which he spoke, threw herself at the monarch's feet, and said to him, May your majesty pardon the motives which have conducted me hither! I am too sincere to impose longer upon you. Zoulouch, who dreaded lest she should discover a secret upon which she had established all her hopes of repose, would have interrupted her; but Zahide, that the princess might be made aware of the cruel situation to which love had reduced the king her brother, continued to speak in these terms: My lord, Kemserai, (at this name the princess Zoulouch blushed, and Zahide went on without seeming to perceive it) my brother, said she, is a young and an unhappy monarch, who dies for love of the princess Zoulouch; he could not resist the snares which are laid for all strangers in your dominions; and the basket, by bringing him hither, has rendered him the most miserable of mankind. I am attached to him by so tender a friendship, that I could not see him die, without endeavouring to procure him some consolation: I exposed myself, therefore, in the disguise that you now see me in, to all the hazards and fatigues of a dangerous voyage, and attempted the adventure of the basket.—What! are you not a man? returned the king.—No, sire; I am named Zahide, replied she, rubbing her face with a liquor which she had brought for that purpose; and taking off her turban, which discovered the finest flowing hair upon earth, she appeared so beautiful, that Badanazer was struck with it, and for the first time in his life felt the power of love: He was very near throwing himself at her feet; but he would not suffer himself to appear so different from what he had always been: And still blushing at a sentiment which till then had been so unknown to him, he said to her with a dissembled haughtiness, The deceit that you have put upon us, Zahide, would deserve death; who knows likewise that you have told us the truth as to your illustrious birth? however, I pardon you, in favour of your charms. Live with the princess Zoulouch, but without the hope of ever seeing your brother again, or ever returning into his dominions; as to you, my sister, continue to expect a husband, Zahide is not conformable to the law.

The two princesses retired; and Zoulouch who, notwithstanding the similitude of the names, durst not flatter herself that he whom she loved was the same whom Zahide had spoke of, asked her so many questions, and Zahide recalled to her memory so many circumstances, that Zoulouch, transported at being beloved by him whom she adored, resolved to expose herself to every thing rather than return again to the garden of the genie.

Badanazer was not long without coming into the presence of her who caused his sighs. He would have spoke of his passion; but though she thought him extremely amiable, she treated him with the greatest severity. The prince complained of it; and Zahide told him, That if he wished to please her, he must allow her the same power over the princess Zoulouch, as the laws imposed by the genie, and approved by his council, gave to himself. Badanazer made some difficulties, but concluded by saying to her, I consent to every thing you desire, as much as it depends upon me, for I can no longer have any other will but your's. From this moment then, said she, I forbid the supper in the garden, and will no longer have the basket depart in search of strangers.—I am obliged to inform you, returned the king, that all that you have forbid regards the king of the genies; you shall speak to him yourself, added he, I can easily bring him hither; but all that I can do upon that occasion is to add my prayers to your's. But then my sister, continued he, must never marry.—Why so? replied Zahide.—The law commands me, interrupted the king, to make a trial, in the garden erected by the king of the genies, of the husband whom fate shall

destine for her.—All oaths which have for their object a thing impossible, are of themselves void and of no force, replied Zahide with an air of authority, which threw the king into a surprise. I will make a much slighter, but which I will observe religiously, continued she: You love me, my lord, said she, modestly casting down her eyes; I give you my promise that I will marry you, if for my sake you can deprive yourself of a thing, which necessity and pleasure united shall press you to enjoy; and I allow you three days to resist it in.—I consent to it, returned Badanazer; what would you have me deprive myself of? There is nothing I am not capable of doing to prove the excess of my love to you.—I do not yet know you enough to exact any sacrifice from you, replied she; but if you love me, you will doubtless deprive yourself of the thing when it is placed in your sight, as I have already forewarned you; however, I desire no other judge than yourself, and shall depend wholly upon your sincerity. Badanazer quitted her to go and consider with his minister what he should deprive himself of. He had taken leave of the princesses till the next day in the evening, because he was to hunt. After having reflected some time, he persuaded himself that he had found out what he sought for: I love only to hunt the tiger; you know it, visier, said he to him: The hunting to-morrow shall be in pursuit of the antelope, which is a chace I hate; it is a sacrifice I make to the fair Zahide, it is a privation that I impose upon myself; we shall see what she will say upon that head. No, if there should pass a thousand tigers before me to-morrow, added he, I will not take aim at one of them, I swear it: This is a resolution which must convince her both of my love, and that there is a possibility of resistance.

Whilst the king formed these schemes, the princesses found means to direct a man, who was to follow this prince to his chace, and do what they commanded; their interests were too strictly united not to act in concert. Zahide was occupied a part of the night in preparing what this officer, who knew the country perfectly well, had promised her should be placed where the king should find it. The princesses afterwards went to their repose, and then waited for the return of Badanazer, who came back to them in triumph, and addressing himself to the sister of Kemserai; You assert then, beautiful Zahide, said he, that no man can constrain himself? Certainly I have succeeded in it to-day; in regard to you I have had the most insipid chace: I shall scarce make such another for some time.—You seem extremely satisfied with yourself, returned Zahide; let us hear what you have done?—I have hunted the antelope, said he with confidence.—Which way did your chace lead you?—Towards the wood of palm-trees, replied he; but apropos, pursued he, you do not know that I found there admirable sherbet, heaped round with ice in porcelain vases, that formed a most agreeable decoration; you shall judge of the delicacy of this liquor, added he; I have given orders that it should be brought here.—You tasted of it then? interrupted the princess.—Yes, certainly, returned the king: My officers in vain represented to me, that I ought not to expose myself to drink a liquor which they had not been witnesses of the making of; but it was hot; the sherbet appeared so cooling, it was presented to me in so agreeable a manner, that I made a jest of all their representations, and I did well; never any thing so perfect was served up to me, nor which ever gave me so much pleasure.—This confession, prince, is sufficient, said Zahide, and you have freed me from the promise I have given you.—What can you mean? returned the king briskly, though somewhat confused; the weather was hot, and I drank; is it any harm to drink when one is dry?—See, you have condemned your own law, resumed Zahide, blushing; be you the judge yourself. You cannot say that you were not sufficiently advertised of the innocent snare that I had laid for you, and in which you fell, notwithstanding all the reasons you had to resist it. As to the rest, it was I who made the sherbet you found, and I am charmed that it pleased you. When the confusion of the monarch was a little over, he felt no ideas but those of the charms of Zahide's wit, and the graces of her figure, and said to her, falling at her knees, I yield, I own myself in the wrong; but whatever desire I have to satisfy you, I cannot command what you require without the king of the genies; we must absolutely have his permission: You are sensible, continued he, that the council will not dare to annul, without him, what was agreed upon by his direction: Yet I will not reproach myself with leaving any thing undone that the fair Zahide desires. It is in my power to engage the king of the genies to repair hither; and in a few moments you may both of you speak to him, added he. The princesses consented to it with joy; and immediately Badanazer writ the name of the king of the genies, accompanied by his own, upon a sheet of the finest painted and gilded paper he had in his palace, which he burnt upon a fire of wood of sandal and aloes, and the genie appeared.

The princesses represented to him the situation of their hearts, and the embarrassement to which the severity of his orders had reduced them. Zahide even made him sensible, artfully, of the injustice he had used in

this affair. He confessed that he had more than once reproached himself with the rashness of this action; but, added he, beautiful Zoulouch, if I destroy the enchantment of the basket, do you reflect that time and years will again resume their empire over youth and your agreeableness?—Yes, my lord, said she, I have considered it, and I submit to it. As long as I can please the man I love, I shall not be under any concern at it; and if I should cease to please him, will it not be indifferent to me? The genie, touched himself with this proof of love, took upon him to repair the evil that he had done, to take away the very remembrance of this adventure from all who could boast of having received the slightest favours from the princess, to make them throw off their mourning, and to leave no other idea of this event, but a general one of joy and pleasure. That is not all, added he, the basket shall be of use but once more. But perceiving the dread that this fatal basket gave the princesses, he hastened to say to them, I shall give it orders to fetch the king Kemserai. Will you not consent to that, beautiful Zahide? and you, fair Zoulouch, will you forbid me? said he, smiling. The joy of the one, and the modest silence of the other, convinced him how agreeable this proposition was to them both.

Whilst hope reigned thus equally in the hearts of the princesses and of the king Badanazer, the genie enjoyed the pleasure of seeing them in the pleasing satisfaction of a love that expects in a few moments to be made happy; and the basket departing, soon placed itself in the chamber of the king Kemserai. This prince's life was just at a period, but the sight of the basket reanimated all his hopes, and gave him spirits to place himself in it without any assistance. Immediately it took its flight with the usual rapidity, and carried him into the great hall of the palace where king Badanazar, the princesses, and the genie expected him. At the sight of Zoulouch Kemserai fainted away. The genie immediately forced him to swallow a liquor, without which he had been absolutely lost: In a moment it restored him to his former health. Love and the princess Zoulouch would, doubtless, have worked the same miracle; but they would have been longer in performing it. The king of the genies himself performed the ceremony of the marriage of these four lovers; and being no longer necessary to them in the situation they were then in, he disappeared, and abandoned them to the direction of love, whose sway they submitted to without the least hesitation.

When Moradbak had finished this history, the sultan, who had appeared very much awake all the time, though he might with reason have dropt asleep at some parts of it, said to her,—I am well enough pleased with thy relation: It did not lull me to sleep, but it amused me; and I remark, that pleasure is a still better remedy for my disorder than sleep. I must tell thee, however, that it was very fortunate that Kemserai had a sister, and that the princess run the risk of remaining a virgin, if she was never to marry till she met with a man insensible to temptation. Nay, I doubt, whether a lover, so very much the master of himself, would have ever made her a good husband. Hudjadge having made a sign to Moradbak to withdraw, and given her his orders to return the next day, she obeyed him, and related to him the following history:

The History of the Porter of Bagdad.

THERE lived formerly at Bagdad a lapidary, named Abdullah Dgerberi, who had an only son, to whom he gave the best education that was in his power. When he found the angel of death approaching, he sent for his dear son, that son the only object of all his thoughts, to have the consolation of embracing him: He had time to give him those counsels which he thought his early youth stood in need of. After having recommended to him never to swerve from the divine precepts, he conjured him, above all things, not to reflect one day upon what he should do the next. He expired in the embraces of his son, who was not yet quite twenty years old. The young Dgerberi did not long preserve the thorn of sorrow which ought to have continued in his heart, for the loss of so good a father. Exclusive of the moveables and houses which he inherited, he found in a vault within his house five hundred thousand sequins, contained in fifty vases, of ten thousand sequins each. This sum appeared the treasures of the Indies to a young man who had not the least idea of riches: He gave himself up, therefore, to every expence he could imagine; he bought women slaves for his pleasures, and would have them adorned with magnificence; he kept an open table for all the young people of his own age, who assiduously paid their court to him, and incessantly fed his vanity, by the applauses they bestowed upon his generosity, his music, the goodness of his wines, and the elegance of his table. Such a conduct had soon squandered his inheritance. When he had exhausted all the vases, he sold his houses in the city and those in the country, and preserved the women slaves as long as he could possibly. But at length he was obliged to dispose of them to finish the payment of his debts; for his heart was still fixed upon the pillars of honour and virtue.

He found himself then, in a little time, without any fortune, and consequently without any friends. Happily for Dgerberi, nature had endowed him with a strength and constitution that was not in the least impaired by his pleasures. Therefore, at length, having no manner of support, he was obliged to turn porter, and he was not long so before he was preferred above all those who exercised that profession in Bagdad, not only for the prodigious weight that he could carry, but also for his intelligence, and the gaiety with which he performed his labour. For to the counsel of his father, who had recommended to him not to think one day of what he should do the next, he added the custom of forgetting the next day what had passed the day before. It was not long, therefore, before he became the most happy man in the whole city. His labour and industry gave him no pain; he depended no longer upon those pleasures to which he had so lately been a slave. He knew the falsehood of his friends: He was respected in his low condition, and used no more labour than was necessary for his subsistence; no wives, no children, nor any necessities. He was the happiest of the Mussulmen.

As he was returning in the middle of the night from a country seat, to which he had carried a burthen, he heard, as he came along the banks of the Tigris, the voice of a woman, that seemed to be in the midst of the river: She said, In the name of God, assist me. The sound of this voice was so moving, that Dgerberi made no hesitation to throw off his clothes immediately. He leaped into the river, swam towards her, and was happy enough to succour this unfortunate creature, at the very moment when she was struggling with the waves, and her strength was entirely exhausted. He brought her to the shore, notwithstanding the rapidity of the river; and when she was a little recovered from her fright, she desired him to accompany her to her house, and informed him where it was. Dgerberi consented to it, and as he arrived at the door, he heard the voices of children, crying, and calling for their mother. They entered into the house; the woman he had saved appeared to Dgerberi of most astonishing beauty: She made him be seated, caused a fire to be lighted to warm him, and then told him her history, which she interrupted a thousand times, to express the excess of her gratitude.

The History of the Woman of Bagdad.

It is about six months since, that a very old woman entered into my house, and said to me, I have never yet failed of attending the exhortation that is made in the great mosque; but to-day some affairs have happened to me, which have prevented my purification. You know, that I may not enter into the mosque without having fulfilled that duty: I conjure you, continued she, to lend me a pitcher of water. I granted her what she desired, and she purified herself, repaired to the mosque, and came afterwards to return me thanks. I would have detained her to dinner, imagining I could not do a better action, than to invite into my house a woman who appeared to me to be so devout, and hoping I might engage her to offer up her prayers to God for my husband who was absent. But she refused me, saying, My daughter, I will beg of God to give you a recompence for the pleasure you have done me; but it is not proper for a woman of my age to eat out of her own family. After having given me a thousand benedictions, she quitted me.

Since that time she has visited me regularly every Friday as she came from the mosque; She came the day before yesterday as usual, and said to me, You have often proposed to me to pass some time with you; if you please I will satisfy your intreaties this evening: I will sup with you, and we will pass the night in prayer to God for the return of your husband; but, however, it is upon one condition, which is, that I may depart to-morrow early in the morning, and that you will accompany me to a country house, where the marriage of a relation of mine is to be celebrated. I take upon myself the care also of bringing you home again. I accepted her proposal, and we departed yesterday at break of day: We found a boat which waited for us to cross the Tigris, and we arrived in an unfrequented place; a decrepid old man, very poorly clothed, waited for us where we left the boat, and conducted us to a shepherd's hut, where we found about fifteen or sixteen women gathered together. Notwithstanding the kind reception they gave me at my entrance, all that I perceived gave me suspicion, and persuaded me that the old woman had deceived me. I asked her, with great uneasiness, where the marriage was to be, that she had told me of? She assured me it was to be at night, when the lovers of all these young women that I saw would arrive. Then, added she, we shall sup together, we shall drink excellent wine, and you shall consummate the marriage with him who pleases you best. There needed no more to make me apprehend into what an abyss of misery this wretched old woman had precipitated me. However, I constrained my sorrow, and concealed my inquietude; but I addressed myself to God, and said to him in the secret of my heart, Thou who protectest the innocent and the afflicted, deliver me from the cruel extremity to which I am reduced.

This prayer dissipated my trouble, and I said to the old woman with greater liberty of mind, I am obliged to you for having brought me to a place where I may enjoy those pleasures, which I could not expect in my solitude. This discourse deceived the old woman; and the rest of the day we talked only of the pleasures which the night was to bring. When the sun was set, I saw near twenty thieves arrive from different quarters, most of whom were maimed. They saluted the old woman, and asked her why she had been so long without coming to see them: She excused herself upon the pains she had taken to procure me for them; then she presented me to them, who agreed that she had never brought them a woman who pleased them more. The supper was served up, and I had no other place allotted me but the knees of their chief, upon which I was obliged to sit. I made no difficulty, and even affected to be in the gayest humour. But I was totally occupied with thinking by what means I might escape from the misfortune with which I was threatened. When I saw that he to whose share I had fallen believed me as much in love with him as he was with me, I feigned a necessity of going out of the hut. The old woman took a light to conduct me. I knew very well, said she to me, that you would not always be angry with me for this; we must begin by being out of humour, it is the custom; but to-morrow you will thank me still more sincerely. I did not condescend to answer the wretch; but seeing that I was far enough from the house to execute the design I had meditated, I found means to extinguish the light as by accident, and desired her to go and light it again, which she consented to. Then I run towards the bank where we landed, and was not yet arrived there, when I heard the voices of several of those wretches, who run after me, called to me, and told me that I should not escape them so easily as I flattered myself. These discourses redoubled my fear; I had again recourse to God, and I said to him, My God, thou knowest the purity of my heart; I prefer a violent, but a virtuous death, to the safety of a criminal life. As I finished these words I closed my eyes; and finding myself upon a rising ground, I threw myself into the river. You heard my cries, and God made use of you for my deliverance. I shall never forget the service you have done me, and shall have always the same reverence for you as if you were my father. After this she gave him a * boetchalik, and presented a hundred sequins to him, saying, she was highly concerned that it was not in her power to offer him more. Dgerberi would not accept them: But not to disoblige her, he received the boetchalik, saying, that he thought himself too happy in being chose by God for so pious a work, and then withdrew.

This behaviour is too noble indeed, interrupted Hudjadge, for a porter; thou tellest me most incredible stories.—Sovereign lord, returned Moradbak, I am incapable of imposing upon your highness; but do you believe that nature regards the conditions of men when she distributes her sentiments? What would your majesty say then, if you knew the delicacy of one who was by profession a robber?—Let us hear it, said Hudjadge, turning on his bed.—What I am going to relate to you, pursued Moradbak, is reported in the most authentic histories, and will admit of no doubt.—Tell it only, interrupted Hudjadge; what signifies where thou hast found it? Moradbak begun thus:

The History of the Robber of Seistan.

LEICH was a common labourer of the province of Seistan; and perceiving he could not gain enough to maintain himself in the manner he desired, he joined himself to a band of robbers, whose confidence he soon acquired by his courage and address. This band became redoubtable; and the robbers, emboldened by success, formed the design of robbing the treasury of the king of Seistan, named Dirhem, the son of Nazir. They broke open the gates of it, and made up in packets all that they could carry off in gold, silver, and jewels. They were upon the moment of retiring with all their booty without any obstacle, when Leich perceived something shining that hung up against the cieling, and doubting not but it was a precious stone of infinite value, he took a great deal of pains to get it down; when touching it with his tongue, he perceived that it was a loaf of salt, he called to his companions, and reproached them with the crime they had committed. They were astonished at his remorse; but he said to them, I have eat of the king's salt; and you are not ignorant that bread and salt are the two greatest blessings that God has given us, and engage a man to be faithful to those from whom he has received them: Therefore, I conjure you, if you have any friendship for me, to abandon what you have stolen, as I abandon it myself. His companions suffered themselves to be

* Boetchalik, a kind of carpet.

persuaded, and closed the gates of the [illegible]sury without taking any thing away. [illegible] next day the treasurer coming to inspect [illegible] and judging by the disorder that he re[illegible] that it had been entered, made use [illegible] opportunity and had all the packets [illegible]pared immediately carried home to [illegible]e. Then he flew to the feet of the king, and tearing off his beard, said to him, My sovereign lord, your treasury has been robbed; the robbers have made use of the darkness of the night. All possible inquiries were made, and great rewards promised to those who could discover the thieves.

Leich, informed of what had passed, guessed at the occasion of it; but seeing that not only they suspected those who were innocent, but that they were every day arrested, he was touched with compassion; and his natural equity overcoming the idea of the danger there was in discovering the truth, he resolved to present himself to the visier, and said to him, My lord, I know the persons who have robbed the treasury; conduct me before the king, I will inform him of it. The visier introduced him directly; and Leich making a sincere confession of all that had passed, finished by saying, That the treasurer had doubtless made use of an opportunity which might conceal his villainous theft, protesting that if the king commanded his palace to be searched, he would engage his head that what was wanting in the treasury would be found there.

The king, struck with the words of Leich, followed his advice, and found that he had judged rightly. The treasurer was conducted to the royal palace; Dirhem reproached him with his infidelity, and said to him, I have brought thee up from thy infancy, have loaded thee with benefits, and yet thou repayest me with ingratitude; thou robbest me, and exposest me to condemn the innocent, whilst a robber, whom I never did the least favour to, and who eat of my salt only by accident, left all that he had taken, and, which was more, by his example and his discourse, engaged his companions to quit their booty. The treasurer, unable to make any answer for his justification, was condemned to death by the king, who gave his post to Leich. He returned the confidence and trust of that prince, and behaved himself in it with all possible fidelity. After having exercised that charge for several years, the king made him the general of his army; he acquired a great reputation in this new employment, and the three sons whom he left distinguished themselves by their courage, and rose to the throne, which their descendants possessed for a considerable time.

I believe, continued Moradbak, that your majesty is now convinced, by the sentiments of Leich, that Dgerberi might refuse the hundred piasters; and if your highness has any desire to know the continuation of his history, I shall relate it to-morrow. Hudjadge consented to it; and the next day Moradbak pursued it in these terms:

The Continuation of the History of the Porter of Bagdad.

DGERBERI had such excessive strength, and his continual labour had so prodigiously augmented it, that all the porters of the city, provoked to see that he alone did all their work, and that the inhabitants chose rather always to wait for him than to employ another, resolved to go to him in a body; they said to him, Dgerberi, art thou willing to leave off working, and live quietly without doing any thing, and we will engage ourselves to give thee ten aspres every day? Dgerberi consented to it, and the porters were exact in paying him that sum: He lived quietly upon it, and on his side kept his promise with them; but idleness enervated that strength which industry had augmented, his constitution decayed, and he fell ill. As he had never thought of the morrow, he was soon reduced to poverty; and the porters seeing him so weak, refused any longer to give him the sum they had agreed upon. He had recourse to God in his misfortunes; and whilst he slept, the holy prophet appeared to him shining with glory, and said to him, Dgerberi, this illness has been sent to thee only for not having continued to employ thy strength, and not having acknowledged it as a gift of God: Humble thyself therefore before him, return to thy usual industry, and thou shalt recover thy strength. From that moment his heart was touched, and his health was re-established; but he was still too weak to execute his profession again with his usual success, and to revenge himself upon the porters. He was one day seated before the gate of the grand visier, when a woman all in tears came and sat down by him to wait for the audience of that minister. Dgerberi asked her the occasion of her tears. Alas! said she, my son was assassinated yesterday; he came and fell down at my [illegible] pierced with a thousand wounds, without having time to name his assassin: I am murdered, said he, and expired: He was my only consolation. I come to conjure the visier to have his murderer discovered, that at least his death may not remain unrevenged. Have you any circumstances to inform him of, that may conduce to the discovery? returned Dgerberi.—Alas! No, replied she, and that is what redoubles my sorrow: I am the wi-

dow of a tradesman; my son was young, and I hoped that he would have proved my support. The visier doubtless will answer me, that in so great a city as Bagdad it is impossible to discover the murderer of a private man. —Hearken to him with the respect that is due to his condition, returned he; but if he finds no expedient to do you justice, say to him, that Dgerberi the porter has told you, that if he was visier he could discover the murderer of your son. The disconsolate mother built not much hopes upon so slender an assistance; however, she returned him thanks. All that he had foreseen happened: and the visier, fatigued with the tears and lamentations of the woman, had even commanded her to be put out; when falling at his feet, she said to him, My lord, condescend to advise with Dgerberi the porter, and I shall find out the person who murdered my son. This is some intimation that thou givest me, however, returned the visier; thou accusest him then of the loss of thy son?—No, my lord, replied the woman; but he has said to me, that if he was visier he should know a method of discovering the assassin. The visier immediately turning to his officers, said to them, Go and search for this man of sagacity, conduct him before me; and if he does not find him who has done the murder, he shall be punished in such a manner, that he shall not again persuade himself that he has more knowledge than the king's visier. The officers of the visier were not long before they brought Dgerberi before him. Knowest thou this woman? said the visier, when he saw him appear.—No, my lord, replied Dgerberi.—Thou knewest her son then?—Still less, returned he.—Hast thou any knowledge of his murder?—I am as ignorant of it as you are, pursued the porter.—How canst thou then discover it? said the visier with impatience.—If I had your authority, added Dgerberi with a resolute tone, I would know to-morrow morning who it was that murdered the son of [illegible] woman.—I give thee till then, re- [illegible] visier, and to inform thyself thou [illegible] command whatever thou desirest; but [illegible] dost not succeed, I promise thee a bastonade of five hundred strokes.—I consent to it, replied the porter.

Dgerberi immediately commanded an officer of justice to go to the mosque nearest to the house where this disconsolate mother resided, and to arrive there just at the close of the day, to wait at the gate for the muezin, who proclaims the prayers upon the minaret, to seize upon him, tie his hands behind him, and conduct him before him. The officer executed the orders of Dgerberi punctually.

When the muezin was in his presence, he made him a great many excuses for their ill treatment of him, and ordered they should give him ten sequins as a recompence. He then made every body withdraw, and commanded him to tell all those who [illegible] he had been seized, that he was taken [illegible] other; but above all he recommended [illegible] to proclaim the prayer in the middle [illegible] night, and to come down immediately from the minaret, to give an answer to those who came to know why he proclaimed it at so unusual an hour, with express orders to remark him particularly who came the first to ask that question.

The muezin retired fully satisfied, and did as he was commanded. He had no sooner proclaimed the prayer, than a young man came running to him, and asked him why he did so, and for what reasons he was seized the evening before. The muezin only told him that he had been taken for another. When an account was given to Dgerberi of what had passed, he had the young man who had testified so great a curiosity brought before him, and had him bastonaded so severely, that he confessed, with a most particular detail, in what manner he had assassinated the person who was found dead; he added, that the dread of being discovered rendering him attentive to every thing that passed which was extraordinary, had obliged him to come and inform himself of the motive which caused the prayer to be proclaimed at so unusual an hour, every thing being suspected by him after the crime that he had committed. Dgerberi, according to the law, delivered up to the mother the murderer of her son, and she demanded his death, which was granted her.

The visier, struck with the sense and judgment of Dgerberi, wished to know his history; he related it to him, and that minister reproached him for having embraced so mean a profession as that of a porter, and determined him to enter into the troops which the caliph was then sending against the Guebres. He was glad to have the appearance of giving a recompence to merit, whilst at the same time he sent away from the city a man whom the caliph might wish to advance and to have about him, if he should happen to hear of him.

Dgerberi performed prodigies of valour and strength in the campaigns which he made against the Guebres. But trusting too far to his courage, he was taken prisoner; and at the time when his enemies were deliberating upon what kind of death they should make him feel, after having repeated the hundred and fifteenth chapter of the Alcoran, he broke his chains, strangled the gaoler, who would have opposed his flight; and for fear of falling again into the hands of his enemies, he threw himself into the deserts, where he wandered a considerable time, and lived upon fruit and

roots. At length he found himself in a forest, upon the borders of the sea, and mounted upon a tree to sleep in safety, and preserve himself from the wild beasts that might have attacked him.

The History of the Black Bull.

WHEN the night was come, he saw a black bull rise out of the sea, who made most dreadful bellowings, and then approached the tree upon which he had mounted. It was easy for him to remark that this dreadful animal let a stone drop out of his mouth which enlightened the whole forest, and served him to chuse out those herbs and flowers which were most agreeable to him, as saffron and hyacinths. Dgerberi, who had been brought up in the midst of jewels, which his father carried on a large traffic in, doubted not but what he saw was a true carbuncle, that uncommon and precious stone which he had so often heard of without having ever seen it; and struck with the largeness and lustre of this, when he was a little recovered from the fear which the bull had given him, he was wholly occupied with the means of seizing upon so great a wonder of nature.

When the day appeared, the black bull took up the stone again and returned into the sea. Dgerberi descended from the tree, made his prayer, gathered some fruits, and repaired to the banks of the sea, where he steeped some earth till he made it moist, and took it carefully with him up to the tree where he had slept the night before. The black bull came as the preceding night: He laid the stone upon the ground, and when he was at a little distance searching for herbs that were to his taste, Dgerberi threw the dirt that he had gathered upon the stone. The bull not seeing the light, precipitated himself into the sea, after having made the most dreadful bellowings, and Dgerberi seized upon the carbuncle which had not its equal in the world.

Dgerberi, satisfied with this fortune, thought of nothing now but returning into his own country. He was so fortunate as to find a vessel which brought him to Ormus: He crossed through Persia; and knowing that the king of Persia was very curious in jewels and precious stones, and collected them from all parts of the universe, he made himself known as a person who could produce the finest stone that ever was seen. That prince was then with a merchant of Balsora, who had surprised him by the magnificence, the beauty, and the number of the jewels that he had shewn him. The king, glad to confound the vanity of a man who made such a pompous exaggeration, at a time when he believed the most beautiful jewels in the universe were produced before him, ordered Dgerberi to enter. He appeared just as the merchant of Balsora was saying, Your majesty ought not to be astonished if I shew you so many masterpieces of nature. When you know in what manner I acquired them, you will not be surprised. This king having testified that he should be glad to know how he had collected such riches, the merchant spoke thus:

The History of the Fisherman.

MY father was poor, and a fisherman by profession; my three brothers and myself were with him in his boat; we cast our nets, after having invoked the holy prophet to grant us a favourable draught; and it was with infinite labour that we drew them up, their weight was so enormous. At length we succeeded in drawing them to the shore, and our surprise was excessive when we perceived a fish which had a human form. My father proposed to us to carry it to the city, and shew it to the people for money. But this sea-man, after having looked upon us as if he understood us, astonished us still more when he spoke. I am, said he, an inhabitant of the waters, and a creature of God as you are; give me my liberty, and do not abuse that sleep which made me fall into your nets: If you grant me this favour, I require but a very little time to bring you wherewith to raise a considerable fortune. The sea-man moved us by his entreaties, and swore to us by the great God, that there were twelve thousand Mussulmen in the sea, and that he would engage a great number of them to search for the presents which he designed to make us, in acknowledgment for the obligation he had to us for setting him at liberty: At length we consented to what he demanded. He bid us adieu, desiring us to be in two days at the same place where we then were, and immediately we saw him plunge into the sea. We returned on the day appointed, and were punctual to the time of our rendezvous. The sea-man appeared, followed by several others of his own species, who even seemed to be highly submissive to him, and were loaded with a prodigious quantity of jewels, which were presented to us by the man to whom we had given his liberty. The jewels you see were of the number; we quitted our profession of fishermen, after having settled our father in such a manner as not to want for any thing. My three brothers and myself divided into four lots all that the sea-man had given to us; and we undertook the business of jewellers in the different cities which we chose for our establishment.—The uncommon beauty of the jewels proves the truth of this history, returned the king with admiration; and turning towards Dgerberi, he said to him, What dost thou answer to what thou hast

seen and heard? Doubtless the examination of so much riches will prevent thee from exposing the jewel which thou hast so much boasted of. My lord, replied Dgerberi, if I had not already promised your majesty to shew you one of the miracles of the world, this history, and all the jewels which I have seen, would have engaged me to it. The adventures of this merchant, and my own, will prove that chance is of greater service in finding out the most valuable things, than the most laborious search can be. He then produced his valuable carbuncle. The king was dazzled with it, and the merchant of Balsora immediately put up all his jewels and withdrew. Dgerberi said to the king, Oh prince, this piece, deserving to belong to the greatest king upon earth, ought not to go out of your court; I entreat your majesty to accept of it, and think myself too happy that fortune has chose out me to present it to you. The king, soothed by this discourse, and touched with his generosity, commanded his visier to give him immediately five hundred thousand drachmas of silver, a thousand pieces of brocade, two horses, and ten robes of honour. This is not all, said the king, I desire to know in what manner this magnificent carbuncle fell into your hands.—Not only your highness shall know that, returned Dgerberi, but all that has happened to the most faithful of your slaves, if your majesty has the condescension to grant me a moment's audience: the king consented. He told him exactly what I have now related to your majesty, and the king, charmed with the just sentiments that he discovered in him, would never part from him, and made him his visier. He possessed the charge for many years, filled it with honour, and kept it till his death.

The Conclusion of the History of Moradbak.

I APPROVE extremely of the choice of this ancient king of Persia, said Hudjadge, and think a man who has been tried by misfortune, and always preserved his mind in a perfect equality, is worthy of governing the universe. I wish I was happy enough to meet with such a minister. Moradbak, charmed with this discourse of the king's, seized upon that occasion of shewing her gratitude to the sage Aboumelek, and delivering him from his captivity: My lord, said she to him, your majesty possesses an equal treasure. If your slave, added she, throwing herself at his feet, has found favour in your sight, condescend to restore the liberty of Aboumelek, who has these fifteen years languished in irons. It is to him, my lord, that you owe the happy tranquillity which seems to reign around you. Since I have had the honour of appearing before you, it is he has instructed me every day in what I was to relate to your majesty. Hudjadge then recalling to his memory the imprisonment of Aboumelek, reproached himself for having oppressed his virtue, and at the same time felt a sincere repentance for all the cruelties that he had exercised; but he was not less moved by an excess of gratitude to Moradbak: Thy beauty, said he to her, has already begun to make an impression upon my heart; thy virtue has now subdued it entirely. The archives of ancient Persia add, that the king Hudjadge governed himself wholly, for the future, by the counsels of Aboumelek and Moradbak; that he placed her upon the throne; that he espoused her publicly, and that he slept in quiet.

END OF THE ORIENTAL TALES.

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HISTORY OF NOURJAHAD.

THE

HISTORY OF NOURJAHAD.

SCHEMZEDDIN was in his two-and-twentieth year when he mounted the throne of Persia. His great wisdom and extraordinary endowments rendered him the delight of his people, and filled them with expectations of a glorious and happy reign. Amongst the number of persons who stood candidates for the young sultan's favour, in the new administration which was now going to take place, none seemed so likely to succeed as Nourjahad, the son of Namarand. This young man was about the age of Schemzeddin, and had been bred up with him from his infancy. To a very engaging person was added a sweetness of temper, a liveliness of fancy, and a certain agreeable manner of address, that engaged every one's affections who approached him. The sultan loved him, and every one looked on Nourjahad as the rising star of the Persian court, whom his master's partial fondness would elevate to the highest pinnacle of honour. Schemzeddin, indeed, was desirous of promoting his favourite: yet, notwithstanding his attachment to him, he was not blind to his faults; but they appeared to him only such as are almost inseparable from youth and inexperience, and he made no doubt but that Nourjahad, when time had a little more subdued his youthful passions, and matured his judgment, would be able to fill the place of his first minister, with abilities equal to any of his predecessors. He would not, however, even in his own private thoughts, resolve on so important a step, without first consulting with some old lords of his court, who had been the constant friends and counsellors of the late sultan, his father. Accordingly, having called them into his closet one day, he proposed the matter to them, and desired their opinion. But, before they delivered it, he could easily discover by the countenances of these grave and prudent men, that they disapproved his choice. What have you to object to Nourjahad? said the sultan, finding that they all continued silent, looking at each other.—His youth, replied the eldest of the counsellors.—That objection, answered Schemzeddin, will grow lighter every day.—His avarice, cried the second.—Thou art not just, said the sultan, in charging him with that; he has no support but from my bounty, nor did he ever yet take advantage of that interest which he knows he has in me, to desire an increase of it.—What I have charged him with is in his nature, notwithstanding, replied the old lord.—What hast thou to urge? cried the sultan, to his third adviser.—His love of pleasure, answered he.—That, cried Schemzeddin, is as groundless an accusation as the other; I have known him from his childhood, and think few men of his years are so temperate.—Yet would he indulge to excess, if it were in his power, replied the old man.—The sultan now addressed the fourth; What fault hast thou to object to him? cried he.—His irreligion, answered the sage.—Thou art even more severe, replied the sultan, than the rest of thy brethren, and I believe Nourjahad as good a Mussulman as thyself.—He dismissed them coldly from his closet; and the four counsellors saw how impolitic a thing it was to oppose the will of their sovereign.

Though Schemzeddin seemed displeased with the remonstrances of the old men, they nevertheless had some weight with him. It is the interest of Nourjahad, said he, to conceal his faults from me; the age and experience of these men doubtless has furnished them with more sagacity than my youth can boast of, and he may be in reality what they have represented him. This thought disquieted the sultan, for he loved Nourjahad as his brother. Yet who knows, cried he, but it may be envy in these old men? they may be provoked at having a youth raised to that honour to which each of them perhaps in his own heart aspires. We can sometimes form a better judgment of a man's real disposition from an unguarded sally of his own lips, than from a close observation of years, where the person, conscious of being observed, is watchful and cautious of every look and expression

that falls from him. I will sound Nourjahad when he least suspects that I have any such design, and from his own mouth will I judge him.

It was not long before the sultan had an opportunity of executing his purpose. Having passed the evening with his favourite at a banquet, where they had both indulged pretty freely, he invited Nourjahad to a walk by moon-light in the gardens of the seraglio. Schemzeddin leaned on his shoulder as they rambled from one delicious scene to another; scenes rendered still more enchanting by the silence of the night, the mild lustre of the moon, now at full, and the exhalations which arose from a thousand odoriferous shrubs. The spirits of Nourjahad were exhilarated by the mirth and festivity in which he had passed the day. The sultan's favour intoxicated him; his thoughts were dissipated by a variety of agreeable sensations, and his whole soul as it were rapt in a kind of pleasing delirium. Such was the frame of Nourjahad's mind, when the sultan, with an assumed levity, throwing himself down on a bank of violets, and familiarly drawing his favourite to sit by him, said, Tell me, Nourjahad, and tell me truly, what would satisfy thy wishes, if thou wert certain of possessing whatsoever thou shouldst desire?—Nourjahad remaining silent for some time, the sultan, smiling, repeated his question. My wishes, answered the favourite, are so boundless, that it is impossible for me to tell you directly; but, in two words, I should desire to be possessed of inexhaustible riches; and, to enable me to enjoy them to the utmost, to have my life prolonged to eternity.—Wouldst thou, then, said Schemzeddin, forego thy hopes of Paradise?—I would, answered the favourite, make a paradise of this earthly globe while it lasted, and take my chance for the other afterwards.

The sultan, at hearing these words, started up from his seat, and knitting his brow—Be gone, said he, sternly, thou art no longer worthy of my love or my confidence. I thought to have promoted thee to the highest honours, but such a wretch does not deserve to live. Ambition, though a vice, is yet the vice of great minds; but avarice, and an insatiable thirst for pleasure, degrade a man below the brutes.—Saying this, he turned his back on Nourjahad, and was about to leave him, when the favourite catching him by the robe, and falling on his knees—Let not my lord's indignation, said he, be kindled against his slave for a few light words, which fell from him only in sport: I swear to thee, my prince, by our holy prophet, that what I said is far from being the sentiments of my heart; my desire for wealth extends not farther than to be enabled to procure the sober enjoyments of life; and, for length of years, let not mine be prolonged a day beyond that in which I can be serviceable to my prince and my country.—It is not, replied the sultan, with a mildness chastened with gravity, it is not for mortal eyes to penetrate into the close recesses of the human heart; thou hast attested thy innocence by an oath; it is all that can be required from man to man: but remember thou hast called our great prophet to witness; him thou canst not deceive, though me thou mayest.

Schemzeddin left him, without waiting for his reply; and Nourjahad, exceedingly mortified that his unguarded declaration had so much lessened him in his master's esteem, retired to his own house, which immediately joined the sultan's palace. He passed the rest of the night in traversing his chamber, being unable to take any rest. He dreaded the thoughts of losing the sultan's favour, on which alone he depended for his future advancement; and, tormenting himself all night with apprehensions of his disgrace, he found himself so indisposed in the morning, that he was unable to leave his chamber. He spent the day in gloomy reflections, without suffering any one to come near him, or taking any repast; and when night came, wearied with painful thoughts and want of sleep, he threw himself on his bed. But his slumbers were disturbed by perplexing dreams. What had been the subject of his anxiety when awake, served now to embitter and distract his rest: his fancy represented the sultan to him as he had last seen him in the garden, his looks severe, and his words menacing. Go, wretch! he thought he heard him cry; go seek thy bread in a remote country; thou hast nothing to expect from me but contempt.

Nourjahad awoke in agonies. O Heaven! cried he aloud, that I could now inherit the secret wish I was fool enough to disclose to thee; how little should I regard thy threats!—And thou shalt, O Nourjahad! replied a voice, possess the utmost wishes of thy soul! Nourjahad started up in his bed, and rubbed his eyes, doubting whether he was really awake, or whether it was not his troubled imagination which cheated him with this delusive promise; when, behold! to his unutterable astonishment, he saw a refulgent light in his chamber, and at his bed's side stood a youth of more than mortal beauty. The lustre of his white robes dazzled his eyes; his long and shining hair was encircled with a wreath of flowers that breathed the odours of Paradise.

Nourjahad gazed at him, but had not power to open his mouth. Be not afraid, said the divine youth, with a voice of ineffable sweet-

ness; I am thy guardian genius, who have carefully watched over thee from thy infancy, though never till this hour have I been permitted to make myself visible to thee. I was present at thy conversation in the garden with Schemzeddin; I was a witness to thy unguarded declaration, but found thee afterwards awed by his frowns to retract what thou hadst said: I saw, too, the rigour of the sultan's looks as he departed from thee, and know that they proceeded from his doubting thy truth. I, though an immortal spirit, am not omniscient; to God only are the secrets of the heart revealed: speak boldly, then, thou highly favoured of our prophet, and know that I have power from Mahomet to grant thy request, be it what it will. Wouldst thou be restored to the favour and confidence of thy master, and receive from his friendship and generosity the reward of thy long attachment to him; or dost thou really desire the accomplishment of that extravagant wish, which thou didst, in the openness of thy heart, avow to him last night?

Nourjahad, a little recovered from his amazement, and encouraged by the condescension of his celestial visitant, bowed his head low, in token of adoration. Disguise to thee, O son of Paradise! replied he, were vain and fruitless; if I dissembled to Schemzeddin, it was in order to reinstate myself in his good opinion, the only means in my power to secure my future prospects: from thee I can have no reason to conceal my thoughts; and, since the care of my happiness is consigned to thee, my guardian angel, let me possess that wish, extravagant as it may seem, which I first declared.—Rash mortal! replied the shining vision, reflect once more before you receive the fatal boon; for, once granted, you will wish, perhaps, and wish in vain, to have it recalled.—What have I to fear, answered Nourjahad, possessed of endless riches, and of immortality.—Your own passions, said the heavenly youth.—I will submit to all the evils arising from them, replied Nourjahad; give me but the power of gratifying them in their full extent.—Take thy wish then, cried the genius, with a look of discontent. The contents of this phial will confer immortality on thee, and to-morrow's sun shall behold thee richer than all the kings of the east.—Nourjahad stretched his hands out eagerly to receive a vessel of gold, enriched with precious stones, which the angel took from under his mantle. Stop, cried the aerial being, and hear the condition with which thou must accept the wondrous gift I am now about to bestow. Know, then, that your existence here shall equal the date of this sublunary globe; yet, to enjoy life all that while, is not in my power to grant.—Nourjahad was going to interrupt the celestial, to desire him to explain this, when he prevented him, by proceeding thus: Your life, said he, will be frequently interrupted by the temporary death of sleep.—Doubtless, replied Nourjahad, nature would languish without that sovereign balm.—Thou misunderstandest me, cried the genius; I do not mean that ordinary repose which nature requires: the sleep thou must be subject to, at certain periods, will last for months, years, nay for a whole revolution of Saturn at a time, or perhaps for a century.—Frightful! cried Nourjahad, with an emotion that made him forget the respect which was due to the presence of his guardian angel. He seemed suspended, while the radiant youth proceeded—It is worth considering; resolve not too hastily.—If the frame of man, replied Nourjahad, in the usual course of things, requires, for the support of that span of life which is allotted to him, a constant and regular portion of sleep, which includes at least one third of his existence, my life, perhaps, stretched so much beyond its natural date, may require a still greater proportion of rest, to preserve my body in due health and vigour. If this be the case, I submit to the conditions; for what is thirty or fifty years out of eternity.—Thou art mistaken, replied the genius; and though thy reasoning is not unphilosophical, yet is it far from reaching the true cause of these mysterious conditions which are offered thee: know, that these are contingencies which depend entirely on thyself.—Let me beseech you, said Nourjahad, to explain this.—If thou walkest, said the genius, in the paths of virtue, thy days will be crowned with gladness, and the even tenor of thy life undisturbed by any evil; but if, on the contrary, thou pervertest the good which is in thy power, and settest thy heart on iniquity, thou wilt thus be occasionally punished by a total privation of thy faculties.—If this be all, cried Nourjahad, then am I sure I shall never incur the penalty; for though I mean to enjoy all the pleasures that life can bestow, yet am I a stranger to my own heart, if it ever lead me to the wilful commission of a crime.—The genius sighed.—Vouchsafe then, proceeded Nourjahad, vouchsafe, I conjure you, most adorable and benign spirit, to fulfil your promise, and keep me not longer in suspence.—Saying this, he again reached forth his hand for the golden vessel, which the genius no longer withheld from him. Hold thy nostrils over that phial, said he, and let the fumes of the liquor which it contains ascend to thy brain.—Nourjahad opened the vessel, out of which a vapour issued, of a most exquisite fragrance; it formed a thick atmosphere about his head, and sent out such

volatile and sharp effluvia, as made his eyes smart exceedingly, and he was obliged to shut them while he snuffed up the essence. He remained not long in this situation; for the subtle spirit quickly evaporating, the effects instantly ceased, and he opened his eyes; but the apparition was vanished, and his apartment in total darkness. Had not he still found the phial in his hands which contained the precious liquor, he would have looked on all this as a dream; but so substantial a proof of the reality of what had happened leaving no room for doubts, he returned thanks to his guardian genius, whom he concluded, though invisible, to be still within hearing; and putting the golden vessel under his pillow, filled as he was with the most delightful ideas, composed himself to sleep.

The sun was at his meridian height when he awoke next day, and the vision of the preceding night immediately recurring to his memory, he sprung hastily from his bed; but how great was his surprise, how high his transports, at seeing the accomplishment of the genius's promise! His chamber was surrounded with several large urns of polished brass, some of which were filled with gold coin of different value and impressions; others with ingots of fine gold; and others with precious stones of prodigious size and lustre. Amazed, enraptured at the sight, he greedily examined his treasures; and looking into each of the urns, one after the other, in one of them he found a scroll of paper, with these words written on it:

"I have fulfilled my promise to thee, O Nourjahad! Thy days are without number, thy riches inexhaustible. Yet cannot I exempt thee from the evils to which all the sons of Adam are subject. I cannot screen thee from the machinations of envy, nor the rapaciousness of power: thy own prudence must henceforth be thy guard. There is a subterraneous cavern in thy garden, where thou mayest conceal thy treasure: I have marked the place, and thou wilt easily find it. Farewell; my charge is at an end."

And well hast thou acquitted thyself of this charge, most munificent and benevolent genius, cried Nourjahad; ten thousand thanks to thee for this last friendly warning. I should be a fool indeed, if I had not sagacity enough to preserve myself against rapaciousness or envy: I will prevent the effects of the first by concealing thee, my precious treasure, thou source of all felicity, where no mortal shall discover thee; and, for the other, my bounty shall disarm it of its sting. Enjoy thyself, Nourjahad: riot in luxurious delights, and laugh at Schemzeddin's impotent resentment.

He hastened down into his garden, in order to find the cave; of which he was not long in search. In a remote corner stood the ruins of a small temple, which in former days, before the true religion prevailed in Persia, had been dedicated to the worship of the Gentiles. The vestiges of this little building were so curious, that they were suffered to remain, as an ornament, where they stood. It was raised on a mount, and, according to the custom of idolaters, surrounded with shady trees. On a branch of one of these, Nourjahad perceived hanging a scarf of fine white taffety, to which was suspended a large key of burnished steel.

Nourjahad's eager curiosity soon rendered his diligence successful in finding the door to which this belonged: it was within-side the walls of the temple, and under what formerly seemed to have been the altar. He descended by a few steps into a pretty spacious cavern; and, by groping about, for there was scarce any light, he judged it large enough to contain his treasures. Whether his guardian genius had contrived it purely for his use, or whether it had been originally made for some other purpose, he did not trouble himself to inquire; but, glad to have found so safe a place in which to deposit his wealth, he returned to his house; and having given orders that no visitor should approach him, he shut himself up in his chamber for the rest of the day, in order to contemplate his own happiness, and, without interruption, to lay down plans of various pleasures and delights for ages to come.

Whilst Nourjahad was rich only in speculation, he really thought that he should be able to keep his word with the genius; that the employing his wealth to noble and generous purposes would have constituted great part of his happiness; and that, without plunging into guilt, he could have gratified the utmost of his wishes. But he soon found that his heart had deceived him, and that there is a wide difference between the fancied and actual possession of wealth. He was immediately absorbed in selfishness, and thought of nothing but the indulgence of his own appetites. My temper, said he, as he lay stretched at length on a sofa, does not much incline me to take any trouble; I shall therefore never aspire at high employments, nor would I be the sultan of Persia if I might; for what addition would that make to my happiness? None at all; it would only disturb my breast with cares, from which I am now exempt. And which of the real, substantial delights of life could I then possess, that are not now within my power? I will have a magnificent house in town, and others in the country, with delicious parks and gardens. What does it signify whether or not they are dignified with the names of palaces? or whether I am

attended by princes or slaves? The latter will do my business as well, and be more subservient to my will. There are three particulars, indeed, in which I will exceed my master: in the beauties of my seraglio, the delicacies of my table, and the excellence of my musicians. In the former of these especially, king Solomon himself shall be outdone. All parts of the earth shall be explored for women of the most exquisite beauty; art and nature shall combine their utmost efforts to furnish the boundless variety and elegance of my repasts; the sultan's frigid temperance shall not be a pattern to me. Then no fear of surfeits; I may riot to excess, and bid defiance to death.—Here he started, on recollection that he had not requested the genius to secure him against the attacks of pain or sickness.—I shall not, however, be impaired by age, said he; and this too, perhaps, is included in his gift. But no matter, since I cannot die, a little temporary pain will make me the more relish my returning health.—Then, added he, I will enjoy the charms of music in its utmost perfection: I will have the universe searched for performers of both sexes, whose exquisite skill, both in instrumental and vocal harmony, shall ravish all hearts. I shall see the line of my posterity past numeration, and all the while enjoy a constant succession of new delights. What more is there wanting to consummate happiness? and who would ever wish to change such an existence for one of which we are entirely ignorant?—Here he paused.—But are there not, proceeded he, some things called intellectual pleasures; such as Schemzeddin used to talk of to me, and for which, when I was poor, I fancied I had a sort of relish? They may have their charms, and we will not leave them quite out of our plan. I will certainly do abundance of good; besides, I will retain in my family half a score of wise and learned men, to entertain my leisure hours with their discourse: then, when I am weary of living in this country, I will set out, with some chosen companions, to make a tour through the whole earth. There shall not be a spot of the habitable world, which contains any thing worthy of my curiosity, that I will not visit; residing longest in those places which I like best: and, by this means, I may pass through two or three centuries, even before I have exhausted the variety of my prospects; after that, I must content myself with such local enjoyments as may fall in my way.

With such thoughts as these he entertained himself, waiting for the hour when his slaves should be retired to rest, as he had resolved to take that opportunity of burying his treasure.

He had tried the weight of the urns, one by one: those which contained the gold he found so extremely heavy, that it was impossible for him to lift them; those which held the jewels, he could easily carry. Accordingly, when every one in his house was asleep, he loaded himself with his pleasing burdens; and having, from each of the repositories which held the gold, filled large purses for his immediate expences, he conveyed the rest, by many journies to and from the cave, all safe to his subterranean treasury; where having locked them up securely, he retired to his apartment, and went to bed.

For the three succeeding days, his thoughts were so perplexed and divided, that he knew not which of his favourite schemes he should first enter upon. Satisfied with having the means in his power, he neglected those ends for which he was so desirous of them. Shall I, said he, purchase, or set about building for myself a magnificent palace? Shall I dispatch emissaries in search of the most beautiful virgins that can be obtained? and others, at the same time, to procure for me the rarest musicians? My household, meanwhile, may be established, and put on a footing suitable to the grandeur in which I purpose to live. I will directly hire a number of domestics; among which shall be a dozen of the best cooks in Persia, that my table at least may be immediately better supplied than that of the sultan. I am bewildered with such a multiplicity of business, and must find out some person who, without giving me any trouble, will undertake to regulate the economy of all my domestic concerns.

In these thoughts he was so immersed, that he entirely forgot to pay his court to Schemseddin; and, without any other enjoyment of his riches than the pleasure of thinking of them, he sat for whole days alone, alternately improving on, or rejecting, such systems of happiness as arose in his mind.

The sultan, mean time, offended at his absenting himself, without offering any excuse for it, especially as their last parting had been a cold one, was so disgusted at his behaviour, that he sent one of his officers to forbid him his presence, and charge him never more to appear at court. Tell him, however, said he, that I have not so far forgot my former friendship for him, as to see him want a decent support: that house, therefore, in which he now lives, I freely bestow on him; and shall, moreover, allow him a pension of a thousand crowns yearly. Bid him remember, that this is sufficient to supply him with all the sober enjoyments of life.—These being his favourite's own words, the sultan thought proper to remind him of them.

Nourjahad received this message with the utmost indifference, but without daring to shew any mark of disrespect. Tell my lord the sultan, said he, that I would not have been thus long without prostrating myself at his feet, but that I was hastily sent for to visit a kinsman, whose dwelling was some leagues from Ormuz, and who, in his last hours, was desirous of seeing me. He died very rich, and has made me his heir. The thousand crowns a-year, therefore, my royal master may please to bestow on some one who wants them more, and is more deserving [illegible] than I. Wretch that I am, [illegible] feited my prince's favour! The [illegible] house that his goodness bestows on me, with all gratitude I thankfully accept, as it will daily remind me that Schemzeddin does not utterly detest his slave.—Saying this, he presented the officer with a handsome diamond, which he took from his finger, and begged him to accept of it as a token of his respect for him, and submission to the sultan's pleasure.

Though Nourjahad had given such a turn to his acceptance of the house, his true reason was, that, having his treasure buried in the garden, he thought he could not, without great difficulty, and the hazard of a discovery, remove it. Thus had he already, in two instances, been obliged to depart from truth, in consequence of his ill-judged and pernicious choice.

The house which the sultan had given him was handsome and commodious; and he thought, by enlarging and furnishing it magnificently, it would sufficiently answer the purpose of his town residence; besides, as it was a royal grant, he was sure of remaining unmolested in the possession of it.

He now bent his thoughts on nothing but giving a loose to his appetites, and indulging without controul in every delight which his passions or imagination could suggest to him. As he was not of an active temper, he put the conduct of his pleasures into the hands of one whom he had lately received into his service. This man, whose name was Hasem, he found had good sense, and a quickness of parts, which he thought qualified him for the trust he reposed in him. To him he committed the care of regulating his family, and appointed him the director of his household. In short, under Hasem's inspection, who on this occasion displayed an admirable taste, his house was soon furnished with every thing that could charm the senses, or captivate the fancy. Costly furniture, magnificent habits, sumptuous equipages, and a grand retinue, fully gratified his vanity. By Hasem's diligence, his seraglio was soon adorned with a number of the most beautiful female slaves, of almost every nation, whom he purchased at a vast expence; by Hasem's care, his board was replenished with the most delicious products of every climate; by Hasem's management, he had a chosen band of the most skilful musicians of the age; and, by Hasem's judgment and address, he had retained in his house some of the most learned and ingenious men of all Persia, skilled in every art and science. These were received into his family for the instruction and entertainment of his hours of reflection, if he should chance to be visited with any such.

Behold him now arrived at the height of human felicity; for, to render his happiness incapable of addition, he had distinguished, among the beauties of his seraglio, a young maid, so exquisitely charming and accomplished, that he gave her the entire possession of his heart; and, preferring her to the rest of his women, passed whole days in her apartment. By Mandana he found himself equally beloved, a felicity very rare among eastern husbands; and, longing to unbosom himself to one on whose tenderness and fidelity he could rely, to her he disclosed the marvellous story of his destiny. His mind, thus disburthened of this important secret, which he had often longed to divulge, but could find none whom he dared to trust with the discovery, he had not one anxious thought remaining: he gave himself up to pleasures; he threw off all restraint; he plunged at once into a tide of luxurious enjoyments; he forgot his duty towards God, and neglected all the laws of his prophet. He grew lazy and effeminate, and had not his pride now and then urged him to display to the wondering eyes of the public the magnificence of his state, he would seldom have been inclined to go out of his house.

Thus possessed of every thing that his soul could wish, he continued, for the space of three moons, without any interruption, to wallow in voluptuousness; when one morning, just as he was preparing to set out for a beautiful villa, which Hasem had recommended to him for his rural retirement, and which he proposed to buy if it answered his description, he was prevented by a messenger from the sultan. It was the same person who once before had been sent to him, to forbid him the court. I am sorry, my lord, said he, on entering Nourjahad's apartment, to be a second time the bearer of unwelcome tidings; but Schemzeddin, hearing of the extraordinary grandeur and magnificence in which you live, a magnificence indeed equal to that of the sultan himself, would needs know whence you derive your wealth, which seems so much to surpass that of any of his subjects: and has commanded me to con-

duct you to his presence, in order to give an account of it.

Nourjahad was exceedingly startled at this unexpected summons; but it was in vain to dispute the sultan's orders, and he was forced, though with great reluctance, to accompany the officer to the palace of Schemzeddin. He entered it trembling, fearful to declare a falsehood to his sovereign, yet still more unwilling to confess the truth. In this suspence the officer left him, to acquaint the sultan of his arrival. He waited not long before he was admitted to the royal presence. Whence is it, Nourjahad, said the sultan, that thy imprudence hath drawn on thee the attention of my whole empire; insomuch, that the representations made to me of thy pomp and luxury now renders it necessary to inquire into thy riches? They seem indeed to be immense: Who was that relation that bequeathed them to thee; and wherein do they consist?

Though Nourjahad had endeavoured to prepare himself with proper answers to all those questions which he naturally expected would be asked on the occasion, he was nevertheless confounded; he could not utter the lies he had framed with the unabashed look of sincerity; his speech faltered, and his colour changed. Schemzeddin saw his confusion. I perceive, said he, there is some mystery in this affair, which thou hast no mind to discover. I pray Heaven that thou hast used no sinister means to come at the great wealth which I am told thou possessest! Confess the truth; and beware of prevaricating with thy prince.

Nourjahad, frightened at the difficulties he found himself involved in, fell at the sultan's feet. If my lord, said he, will give me a patient hearing, and forgive the presumption of his servant, I will unfold such wonders as will amaze him, and at the same time utter nothing but the strictest truth.—The sultan turned coldly towards him; but, by seeming to attend to his explanation, encouraged him to proceed.

He then gave a faithful relation of the vision he had seen, with all the consequences of that miraculous event. Schemzeddin suffered him to conclude his narration without interruption; but, instead of shewing any marks of surprise, or appearing to credit what he said, looking at him with the utmost indignation—Audacious wretch! cried he, how darest thou presume thus to abuse my patience, and affront my understanding with the relation of so ridiculous a forgery? Go, tell thy incredible tales to women and children, but dare not to insult thy sovereign with such outrageous falsehoods.

Though Nourjahad was terrified at the sultan's anger, he nevertheless persisted in his declaration, confirming all he had said by the most solemn oaths. The sultan commanded him to be silent. Thou art mad, said he; I perceive now that the riches thou hast acquired, let the means be what they may, have turned thy brain; and I am now more than ever convinced of the sordidness of thy mind, when the unexpected acquisition of a little wealth could thus pervert thy judgment, and teach thee to impose on thy master for truth, the monstrous chimeras of thy wild fancy. Thy folly be on thy head; for a little, a very little time must, with the unbounded extravagance of which thou art guilty, dissipate what thy friend hath left thee; and when thou art again reduced to thy former state, thou wilt be glad to sue to my bounty for that which thou didst lately with so much arrogance reject. Go, unhappy Nourjahad, continued he, his voice a little softened, the remembrance of what thou once wert to me, will not permit me to see thee fall a victim to thy own desperate folly. Should it be publicly known that thou hast thus endeavoured, by lies and profanation, to abuse the credulity of thy prince, thou wouldst find that thy boasted immortality would not be proof against that death, which he should think himself obliged, in justice to his own honour and dignity, to inflict on so bold an impostor. Hence, miserable man, pursued he, retire to thy house; and, if thou art not quite abandoned, endeavour, by a sober and regular conduct, to expiate thy offences against Heaven and thy sovereign; but, as a punishment for thy crime, presume not, without my leave, to stir beyond the limits of thy own habitation, on pain of a more rigorous and lasting confinement.

Nourjahad, thunderstruck at this unexpected sentence, was unable to reply; and the sultan having ordered the captain of his guards to be called, committed his prisoner to his hands, telling him, if he suffered Nourjahad to escape, his head should answer it.

Filled with resentment and discontent, Nourjahad was conducted back to his own house; at all the avenues of which he had the mortification to see guards posted, agreeably to the charge given by the sultan. He retired pensively to his closet, where, shutting himself up, he now, for the first time, repented of his indiscretion in the choice he had made. Unfortunate that I am! cried he, what will riches or length of days avail me, if I am thus to be miserably immured within the walls of my own dwelling? Would it not have been better for me to have requested the genius to restore me to the favour of my prince? Schemzeddin always loved me, and would not fail to have pro-

noted me to wealth and honours; mean while I should have enjoyed my liberty, which now, methinks, as I am debarred of it, appears to me a greater blessing than any I possess. Unhappy Nourjahad! what is become of all thy schemes of felicity!—He was even weak enough to shed tears, and gave himself up to vexation for the remainder of the day.

His mind, however, was by pleasure rendered too volatile to suffer any thing to make a lasting impression on him; and he had still too many resources of happiness in his power, to give himself up to despair. It is true, said he, I am debarred of my liberty, but have I not still a thousand delights in my possession? The incredulous sultan, satisfied with punishing me, will give himself no farther concern about me, provided I do not attempt to escape; and, thus withdrawn from the public eye, envy will not endeavour to penetrate into the recesses of a private dwelling. I will secure the fidelity of my servants by my liberality towards them. Schemzeddin's resentment will not last; or, if it should, even as long as he lives, what is his life, the scanty portion of years allotted to common men, to my promised immortality?

Having thus reconciled his thoughts to his present situation, he resolved, in order to make himself amends for the restraint on his person, to indulge himself with an unbounded freedom in his most voluptuous wishes. He commanded a banquet to be prepared for him that night, which exceeded, in luxury and profusion, any of the preceding. He ordered all his women, of which he had a great number, adorned with jewels, and dressed in their richest habits, to attend on him while he was at supper, permitting none but Mandana the favour to sit down with him. The magnificence of his apartments was heightened by a splendid illumination of a thousand torches, composed of odoriferous gums, which cast a blaze of light that vied with the glories of the sun. His musicians, both vocal and instrumental, were ordered to exert the utmost stretch of their art, and to soothe his mind with all the enchanting powers of harmony. Himself, attired in robes such as the kings of Persia were used to wear, was seated under a canopy of silver tissue, which he had put up for the purpose, and assuming the pomp of an eastern monarch, suffered the illusion to take such possession of his mind, that if he were not before mad, he now seemed to be very near distraction.

Intoxicated with pleasure, the historian who writes his life affirms, that this night Nourjahad, for the first time, got drunk. Be that as it may, it is certain that, having retired to rest, he slept sounder and longer than usual; for on his awaking, and missing Mandana from his side, whom he had made the partner of his bed, he called out to the slave who always attended in his anti-chamber, in order to inquire for her, resolving to chide her tenderly for leaving him. He called loud and often, but nobody answering him, as he was naturally choleric, he jumped out of bed, and stepping hastily into the outer-chamber, he found that none of the slaves were in waiting. Enraged at this neglect, he called several of his domestics by their names, one after another; when at length, after he was almost out of breath with passion, a female slave appeared, who was one of those appointed to wait on Mandana.

The damsel no sooner perceived him, than, giving a loud shriek, she was about to run away, when Nourjahad, provoked at her behaviour, catching her roughly by the arm—Where is thy mistress? said he, and whence arises that terror and amazement in thy countenance?—Alas! my lord, answered the slave, pardon my surprise, which is occasioned by my seeing you so unexpectedly.—Nourjahad now perceiving that, in his hurry, he had forgot to put on his clothes, concluded that it was that circumstance which had alarmed the damsel, and turning from her—Foolish woman, said he, go tell Mandana that I desire to see her.—Ah, my lord, replied the maid, I would she were in a condition to come to you.—Why, what is the matter? said Nourjahad; no ill, I hope, has befallen the dear light of my life! Is she sick? Methinks she went to bed last night in perfect health.—Last night! my lord, replied the slave, and shook her head.—Trifler, cried Nourjahad, what means that motion? Where is thy mistress? Speak!—She is, I hope, said the slave, gone to receive the reward of her goodness!—Here she began to weep.—O Heaven! cried Nourjahad, is my dear Mandana dead?—She is, answered the damsel, redoubling her tears, and I shall never have so kind a mistress.—Alas! replied Nourjahad, by what fatal accident am I thus suddenly deprived of the adorable creature?—It was not suddenly, my lord, replied the slave; Mandana died in child-bed.—Ah traitress! cried Nourjahad, how darest thou thus mock the sorrow of thy master, and traduce the chastity of my beloved! thou knowest it is not more than three moons since I received her a virgin to my arms; and dost thou presume to impose so ridiculous a story on me, as that of her having died in child-bed?—My lord, answered the slave, it is more than three years since Mandana died.—Audacious wretch! cried Nourjahad, wouldst thou persuade me out of my senses?—With this he pinched the slave so hard by the arm, that she screamed out.

The noise she made brought several of the servants into the room; who, on seeing Nour-

jahad, all shewed manifest tokens of fear and surprise. What is the reason of all this? cried he out in a rage; are ye all leagued in combination against me? be quick and explain to me the cause of this distraction which appears amongst you.

Hasem, who had run in among the other domestics, took upon him to answer for the rest. It is not to be wondered at, my lord, said he, that your slaves seem surprised at seeing you thus as it were raised from the dead; but if they are amazed, their joy, doubtless, is equal to their wonder: mine, I am sure, is unutterable, to behold my lord once more restored to his faithful servants, after we had almost despaired of your ever more unclosing your eyes.

You talk strangely, said Nourjahad, a little staggered at what he saw and heard. He just then recollected the terms on which he had received the important gift from the genius; and began to suspect that he had endured one of those preternatural slumbers to which he had subjected himself. How long may I have slept? said he.—Four years and twenty days exactly, answered Hasem; I have reason to know, for I counted the melancholy hours as they passed, and seldom quitted your bed-side.—It may be so, said Nourjahad; I have been subject to these trances from a boy, but this has lasted rather longer than usual. He then commanded all his slaves to withdraw, retaining only Hasem, with whom he wanted to have some discourse.

Tell me now, said he, when they were alone, and tell me truly, is all I have heard real? and is Mandana actually dead?—Too true, my lord, replied Hasem: Mandana died in childbed; and, dying, left her infant son to my care.—Is my child alive? said Nourjahad, eagerly. He is, my lord, answered Hasem, and you shall see him presently. Mandana called me to her, continued he, when she found herself dying—Hasem, said she, be careful of your lord; Heaven will one day restore him to you again. See that you manage his household with the same prudence and regularity that you would if he himself were to inspect into your conduct; for be assured he will sooner or later exact a just account of your proceedings. Here are the keys of his coffers, I ventured to take them from under his pillow, where I knew he kept them. I have husbanded his fortune with economy, and have hitherto kept order and harmony in his family; on you it rests to preserve it in the same condition. Nourjahad will not fail to reward your diligence and fidelity. It is not expedient that any one should know the condition to which he is reduced. His life is governed by a strange fatality. You have nothing to do, therefore, but to give out that he is seized with a lingering distemper, which confines him to his bed. Let no impertinent enquirers see him, and all curiosity about him will soon cease.—These, proceeded Hasem, were almost the last words that my beloved mistress spoke. I have punctually complied with her orders. Your condition has been kept a profound secret from every one but your own family, and they all love you too well to betray their trust. Your women are all immured within the sacred walls of your seraglio; and, though they murmur at their situation, they fail not to offer up their daily prayers that Heaven would restore you to them. I will now, continued he, present your son to you; it will be some consolation to you to see that charming pledge of Mandana's love. Saying this, he withdrew; but soon returned leading in the child, who was as beautiful as a little cherub.

Nourjahad melted into tears at the sight of him, and renewed his complaints for the loss of his adored Mandana. He saw that the child's age seemed to agree exactly with the account he had received; and now fully convinced of the truth of his misfortune, O heaven! cried he, clasping the young boy to his bosom, what would I give that my dear Mandana were now here to partake of the pleasure I feel in this infant's caresses! Gladly would I consent to have three ages cut off from the number of my years, to have her more precious life restored. But my felicity would then be too great, and I must submit to the destiny which I myself have chosen. Prudent Hasem, said he, observing he looked surprised, thou dost wonder at the words which thou hast heard me speak, but I will not conceal from thee the marvellous story of my life. Thy fidelity and zeal deserve this confidence; besides it is requisite that I should trust some discreet person with my important secret, since Mandana, on whose tenderness and loyalty I could depend, is no more. Nourjahad then acquainted Hasem with the wonderful mystery of his life. He did not, however, divulge the circumstance of his concealed treasure; he judged from his own heart, that it would not be altogether advisable to lay such a tempting bait in the way even of the most virtuous and steady mind; but contented himself with telling him that his genius constantly supplied him with riches as his occasions required. Hasem listened to him with astonishment; but assured him, after what had already passed, he doubted not a tittle of the truth of what he had been told, amazing and almost incredible as it appeared. My lord, said he, you may securely rely on my zeal and diligence, so long as you are pleased to entertain me in your service.—That I shall do during your life, interrupted

Nourjahad.—But, replied Hasem, what if one of those unmerciful long trances should continue for a length of time much beyond that from which you are but now awakened, and that I should happen to die before you recover your senses, who knows, in that case, what might be the consequences?—It is an accident exceedingly to be dreaded, replied Nourjahad; Heaven knows to what indignities I might be exposed, perhaps to be buried alive, and condemned to pass a century or two in a dismal sepulchre. The thought makes me shudder, and I almost repent of having accepted life on such conditions. As I have no warning, continued he, when those fatal slumbers will overpower me, (for who can always be guarded against the starts of passion, or what man is so attentive to that impertinent monitor within, as to hear his whispers amidst the hurry of tumultuous pleasures?) As I know not, I say, when I am to be condemned to that state of insensibility, or how long I shall continue in it, I can only conjure thee, if I should happen to be seized with another trance during thy life, which, considering my disposition, is not impossible, that thou wilt observe the same conduct which thou hast lately done; and, if the angel of death should summon thee away before my senses are loosed from their mysterious bands, that thou wilt with thy dying breath commit the secret to some one faithful person of my family, whom thou thinkest most fit to be relied on for a punctual discharge of their duty. As I shall never part with any of my servants till the inevitable stroke of death separates them from me, and shall constantly supply their places with the worthiest persons that can be found, I think I cannot fail of a succession of people, from amongst whom one at least may always be found, in whose secrecy and truth I may safely confide.—Without doubt, my lord, answered Hasem, you may, by such wise measures as these, be always guarded against the worst that may befal you.

Though Nourjahad had, by thus providing against evil events, exceedingly relieved his mind from the fears by which it was agitated lest any ill should happen to him during his slumbers; yet was his heart far from being at ease. The loss of Mandana preyed upon his spirits. He had no relish for the charms of his other women; Mandana's superior loveliness was always present to his eyes. The delicacies of his table grew tasteless; Mandana's sprightly wit was wanting to give a relish to the feast. The melodious concerts of music, with which he was wont to be so delighted, now only served to overwhelm him with melancholy: Mandana's enchanting voice was not heard, which used to swell his heart to rapture. In short, for a time, he took pleasure in nothing but the caresses and innocent prattle of his little son, whom, by his tenderness and endearments, he had taught to love him. I am unhappy, my dear Hasem, would he often say: the loss of Mandana embitters all my joys; and methinks I begin to look forward with disgust.—My lord, said Hasem, there is nothing which has befallen you but what is common to all. Every one may naturally expect to see the death of some person or other whom they love; but you, who are endowed with so miraculous a life, must needs look to drop a tear over a thousand graves.

Melancholy reflection! said Nourjahad; it occurred not to me in this light when I made my choice. I knew indeed I must of necessity bury hundreds of succeeding generations; but, said I to myself, I shall insensibly contract new amities, as I perceive the old ones are likely to be dissolved by the hand of time. My heart, said I, shall never feel a vacuity, for want of fit objects of desire. A new beauty will naturally take place of her whose charms begin to decline: thus the ardours of love will be supplied with perpetual fuel; and, upon the same principle with the social joys of friendship, be unremitting. I considered the world as a flower-garden, the product of which was to delight my senses for a certain season. The bloom is not made to last, thought I, but it will be succeeded by a fresh blow, whose sweetness and variety will equal the former, and entirely obliterate them from my memory. I thought not, alas! that before the spring ended, a cruel blast might suddenly destroy my fairest flower.—Would you, my lord, said Hasem, if it were in your power, absolve your genius from his promise, seeing your life must be perpetually subject to such misfortunes?—Not so neither, answered Nourjahad; time is a never-failing remedy for grief: I shall get over this, and be better prepared against the next assault of evil. In effect, Nourjahad kept his word, and soon returned to his former way of living. He had the mortification, however, to find himself still a prisoner. Hasem told him that the sultan had not yet taken off the restraint under which he had formerly laid him; and, whether it was through forgetfulness or design, the guards still maintained their posts about his house. This Nourjahad was himself convinced of, by seeing them from his windows.

It is strange, said he, that Schemzeddin should retain his resentment against me for so long a time, especially, as he might have been convinced of the truth of what I asserted by the extraordinary state in which I have lain all this while.—You forget, my lord, said Hasem, that this was an absolute secret, no one

from under your own roof knowing a word of the matter. Such were Mandana's last injunctions, and your faithful servants never divulged a tittle of it.

Did not my friends come to visit me, said Nourjahad, during that interval in which I slept?—Those whom you called your friends, answered Hasem, came, as usual, during the first month of your dormant state; but being refused admittance, under pretence that your health was so much declined that you were not in a condition to receive them, they soon desisted from their visits; and, finding they could no more be entertained with feasting and jollity, they have never since inquired after you.—Ungrateful wretches! said Nourjahad, I cast them off for ever. Yet it is an irksome thing to live without friends. You, Hasem, are a prudent and honest man, but still you are my servant; I cannot, therefore, consider you on that footing of equality which friendship requires.—There is one man, said Hasem, who has shewn himself grateful and compassionate; and those two virtues never come alone, but are ever found attended with many others.—Oh, name him, said Nourjahad.—It is Zamgrad, replied Hasem, that officer of the sultan, whom you once obliged by a trifling present of a ring; he never fails sending every day to inquire after your welfare; nay, he has often called himself, and expressed an honest sorrow for the ill state of health to which I told him you were reduced, tenderly blaming the sultan for his rigorous confinement of you.—Worthy Zamgrad! said Nourjahad, thou, thou alone shalt be the chosen friend of my heart; the rest of my worthless acquaintance I from this minute discard. I will write to Schemzeddin, pursued he, perhaps he may now relent, and restore me to my liberty. I long to shift the scene, and remove to some place where Mandana's image may not be so often revived in my memory. Wert thou not, Hasem, about to procure for me a noble seat in the country, which I was going to take a view of that day on which the good Zamgrad came to carry me before the sultan? If I might but retire thither, I should think myself happy.—Alas, my lord, replied Hasem, that fine seat cannot now be yours. You may remember I made only a conditional agreement with the owner of it, depending on your approbation of the place after your having seen it.—I recollect it, said Nourjahad; but may it not still be mine?—By no means, answered Hasem; the owner has long since disposed of it to another.—That is unlucky, said Nourjahad; but we can easily find another. Be it your care to look out for one, while I endeavour to move the sultan in my favour.

Hasem was not slow in executing his master's orders; in three days he told him he had seen a villa, which seemed to him to surpass all the descriptions of Eden in its primary state of beauty. It is but at the distance of ten leagues from Ormuz, said he. The house and gardens are in complete order, and you may purchase the whole for fifty thousand pieces of gold. The sultan himself hath not in his possession any thing more delightful. —I will have it, said Nourjahad: get the money ready; you have the keys of my coffers, and they contain more than that sum.—My lord, answered Hasem, when you last saw them they did contain much more; but you will be pleased to recollect, that it is above four years since, and that your household has been maintained during that time; which, notwithstanding I have used the utmost economy, must needs have somewhat diminished your treasury.—I had forgot, replied Nourjahad, but I will soon supply you with the gold you want.

Accordingly he paid a visit to the subterranneous cave that very night; where finding every thing as he had left it, he loaded himself with a quantity of gold sufficient to prevent the necessity of drawing from his hidden store of wealth for a considerable time.

Intent now on the pursuit of his pleasures, he neglected not applying to the sultan for a repeal; or at least a mitigation of his sentence. He wrote to Schemzeddin a letter in terms full of humility; thinking, if he could remove his incredulity, by convincing him that the extraordinary fact he had related was nothing more than the truth, that the sultan would no longer deny him his liberty. He scrupled not to acquaint him, that he had been for more than four years in a profound sleep; for the confirmation of which fact, strange as it might seem to his majesty, he desired leave to appeal to every one of his own household, and conjured the sultan to take the trouble of informing himself more fully from some of his people, whom he might cause to be brought into his presence, and privately examined: as he confessed he did not wish to have so uncommon an event divulged.

Nourjahad, from this expedient, had great hopes of obtaining his desire; but the event turned out contrary to his expectations. Zamgrad, two days after, brought him an answer from the sultan in writing. Nourjahad laid the paper on his head; then kissing the seals, he broke them open, and read as follows:

"I have not been unmindful of thy motions, and I was pleased to hear, from time to time, that, for these four years past, order and decency have been preserved in thy dwelling. I flattered myself that this was owing to thy having returned to a sense of thy duty; but

my hope deceived me, when I found that Nourjahad was, by a violent malady which seized him, doubtless the effects of his intemperance, disqualified from indulging in those excesses in which he was wont to riot.

"This visitation from heaven, I thought, would have produced salutary effects on thy mind; and hoped, if the angel of health were again to revisit thy pillow, that thou wouldst make a different use of thy recovered strength. How must my indignation then be roused against thee, abandoned as thou art to perdition, to find thou persistest in thy enormous folly and wickedness, and continuest to abuse the patience of thy benefactor and sovereign master with such unparalleled falsehoods! A prince less merciful than myself would no longer delay to punish thee with death; but I give thee thy wretched life, spend it if thou canst in penitence. Nay, I will so far indulge thee, as to permit thee, for the more perfect recovery of thy health, to retire to thy house in the country; but, at the peril of thy head, presume not to stir beyond the bounds of thy own habitation."

Nourjahad had now too late found his error, in endeavouring to force belief of a thing which appeared so incredible; and wished he had rather availed himself of the sultan's prepossessions in favour of the story propagated by his servants, as he found that would have been the wiser course. What a world is this, said he to Zamgrad, after having read the letter, where he who ought to be the rewarder of truth, and the dispenser of justice, shuts his ears against conviction, and condemns an innocent man for endeavouring to set him right! But I will not involve you in the punishment imposed on my imaginary guilt, by requiring your belief of what I have in vain endeavoured to convince the incredulous Schemzeddin.—I know not, my lord, replied Zamgrad, what has passed between the sultan and you: of this only I am certain, that he seems exceedingly enraged against you. I would it were in my power, from the respect I bear you, to mitigate his resentment.—I thank thee, gentle Zamgrad, said Nourjahad; I find thou, of all my numerous acquaintance, art the only man who has shown any attachment to me. If the friendship of one labouring under the displeasure of his prince be worth thy accepting, I offer thee mine, and conjure thee to grant me yours in return. The base ingratitude I have already experienced from the rest of my pretended friends, has determined me to disclaim all society with them: if thou wilt sometimes visit me in my retirement, thou wilt find Nourjahad not undeserving of thy kindness. Zamgrad promised to see him as often as he could, and took his leave,

However vexed Nourjahad was at his disappointment, in finding himself, by being still debarred of his liberty, deprived, for a time at least, from executing one of his favourite purposes, that of travelling over all the world; he yet contented himself with the reflection, that this project was only postponed to another opportunity; and that he should have time enough for executing his design after Schemzeddin, and many of his posterity, were in their graves. I will not waste my hours, said he, in fruitless languishment for what I cannot at present attain; but make the most of the good which now offers itself to my acceptance.—He ordered Hasem to pay down the money forthwith for that fine seat. I will remove thither, said he, immediately; and make myself some recompence, by all the means that art can devise, for that cruel long trance which overpowered me so unseasonably: I hope I shall not be visited by another for fifty or sixty years at least.

Hasem's diligence kept pace with his lord's impatience: he got every thing in readiness for his reception at his rural mansion; and to avoid the notice which might be taken of so numerous a seraglio, and such a train of domestics, the prudent Hasem advised that they should set out and travel by night. This precaution, said he, will prevent the malice of your enemies from making ill-natured representations of your conduct to the sultan; and as you yourself are supposed by every body in Ormuz to have laboured under a long and painful illness, I think, to give colour to this report, it would be most advisable for you to be carried in a litter. As Nourjahad loved his ease, he readily enough consented to this proposal; and in this manner suffered himself to be conveyed to his new habitation. On his arrival, he found Hasem had not exaggerated in his description of this place. The house, or rather palace, for such it might be called, infinitely exceeded his expectations; but, above all, the gardens were so delicious, that his senses were ravished with delight: he declared, that those mansions of joy prepared for the reception of the faithful could not exceed them; and, forgetting that this paradise was to be his prison, he ordered that a pavilion of light brocade should be reared for him in the midst of his garden, where he purposed to enjoy the cool hours of the evening, amidst the noise of falling waters, and the wild notes of innumerable birds, who had taken up their residence in this terrestrial Paradise.

Behold him now once more in the possession of every thing for which man, in the wildest state of Epicurean phrenzy, could pant. He gave the reins to his passions; he again became the slave of voluptuous appe-

tites; he submitted a second time to the power of beauty; he invented new modes of luxury, and his delightful abode became the scene of every licentious pleasure.

The delicacies and profusion in which he himself wallowed made him forget that there were wants or miseries among his fellow-creatures; and, as he had but little intercourse with mankind, except with those who flattered his follies or administered to his loose pleasures, he became hardened to all the social affections; he ceased to relieve the poor, because they never came in his way; and, with a heart naturally generous and benevolent, he lived only for himself.

Immersed in sensual gratifications, he lost all relish for any others. The poets and sages, whom he entertained in his house, began to grow irksome to him: he derided the wisdom and philosophy of the latter; and, if they attempted to entertain him with learned or grave discourses, he laughed at them; and, at length, thinking their company tedious, he turned them out of his house. His bards would have shared the same fate, if they had not, by a timely address, rendered their art subservient to his depraved inclinations. They composed nothing but pieces filled with adulation on himself, or light verses in praise of one or other of his mistresses; these were set to melting airs, and sung accompanied by the lute.

Thus did Nourjahad pass his days. Every rising sun beheld some fresh outrage on the laws of temperance and decency; and the shades of every night descended on his unatoned offences. The delightful season of the year, winged with pleasures, was now almost fled, when one of the most extravagant projects came into the head of Nourjahad that ever entered the imagination of man. As the gardens of his palace were exceedingly delicious, he vainly fancied that they must be very like the regions of Paradise, where all good Mussulmen are received after death; and that, in order to make the resemblance perfectly complete, he would cause the women of his seraglio to personate the houris, those beautiful virgins who are given as a reward to all true believers. He himself would needs represent Mahomet; and one of his mistresses whom he loved best, and who was indeed the handsomest of them, he would have to appear under the name and character of Cadiga, the favourite wife of the great prophet. The idea, wild and profane as it was, was notwithstanding readily adopted by all the people about him, no one presuming to dispute his will. Nor were the women on this occasion much inclined to do so, as it served them for a very agreeable amusement.

Some debates, however, arose on account of the dresses proper to be on this occasion, as none of them remembered to have read in the Koran what sort of habits the houris wore; and some of the ladies gave it as their opinion, that those beauties went naked. After many disputes on the subject, however, they struck a sort of medium, and agreed to be attired in loose robes of the thinnest Persian gauze, with chaplets of flowers on their heads. Nourjahad approved of the invention, and gave orders to Hasem to prepare for this celestial masquerade with all possible diligence, charging him to leave nothing out that could render the entertainment worthy of Mahomet himself. Neither art nor expence were spared on this extraordinary occasion. He gave commandment that the fountains which adorned his garden should be so contrived, that, instead of water, they should pour forth milk and wine; that the seasons should be anticipated, and the early fragrance of the spring should be united with the more vivid colours of the glowing summer. In short, that fruits, blossoms, and flowers, should at once unite their various beauties, to embellish this terrestrial paradise.

The diligence of Hasem was so active, that every thing was got in readiness even sooner than Nourjahad expected. He descended into his garden to take a survey of these wondrous preparations, and, finding all exactly to his mind, he gave orders to his women to hold themselves prepared to act their parts; telling them, that on that very evening he would give them a foretaste of the ravishing pleasures they were to enjoy in the happy regions of light.

The weather was extremely hot; and Nourjahad, in order to take a view of the magnificent decorations, having fatigued himself with wandering through his elysium, retired to his apartment, and threw himself down on a sofa, with intent to take a short repose, the better to prepare himself for the excesses of the night; leaving orders with Hasem and Cadiga to awake him from sleep before sun-set. Nourjahad, however, opened his eyes, without any one's having roused him, when, perceiving that the day was almost closed, and finding that his commands had been neglected, he flew into a violent passion, suspecting that his women had prevailed on Hasem to grant them this opportunity, while he slept, of indulging themselves in liberties without that restraint to which they were accustomed in his presence. Enraged at the thought, he resolved to have them called before him; and, after severely reprimanding them, and punishing Hasem proportionally to his fault, to have

his women all locked up, and postpone his festivity till he was in a better humour to relish it.

Impatient, and even furious at his disappointment, he stamped on the floor with his feet; when immediately a black eunuch presented himself at the door. Go, said he, his words almost choaked with indignation, go and bid my women, one and all, hasten directly into my presence.

The slave retired in respectful silence; and presently after all the ladies of his seraglio entered his apartment. They were, according to the custom, covered with veils; but, on appearing in their lord's presence, they threw them off. But, O Heaven! what was Nourjahad's anger and astonishment, when, instead of the beautiful houris whom he expected to see, he beheld a train of wrinkled and deformed old hags! Amazement and rage for a while suspended the power of speech; when the foremost of the old women approaching, and offering to embrace him, he thrust her rudely from him.—Detestable fiend, said he, whence this presumption? Where are my slaves? Where is Hasem, and the women of my seraglio? The traitresses! they shall pay dearly for thus abusing my indulgence.

The old women at this fell upon their faces to the ground; but the first who had advanced addressing herself to speak,—Avaunt! cried Nourjahad; begone wretches, and rid my sight of such hideous aspects.—Alas, my lord! replied the old woman, have you entirely forgot me? has time left no traces to remind you of your once beloved Cadiga?—Cadiga! thou Cadiga? Do not provoke me, said Nourjahad, or, by Alla, I will spurn thee with my foot.

The old women now all set up a lamentable cry. Miserable wretches, that we are! said they, beating their withered breasts, it had been happy for us if we had all died in our youth, rather than have thus outlived our lord's affections!—Evil betide ye, said Nourjahad, who, in the name of deformity, are ye all?—Hereupon the beldames cried out, with one voice, Your mistresses! the once admired and loved partners of your bed; but the relentless hand of time has made such cruel ravages on our charms, that we do not wonder thou shouldst find it impossible to recollect us.

Nourjahad now began to suspect that he had been overpowered by a second trance. Why, how long, in the devil's name, have I then slept? said he.—Forty years and eleven moons, answered the lady who called herself Cadiga.—Thou liest I am sure, said Nourjahad, for it appears to me but as yesterday since I ordered thee, if thou really art Cadiga, to awake me at a certain hour, that I might enjoy the glorious entertainment prepared for me in the gardens of the houris.—I do remember it, said Cadiga, and we, your faithful slaves, were to personate those beautiful virgins. Alas, alas! we are not now fit to represent those daughters of Paradise.—Thou art fitter, said Nourjahad, to represent the furies. I tell thee again, it cannot be many hours since I first fell into a slumber.—It may well seem so, answered Cadiga, buried as your senses have been in forgetfulness, and every faculty consigned to oblivion, that the interval of time so passed must be quite annihilated; yet it is most certain that you have slept as long as I tell you.

Nourjahad upon this examined the faces of the old women, one after the other, but finding them so totally different from what they once were, he swore that he did not believe a word they said. Thou Cadiga! said he, the black-browed Cadiga, whose enchanting smiles beguiled all hearts! thou art wondrously like her I confess.—Yet, that I am that identical fair-one, answered she, I shall be able to convince you, from a remarkable signature which I bear on my bosom, and which still remains, though the rest of my person is so entirely changed.—Saying this, she uncovered her breast, on which the figure of a rose bud was delineated by the hand of nature. Nourjahad well remembered the mark; he had once thought it a beauty, and made it the subject of an amorous sonnet, when the bosom of the fair Cadiga was as white and as smooth as alabaster.

Convinced by this proof, that these women were really what they pretended to be, Nourjahad could not conceal his vexation. By the temple of Mecca, said he, this genius of mine is no better than he should be, and I begin to suspect he is little less than an evil spirit, or he could not thus take delight in persecuting me for nothing.—Ah, my lord, said Cadiga, I am not ignorant of the strange fate by which your life is governed; Hasem, your faithful Hasem, communicated the secret to me with his dying breath.—Is Hasem dead? cried Nourjahad.—He is, my lord, answered Cadiga, and so is the worthy Zamgrad.—What is become of my son, said Nourjahad; I hope he has not shared the same fate.—It were better that he had, replied Cadiga, for it is now some five-and-twenty years since he ran away from the governor in whose hands the wise Hasem had placed him for his education; and, having in vain endeavoured to prevail on that honest man to bury you, that giving out you were deceased, he might take possession of all your wealth; finding he could not succeed in his unnatural design, he took an opportunity of breaking open your cabinet, and securing all the treasure he could find,

stole secretly away, and has never been heard of since.—Ungrateful viper! exclaimed Nourjahad: and thou, cruel genius, thus to embitter a life which was thy own voluntary gift; for thou camest to me unasked.—Had not, proceeded Cadiga, myself and the rest of your women consented to give up all our jewels to Hasem, who turned them into money, we must long ere this have been reduced to want; for your unworthy son stripped you of all your wealth. But Hasem conducted every thing with the same regularity and care as if you had been awake, discharging such of your domestics as he thought unnecessary, and replacing such as died in your service; and it is not many days since the good old man was himself summoned away by the angel of death.—Tell me, said Nourjahad, does Schemzeddin still live?—He does, replied Cadiga; but, bending under the weight of age and infirmities, he is become so intolerably peevish, that no one dare speak to him. Indeed, he is at times so fantastical and perverse, that it is secretly whispered he is not perfectly in his senses.—It may very well be, said Nourjahad, that he is doating by this time, for he cannot be much less than seventy years old. The genius has, in this article, been faithful to his promise, for I, though nearly of the same age, find myself as vigorous and healthy as ever; but I give him little thanks for this, seeing he has defrauded me of such an unconscionable portion of my life.

My lord, said Cadiga, there is one circumstance which may in some measure reconcile you to what has already happened. You know, by the severity of the sultan, you have been the greatest part of your days a prisoner; which condition, however it might have been alleviated by the pleasures which surrounded you, must nevertheless have by this time grown exceedingly irksome, had you all the while been sensible of your restraint; and you would now, probably, have been so palled with the repetition of the same enjoyments, that I know not whether your good genius has not, instead of cruelty, shewn an extreme indulgence, in rendering you, for such a number of years, unconscious of your misfortune; especially as the sultan, by what I learnt from Hasem, has, notwithstanding the length of time since he first deprived you of your liberty, never reversed the barbarous sentence.—What thou hast said has some colour, replied Nourjahad, and I am very much inclined to think thou hast hit upon the truth. Sage Cadiga, pursued he, what thou hast lost in beauty, thou hast gained in wisdom; and, though I can no longer regard thee with tenderness, I will still retain thee in my service, and constitute thee governess over my female slaves; for I must have my seraglio supplied with a new race of beauties. For the rest of those hags, as I do not know of any thing they are now good for, I desire to see them no more. Begone, said he to them; I shall give orders to Cadiga concerning you.

When Nourjahad was left alone, he began seriously to reflect on his condition. How unhappy am I, said he, thus to find myself at once deprived of every thing that was dear to me! my two faithful friends, Hasem and Zamgrad; all the blooming beauties of my seraglio, who used to delight my eyes; but, above all, my son, whose ingratitude and cruelty pierce me more deeply than all my other losses; and that rigid spirit who presides over my life, to take advantage of those hours of insensibility to deprive me of all my comforts! Yet, why do I reproach my protector for that? The same ills might have befallen me, had the progress of my life been conducted by the common laws of nature. I must have seen the death of my friends, and they might possibly have been snatched from me in a manner equally sudden and surprising as their loss now appears.

My women, had I seen them every day, must necessarily by this time have grown old and disgustful to me; and I should certainly before now have discarded two or three generations of beauties. My son, too, would, in his heart, have been the same thankless and perfidious creature that he has now shewn himself, had the eye of watchful authority been constantly open on his conduct; and there is only this difference, perhaps, between me and every other parent, that I have lived to see my offspring trampling on filial duty, riotously seizing on my wealth, leaving my family to poverty, and not so much as bestowing a grateful thought on him who gave him being, and by whose spoils he is enriched; while other fathers, deceived by a specious outside, in the full persuasion of the piety, justice, and affection of their children, have descended to the grave in peace; while their heirs, with as little remorse as my graceless child, have laughed at their memories.

I see it is in vain, proceeded he, to escape the miseries that are allotted to human life. Fool that I was, to subject myself to them more by ten thousand fold than any other can possibly experience!—But stop, Nourjahad, how weak are thy complaints! thou knowest the conditions of thy existence, and that thou must of necessity behold the decay and dissolution of every thing that is mortal; take comfort then, and do not embitter thy days by melancholy reflections, but resolve for the future to let no events disturb thy peace, seize every fleeting joy as it passes, and let variety be thy heaven, for thou seest there is nothing permanent.

As Nourjahad was never used, but on occasions of distress, to make use of his reason or philosophy, he no sooner found an alleviation of the evil, than he put them both to flight as impertinent intruders. He did not therefore long disturb himself with disagreeable reflections, but resolved, as soon as possible, to return to those pleasures which he thought constituted the felicity of man's life. He gave himself but little concern about those treasures of which his son had robbed him; knowing he had an inexhaustible fund of wealth, of which, agreeably to the genius's promise, he could not be deprived.

From Cadiga he learnt, that his house at Ormuz was in the same condition he had left it; Hasem having taken care to place a diligent and faithful servant there, on whom he might rely with equal security as on himself: And he had the farther precaution, added Cadiga, not long before his death, to solicit, through Zamgrad's means, the sultan's permission for your return thither. This, said he, may be necessary; in case our lord awakes before Schemzeddin's decease, and should have a desire to quit this place, he may do it without the trouble of a fresh application.—And has the sultan granted this? cried Nourjahad.—He has, answered Cadiga, as a matter of great indulgence: for having, as he said, heard that your profusion was unbounded, finding there were no hopes of reclaiming you, he had determined to confine you for the remainder of your life, with this liberty, however, that you might make choice either of this palace, or your house at Ormuz, for your prison.—Fool! cried Nourjahad; he little imagines how impotent are his threats, when he speaks of confining me for life. I would, however, he were dead, that I might be rid of this irksome restraint; but it cannot last much longer, for the days of Schemzeddin must needs draw towards a period. I will not, mean while, bestow any farther thought on him, but avail myself of that liberty which he has allowed me, and return to Ormuz; for I am weary of this solitude, seeing I have lost every thing that could render my retirement agreeable. Do thou, said he, see that every thing is prepared for my reception. I would have my seraglio filled once more, [illegible] my house, when I enter it, will appear a desart to me, and I shall be at a loss [illegible] to divert the tedious hours which may yet remain of my confinement. I will depend on thy experience and skill in beauty, to make choice of such virgins as you think will well supply the place of those I have lost.—I have a friend, said Cadiga, a merchant, who deals in female slaves; and he has always such a number, that it will be easy to select from among them some whose charms cannot fail to please you. I will order him to repair to your house, and bring with him a collection of the rarest beauties he has in his possession; you may then chuse for yourself.—Be it so, said Nourjahad; I leave the conduct of every thing to thee: if I approve of the damsels, I shall not scruple at any price for their purchase.—The day being come for his return to Ormuz, full of pleasing eagerness to behold the divine creatures, who he was told waited his arrival, he set out with a splendid equipage; but had the mortification to behold his chariot surrounded by a party of the sultan's guards, with drawn sabres in their hands, to repress the curiosity of those who might approach the chariot to gaze at the person who was conducted in so unusual a manner. I could well excuse this part of my retinue, said Nourjahad as he passed along; but there is no resisting the commands of this whimsical old fellow Schemzeddin.—Being thus conducted to his house, the guards as before posted themselves round it.

However chagrined Nourjahad was at this circumstance, he was resolved it should not interrupt his pleasures. He found the young slaves whom Cadiga had prepared all waiting his arrival. They were richly clothed, and standing together in a row in a long gallery, through which he was to pass. On his entering, the merchant to whom they belonged ordered the women to unveil. Nourjahad examined them one after the other, but none of them pleased him. One had features too large, and another's were too small; the complexion of this was not brilliant, and the air of that wanted softness; this damsel was too tall, and the next was ill proportioned. Dost thou call these beauties? said Nourjahad angrily. By my life, they are a pack of as awkward damsels as ever I beheld.—Surely, my lord, cried the merchant, you do not speak as you think. These young maids are allowed by all good judges to be the most perfect beauties that ever were seen in Persia; the sultan himself has none equal to them in his seraglio.—I tell thee, man, said Nourjahad, they are not worthy even to wait on those of whom I myself was formerly master.—I know not that, my lord, answered the merchant; but this I am sure of, that I can have any sum which I shall demand for their purchase.—Then thou must carry them to some other market, cried Nourjahad, for to me they appear fit for nothing but slaves.

Cadiga, who was present, now, taking Nourjahad aside, said, These, my lord, these damsels are less charming than those of which you were formerly possessed, but the taste for beauty is altered since that time: you may assure yourself that none will be offered to

your acceptance that will exceed these. Were I and my companions, whom you once so much admired, to be restored to our youth again, we should not now be looked upon: such is the fantastic turn of the age.—If this be so, said Nourjahad, I shall be very unfashionable in my amours. For the present, however, I shall content myself with some of the most tolerable of these maidens, till I have time and opportunity of supplying myself with better.—Saying this, he selected half a dozen of those young slaves whom he thought the most agreeable; and, having paid the merchant what he demanded for them, dismissed the rest.

Nourjahad having now once more established his household, and perceiving that these damsels, upon a longer acquaintance, were really amiable, expected to find himself restored to his former contentment and alacrity of spirits; but in this he was deceived; he was seized with a lassitude that rendered his days tiresome. The vacancy he found in his heart was insupportable; surrounded by new faces, he saw nobody for whom he could entertain either love or friendship. This is a comfortless life, would he exclaim to himself; yet how often during the date of my existence, must this situation, melancholy as it is, recur to me! A friend shall no sooner be endeared to me by long experience of kindness and fidelity, without which it is impossible I should regard him, than death will deprive me of him, as it has already done of Hasem and Zamgrad: and how many bright eyes am I doomed to see for ever closed, or, what is as mortifying, to behold their faded lustre! There is but one way, said he, to guard against those evils. I will no more contract friendships among men; nor ever again suffer my mind to be subdued by female charms. I will confound all distinction by variety, nor permit one woman to engross my heart; for I find by sad experience, even after such an amazing length of time, that the bare idea of my dear Mandana inspires me with more tenderness than ever I experienced from the fondest blandishments of all the beauties I have since possessed.

Nourjahad endeavoured to banish those melancholy thoughts by others more agreeable; but he had no resources within himself; he had nothing to reflect on from which he could derive any satisfaction. My life, said he, appears like a dream of pleasure, that has passed away without leaving any substantial effects; and I am even already weary of it, though in fact, notwithstanding my advanced age, I have enjoyed it but a short time, dating from that period whence my immortality commenced.

He tried to read, to divert his distempered thoughts; but from books he could receive no entertainment. If he turned over the pages of philosophers, moralists, or expounders of the mysteries of his religion, What have I to do with thy tedious lessons, or dry precepts? said he; thou writest to men like thyself, subject to mortality; thou teachest them how to live, that they may learn how to die; but what is this to me? as I am not subject to the latter, thy advice can be of little use to me in regard to the former.

He had next recourse to the poets; but their works gave him as little pleasure as the others. Absorbed as he had been in the grosser pleasures of sense, he had lost those fine feelings which constitute that delicate and pleasing perception we have of such images as are addressed to the heart. He knew the fallacy, and even essence, of all sensual enjoyments; and to the most warm descriptions of love, and the most pathetic pictures of grief, he was equally insensible.

Poor wretches! said he, on reading a fine elegy written by a lover on the death of his mistress, doomed as thou wert to a short span of life, and a narrow circle of enjoyments, thou magnifiest every thing within thy confined sphere; one single object having engrossed thy whole heart, and inspired thee with transports, thou dost immortalize her charms. Her death, despairing to supply her place, filled thy eyes with tears, and taught thee to record thy own sorrows with her praises. I partake not of thy pleasures or thy pains; none but such as are liable to the same fate can be affected by thy sentiments.

When he read of the death of heroes and kings, and the destruction of cities, or the revolution of empires, How circumscribed, said he, is the knowledge of a paltry historian! who is at the pains of collecting the scanty materials which a life of forty or fifty years perhaps affords him; and then he makes a mighty parade of learning, with the poor pittance for which he has been drudging all his days. How infinitely superior will my fund of information be, who shall myself be an eye-witness to events as extraordinary as these, and numbered a thousand times over; for, doubtless, the same things which have happened will happen again. What curiosity can you incite in me, who shall infallibly see the same chain of causes and effects take place over and over again in the vast round of eternity?

The accounts of travellers, descriptions of the manners and customs of various countries, and books of geography, afforded him a little more entertainment. All these places, said he, I shall visit in my own proper person, and shall then be able to judge whether these accounts are just. While he endeavoured

to fill up the vacuity he found in his mind, his time was spent at best but in a sort of inuillity. The voluptuary has no for mental pleasures. He every now then returned to his former excesses; but he had not the same relish for them as before, satiety succeeded every enjoyment. In vain did his slaves torture their invention to procure new delights for him: the powers of luxury were exhausted, and his appetites palled with abundance. He grew peevish, morose, tyrannical; cruelty took possession of his breast; he abused his women and beat his slaves; and seemed to enjoy no satisfaction but that of tormenting others.

In vain did the prudent Cadiga, who had still some little influence over him, expostulate with him on the enormity of his behaviour. How darest thou, said he, presume to dictate to thy master, or to censure his conduct! To whom am I accountable for my actions?—To God and our prophet, answered Cadiga, with a boldness that provoked Nourjahad's wrath.—Thou liest, said he: as I am exempt from death, I never can be brought to judgment; what, then, have I to fear from the resentment, or hope from the favour of the powers whom thou namest?—But hast thou no regard, said Cadiga, for the laws of society, nor pity for the sufferings of thy fellow-creatures, whom thou makest to groan every day under thy cruelty?—Foolish woman, said Nourjahad, dost thou talk to me of laws, who think myself bound by none? Civil and religious laws are so interwoven, that you cannot pluck out a single thread without spoiling the whole texture; and if I cut the woof, thinkest thou that I will spare the weft, when I can do it with impunity? the privilege of immortality which I enjoy would be bestowed on me to little purpose, if I were to suffer the weak prejudices of religion, in which I am no way concerned, to check me in any of my pursuits. And what can the feeble laws of man do? My life they cannot reach.—Yet thou art a prisoner notwithstanding, answered Cadiga.—True, replied Nourjahad; but even in my confinement I am surfeited with delights. Schemzeddin's death must soon give me that liberty which, considering the race of uncontrouled freedom I have before me, I do not now think worth attempting: I shall then expatiate freely all over the globe. Meanwhile I tell thee, woman, I am weary of the dull round of reiterated enjoyments which are provided for me; my sensual appetites are cloyed; I have no taste for intellectual pleasures; and I must have recourse to those which gratify the malevolent passions.—Thou art not fit to live, cried Cadiga, with a warmth of which she had cause to repent; for Nourjahad, enraged at her reply, plucked a poniard from his girdle—Go tell thy prophet so, said he, and plunged it into the side of the unfortunate slave, who fell at his feet weltering in blood.

The brutal Nourjahad, so far from being moved with this spectacle, turned from her with indifference; and, quitting the chamber, entered the apartments of his women, to whom, with barbarous mirth, he related what he had done. Though he had now lost all relish for delicate pleasures, or even for the more gross enjoyments of sense, he nevertheless indulged himself in them to excess; and, knowing he was not accountable to any one for the death of his slave, he thought no more of Cadiga; but, after a day spent in extravagant debauchery, sunk to repose.

But his eyes were opened to a different scene from that on which he had closed them. He no sooner awoke than he perceived a man sitting at his bed's foot, who seemed to be plunged in sorrow; he leaned pensively on his arm, holding a handkerchief before his eyes. What mockery is this? said Nourjahad: didst thou suppose me dead; and art thou come to mourn over me?—Not so, my lord, replied the man; I knew that you still lived: but the sultan is dead; the good Schemzeddin is no more!—I am glad of it, replied Nourjahad; I shall now obtain my liberty. Who then is to reign in Ormuz?—Doubtless, my lord, answered the man, the prince Schemerzad, the eldest son of Schemzeddin.—Thou ravest, cried Nourjahad: Schemzeddin has no son.—Pardon me, my lord, said the man; the sultana Nourmahal was delivered of this prince the very hour on which the unfortunate Cadiga died by your hand.—Thou art insolent, replied Nourjahad, to mention that circumstance: but if so, we have indeed got a very young successor to the throne.—My lord, answered the man, Schemerzad is allowed to be one of the most accomplished and wise young princes in all Persia.—That is marvellous, cried Nourjahad, bursting into a fit of laughter: a sultan of four-and-twenty hours old must needs be wondrously wise and accomplished!—Nay, my lord, replied the man, the prince is this day exactly twenty years of age.

Nourjahad, on hearing this, looked in the face of the man, whom, from his dress, supposing he had been one of his slaves, he had not regarded before, but now perceived he was a stranger. Twenty years old! cried he, starting up; thou dost not tell me so!—Most certain, said the man: Schemzeddin was so far advanced in years before the birth of the prince, that he despaired of ever having a child; yet had the righteous monarch the satisfaction to see his beloved son arrive at manhood, and adorned with such virtues

to made him worthy to fill his father's throne. —When did the old sultan die? cried Nourjahad.—His funeral obsequies were performed last night, answered the man; and the people of Ormuz have not yet wiped the tears from their eyes.—It should seem then, said Nourjahad, that I have slept about twenty years! if so, prithee, who art thou? for I do not remember ever to have seen thy face before.—My name, answered the stranger, is Cozro, and I am the brother of Cadiga, that faithful creature whom thy ungoverned fury deprived of life.—How darest thou mention her again? cried Nourjahad; art thou not afraid to share the same fate thyself for thy presumption?—I do not value my life, answered Cozro: having acquitted myself well of my duty here, I am sure of my reward in those blessed mansions where avarice, luxury, cruelty, and pride, can never enter. Strike then, Nourjahad, if thou darest; dismiss me to endless and uninterrupted joys; and live thyself a prey to remorse and disappointment, the slave of passions never to be gratified, and a sport to the vicissitudes of fortune.

Nourjahad was confounded at the undaunted air with which Cozro pronounced these words; he trembled with indignation, but had not courage to strike the unarmed man who thus insulted him: wherefore dissembling his anger—I see, said he, that thou partakest of thy sister Cadiga's spirit: but, answer me, how camest thou hither; and in what condition are the rest of my family?—I will tell thee, answered Cozro. When Cadiga found herself dying, she sent for me: I was then a page to one of the emirs of Schemzeddin's court. She made me kneel by her bed-side, and take a solemn oath to perform with fidelity and secrecy what she should enjoin me. She then told me the secret of your life, and conjured me to watch and attend you carefully. I have hitherto, said she, had the conduct of his house; do you supply my place; and do not let Nourjahad, when he awakes from his trance, be sensible of the loss of the unfortunate Cadiga. She then called in your principal slaves, and delivering to me in their presence the keys with which you had entrusted her, she told them they were henceforth to obey me, as they had done her. Tell my lord, said she to me, that I forgive him the death which his cruelty inflicted on a woman who loved him to the latest minute of her life. In pronouncing these words she expired.

I knew not till then, pursued Cozro, that thou hadst been the murderer of my sister; but she was no sooner dead, than the slaves informed me of the manner of her death. My resentment against thee was proportioned to the horror of thy guilt; and had I thrown myself at the feet of Schemzeddin, and implored justice on thy crimes, neither thy riches nor thy immortality would have availed thee; but thou wouldst have been condemned by a perpetual decree to have languished out thy wretched existence in a vile dungeon.—And what hindered thee, cried Nourjahad, from pursuing thy revenge, seeing I was not in a condition to resist thee?—My reverence for the oath I had taken, answered Cozro, and fear of offending the Almighty.

Nourjahad, at this reply, was struck with a secret awe which he could not repel: he remained silent while Cozro proceeded—I obtained permission of the master whom I served to leave him, and entered immediately on my new employment; but I found I had undertaken a difficult task. Thou hadst rendered thyself so odious to thy women, that not one of them retained the smallest degree of love or fidelity towards thee. In spite of my vigilance, they made thy hated seraglio the scene of their unlawful pleasures; and, at length, having bribed the eunuchs who guarded them, they all in one night fled from thy detested walls, taking with them the slaves who had assisted them in their purpose.—Pernicious spirit! exclaimed Nourjahad; are these the fruits I am to reap from thy fatal indulgence!—The rest of your servants, pursued Cozro, I endeavoured to keep within the bounds of their duty.—And how didst thou succeed? cried Nourjahad.—But ill, replied Cozro: they all declared, that nothing could have induced them to stay so long with a master of so capricious and tyrannical a humour, but the luxury and idleness in which thou permittedst them to live; and finding I managed your affairs with economy, they one after the other left your house; neither promises nor threats having power to prevent those who stayed longest in thy service from following the example of the first who deserted thee; so that I alone, of all thy numerous household, have remained faithful to thee; I who, of all others, had the most reason to abhor thee! But I have now acquitted myself of the trust which was reposed in me, and I leave thee as one condemned to wander in an unknown land, where he is to seek out for new associates, and to endeavour, by the power of gold, to bribe that regard from men which his own worth cannot procure for him.

Unfortunate wretch that I am! cried Nourjahad, pierced to the quick with what he had just been told, what benefit have I hitherto received from my long life, but that of feeling, by miserable experience, the ingratitude and frailty of man's nature! How transitory have been all my pleasures! The recollection of them dies on my memory, like the departing

colours of the rainbow, which fade under the eye of the beholder, and leave not a trace behind; while, on the other hand, every affliction with which I have been visited has imprinted a deep and lasting wound on my heart, which not even the hand of time itself has been able to heal.—What have thy misfortunes been, said Cozro, that are not common to all the race of man?—Oh, I have had innumerable griefs, said Nourjahad. After a short enjoyment (during my fatal slumbers) the grave robbed me of Mandana, while she was yet in the bloom of youth and beauty. I lamented her death; tears and heaviness of heart were my portion for many days: yet, remembering that sorrow would not recal the dead, I suffered myself to be comforted, and sought for consolation in the society of my other women, and the fond and innocent caresses of an infant son, whom Mandana left me. Joy and tranquillity revisited my dwelling, and new pleasures courted my acceptance: but they again eluded my grasp; and in one night (for so it appears to me) my son, like an unnatural viper, forgetting all my tenderness, plundered and deserted me. The two faithful friends in whom I most confided, had closed their eyes for ever; and the beauties of my seraglio, whom I had last beheld fresh and charming as the lilies of the field, I now saw deformed with wrinkles, and bending under the infirmities of age. Yet these afflictions I surmounted, and resolved once more to be happy.—And wert thou so? interrupted Cozro.—No, replied Nourjahad; the treacherous joys deceived me; yet I still looked forward with hope, but now awake to fresh disappointment. I find myself abandoned by those whose false professions of love had lulled me into security, and I rouse myself like a savage beast in the desart, whose paths are shunned by all the children of men.—Nourjahad could not conclude this speech without a groan, that seemed to rend his heart.

As thou art, said Cozro, exempt from punishment hereafter, dost thou think also to escape the miseries of this life? Mistaken man! know, that the righteous Being, whose ordinances thou defiest, will even here take vengeance on thy crimes. And if thou wilt look back on thy past life, thou wilt find (for I have heard thy story) that every one of those several ills of which thou complainest, were sent as scourges to remind thee of thy duty, and inflicted immediately after the commission of some notorious breach of it. The death of Mandana was preceded by a brutal fit of drunkenness: by which, contrary to the laws of our prophet, thou sufferedst thyself to be overtaken. Then it was thy good genius, to punish thee, plunged thee into that temporary death, from which thou didst awake to grief and disappointment: but thou madest no use of the admonition, but didst permit thyself to be again swallowed up by intemperance; and, not content to tread the ordinary paths of vice, thou turnedst out of the road, to the commission of a crime to which thou couldst have no temptation but the pride and licentiousness of thy heart. Thy profanation of our holy religion, in presuming to personate our great prophet, and make thy concubines represent the virgins of Paradise, was immediately chastised, as it deserved, by a second time depriving thee of those faculties which thou didst prostitute to such vile purposes.

The ills with which thou foundest thyself surrounded, on awaking from thy trance, served to no other purpose than to stir up thy resentment against the power who governed thy life; and, instead of reforming thy wickedness, thou soughtest out new ways of rendering thyself still more obnoxious to the wrath of heaven. In the wantonness of thy cruelty, thou stainedst thy hands in blood, and that same night were thy eyelids sealed up by the avenging hand of thy watchful genius, and thy depraved senses consigned for twenty years to oblivion! See then, continued Cozro, if a life, which is to be a continued round of crimes and punishments in alternate succession, is a gift worthy to be desired by a wise man? For, assure thyself, O Nourjahad! that by the immutable laws of heaven, one is to be a constant concomitant of the other; and that, either in this world or the next, vice will meet its just reward.—Alas! replied Nourjahad, thou hast awakened in me a remorse of which I was never sensible before. I look back with shame on the detested use I have made of those extraordinary gifts vouchsafed me by my guardian spirit. What shall I do, O Cozro! to expiate the offences I have committed? For though I have no dread of punishment hereafter, yet does that etherial spark within inspire me with such horror for my former crimes, that all the vain delights which this world can afford me will not restore my mind to peace, till, by a series of good actions, I have atoned for my past offences.—If thou art sincere in thy resolutions, replied Cozro, the means, thou knowest, are amply in thy power. Thy riches will enable thee to diffuse blessings among mankind; and thou wilt find more true luxury in that than in all the gratifications wherewith thou hast indulged thy appetites.—It shall be so, replied Nourjahad; my treasures shall be open to thee, thou venerable old man, and do thou make it thy business to find out proper objects, whereon charity and benevolence may exert their utmost powers. Inquire out every family in Ormuz

whom calamity hath overtaken; and, provided they did not bring on their distresses by their own wilful misconduct, restore them to prosperity. Seek out the helpless and the innocent; and, by a timely supply of their wants, secure them against the attacks of poverty or temptations of vice. Search for such as you think have talents which will render them useful to society, but who, for want of the goods of fortune, are condemned to obscurity; relieve their necessities, and enable them to answer the purposes for which nature has designed them. Find out merit wherever it lies concealed, whether withheld from the light by diffidence, chained down and clogged by adversity, obscured by malice, or overborne by power; lift it up from the dust, and let it shine conspicuous to the world.

Glorious task! cried Cozro; happy am I in being the chosen instrument of Nourjahad's bounty, and still more happy shall he be in seeing the accomplishment of his good designs.—We must not stop here, said Nourjahad, I will have hospitals built for the reception of the aged and the sick, and my tables shall be spread for the refreshment of the weary traveller. No virtuous action shall pass by me unrewarded; and no breach of the laws of temperance, justice, or mercy, shall escape unreproved. My own example, so far as it can influence, shall henceforth countenance the one, and discourage the other.—Blessed be the purpose of thy heart, said Cozro, and prosperous be the days of thy life!

Nourjahad now found the anxiety under which he had but a little before laboured exceedingly relieved. My mind, said he, is much more at ease than it was: let us not delay to put our design in execution. I will lead you to the place where my treasure is concealed, which I never yet discovered to any one.—Saying this, he took Cozro by the hand, and conducted him to the cave.

Thou seest here, said he, riches which can never be exhausted; thou mayest perceive that I have not yet sunk a third part of one of these urns which contain my wealth, yet have I, with monstrous profusion, lavished away immense sums. Five more such urns as these are yet untouched. Those six, which thou seest on the right hand, contain wedges of the finest gold, which must be equal in value to the others. These six, which are ranged on the left, are filled with precious stones, whose worth must be inestimable: the wealth of Ormuz would not purchase a single handful. Judge then, my friend, if I need be sparing in my liberality.

Cozro expressed his astonishment at the sight of these wonders. If thou wouldst be advised by me, said he, thou wouldst secretly remove from Ormuz, and carry thy treasures with thee. Thou mayest deposit part of them in each of the different countries through which thou passest in thy progress all over the earth. By this means thou mayest have it in thy power to distribute with more ease thy bounty wherever thou goest, and be always provided with riches in what part soever of the world thou shalt chuse for a time to take up thy residence. Thy long abode in this city will draw observations on thee sooner or later; and thy person's not having undergone any change from length of time, will bring on thee the suspicion of magic; for tradition will not fail to inform posterity of thy strange history.—You counsel well, replied Nourjahad: as I am now at liberty, I will retire from Ormuz. You, my dear Cozro, shall accompany me; your prudent counsel shall be my guide; and, when I shall be deprived of you by death, I will still endeavour to follow your wise precepts.

Come, continued he, I am in haste to enter on my new course of life; let us both go into the city, and try to find out proper objects on which to exert our charity. I shall pass without observation, and unknown, as few of my contemporaries can now be living; and I will not leave the country which gave me birth, without first making it feel the effects of that beneficence which thou hast awakened in my heart.—Deserving of praise as thou art, said Cozro, thou, for the present, must suppress thy ardour to do good; for though, by the death of Schemzeddin, thou art no longer a prisoner, thou art not nevertheless yet at liberty to leave thy house.—Why not? answered Nourjahad; Who is there now to prevent me?—The young sultan, replied Cozro, deeply afflicted for the death of his father, and out of a pious regard for his memory, has given strict commandment that all his subjects should observe a solemn mourning for him during the space of twenty days, in which time all the shops and places of public resort (except the mosques) are to be shut up, and no business of any kind transacted; nor are any persons to be seen in the streets, excepting those who visit the sick, and the slaves who must necessarily be employed to carry provisions, on pain of the sultan's heavy displeasure. This edict was published yesterday, and the people of Ormuz all love the memory of Schemzeddin and the person of their present sultan too well, not to pay an exact obedience to it.

If so, said Nourjahad, I will not by my example encourage others to infringe their duty; yet, as the relieving of the poor is in itself meritorious, I would not wish to be with-

held from doing it so long as twenty days. How many virtuous people may be, during that time, pining for want! more especially, as this prohibition must cut off all intercourse between man and man, and deprive many poor wretches of the charitable succour they might otherwise receive. I think therefore that thou, Cozro, in thy slave's habit, mayest go forth unsuspected, and, by privately seeking out and alleviating the miseries of our fellow citizens, do an act of more real benefit than can result from the strictest conformity to this pageant of sorrow, which many in their hearts, I am sure, must condemn.—Cozro, approving of these sentiments, readily agreed to the expedient; and, taking a large purse of gold with him to distribute as occasion might serve, immediately set out, in order to execute his lord's commands.

Nourjahad now entered on a total reformation in his way of living. He rose at daybreak, and spent the morning in study or meditation. Luxury and intemperance were banished from his board; his table was spread with the plainest dishes, and he wholly abstained from excess in wine. His slumbers were sweet, and he found his health more vigorous. I will no more, said he, enslave myself to the power of beauty. I have lived to see the decay of a whole seraglio of the fairest faces in Persia, and have sighed for the ingratitude of the next generation that succeeded them. I will not then seek out for those destroyers of my quiet, for whose death or infidelity I must for ever complain. Mandana was the only woman who ever really deserved my love; could I recal her from the grave, and endue her with the same privilege of which I am myself possessed, I would confine myself to her arms alone; but, since that is impossible, I will devote myself to the charms of virtue, which of all things she most resembled.

While Nourjahad was thus resolving to correct the errors of his past life, his virtue was not merely in speculation. He never laid him down to rest without the satisfaction of having made some one the better for him. Cozro, who constantly spent the day in inquiring out and relieving the distressed, failed not to return every night to give an account of his charitable mission, and to infuse into his master's bosom the (till now unfelt) joy which springs from righteous deeds. The heart of Nourjahad was expanded, and glowed with compassion for those sufferings which Cozro feelingly described as the lot of so many of his fellow creatures. As charity and benevolence rose in his breast, he found his pride subside. He was conscious of his own unworthiness. He kneeled, he prayed, he humbled himself before the Almighty, and returned thanks to God for enabling him to succour the unfortunate.

In this happy frame of mind he continued for eighteen days: there wanted but two more to the expiration of the mourning for the sultan, when Nourjahad was to be at full liberty to pursue in his own person the dictates of his reformed, and now truly generous and benevolent heart.

He was sitting alone in his apartment, waiting the arrival of Cozro, in the pleasing expectation of receiving some fresh opportunity of doing good. The hour of his usual return was already past, and Nourjahad began to fear some accident had happened to him; but he little knew that a black cloud hung over him, which was ready to pour down all its malignity on his own head.

As he mused on what might be the occasion of Cozro's long stay, he heard a loud knocking at his door. It was immediately opened by one of his slaves; and a man, who by his habit he knew to be one of the cadi's officers, rudely entered his chamber. How comes it, said the stranger, that thou hast had the temerity, in contempt of our sovereign lord's commands, to employ thy emissary about the city at a time when thou knowest that so strict an injunction has been laid on all people to keep within their houses, none being permitted to stir abroad but for the absolute necessities of life, or in cases of imminent danger?—Far be it from me, replied Nourjahad, to disobey our mighty sultan's orders; but I understood that slaves had permission to go unquestioned on their masters' business.—And what business, answered the man, can thy slave have from morning to night in so many different quarters of the city?

Nourjahad, who did not care to be himself the trumpeter of his own good deeds, hesitated to give an answer. Ha, ha, cried the stranger, I see plainly there is something dangerous in thy mystery, and that the money which thy slave has been distributing among such a variety of people is for a purpose very different from that which he pretends. A likely matter it is, indeed, that a private man should bestow in charity such sums as Cozro acknowledges he has within these few days distributed.—Yet nothing is more certain, replied Nourjahad, than that Cozro has spoke the truth.—We shall see that, replied the officer, in a tone of insolence; Cozro is already in prison, and my orders are to conduct thee to him.

Nourjahad, exceedingly troubled at hearing this, replied, He was ready to go with him; and the officer led him out of his house. It was now late at night; they passed along the streets without meeting any one, and soon

reached the place wherein Cozro was confined. It was the prison wherein such persons were shut up as were accused of treason against the state. Here he found the unfortunate Cozro in a dungeon. Alas! cried he, as soon as his master entered, why do I see thee here?—Say rather, my dear Cozro, replied Nourjahad, what strange fatality has brought thee to this dismal place?

I can give no other account, answered Cozro, but that, in returning home this night, I was seized on in the street by some of those soldiers who were employed to patrol about the city, to see that the sultan's orders were punctually observed; and, being questioned concerning my business, I told them, that I had been relieving the wants of indigent people, and saving, even from perishing, some poor wretches, who had not wherewithal to buy food.—That is an idle errand, replied one of them, and might have been deferred till the term of mourning was expired: however, if you will give me a piece of gold, I will let you pass for this time; otherwise, both you and your employer may happen to repent of having transgressed the sultan's commands. I made no scruple, pursued Cozro, to take out my purse, in which there were ten sequins left. I gave one of them to the soldier, but the rapacious wretches, seeing I had more money, were not content with this, but insisted on my giving the whole among them. I refused; some angry words ensued; one of the miscreants struck me, and I returned the blow. Enraged at this, they hurried me before the cadi, to whom they accused me of having disobeyed the edict, and assaulted the sultan's officers in the discharge of their duty. I was not heard in my defence, having four witnesses against me, but was immediately dragged to this horrid prison; and the sultan himself, they say, is to take cognizance of my offence.

Oh, Heaven! cried Nourjahad, to what mischiefs does not the love of gold expose us! See, my friend, into what misfortunes thou art plunged by the sordid avarice of those vile soldiers! But why, why didst thou hesitate to give up that paltry sum which thou hadst in thy purse, to obtain thy liberty?—I do not repent what I have done, answered Cozro; and shall contentedly suffer the penalty I have incurred, since it was in so good a cause.—If the sultan is just, replied Nourjahad, the punishment ought only to fall on me, who alone am guilty, since what thou didst was by my command.

Here the officer who had conducted Nourjahad to prison, and who was present at this discourse, interposed, and addressing himself to Nourjahad—Thou hast not as yet been accused to the sultan, said he; and it is not too late to extricate even thy slave from this troublesome affair; it is but making a handsome present to the cadi, and I will undertake this matter will go no farther.—I am willing to do so, replied Nourjahad, eagerly; name your demand, and you shall have it. Provided I am allowed to go home to my own house, I will fetch the money; and, if you are afraid of my escaping, you yourself may bear me company.—I will not consent to it, replied Cozro; neither liberty nor life are worth purchasing on base conditions. I will submit my cause to Schemerzad's justice, the cause of uprightness and truth: my own innocence shall be my support; and I will dare the worst that fraud and malice can suggest against me.

In vain did Nourjahad urge him to accept the proffered terms; he remained inflexible to all the arguments he could use to persuade him; wherefore, finding him determined, he was obliged to desist; and Cozro, after passing the remainder of the night in quiet and profound sleep, though without any other bed than the bare earth, was at dawn of day called forth to appear before the sultan.

The reflections Nourjahad made on the resolute behaviour of Cozro, served not a little to fortify his mind. How noble must this man's soul be, said he, which sets him thus above the reach of adversity! and with what contempt he looks down on the glorious prospects he has before him, when put in the balance with his integrity! Surely, it is not in this life he places his happiness, since he is so ready to forego the pleasures he might enjoy with me, in that participation of wealth and liberty which I have promised him. How superior is my servant to me, who, but for his example, should now sink under my fears; but he has resources which I have not. Alas! why did I barter my hopes of Paradise for the vain, the transitory, the fallacious joys which this vile world bestows! Already I have tried them; what do they inspire but satiety and disgust? I never experienced true contentment, but during the time, short as it is, since I abjured those follies in which I once delighted: and I am now persuaded, that after having passed a few, a very few years more, in the enjoyment of such gratifications as I have not yet had an opportunity of tasting, that I shall grow even weary of the light, and wish to be dismissed to that place where we are told no sorrows can approach.

Nourjahad was buried in these reflections, when he was roused by the return of Cozro. The glimmering light which a lamp afforded, struck full on the face of his friend, (for he no longer considered him as a servant,) and he rejoiced to see Cozro's chearful countenance, by which he judged that he had no-

I am come, said Cozro, ap- Nourjahad, and kissing his hand, adieu, for from this day we are to r divided! It is that thought only makes our separation grievous. Had I hopes of ever beholding thy face in the mansions of light, I should go to death with the same alacrity with which I close my eyes in slumber.—Good Heaven! cried Nourjahad, dost thou talk of death? Can it be, is it possible that thy life is in danger?

What is the life about which thou art anxious? replied Cozro; our being here is but a shadow; that only is real existence which the blessed enjoy after their short travel here. And know, O Nourjahad! I would not yield up my expectations of the humblest place in Paradise for the sovereign rule of the whole earth, though my days were to be extended to the date of thy life, and every wish of my soul gratified to the utmost. Think, then, with how little reluctance I shall leave a world, wherein I am sure of meeting nothing but oppression, treachery, and disappointment; where mercy is construed into treason, and charity is called sedition!

And art thou then doomed to die? said Nourjahad, pale and trembling at the thought, though convinced it was a predicament in which he could never stand.—I am, answered Cozro; my offence was found capital. Disobedience to the sultan's edict alone incurred a heavy punishment; but my crime was, by the malice of my accusers, so highly aggravated, that the penalty became death. They charged me with having distributed money for evil purposes, among persons disaffected to the state, and with having beat and abused those officers who first detected me. In vain did I offer all the pleas that truth could suggest; my enemies, exasperated at losing the sum which they hoped to have extorted from you, swore to the facts of which I was accused, and the rigid sultan condemned me to death. What thy fate is to be, I know not; but since it is thy misfortune to be doomed to perpetual life, better purchase thy freedom on any terms, than be condemned to languish for years in a prison, for such probably will be thy lot.

O that I could die with thee! said Nourjahad; miserable that I am, thus to be deprived of thy counsel and friendship, at a time when I so much stood in need of them! But wherefore, my friend, why should we submit to the tyranny of the sultan? though thou art condemned, there may yet be found means to deliver thee. The keeper of the prison will gladly set a price on thy liberty: a hundred thousand pieces of gold shall be thy ransom; and I shall think myself rich by the purchase!—And what is to become of thee? replied Cozro. I will buy my own freedom at the same rate, answered Nourjahad, and we will both fly from Ormuz together.—And leave your treasures behind you? cried Cozro, for it will be impossible to convey from hence such a vast mass of riches without discovery. I value them no longer, said Nourjahad; they can never yield me any permanent enjoyment. The saving thy life is the only good turn I now expect from them. That once accomplished, I shall desire to retain no more of them than what will support me above want, and I will leave the rest to be for ever hid in the bosom of the earth, where they now lie, that they may never more become a snare to others as they have been to me.

Praised be our holy Prophet, said Cozro, that has at length endued the heart of Nourjahad with wisdom! Pursue the purposes of thy soul; effect thy own freedom as soon as possible, since no comfort can visit thee in the gloom of this frightful prison; but tempt not Cozro back to a life which he despises. I tell thee again, there is nothing in this world to be put in competition with the glories I have in prospect in that state to which I am now hastening. Why, then, Nourjahad, would'st thou retard my felicity, or wish me to hazard, for the sake of delusive pleasures, those transcendent joys which await the virtuous?

The energy with which Cozro delivered himself pierced Nourjahad to the inmost soul. A holy ardour was kindled in his breast, which he had never felt before; he found his faculties enlarged, his mind was transported above this world; he felt as it were unembodied, and an involuntary adjuration burst from his lips. Oh, holy prophet! said he, take, take back the gift, that I, in the ignorance and presumption of my heart, so vainly sought, and which, too late, I find a punishment instead of a blessing! I contemn riches, and for ever cast them from me: suffer me then to yield up my life; for there can be no true happiness but in beholding thee, O Mahomet, face to face, in the never-fading fields of Paradise!—Saying this, he prostrated himself on the ground, and continued for some time in mental prayer.

Cozro observed an awful silence while he continued in this posture. When Nourjahad arose from the earth—May our great prophet, said Cozro, hear your prayers! and, were he even now to grant them, all the favours he has already bestowed on you would be poor and contemptible to this last best boon. Farewell, said he, I must now leave thee; I was only permitted to come and bid thee

adieu. May the Supreme grant thy petition, then shall we again meet in the mansions of happy spirits!—Nourjahad embraced him, and Cozro withdrew.

Being now left at liberty to his own thoughts, he made bitter reflections on the strangeness of his fate. Fool, fool that I was, cried he aloud, beating his breast, to prefer so rash, so impious a petition to the prophet, as to desire the everlasting laws of nature to be overturned, to gratify my mad luxurious wishes! I thought the life of man too short for the enjoyment of those various and unbounded pleasures which wealth could procure; but it is long since I have found my error. Well did my guardian spirit say, I should repent of the gift I had implored when it should be too late. I do indeed repent; but, O thou benign intelligence! if thou hast remaining any favour for thy inconsiderate unhappy charge, descend once more to my relief, and, if possible, restore me to that state for which I was designed by my Creator; a poor mortal, liable to, and now longing for, the friendly stroke of death.

He had scarce pronounced these words, when his prison doors flew open; a refulgent light flashed in, which illuminated the whole dungeon, and he beheld his guardian genius standing before him, exactly as he had appeared to him before. Thy prayers are heard, said he, O son of frailty! and thy penitence is accepted in the sight of the Most High. I am sent down again by our prophet to reassume that gift, which thou art now satisfied must make thee miserable. Yet examine thy heart once more before I pronounce thy irrevocable doom; say, art thou willing to become subject to the common lot of mortals? —Most willing, replied Nourjahad; yet I wonder not, my seraphic guide, that thou shouldst doubt the stability of my mind; but in this last purpose of it, I am sure, I shall remain unshaken —If so, replied the shining vision, thy guardian angel consigns thee to the arms of death, with much more joy than he conferred on thee riches and immortality. Thou hast nothing more to do, than to prostrate thyself with thy face to the earth. Remain this evening in fervent prayer, and await what shall befal thee to-morrow.

Nourjahad made no reply; but falling with his face to the ground, he soon found the dungeon restored to it's former gloom, the light and the guardian spirit vanishing together in an instant. He continued in devout prayer till night; when the keeper of the prison entered his dungeon to bring him some refreshment. The sultan, said he, purposes to examine you to-morrow, and much I fear you will have as rigorous a sentence passed on you as that which has been already executed on Cozro.—Is he then dead? cried Nourjahad, mournfully.—He is, replied the keeper; it is but an hour since I saw him deprived of breath; but he received the blow with such an heroic firmness, that thou wouldst have thought he rather enjoyed a triumph, than suffered an ignominious death.

Happy, happy Cozro! cried Nourjahad; thou art now beyond the reach of misfortune; while I, perhaps, may be doomed to sustain for years a wretched life.—Thy life, said the keeper, may be nearer a period than thou art aware of. The sultan is covetous, and surrounded by needy favourites, whom the report of your immense wealth has made eager for your destruction; for you cannot be ignorant, that should you die, involved as it is said you are in Cozro's guilt, your treasures would be confiscated to the sultan. From this circumstance I have heard it whispered, your head is already devoted; and this, perhaps, was the true cause of Cozro's death, and will give the better colour to yours. It is not, however, added he, even yet too late to prevent the danger; had not your slave been obstinate, he might now have been alive, and out of the reach of harm. You have the same means of preservation, in regard to your own person, still in your power; and, if you will make it worth my while to run the risk, I will this night set you at liberty.—And dost thou think, said Nourjahad, that I have profited so little by the example of my noble friend, as to accept of thy offer, sordid and treacherous as thou art? If thou art base enough to betray thy trust for gold, know that the mind of Nourjahad is above receiving a favour from such a wretch. As for my wealth, let the sultan take it; my only wish is to part with that and my life also.—That wish may speedily be accomplished, said the keeper, in an angry tone: and to-morrow, perhaps, you may repent of your folly, when you find yourself condemned to follow your noble friend to the other world. Nourjahad made no reply, and the keeper sullenly departed.

Nourjahad spent the night in prayers and meditation; he found peace and tranquillity restored to his breast; and, perfectly resigned to the will of the prophet, he waited the event of the next day with the utmost composure. In the morning the keeper of the prison entered to him. Follow me, said he; thou art going to appear before the sultan, who himself is to be thy judge; a rigorous one thou wilt find him; but thy folly be on thy own head, who didst proudly refuse the proffer I made thee of liberty and life.—Lead on, said Nourjahad; it is not for such men as thou art to censure a conduct of which thou dost not know the motive.

He was now carried out of the dungeon, and ordered to ascend a chariot, in which the captain of the sultan's guards was already placed to receive his prisoner. The chariot was surrounded by soldiers; and in this manner he was conducted to the presence of the sultan. Schemerzad was seated on a throne in the hall of his palace, wherein he was used to distribute justice. The emirs, and great officers of his court, were standing round him. Nourjahad stood before him with his eyes bent to the ground; and, however awed he might be at the presence of his royal master, and the august assembly which surrounded him, yet the dignity of conscious innocence, and the perfect reliance he had on the Supreme Judge of *his* judge, rendered him superior to every thing. His deportment was modest and respectful, yet did he discover no symptom of fear. The sultan made a sign for every one present to withdraw, but one person who stood on the lower step of his throne, and whom Nourjahad judged to be his prime visier. What hast thou to say, presumptuous man, said Schemerzad, in a stern voice; what excuse canst thou offer for daring, in contempt of my edict, to employ thy agent, during the time set apart for mourning, in going about the city, from day to day, ostentatiously displaying thy ill-timed liberality amongst my subjects; endeavouring, as I am informed, to conciliate their affections, for purposes dangerous to me, and the safety of my crown? What hast thou to offer in answer to this charge?

Nourjahad prostrated himself to the ground. Mighty sultan, said he, I have nothing to offer in extenuation of my fault, with regard to the first part of the charge. I acknowledge that I distributed money among your majesty's subjects, and that at a time too when every act but those of absolute necessity was interdicted. I offer not to palliate this breach of my duty.—Audacious wretch! interrupted the sultan, to what end was thy profusion employed?—To obtain a blessing from Heaven, answered Nourjahad; and, by relieving the wants and afflictions of others, to make some atonement for my own riotous and intemperate abuse of that wealth which ought to have been employed to better purposes.—Wouldst thou persuade me, then, cried Schemerzad, that charity was thy motive?—It was, illustrious sultan, replied Nourjahad: I have spoke the truth; and, to convince your majesty that I have no sinister designs against the ever-sacred person of my sovereign, I will now voluntarily yield up that treasure to thee, which, had I been vile enough to have so employed, would have bought the fidelity of more than half thy subjects, though every man of them had stood near the heart and throne of Schemerzad.

The undaunted manner in which Nourjahad spoke these words, made Schemerzad shake on his imperial seat; but quickly reassuming the majesty of his station—Do then as thou hast spoken, said he, and I will believe thee.—If your majesty will permit me, said Nourjahad, to go to my house, and will send a proper person with me, I will deliver up into his hands all my wealth, requesting no more than will supply my wants so long as Heaven permits me to live.—I will not trust thee out of my sight, said Schemerzad; thou mayest as well instruct some one in my presence where to find the riches of which I hear thou art possessed, and I will send for them.

Nourjahad then informed the sultan of the subterraneous cave in his garden; and, delivering him the key, told him he would there find all the wealth of which he was master. Schemerzad immediately dispatched his visier, ordering him to have the riches he should find immediately conveyed to his treasury. He then commanded Nourjahad to retire into a saloon, that was separated from the hall only by a curtain, and there wait the return of the visier; before whom the sultan said he had some farther questions to put to him.

As the gardens of Nourjahad joined to those belonging to the royal palace, the visier was not long in going and returning. Nourjahad heard him talk to Schemerzad, and straight he was called on to come forth, and stand before the sultan: but Schemerzad now accosted him in a voice like thunder. Perfidious and insolent slave! said he, art thou not afraid of instant death falling on thee, for daring thus to falsify before thy sovereign lord and master? Say, before thou art cut off by torture from the face of the earth, where thou hast concealed thy wealth; for well thou knowest there is nothing contained in that cave which thou pretendest with so much care to lock up.—Nothing! replied Nourjahad, in amazement. By the head of our prophet, when I last was there, it contained more than would purchase thy whole empire a thousand times over. It was but the very day on which I was dragged to prison that I saw it; the key has never since been out of my pocket; who then could possibly have conveyed away my treasure?

As Nourjahad applied himself to the visier while he spoke, that minister, thinking himself reflected on by his words, replied scornfully—Thou thinkest perhaps it is I who have robbed thee, and that I have framed this story to deceive the sultan, and ruin thee.—I do not say so, answered Nourjahad; but this I am sure of, that no human being but thyself knew where to find my treasure.—Some demon, perhaps, replied the visier, with an air of contempt, has removed it thence.

Nourjahad, now recollecting suddenly that his guardian spirit had probably reclaimed this as well as the other gift, replied coolly, It is not at all unlikely; a certain genius, who watches over my motions, has undoubtedly carried away my wealth.—Do not think, said the sultan, that affecting to be out of thy senses shall preserve thee from my wrath.—Your majesty, said the visier, had best order that his head be instantly struck off, for daring to impose on your credulity, and abuse your clemency, in suffering him to outlive that slave who obstinately persisted in refusing to discover his master's riches.—Did Cozro do so? cried Nourjahad.—He did, answered the visier; but we will see whether thou wilt persevere in the denial, and to the latest minute of thy life preserve the firmness of thy slave.—And who is it that thou callest a slave, thou minister of cruelty? said Nourjahad boldly. The soul of Cozro raised him infinitely more above thee, than the rank of the sultan of Persia lifts him above the meanest of his subjects. My lord, pursued he, throwing himself at Schemerzad's feet, I have no other plea to offer for my life; I call heaven to witness I have spoken nothing but the truth; the severest tortures you can inflict on me will extort no more. I was willing to make a voluntary sacrifice of my riches: I am now as ready to yield my life.—Art thou not then afraid to die? said Schemerzad.—No, mighty sultan, answered Nourjahad; I look upon death, to a virtuous man, as the greatest good the Almighty can bestow.

The sultan, instead of making any reply, clapped his hands; and Nourjahad, supposing it was a signal to have him seized and carried to execution, rose up, and stood with an intrepidity in his looks that showed how little he was affected with the near prospect of death. But instead of the slaves whom he expected to see coming to lay hold on him, he beheld, standing close to the throne of Schemerzad, his guardian genius, just in the same celestial form in which he had twice before appeared to him. Awed and amazed, Nourjahad started back and gazed at the heavenly vision. Not daring to trust his senses, he remained mute and motionless for some minutes; but he was roused from his deep attention by a loud burst of laughter, which broke at once from the sultan, the visier, and the guardian genius.

This new and extraordinary incident threw Nourjahad into fresh astonishment; when, without giving him time to recover himself, the angelic youth, snatching from his head a circlet of flowers intermixed with precious stones, which encompassed his brow, and shaded a great part of his forehead; and at the same time throwing off a head of artificial hair which flowed in golden ringlets down his shoulders; a fine fall of brown hair, which was concealed under it, succeeded, dropping in light curls on his neck and blushing cheeks, and Nourjahad, in the person of his seraphic guide, discovered his beloved and beautiful Mandana.

Whatever transports the sight of her would at another time have inspired in the breast of Nourjahad, his faculties were now too much absorbed in wonder to leave room for any other passion. Wherefore, not daring to approach her, the sultan, willing to put an end to his suspence, cried out, Look up, Nourjahad, raise thy eyes to thy master's face, no longer the angry Schemerzad, thy offended prince, but the real Schemzeddin, thy friend and kind protector.

Nourjahad, who before, out of respect and awful distance, had not ventured to look in the sultan's face, now fixed his eyes earnestly upon him. By the life of Schemerzad, said he, if I were not certain that all this is illusion, and that thy illustrious father, my royal and once beloved master, is dead, thou art so very like him, that I should swear that thou wert the real sult Schemzeddin himself! such, at thy years, was his countenance and features.

The sultan at this burst into a second fit of laughter. And for whom, said the visier, who had by this time taken off his turban and a false beard which he wore, for whom wouldst thou take me?—By Mahomet, cried Nourjahad, falling back a step or two, I should take thee for my old friend Hasem, if I were not convinced that the good man died above twenty years ago!—It is time, said the sultan, descending from his throne, and taking Nourjahad by the hand, it is now time to undeceive thee, and explain to thee the mystery of all those extraordinary events, which seem to have bewildered thy senses.

Know then, Nourjahad, that the adventure of thy guardian genius was all a deception, and a piece of machinery of my contrivance. You are now convinced, by the evidence of your own eyes, that your celestial intelligence was no other than this young damsel. I had a mind to make trial of thy heart; and, for this purpose, made choice of this charming virgin, for whom I own I had entertained a passion, but found I could not gain her affections. She had seen you, from the windows of the women's apartments, walking with me in the gardens of the seraglio, and had conceived a tenderness for you, which she frankly confessed to me, declaring, at the same time, she would never give her love to any other. Though she was my slave, I would not put a constraint upon her inclinations, but told her, if she would assist me faithfully

a design I had formed, I would reward her
owing her on you. She readily assent-
my proposal; and, having previously
every thing for my purpose, I equip-
is you see.
not difficult for me to introduce her
chamber, by a private door, which
communicates between your apart-
certain lodgings in my palace. I
myself stood at the door, while she entered as you slept, and contrived to throw that light into your chamber which disclosed to you the wonderful vision. I overheard all your discourse, and could scarce contain my laughter, when you so greedily received that marvellous essence from Mandana, which you supposed would confer immortality; but which was in reality nothing more than a soporific drug, of so potent a nature, that the fumes of it alone were capable of throwing the person who smelt to them into a profound sleep. It had quickly this effect on you; and I took that opportunity of conveying into your chamber those coffers which you thought contained such immense treasures; but which, in truth, were as great counterfeits as your guardian angel. The supposed precious stones were nothing more than false gems, which I procured from a skilful lapidary, who had given them such an extraordinary polish and lustre, that they might well pass for jewels of inestimable value on one better skilled in those matters than you were. The ingots of gold were all base metal, which I got from the same artist. Nothing, in short, was real but the money, part of which I was very willing to sacrifice to my experiment; though, as I have managed it, the largest sums which thou in thy extravagance hast expended, were returned into my coffers. As I naturally supposed, that so long as the money lasted you would not have recourse to the other treasures, I was not afraid of having the fraud detected. The cave, which was an accidental circumstance, but of which I had long known, was by my contrivance made the repository of thy riches. When thou wert settled in the full possession of thy imaginary felicity, thou mayest remember that Hasem was first recommended to thy service; Mandana too was, among other slaves, presented to thy view. No wonder that her charms captivated thy heart. Her love to thee was as pure as it was fervent; but thy boundless wishes were not to be restrained; and, forgetting all the rational principles that thou didst at first lay down to regulate thy conduct, thou gavest thyself up to all manner of vile excesses, and didst shew the depravity of the human heart when unrestrained by divine laws. It was now time, I thought, to punish thee, and to shew thee the vanity of all earthly enjoyments. By opiates infused into thy wine that night on which thou didst debase thyself by drunkenness, I threw thee into a sound sleep, and though it lasted not much longer than the usual term of ordinary repose, yet it gave me an opportunity of making such farther dispositions as I thought necessary for the carrying on of my design. I laid hold of this juncture to withdraw Mandana from thy arms, promising, however, to restore her to thee if I found thee ever worthy of her.

I believe it is needless to inform you, that the confinement I laid you under was for no other end than to cut off all intercourse between you and any others than those of your own household, every one of whom were of my placing about you, even to the ladies of your seraglio, who were no others than the prettiest slaves I could find among those who attended on my own women. Every one intrusted with my secret was tied down by the most solemn oaths to keep it inviolably; and this, with a promise of reward, served, as the event has shewn, to secure their fidelity. There was not an action of thy life but I was made acquainted with: and while thou didst triumph in the joys of my successful illusion, I sometimes pitied thy weakness, and sometimes laughed at thy extravagance. That magnificent palace of which thou thoughtest thyself master, was one which I had borrowed for the purpose from an emir who was in my secret, and who was himself often present in disguise among your slaves, a witness to your extravagancies. I will not increase thy confusion by reminding thee of the inordinate excesses thou wert guilty of in thy retirement. Thou canst not have forgot the project of creating for thyself an earthly paradise. This was the second crisis I laid hold on to punish thee; and, by tearing thee from thy impious pleasures, to remind thee that crimes cannot be committed with impunity. A second sleep, procured as the former was, but of somewhat a longer duration, gave me full opportunity to make a total change in the face of thy affairs. Hasem, whom thou didst suppose to be dead, remained still secretly concealed in thy house, to be as it were the grand spring to move all the rest of thy domestics. The hags whom thou hadst imposed upon thee for the decayed beauties of thy seraglio, were really a set of notable old dames, whom he had tutored for the purpose: thy former mistresses, who were insignificant slaves, were dismissed. She who personated the feigned Cadiga, acted her part to admiration; and, with the artful contrivance of having a rose-bud painted on her breast, a mark which your young favourite really bore from

ARABIAN NIGHTS' ENTERTAINMENTS.

Additional Tales.

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THE following additional Tales were translated by M. Caussin de Perceval, professor of the Arabic language in the Imperial College at Paris, from a MS. of the Arabian Nights, procured in Egypt during the French occupation of that country in 1799, in his own possession. The first is there inserted in the story of Amgrad and Assad, as related by one of the characters (Vol. I. p. 208. of the present work). The three others are placed immediately after that tale, and separated from each other by short and uninteresting anecdotes. M. Caussin's translation of these stories is inserted in the ninth volume of his edition and continuation of Galland's Arabian Nights, printed at Paris in the year 1806. They are now first given to the public in an English dress.

The History of Naama and of Naam.

RABIA was one of the wealthiest and most distinguished merchants of Koufa, and the birth of a son, which was the only good he had to desire, raised his happiness to the highest pitch. As soon as the infant was born, Rabia took him in his arms, addressed his prayers to heaven, and named him Naama Allah.* From his earliest infancy this son became the object of all his father's cares, who was ever ready to satisfy all his wishes, and to supply him with every thing which could amuse and please him. One day, as Rabia walked through the slave-market, he perceived a good-looking young woman, having in her arms a little girl of the most charming figure, and extreme beauty. What is the price of this slave and her child? he inquired of the broker.—Fifty sequins, he replied.—Here they are, said Rabia, remit them to the proprietor, and let us conclude the bargain on the spot.—The broker consented, Rabia paid him the commission to which he was entitled, and took the slave and her child to his house. The wife of Rabia, when she beheld him thus accompanied, asked him who the stranger was.—It is a slave, replied he, whom I have just bought. The charms of her little daughter are such, that I believe she will one day become the most beautiful woman throughout Arabia and Persia; and as she is nearly of the same age as Naama, they will be suitable play-fellows.—You have made a good purchase, said the spouse of Rabia; the little girl pleases me extremely. What is your name? she inquired of the slave.—Madám, it is Taoufic.—And that of your child?—She is called Saad.†—You have good reason to give her that name, as you are happy in having so beautiful a daughter; but we must give her a name of our own choosing.

* Or Nimat Allah, grace or gift from God.—*M. Caussin.*

† Good luck.—*R.*

child? she enquired. [illegible] herself to Rabia.—I leave that to [illegible] returned.—I am inclined to call [illegible] returned.—Well, be it so, exc[illegible] the name resembles that of [illegible] could not have chose a happier [illegible] that could please me more.

[illegible] and Naam were brought up toge[illegible] at the age of ten seemed to emulate [illegible] in beauty and perfection, and ad[illegible] one another by the endearing title of brother and sister. Rabia now took his son aside, and spoke to him in these words: My son, Naam is not your sister, but your slave; I purchased her for you when you lay in the cradle; from this moment you must no longer call her sister.—If that is the case, replied the youth, I must make her my wife.—Saying this, he immediately ran to inform his mother of what he had just heard, and of the design he had formed. My child, replied his good mother, who was as ready to comply with her son's wishes as her husband, Naam is your slave, you may dispose of her as you please.—Naama, satisfied with this answer, hastened to conclude the marriage. He became very fond of his spouse, and they passed several years in the sweetest and most perfect union. Naam deserved the affection of her husband [illegible] point. To the charms of her person and the elegance of her figure, she joined a sweet and amiable temper, and a mind cultivated by the most careful education. She read with infinite grace, and played on all sorts of instruments. When she accompanied her beautiful voice on the guitar or the tambourin, on which she played with such perfection that she surpassed the greatest masters of the time, she touched the heart of every hearer. In short, Naam might justly be regarded as the most beautiful and accomplished person in Koufa. One day, being seated with her spouse at supper, she sung the following verse, having previously played a prelude on the guitar:

"Since a generous master overwhelms me with benefits and favours, I never need to fear a reverse of fortune; he is my sword and my shield: of what consequence are the rest of mankind to me?"

Naama testified the pleasure he received in hearing her song in a lively manner, and begged her to continue it, with an accompaniment on the tambourin, which she did in the following words:

"Yes, I have sworn by the life of him who reigns over my soul, I will disappoint the hope of those who wish to stamp his judgment; I will [illegible] to the least of his wishes; without ceasing I will rejoice in the good fortune which I possess, and his love shall never leave my heart."

Naama, more and more transported with joy, could not find expressions strong enough to testify his pleasure. Every day he heard his wife sing to the guitar, and every day he heard her with increased delight. But whilst this young couple passed their days so happily, Hegiage,* governor of Koufa for the caliph Abdalmelek ebn Merouan, having heard of the charms and accomplishments of Naam, conceived the project of seizing and presenting her to the caliph. He believed he could not offer a more agreeable present, being certain that no woman in the harem of the caliph could compare with Naam in beauty, or in excellence of singing. Hegiage, to accomplish his desires, ordered an old woman, whose address and ability in affairs of this nature he had often proved, to introduce herself into the house of Rabia, to make herself acquainted with Naam, and discover some means to convey her away; which the old woman readily undertook. The next morning she muffled herself up in a vestment of coarse wool, put a chaplet of large beads round her neck, and rested her arm upon a staff, to the top of which a gourd was fastened. In this manner she walked towards the house of Rabia, reciting aloud some prayers, and repeating frequently these words: Glory to God, praise to God, there is no other God but he; all power belongs to the most high and great God.—She arrived at the house at the hour of the noon prayers, and knocked at the gate. The porter opened it, and asked what she wanted.—I am, said the hag, a poor servant of God; I found myself overtaken by the hour of noon-tide prayer, and wished to enter this religious and respectable mansion to perform my devotions.—Good woman, answered the porter, this house is neither a mosque, nor an oratory: this is the dwelling of Naama, son of Rabia.—I know it well, returned the old woman, and am well acquainted with the reputation of the house and its inhabitants; for, such as you see me, I am attached to the palace of the caliph, and only left it, incited by the spirit of piety, to perform certain pilgrimages which I had vowed.—All this is very well, returned the porter; but I cannot permit you to enter.—The old woman insisted on her demand, and, raising her voice by degrees, exclaimed, How!

* A celebrated Arab [illegible] ers under Abdalmelek [illegible] D. 704.

[illegible] or rather absolute master, of the Irak and other [illegible] rope of the Ommiades.—Gagnier. Abdalmelek

is a person [illegible] had never beheld so beautiful [illegible] which he [illegible] cently if [illegible] The hag exagg [illegible] should [illegible] to surmount, and [illegible] which the governor granted. In [illegible] ing she again proceeded to the [illegible] Naama, and continued frequently [illegible] young couple, who gave her daily [illegible] of respect and affection. All the [illegible] their part caressed her, and [illegible] other in receiving her with [illegible]

[illegible] gate of [illegible] son of [illegible], who overheard her speech, [illegible] hasten to knock, and coming to the gate, ordered [illegible] admit her, and conducted her to the apartment of his wife. The old hag was much struck with the beauty of Naama. She made a profound salute, and addressed her thus: Madam, I felicitate you on having received from heaven such a share of graces and attractions, and on being united to a spouse who may himself pass for the model of beauty.—She then began her prayers, and did not leave off her adorations and prostrations till the arrival of the night. The young slave now said to her, My good mother, take some repose.—Madam, she answered, she who would be happy in another world ought to suffer in this.—Naam having ordered a repast, said to the old woman, Take a little of what I offer you, my good woman; pray to God to touch my heart, and to extend his mercy over me.—You are young, madam, she replied; in your age you ought to enjoy the pleasures of life: God will no doubt touch your heart in time; for we read in the holy Koran, that God will pardon those who embrace his law, for he is good and merciful.—In this manner Naam conversed with the old woman for some time, and then said to her husband, I wish you would do something in favour of this good woman, who bears piety imprinted on her face.—Well, he replied, cause a chamber to be prepared for her, and take care that no one approach and hinder her in the exercises of piety. Perhaps God, on her account, will cover us with benefits, and permit that we may never be separated.—The old woman passed the whole night in reading and praying. At the approach of day she proceeded to Naam and Naama, saluted them, and wished to take leave; but Naam said to her, Where are you going, my good woman? My husband has ordered an apartment to be prepared for you, where you may be alone, and pray at your ease.—May God, exclaimed the old woman, prolong your days, and bestow his blessings on you! I go to visit the mosques, the oratories, the tombs of the most devout persons, and will not fail to pray for you. Only permit me sometimes to see you, and order your porter to give me admission.—When she had left the house, Naam, whose confidence she had already gained, and who had no suspicion of her perfidious designs, was so grieved at her departure that she could not avoid shedding tears.

The old woman went immediately to Hegiage, who, on perceiving her approach, asked where she had been. She related to him what had passed, and acknowledged that she

[illegible] ing she again proceeded to the [illegible] Naama, and continued frequently [illegible] young couple, who gave her daily [illegible] of respect and affection. All the [illegible] their part caressed her, and [illegible] other in receiving her with [illegible] the procuress, finding herself alone [illegible] young slave, addressed her thus: Oh, madam, [illegible] would you could visit with me the [illegible] and the devout saints! You [illegible] with respectable old men and pious [illegible] who would obtain from Heaven every [illegible] you can desire.—I would willingly [illegible] you, replied Naam; and turning [illegible] wards her stepmother, said to her, I pray [illegible] madam, to obtain my husband's permission to go with this woman to the mosques, and to visit the poor and the servants of God.—The wife of Rabia said that she herself would willingly perform these acts of devotion, and promised to speak to her son.—Naama now [illegible] entering the room, the old woman, [illegible] ing him, kissed his hands, eulogised [illegible] ness and generosity, and left the ho [illegible] ing for him. In the morning she [illegible] and, profiting of the absence of Naama, [illegible] to the young slave, We have passed the wh [illegible] of the preceding evening in prayers for your welfare. Let us to-day proceed to pass a short time among those holy personages; we shall return before your husband comes back.—Naama requested the permission of her mother-in-law to go out for a moment before the return of her husband.—I have not as yet informed him of your desire, she answered, and fear that he will not be pleased with your absence.—Madam, cried the old woman, we will only go into the nearest mosque, and return immediately.—They had scarcely left the house when the old woman conducted the young slave to the palace of Hegiage, whom she soon informed of her arrival. As soon as he entered the chamber whither the old hag had conducted Naam, he was extremely surprised at her beauty: never had he beheld any thing so perfect and so regular. Naam on his approach covered [illegible] self with a veil. Hegiage instantly [illegible] of his officers, and ordered him to [illegible] horse with fifty horsemen, to place the young slave on one of his best camels, to conduct her to Damascus, and to deliver her into the hands of the caliph Abdalmelek. He moreover ch [illegible] him with a letter for that monarch, [illegible] ng him to bring back the answer, and to use [illegible] possible diligence. The officer

to execute these commands. He the slave, forced her to mount a camel, and set out on his journey, during which Naam did nothing but sigh and weep, lamenting her separation from her husband.

On their arrival at Damascus the officer requested an audience of the caliph, and presented the letter, which the caliph having perused, he demanded where the young slave was, whom the officer immediately presented and delivered into the caliph's hands. She was conducted into a private apartment, and the prince announced to his spouse, that Hegiage had purchased for him, for ten thousand * sequins, a slave of the family of the princes of Koufa. The slave, he added, has arrived at the same time with the letter. The sultaness testified her satisfaction at hearing news which seemed to be so agreeable to him. The sister of the caliph entering the apartment where the young slave was, and having perceived her, exclaimed, The master to whom you belong would not have made a bad bargain if he paid a hundred thousand pieces of gold for you.—Naam, without attending to these words, said, In the name of God, madam, deign to inform me what palace this is and to whom it belongs, and the name of the city in which I am?—You are, replied the princess, in the town of Damascus; this is the palace of the caliph Abdalmelek ebn Merouan. But you ask me as if you was ignorant of all this.—Truly, replied Naam, it was entirely unknown to me.—How, resumed the princess; has he who sold you, and received the price of your liberty, never informed you that it was the caliph who was about to purchase you?—At these words a flood of tears burst from the eyes of Naam; she cursed the infamous stratagem of which she had been the victim, but prudently said within herself, If I relate my misfortune n one will believe me, and perhaps I shall so n be reclaimed by my right owner.

As Naam appeared much fatigued with the journey, the sister of the caliph left her to repose the remainder of the day. The following morning, linen, robes, a chain of pearls, and bracelets were brought to her, and she was ordered to prepare herself for the presence of the caliph, who soon after entered and seated himself by the side of Naam, who covered her face with her hands. The princess having previously informed her brother of the beauty and the attractions of the new slave, he prayed her not to conceal such perfection from his view. Naam paid no regard to the prayers of the caliph, but remained constantly in the same attitude; but her arms being exposed to view, inflamed the passion of the caliph. When he saw his sister three days afterwards, he acquainted her with his sentiments, adding, I hope that you will become the friend of this young beauty, and that she will grow more sensible of the love with which she has inspired me.—When the caliph had left the apartment, Naam began to reflect on her situation, and to lament her separation from her husband. In the evening she was attacked by a fever; she refused all nourishment, and her beauty began sensibly to decline. The caliph, learning her situation, conceived a violent sorrow, and caused the most learned physicians to be sent for, whom he accompanied to the apartment of the young slave, but none of them could discover the source of her disease, or find means to relieve her.

The situation of Naama was in every respect the same as that of his slave. When he returned to his house he sat down on a sofa, and called upon his dear Naam. As she did not answer, he hastily arose and called more loudly, but no one answered, as all the slaves, fearing their master's anger, had secured themselves. He proceeded to the room where his mother, whom he found with her head resting upon her hands, in the attitude of a person in deep meditation. My mother, he cried, where is Naam?—She is as safe, my son, answered she, as if she was with me; she is gone with the old woman to visit the poor, and will presently return.—It is not her custom to absent herself in this manner, said Naama hastily; at what hour did she go out?—In the morning, said the mother.—How, mother, did you give her your permission?—It was she herself, my son, who wished to go.—Naama left her chamber almost beside himself, and hastened to the commander of the guard, whom he addressed in these terms: Is it you who by a perfidious trick have taken away my slave? But I shall go and make a complaint to the caliph, and inform him of your conduct.—Who has taken away your slave? asked the commander of the guard.—It is an old woman, rejoined Naama, covered with a robe of coarse cloth, and generally carrying a chaplet of beads in her hand.—The commander knew by this description the old woman in the service of the governor, and doubted not that she had acted by his orders; but the wily officer, without acquainting Naama with his suspicions, said, Conduct this

* In the French copy only one thousand are mentioned, probably by a mistake of the press, as the sum of ten thousand is mentioned in the relation of the sister of the caliph at the conclusion of the tale.

woman to me, and I will make her deliver your slave to you.—I know not where she lives, rejoined Naama.—In that case, resumed the commander, how is she to be discovered? God alone knows where she is.—You have it in your power, continued Naama, to assist me in recovering the slave, and I will go and make complaint of you to the governor.—He accordingly proceeded to Hegiage, and as his father was one of the most powerful men in Koufa, he was immediately admitted. What is your pleasure, Naama? inquired Hegiage the moment he approached. When he understood the reason of his coming he sent for the commander of the guard, and asked where the slave of Naama could be found.—The officer, knowing the old woman who had taken away the slave, did not hesitate to appear, and answered, that God only knew whither she had been conducted.—Mount your horse, cried Hegiage, and search on all sides for the slave who is so dear to her master.—Then turning towards Naama, he continued, If your slave is not recovered, you may chuse ten of my own, and as many of those of the commander of the guard, to indemnify yourself for the loss. Hasten, he cried to the commander, to find the slave of Naama.—That officer immediately ran to execute his orders, while Naama returned to his house, filled with grief, and a prey to the most violent despair. Though he was not above fourteen years of age, and though the down hardly began to appear on his chin, life appeared insupportable to him: he shed torrents of tears, and was unable to look upon the places which brought such dear recollections to his mind. His mother, who was affected with his condition in the most lively manner, passed the whole night in weeping and sighing by his side. In vain did his father endeavour to console him, saying that it was to all appearance the governor who had carried off the slave, and that perhaps he would soon recover her. The youth, insensible to every thing, was incapable of receiving any consolation, and his grief was such that it began to impair his reason. He was no longer conscious of what he said, and did not know those who came to visit him. In this state he languished for three months, and Rabia in vain consulted the ablest physicians; they said in one voice, that nothing but the presence of the young slave was able to save him.

One day as Rabia, more and more afflicted with the situation of his son, almost despaired of his life, he heard of the arrival of a famous Persian physician, well skilled in astrology, at Koufa, and begged his wife to send for him, in hopes that he might find some means to save the life of their son. The physician was sent for, and on his arrival Rabia seated him by the bed-side of his son, and begged him to examine into the state of his malady. The physician took the hands of the youth, touched his limbs, and having attentively examined the features of his face, said to the father, smiling, The disease of your son has its seat in the heart.—You are in the right, said Rabia, surprised, and related the adventures which had occurred to Naama.—The young slave whom you speak of is now at Basra or at Damascus, and there are no means to save your son but to reunite him to her.—If you can bring that event to pass, my whole fortune is at your disposal, and I promise you to make your situation the most happy and enviable.—What regards my fortune, replied the Persian, is of the least consequence. Have courage, my son, he continued, addressing himself to Naama, you shall soon obtain your desires. He then asked the father if he had four thousand pieces of gold at his disposal, which Rabia immediately put into his hands. My intention, said the physician, is to take your son to Damascus, and I swear not to return without the slave to whom he is so much attached. He then asked the name of the youth, and continued, Come, Naama, raise yourself a little, and place your confidence in Providence, which will soon reunite you to your slave; in the mean time moderate your grief, take some nourishment, and endeavour to regain sufficient strength to support the fatigues of your journey, for at the end of eight days it will be necessary to set out.—The Persian physician now prepared for his departure. He asked for presents of different sorts, and demanded six thousand sequins more to make up the sum of ten thousand, which he judged necessary for the execution of his project, and caused horses, camels, and all sort of baggage wanted for the journey to be got in readiness.

At the end of eight days Naama took leave of his parents, and departed with the physician. They stopped at Aleppo to make inquiries respecting the young slave, but could not obtain any information. On their arrival at Damascus they rested for three days. The physician hired a shop, which he caused to be furnished in the most magnificent style. It was surrounded with shelves ornamented with ledges of gold, and filled with vases of the finest porcelain, the covers being of silver. At the front of the shop crystal phials, filled with the most precious oils, juleps, and drugs of all kinds were displayed. In the middle of the shop the Persian placed his astrolabe and the board on which he made his astronomical observations. He then put on a very rich physician's dress, and caused Naama to attire himself in a shirt of the finest silk, a tunic of satin embroidered with silk, and a

belt shaded in various colours. Henceforth, he said to him, call me father, and I will call you my son.

All the people of Damascus came to the shop to admire its riches and elegance, and above all to see Naama, whose beauty and the regularity of his features delighted every one. The Persian always addressed the youth in Turkish, and was always answered by him in the same language. The physician soon became the conversation of the whole city. From all sides they flocked round him to consult him respecting their maladies, and for every one he possessed the needful remedies. In a short time he became the oracle of every one; his reputation spread throughout the city, and penetrated into the palaces of the great. Being one day occupied in preparing his medicines, an old lady, mounted on a mule, the saddle of which was embroidered with silver, stopped before the shop, and made signs to him to come and assist her in dismounting. The physician advanced in the most polite manner, and taking her hand led her into the shop. You are no doubt, sir, she said, the Persian physician lately arrived in this city from Arabia? On his replying in the affirmative, she told him that her daughter had been attacked by a dangerous disorder, and that she anxiously wished for his advice. He asked the name of her daughter; for, said he, it is requisite that I should draw her horoscope, in order to discover the favourable moment for her taking the julep which will restore her to health.—She is called Naam, replied the lady.—At this name the physician began to reflect and to count upon his fingers, at the same time fixing his eyes upon her, and saying, Madam, I cannot prescribe for your daughter without knowing the name of the city where she was born; this is absolutely necessary, to enable me to calculate the difference of the climate and the influence of the atmosphere. I request you to inform me of the place where she has been brought up, and of her age.—She is fourteen years old, and she was brought up in the town of Koufa.—How long, inquired the physician, has she been in this country?—For some months, replied the old lady.—During this conversation Naama did not lose a syllable, and was in a state of extreme agitation, he and the physician interchanging looks and making signs to each other. The latter ordered him to make a drink of certain ingredients, and the lady threw ten pieces of gold on the counter, at the same time attentively regarding the youth while he was engaged in preparing the julep. My God! she exclaimed, what a beautiful youth! Is he your slave or your son?—He is my son, returned the physician.—Naama having finished his work, wrote on a slip of paper the following verse, by which he informed Naam of his arrival: "In having discovered the place which you inhabit, I feel an augmentation both of my love and of my torment." He slipped the note into a box which contained the medicine, and having sealed the box and written his name underneath, he presented it to the old lady, who having saluted them returned to the palace of the caliph.

On entering the apartment of the young slave, she presented her with the box, and told her that she had just been to consult a very learned Persian physician, lately come to Damascus, on the malady with which her beloved Naam was afflicted. He has perfectly comprehended the nature of your disease, she continued, and ordered his son to prepare for you the julep contained in this box. There is not in Damascus so beautiful and well made a youth as the doctor's son, nor any shop to be compared with his.—Naam received the box from the hands of the old lady, but had scarcely cast her eyes on the cover before she recognised the hand-writing of her dear master. She changed colour at the sight, and doubted not that the physician had come to Damascus from Koufa expressly to inform himself what was become of her. She requested the old woman to describe the youth of whom she had spoken, in which she acquitted herself to perfection. She informed her that he was called Naama; that he had a mark on the right eye-brow; that he was most elegantly dressed, and had the handsomest figure which could possibly be imagined. During this discourse Naam drank the julep, smiling at the manner in which the old woman embellished the portrait. Truly, she said, this julep has done me much good; it has inspired me with gaiety, and I find myself much better.—What a happy day! cried the old dame; how fortunate it was that I went to consult this physician!—Naam having asked for something to eat, the lady went to call a slave, and ordered her to serve up the most delicate meats. At this moment the caliph entered the apartment, and seeing the young slave occupied in eating, expressed the pleasure he received in the restoration of her health. Sovereign Commander of the Faithful, said the old woman, for the satisfaction which the recovery of your slave gives you, you are entirely indebted to a physician lately come to this city. No one is better acquainted with all kinds of maladies: A single prescription is sufficient for a radical cure.—Go, said the caliph, and carry a purse of a thousand pieces of gold to the physician for the cure he has performed.—Soon after the caliph left the room, and the old lady hastened to carry the money to the

Persian physician. On presenting it, she told him that the young lady whom he had cured was not his daughter, but the [illegible]'s slave of the caliph. She at the same time gave him a letter which Naama had written, and which he delivered to Naama, who took it with an agitation difficult to describe. The letter was couched in these terms: "The slave deprived of her felicity, robbed of her good fortune, and separated from her beloved, has received the letter which you have sent to her, and replies with the following verse:

"In receiving your letter my fingers traced the answer of their own accord. Perfume yourself, and deliver yourself up to hope. Moses was brought back to his mother, and Joseph restored to his father."

During the perusal of this letter, the eyes of the youth were bathed in tears, which the old lady perceiving, expressed her surprise to the physician. It is no wonder that he weeps, replied the Persian; the young lady is his slave, whom he loves with ardent affection. I will tell you the truth, madam; that youth is the son of Rabia of Koufa, not mine. The letter which he wrote to Naam has alone had the effect of restoring health to the young lady, who was afflicted with no other disorder but the grief she suffered at finding herself separated from her beloved master. Accept, madam, of these thousand pieces of gold, and reckon on a recompence still more generous, if your heart can be touched with pity for the unfortunate lovers. You are the only person who can fulfil their desires, and on you all our hopes depend.—The old woman, a little astonished, but much more flattered by this confidence, asked Naama if he was really the master of the young slave; and when he affirmed that he was, she confessed that Naam never ceased speaking of him. The youth having related all his adventures, the old lady was touched in a lively manner, and promising that she would endeavour to work their re-union by every means, she mounted her mule and returned quickly to the palace. On entering the apartment of the young slave, she smiled upon her, saying, What avails it thus to afflict and make yourself ill for Naama the son of Rabia of the city of Koufa?—Great God, exclaimed Naam, all is discovered!—Be comforted, cried the old lady, I shall not make an ill use of the secret which has been confided to me. I will complete your felicity and that of your master, and expose my life to accomplish it.

The lady soon after returned to Naama: I have just seen your slave, said she, and conversed with her; her affection for you does not in the least yield to the love you bear to her, and she is insensible to the passion of the caliph, a proof that nothing can shake her constancy. I have meditated a project with which you should be pleased, but it is necessary for its execution to arm yourself with courage and hardihood. I am seeking out some means to introduce you into the palace, and to procure you an interview with your slave, as it is impossible for her to leave the palace.—May God assist you in your benevolent intentions, said Naama, and reward you according to what you merit!—The lady having left Naama, returned to the young slave, and informed her that her lover would soon in person testify to her his ardent desire to behold her, asking her what were her sentiments respecting such an interview.—He cannot desire it more than myself, said Naam, with a sigh.—The old lady in a little time proceeded again to Naama, with a small packet under her arm, in which she had inclosed a chain of pearls, some trinkets, and every thing necessary for the toilet of a woman. She begged him to retire with her into the back-shop, where she painted his face and his arms, and tinged his hair; * caused him to put on a mantle and trowsers of silk, put a fillet round his head, and attired him in the exact dress of one of the young slaves of the seraglio. The old woman having finished her work, surveyed him from head to foot, and exclaimed, Truly, I have never beheld so charming a figure: he is even handsomer than his slave. Walk before me, advance your left side, bend a little to the right, affect a careless air, and move your robe in a graceful manner.—When she had properly instructed him, and found him capable of playing his part, she said to him, To-morrow in the evening I will take you to the palace. Be not frightened at the sight of the slaves; put on a good mien, lower your head, and do not speak a word to any one: I will take care to answer for you.

The following evening the old lady returned to conduct Naama to the palace of the caliph. She entered first, but when the youth attempted to follow, he was stopped by the porter. The lady cast a proud look upon the latter, saying that it would be a hardy undertaking to attempt to stop Naam, the caliph's favourite slave, in whose health he took such a lively interest.—The porter was abashed, and allowed Naama to enter, who now passed without opposition into the interior court

* This was an art not confined to the East, but practised in Europe down to the seventeenth century, and is perhaps not entirely unknown at present.

Take courage, she now said u, enter boldly, and proceed towards l left; have a care to count the apartments which you pass, and enter into the sixth, where every thing is prepared for your reception. Above all, be not frightened; and if any one speaks to you, or attempts to interrogate you, guard yourself from answering or making a stop. As they approached the interior gate of the haram, they were accosted by the chief of the eunuchs, who asked the old woman what slave this was.—It is one, she replied, whom my mistress is about to purchase.—No one can enter here, he rejoined, without the caliph's permission: return immediately; the orders I have received are precise, and there is no exception contained in them; I shall not allow her to enter.—Have a care what you are about, the old woman replied: do you not perceive that I joke when I speak of a slave whom my mistress is about to buy? This slave is Naam, the caliph's favourite: She begins to recover her health, and has been to take the air. In the name of God do not hinder her from entering; the caliph will take off your head if he hears that you have refused entrance into the haram to his favourite slave. Enter, Naam, she continued, addressing herself to the youth, pay no attention to him; and I pray you not to speak to the princess.—Naama bowed his head and entered the haram; but instead of going to the left, he turned to the right, and instead of counting five apartments, he passed six, and entered into the seventh. This was a room richly furnished; the walls were covered with silken tapestry embroidered with gold; wood of aloes, amber, and musk were burning in golden censers, and exhaled the most delicious odours. A throne covered with brocade was placed in the middle of the apartment, on which Naama seated himself. Whilst the youth was occupied in surveying the splendour of the room, and in reflecting on his adventure, the sister of the caliph entered, attended by one of her slaves. On perceiving Naam seated on the throne, she approached him; and supposing him to be one of the young slaves, she demanded who he was, and who had admitted her into this apartment; but could draw no answer from him. If you are one of the caliph my brother's slaves, said the princess, and if he is angry with you, I promise to speak to him in your behalf, and to restore you to his favour.—The sister of the caliph finding that Naama still observed the most profound silence, ordered her slave to remain at the door of the apartment, and to suffer no one to enter. Having approached the disguised youth, she was greatly struck with his beauty, and again addressed him in these terms: Young slave, let me know who you are, tell me your name, and who can have introduced you into this apartment; for I do not recollect ever to have seen you in the palace.—As Naama persisted in his silence, she was about, in order to gain his confidence and induce him to speak, to bestow some caresses on the supposed slave, when she perceived that it was not a woman, and endeavoured to tear the veil from his face to discover who he was. Madam, exclaimed Naama, I am a slave; deign to purchase me, and to take me under your protection.—Fear nothing, said the princess; but tell me who you are, and who has admitted you into my apartment?—Princess, he replied, my name is Naama; I was born at Koufa, and have risked my life to recover my slave Naam, who has been forced from me by the most infamous artifices.—The princess hearing this, comforted him, and ordered her slave to go in search of Naam.

In the mean time the old lady had proceeded to the apartment of the young slave, and asked her on her entrance whether her master was arrived. When she replied that she had seen nothing of him, the old woman suspected that he had missed her directions, and gone into a wrong apartment. She communicated her fears to Naam, who cried out in terror, This is our own fault; we are lost. —While they were occupied in reflecting on their situation, the slave of the princess entered, saying to Naam, that her mistress wished to speak with her, and expected her immediately in her apartment.—Naam rising to obey, the old woman whispered in her ear, Your master is certainly with the princess, and all is discovered.—On seeing her approach, the sister of the caliph exclaimed: Your master has mistaken the apartment, and instead of finding out yours, has entered into mine; but fear nothing, I shall act in a manner to settle every thing to your satisfaction. —At this discourse Naam began to breathe, thanking the princess for the protection she condescended to bestow upon her. When Naama beheld his beloved slave, he ran towards her and pressed her to his heart. The joy of the two lovers caused them to rush into each others arms, without attending to the presence of the princess, who, when they had recovered their spirits, seated them by her side, and began to reflect on the means which might draw them from their present perilous situation. Madam, said Naam, our destiny is in your hands.—You have nothing to fear from me, replied the princess, affectionately; I will do every thing in my power to free you from the danger which otherwise would undoubtedly destroy you. Then turning to her

ordered refreshments to be brought, herself offered to them, encouraging them to [illegible] without constraint to the transports of beholding one another after so long a separation. The lovers passed part of the evening in felicitating one another at being again united, and in celebrating the joy and good fortune with which their souls were intoxicated. The princess was strongly affected by the scene, and took pleasure in witnessing the tokens of their love. Never, said Naama, have I passed moments so sweet, and whatever may happen in future is of little consequence to me now. —Then you love this young slave ardently? asked the sister of the caliph.—Madam, he answered, the danger to which you now see me exposed, sufficiently proves the excess of my love.—And you, Naam, resumed the princess, do you love your master in the same degree?—My affection for him, rejoined the young slave, was the cause of the languid state to which you saw me reduced.—The princess then asked her to play on the guitar, and ordered one to be brought. Naam readily consented; she played a prelude, and then, accompanying herself on the instrument, sung some verses, in which she testified to the princess the grateful sensations with which her bounty inspired her. She then presented the guitar to Naama, who having sung several verses on the same subject, offered it to the princess, who willingly received it, and chanted some verses on the happiness of true lovers.

All of a sudden, the caliph entered the apartment of the princess. The lovers immediately arose, and prostrated themselves at his feet. He graciously bade them arise, throwing a look of approbation on Naam, and having observed the guitar by her side, felicitated her on her happy recovery. Then casting his eyes on the disguised Naama, he inquired of his sister who was the young slave seated by the side of Naam.—Sovereign Commander of the Faithful, replied the princess, this is a young person who has passed several years in the society of your favourite, and who without her presence finds life insupportable.—Truly, said the caliph, the slave is charming, and as beautiful as Naam; to-morrow I will cause an apartment to be prepared for her next to that of her companion, and will send dresses which cannot fail to please her, in consideration of the friendship which Naam bears to her.—The princess caused refreshments to be served up before the caliph, who seated himself, eat some of them, and begged Naam to take up the guitar again. She complied, and sung some verses in praise of the caliph. He was much delighted with her performance, and when she concluded, thanked her for the pleasure he had received, and complimented her on the extent and beauty of her voice. Towards midnight, the princess addressed her brother in the following terms: Sovereign Commander of the Faithful, Naam, who is just beginning to recover, must be extremely fatigued with singing and conversing nearly all the evening. If you please I will relate to you a story which I once read.—The caliph having testified the pleasure he should receive in hearing it, the princess related as follows:

My lord, there dwelt once in the city of Koufa a youth called Naama, son of Rabia, who possessed a slave whom he loved to excess. This slave, whom he had brought up in his house, returned his affection with equal ardour. He had just married her, when fortune, always inconstant, subjected him to the most cruel misfortune: his slave was one day stolen from his house. The ravisher sold her for ten thousand pieces of gold to a very powerful prince, who employed every means to obtain her love in vain. Naama in despair for the loss of his slave, abandoned his family, his fortune, and his home, to inform himself what was become of her, and to endeavour by all possible means to recover her. He exposed himself to the most imminent dangers, and even risked his life to obtain his desires. When he was on the point of recovering her, the prince who had purchased her having surprised them together, instantly pronounced their judgment, and ordered them both to suffer death. What think you, said the princess, interrupting her narration, of the rashness of the prince, and his want of equity?—The caliph replied, that, as the prince had them in his power, he should have pardoned them for three reasons: the first, because the two young persons loved each other passionately; the second, because they were found in his palace and in his power; and the third, because he had better means than the youth to procure another slave. The prince, he added, committed an act unworthy of a sovereign.—Deign, said the princess to her brother, now to hear for a moment what Naam is about to sing.—The young slave then began, in pathetic verse, to paint the torments of two hearts united by the softest of sentiments, who had been separated by the rigour of fate. Her tender voice pleased the caliph in such a degree, that he expressed his satisfaction by the most flattering compliments. The princess seized this favourable moment, and told the caliph that a great monarch ought to abide by his word, and that the judgment he had pronounced should be irrevocable.—Having ordered Naam and Naama to rise,

she said to her brother, Sovereign Commander of the Faithful, you behold before your eyes the two unfortunate lovers whose destiny you have just bewailed. Naam is the young slave, of whom Hegiage ebn Youssef robbed her spouse to present her to you. He has deceived you in his letter, by saying that he had purchased her for ten thousand pieces of gold. Naama, whom you see before you, concealed in the habit of a young slave, is really her master and her husband. In the name of your glorious ancestors, I venture to supplicate you, my lord, to have compassion on their youth, and to pardon the fault they have committed. In the sensations of your heart you will find the recompence of your generous pity towards them. Consider that they are both in your power, that they have had the honour of eating at your table, and that it is your sister who conjures you to spare their blood.—The caliph answered with emotion, You are in the right, my sister; I have pronounced judgment on the case, and you know that I never revoke a sentence which I have given.—Then turning towards Naam, he asked, Is this then your master?—Yes, my lord, the young slave answered respectfully.—Be not in fear, said the caliph graciously, I pardon you both willingly. But, Naama, in what manner did you discover your slave, and how could you gain admittance into the haram?—My lord, answered the youth, condescend to listen to the recital of my misfortunes; I swear by your glorious forefathers, not to conceal a single circumstance from you. He now related to the caliph what had happened to him, the obligations he owed to the Persian physician and to the old woman; the manner in which the latter had introduced him into the palace, and how he had mistaken the apartment. The caliph, surprised at his relation, caused the Persian physician to be sent for, clothed him in a robe of honour, and conferred on him a distinguished place at his court. He gave him a beautiful slave in marriage, and told him graciously, that he would always retain about his person a man of such address and intelligence, and whose talents might be so useful to him. He bestowed on Naam and Naama, as well as the old woman, benefits in profusion. For seven [illegible] the feasts and rejoicings continued in the [illegible]ce, and at the end of that period the caliph allowed the lovers to return to Koufa. [illegible]ia and his spouse were transported with joy at again beholding their son, and grasped him in their arms for a long time in exstacy.

The story of Naama and Naam being concluded, Scheherazade, profiting of the time which still remained before the dawn of the [illegible] began that of Alaeddin, not doubting [illegible] the sultan of the Indies would be amused [illegible]

The History of Alaeddin.

THERE was at one time in Egypt a merchant named Schemseddin, whose trade was very extensive, and who enjoyed the greatest credit, by the punctuality with which he fulfilled his engagements. He possessed immense wealth, had a great number of slaves in his service, and held the first rank among the merchants of Cairo, who had elected him the syndic of their profession. To all these advantages, Schemseddin joined that of having a wife whom he greatly loved, and who returned his affection tenderly; but though they had been married for more than twenty years, they had no issue, which afflicted the merchant most sensibly. But he never reproached his wife with the least word. One day being seated in his warehouse, and looking upon his neighbours who were blessed with children, he felt the grief of having none in a most lively manner, and found himself consequently more dissatisfied with his wife. It was Friday; Schemseddin, according to the custom of the east, proceeded to the baths, and after having bathed, caused himself to be perfumed, his head shaved, and his beard dressed. While he was under the hands of the boy who attended at the baths, he took the mirror and began to consider his figure. His beard, which began to grow gray, augmented his grief at having no issue, and he returned home considerably out of humour. His wife, knowing the time of his return, had also bathed, and attired herself in splendid apparel to receive him. On his entrance she advanced towards him, and wished him good evening; but she was very ill received, and told that he did not stand in need of her good wishes. Abashed at such a cool reception, she caused supper to be served up, and begged him to take a seat at the table.—I am not inclined to eat, he answered, pushing away the supper-table with his foot.—And why, she inquired, will you not sup? What has thus put you out of humour to-day?—You yourself, he answered, with bitterness. When I opened my warehouse this morning, I beheld our neighbours surrounded by children, and said to myself, I did well to swear to my wife the first night of our nuptials never to espouse another than herself, and that no slave should become her rival in my love; in short, I never passed a night out of my house. I did not then imagine that she would prove barren, and would never bear children.—Whom do you call barren? exclaimed his

[illegible] per-
[illegible] astonished at this
[illegible] of assurance with [illegible] uttered,
[illegible] to excessive suspicions as to his own
y, and said to his wife, Would it be possible to obtain some specific by which we might procure children? I am ready to buy it at any price, and to make the trial.—I believe, returned the wife, there are such specifics, and you will probably meet with them at the apothecaries.

The merchant passed the whole night in reflecting on what his wife had said, and both were inwardly grieved at the reproaches they had made each other. The husband arose at an early hour, and went to an apothecary, whom he saluted, and asked if there was any drug which had the property of procuring children.—I had such a drug for a long time, answered the apothecary, but have none left, having sold my whole stock. If you will take the trouble to ask my neighbour, perhaps he can furnish you. The merchant went from shop to shop, repeating his demand at every one, but they all laughed and mocked at him. When he found all his labour in vain, he returned to his warehouse with a heavy heart. The chief of the courtiers, Sheikh Mohammed, an adroit and crafty man, perceiving his grief, saluted him, and inquired the cause of his distress. Schemseddin related to him the conversation he had had with his old wife, and complained in bitter terms of having been married for twenty years, without obtaining any children. She pretends it is my fault, he added, and has sent me to search all the morning for a drug which has the property of inducing the faculty to beget children; but I have not been able to meet with it.—I will fulfil your desires, said Mohammed; but what recompence will you bestow on him who can make you a father, after having been married twenty years?—The merchant replied, You may reckon upon the greatest reward, and on my well-known generosity.—The sheikh asked him beforehand for one sequin, and the merchant presented him with two. He then took a large vase, into which he put cinnamon, cloves, white pepper, ginger, and some other drugs. He added the powder of the mountain crocodile; bruised these substances together, and boiled the mixture in the choicest oil of olives. He then took two ounces of male incense, and a small quantity of a certain black grain. He united them with honey, and formed of the mixture a kind of paste. This he put into the vase which he presented to the merchant, and bade him use it instead of butter, after having dined upon mutton and pigeons. After the repast, he added, take care to drink a large glass-full of wine.—Schemseddin, resolving to follow his advice exactly, carried home the mutton and the pigeons, and ordered his wife to dress them for supper, giving her at the same time the vase containing the sheikh's mixture, and bidding her take great care of it.

When the evening arrived, supper was served up. The merchant having done credit to the excellence of the mutton and the pigeons, asked for the vase, and ate, to the astonishment of his spouse, almost all the contents; and then called for a large glass of Cyprus wine, and retired with his wife to bed. After some months she found herself pregnant, and when the proper time was elapsed, a midwife being sent for, she was delivered of a fine boy. The midwife, who was a true believer in the prophet, on the birth of the infant did not forget to cry with all her power into his ears, *Allah Acbar*!† and then presented him to his mother, who gave him the breast. The infant sucked for a long time, and then fell asleep. At the end of three days the merchant's wife being in a condition to rise from her bed, her husband entered the room, congratulated her on her recovery, and wished to see the child. He was surprised at its beauty and strength, for though he was born only two days before, he was as large as a child of a year old. What name have you given him? said the merchant to his wife.—If it had been a girl, she answered, I would have given her one; but as it is a boy, it is you who must name him.—It was then the custom to give children any name which happened to be pronounced by chance. The merchant having heard at that moment some one in the street cry out Alaeddin, he resolved to bestow that name on his son. He added the appellation of Aboulschamat, on account of a mark the child bore upon each cheek. For two years the young Alaeddin was fed upon nothing but milk. He soon began to walk, and became every day stouter and more vigorous; but in the same degree the fears of his father, who loved him to excess, and who was constantly apprehensive that some evil might befal him, increased. Above all, he feared the malicious looks of the envious, and, to preserve him from that danger, caused him to be brought up under ground,

† God is great.—"The advantage of these tales," says M. Caussin judiciously, "being to make us acquainted with the customs of the oriental nations, it has been thought proper to preserve the details in the text, which might be in vain sought for in more serious works."

and would not allow him to come forth till his beard was grown to a respectable length. He gave him in charge to a slave and an old servant, who were to amuse him and furnish him with all necessaries.

seven years, his father caused him to be circumcised, and engaged a learned man to teach him to write, to explain the Koran to him, and to initiate him in the sciences. The boy applied himself diligently to his studies, and made great progress in them. One day, the old servant having forgot to shut the gate of the subterraneous apartment, Alaeddin, profiting by the opportunity, ascended the stair-case and entered his mother's apartment, where a great company of ladies of the first distinction happened that day to be assembled. At the appearance of the youth, who advanced like a drunken slave, the ladies quickly covered themselves with their veils, and said to his mother, Madam, how can you suffer this insolent slave to enter in despite of shame and the holy laws of the prophet?—This youth, ladies, she answered, is my son; he is the son of my husband Schemseddin, syndic of the merchants of this city.—But, madam, they exclaimed, you have never told us that you had children.—My husband, she replied, fearing the fatal looks of envy, has caused him till this moment to be brought up under ground, and I know not how he has now escaped; for it was our purpose to keep him shut up till the age of manhood.—The ladies were satisfied with her answer, and heartily felicitated her on the beauty of her child. The youth having left the apartment of his mother, entered into the inner court of the house, and perceiving several slaves leading a mule to the stable, asked them what animal it was. One of them answered it was his father's mule, on which they had conducted him to the warehouse, and had then brought it back to the stable. Alaeddin asked in a lively manner, what was the condition of his father?—The slave having told him that he was syndic of the merchants of Cairo, he ran to his mother and put the same question to her. My son, she replied, he is syndic of the merchants, and prince of the Arabs in this country. At the entrance of his warehouse a slave stands, who does not consult him on the price of any merchandise which does not exceed a thousand pieces of gold in value; he is at liberty to sell at his pleasure any thing below that amount. No foreign wares, of what quality soever, are admitted into the country without passing through your father's hands; he alone regulates their destination, and no bale of goods can leave this town without his permission.

The extent of his commerce, and the confidence which all place in him, have procured him incalculable riches.—God be praised, cried Alaeddin, for having given me so distinguished a man for my father! But, madam, why have you brought me up under ground, and shut me up for so long a time?—We have placed you there, answered his mother, for no other reason than to preserve you from the malign looks of the wicked; for what is said of their evil influence is but too true; they have brought many to an untimely grave.—Mother, replied Alaeddin, there is no asylum which can preserve me from the decrees of Providence, and what is written in Heaven must inevitably happen. We are all destined to die: my father, to-day in full health, may be taken from us to-morrow; and should I come to take his place, the merchants will not believe me when I tell them, I am Alaeddin, the son of Schemseddin: Will they not object with reason that they never knew he had a child; and will not the public treasury deprive me of all my father's possessions? Promise me then, madam, to engage my father to take me to him, to hire a shop for me, and to initiate me into all the details of commerce.—The mother of Alaeddin promised to employ all with her husband to induce him to comply with his desire. [illegible] ant now entered, and finding his wife's apartment, asked why [illegible] llowed him to leave his own ch[illegible] did not permit him to leave it, sh[illegible]red; the slave to whom you gave hi[illegible]harge forgot to lock the door, and ascended into my room while I was with a large party.—She then informed him of the conversation she had just [illegible]ith their son, and he promised to take [illegible]long with him the following morning, recommending to him to attend to the manner [illegible]ransacting business, and to study the po[illegible]l among merchants.

[illegible] to the summit of delight, [illegible] for the appearance of day. [illegible]ther in the morning conducted him to [illegible]th, dressed him in a magnificent habit, [illegible]er breakfast caused him to mount on [illegible], and proceeded with him to the quar[illegible]te[illegible] the merchants. When they beheld syndic followed by a youth unknown to the merchants, conceiving him to be a [illegible] in disguise, began to jest at his expence and to conceive a bad opinion of his morals. Is not our syndic, they said, ashamed of conducting himself in this manner in his age? The nakib, or chief of the merchants, who was held in great esteem among them, said, We must not suffer one of our number, though he be our syndic, to expose himself in this manner. [illegible] hants had a custom at that

time of assembling every morning in the market-place, where their nakib read to them the first chapter of the Koran, and then to proceed to the warehouse of their syndic, to pay their respects to him, after having read the same chapter a second time to him. Afterwards they separated, and every one proceeded on his own affairs.—Schemseddin entering into his warehouse, and finding that the merchants did not make their appearance, sent for the nakib, and demanded to know the reason.—All the merchants, he replied, have resolved to depose you from the office of syndic, and for that reason they do not appear to read the chapter as usual.—What, asked Schemseddin briskly, can be the occasion of their affronting me thus?—The youth who accompanies you has struck their view, answered the nakib. You are an old man, and the first in rank among the merchants. He is neither your wife's slave nor your own: You are in the wrong thus publicly to treat him as if he were your own son. And the merchants have persuaded themselves that you are bringing a loose woman to your warehouse in this disguise.—What say'st thou? cried Schemseddin; dare you speak thus disrespectfully of my son!—But, said the nakib, we have never learnt that you had a son.—That was, replied Schemseddin, because I concealed him under ground, to preserve him from the fatal glances of the envious. My intention was not to let him be seen till his beard had grown to a proper length: but his mother was not willing to detain him so long, and yesterday she pressed me to hire a shop for him, and to teach him my own profession.—When the nakib heard this, he hastened to reassemble the merchants, to conduct them to their syndic's warehouse to read the chapter as usual to him. They congratulated him on what they heard respecting the youth, and offered up prayers for the prosperity of the father and the son. One amongst their number, addressing Schemseddin, said it was usual, even among the poor, on the birth of a child, to invite, in token of their rejoicing in its birth, their relations and friends to dine with the parents. Schemseddin understood his meaning, and said it was his intention to assemble them all in his garden.

He accordingly caused the lower hall, and his best apartments in his country house, to be fitted up, and ordered every thing for a great entertainment to be provided. He gave directions to spread two tables, one in the hall, and the other in the apartment; and having put on his girdle, and ordered his son to do the like, he said to him, As the old men enter, I will receive and place them at the table in the best apartment: You, my son, must receive the young men as they appear, and place them at the table in the lower hall.—For what reason, father, said Alaeddin, have you caused two tables to be prepared, one for the fathers, and the other for their children?—I have ordered it, answered Schemseddin, that the young people may be more at their ease when they are assembled together.—Alaeddin, satisfied with the answer, hastened to execute the orders of his father, and to do the honours to the sons of the merchants. The entertainment was served up with magnificence and profusion, and the guests were infinitely amused. After the repast was concluded and perfumes had been burnt, the old men began to converse on different subjects of history and literature.

The young men, in the mean time, began to talk of commercial affairs, and one of them, addressing another seated by his side, asked him how he had been able to obtain the great fortune which he had already acquired. When I had attained the age of puberty, he answered, I begged my father to purchase merchandise for me; but as he had it not in his power to advance any money, he told me to apply to a merchant of his acquaintance to lend me a thousand pieces of gold, to convert them into merchandise, and to make acquaintance with all those who could realize my negociations. I followed his advice, and addressed myself to a merchant, who advanced a thousand pieces of gold, with which I bought goods, departed with them for Syria, where I disposed of them to such advantage, as to make a profit of one hundred per cent. My capital being thus doubled, I purchased goods in Syria, and proceeded to Aleppo, where I sold them with great profit. I have continued this commerce ever since, and have, by my care and discretion, realized ten thousand pieces of gold.—Every one of the youths related his history in a similar manner, and at last the turn came to Alaeddin, who said, You all know my story, which is not a long one: I was brought up under ground, and since I have been released from my confinement have done nothing but to go from our house to the warehouse, and from the warehouse to return home again.—You must then, said one of the young men, have a strong inclination to travel?—What need is there, resumed Alaeddin, to travel? Why may I not remain at home in quiet, without taking so much trouble?—At this answer the youths began to laugh, and to accuse him amongst one another, but sufficiently loud to be overheard by him, of cowardice and timidity. He is, said one, like a fish, who dies when taken out of the water; he cannot live if he leaves his father's house.—He does not know, said another, that travel forms and instructs a man, and that a merchant who has not traversed the most distant

countries knows nothing of commerce, nor is acquainted with the manner in which he is to play his part with any respectability.—These railleries affected Alaeddin in so lively a manner, that he immediately left the room with tears in his eyes, mounted his mule, and returned to town with a heavy heart. His mother, seeing him approach with a sorrowful air, asked what had happened to him. He related the conversation which he had just had with the young merchants, and the jokes they had played off upon him, expressing his earnest resolution to travel. His mother endeavoured to deter him from this design, but seeing her efforts ineffectual, she asked whither he intended to proceed.—I will go to Bagdad, answered Alaeddin, where, I understand, a merchant may easily double his capital.—His mother, though sensibly affected at being separated from a son whom she tenderly loved, promised to speak to his father, and to induce him to intrust him with merchandise proportioned to his fortune.—The youth, impatient to depart, conjured his mother to give him some of the goods she had at her own disposal, and to cause them to be made up immediately. She consented, sent for slaves, and sent them for the [illegible], who made up ten bales of stuffs, of which she made him a present.

Schemseddin having in the mean time gone into the lower hall, and not seeing his son amongst the young men, asked what was become of him; and hearing that he had suddenly left them, and mounted his mule to return home, caused his own to be saddled, and hastened after him. He perceived the ten bales on his entrance, and demanding of his wife to whom they belonged, was informed of the sudden return of his son, and the resolution he had taken to travel. Then turning to his son, he represented to him the fatigues and dangers of journies, and told him the sages advised men never to leave home, even to the distance of a mile. The youth, however, persisted in the resolution he had taken, and went so far as to say, that in case his design was frustrated, he would turn dervise, and ask alms from one door to another. —I will no longer oppose your design, said Schemseddin; as I am far from being poor, I will furnish you with means to travel in the most advantageous and agreeable manner.—He then conducted his son into all his warehouses, and pointed out to him the valuable stuffs and merchandises proper for each country. They were packed in forty bales, and to each a ticket was affixed, which shewed the price of every one to be a thousand pieces of gold. [illegible] forty bales, my son, he said, and the ten which your mother has given you, will depart under the protection and safeguard of God. I must not, however, dissemble my fears for you. In proceeding to Bagdad, you must pass the forest of Lion, and descend into the valley of Benou Kelab. These places are very dangerous: we hear daily of assassinations committed by the Bedouin Arabs, who infest those roads.—Alaeddin made no other answer, but that he committed himself entirely to the will of God. His father seeing him firmly resolved, took him to the market where beasts of burden are sold. They there met with an akam, or purveyor for the transporting of goods, named Kemaleddin, who had no sooner perceived Schemseddin than he dismounted from his mule, and came to salute him. It is a long time, sir, he said, since you have come to see us, and I take the opportunity to offer you my services.—Every thing has its own good time, answered Schemseddin; my hour of travelling is past, but my son, whom you see with me, is inclined to take a journey, and I shall be well pleased if you will accompany him, and treat him as your own son. The akam consenting readily to this proposition, Schemseddin gave him a hundred pieces of gold to distribute among his slaves. He then purchased sixty mules, and bought a wax-candle to deposit in the tomb of the holy Abdalcader Algilani * He recommended to his son to pay strict obedience to the akam, and to regard him as his father. They then returned with the slaves and the mules he had bought to his house, where a grand entertainment was prepared, as he wished that the evening should be spent in joy and merriment. The ensuing morning, he presented to his son ten thousand pieces of gold, telling him to make use of them on his arrival at Bagdad, if he did not immediately meet with an opportunity of selling his wares advantageously. The mules being loaded, Alaeddin took leave of his parents, and left Cairo with the akam.

The caravan safely passed Damascus and Aleppo, and being descended into the valley of Benou Kelab, Alaeddin ordered his tents to be pitched. In vain did Kemaleddin represent to him the danger of stopping in that place, assuring him that there was sufficient time, if they proceeded hastily, to arrive at Bagdad before the gates were shut. At sunset, he added, they are closed, and not opened before the full day, as the inhabitants are in continual fear of the Persians surprising the city, and casting into the Tigris all the books which treat

* A Mussulman doctor, whose sanctity is in great repute.—*Cousin.*

of the ignorant. Alaeddin was obstinately bent on pitching the tents, and answered that he had not undertaken the journey merely for the sake of commerce, but also to amuse himself and see the country.—When his guide, in lively colours, described all that they had to fear from the Bedouin Arabs, he answered fiercely, Who is master, you or I? I will not enter the gates of Bagdad before broad daylight, that the inhabitants may see me, and to expose my wares and riches to their view. Kemaleddin did not dare to insist further, but said to Alaeddin, Do what you please; I have warned you, as it was my duty to do: I fear you will too soon assent to the wisdom of my advice.—Alaeddin ordered his mules to be unloaded, and the tents to be pitched. Towards midnight he arose, and perceived a light glimmering at a distance. He went to inform his guide, asking him what it could be. Kemaleddin attentively examining it, found that the light was produced from the glitter of the lances and scymitars of a troop of Bedouin Arabs. They soon found themselves attacked by the robbers, who threw themselves upon them, crying, Good luck! booty! —Kemaleddin on his part exclaimed, Retire, fly far off, infamous robbers, the vilest and most worthless of the Arabs! and rushed furiously upon them, but was soon felled dead to the earth by a blow from their chief, the sheikh Aglan Abou Nab, which opened his breast from one side to the other. The sacca, or servant who watered the mules, having then presented himself to the robbers, exclaiming in a similar manner, and shewing the same contempt for them, received a stroke from the scymitar of an Arab, and was stretched dead at his feet. Alaeddin, seized with terror at the sight, remained immoveable in a corner of his tent, and in this manner escaped their fury. The Bedouins massacred all his followers without pity, reloaded the mules, and, tying together their tails, departed.

Alaeddin, having recovered his spirits, said to himself; The robbers may return, and will not spare me if they perceive me. He put off his habit, retaining nothing but his shirt and drawers, and laid himself down in the midst of the blood and the dead bodies, with which the earth was covered. The Bedouins having proceeded to some distance with their booty, their chief inquired, whether the caravan they had attacked came from Egypt or from Bagdad. When he was told it came from Cairo, he ordered them to return to the field of battle, Because, said he, I suspect that the chief of the caravan is not dead.—The Bedouins returned and struck the dead bodies with their lances. When they came to the place where Alaeddin lay, one of them, who perceived that he was alive, cried out, Ah ha! dost thou counterfeit a dead man? but I shall soon make an end of you.—So saying, he put himself in an attitude to pierce him with his lance. In this critical moment Alaeddin addressing a fervent prayer to the beatified Abdalcader Algilani, perceived a hand which turned the point of the Bedouin's lance from his own breast to that of his guide, Kemaleddin Alakam. The robber hastily took up his lance, and again struck at Alaeddin, but the same hand directed the blow to the breast of the sacca; and the Bedouin, believing that he had dispatched his victim, rejoined his comrades, who hastily retired to a distance. Alaeddin having raised his head, and perceiving that the birds were flown with their prey, arose and began to run with all speed. Abou Nab returning at this instant, cried out, Comrades, I see one of them flying! A robber immediately spurred his horse, crying out aloud, You may well fly, but you shall soon be stopped!—Alaeddin perceived before him a reservoir of water, with a cistern near it. He hastened to climb the wall of it, extended himself at full length on the top, and pretended to sleep, recommending himself to God, and praying him to conceal him from all eyes. The Bedouin approaching, and raising himself on his stirrups to seize him, Alaeddin made a second prayer similar to the first, when suddenly a scorpion issued from his hole, and bit the robber's hand so violently, that he called upon his comrades, crying out that he was dead. The robbers galloped up, and finding him stretched on the ground, placed him on his horse, and learning what misfortune had befallen him, thought of nothing but flight, being apprehensive that the place abounded with scorpions. They led their wounded companion along, and rejoined the band, which soon disappeared. Alaeddin being overcome with fatigue, fell into a profound sleep.

When he awoke, he hastened towards Bagdad, where he arrived, in his present miserable condition, towards sunset, and perceiving a mosque in one of the streets, he took shelter under the porch. After some time he perceived a light at some distance, which seemed to approach him. He soon discovered that it proceeded from the flambeau borne before two merchants, one of whom was an old man of a majestic figure, the other a youth. Dear uncle, said the latter, in the name of God, give me back my cousin.—I have already told you several times, replied the old man, that it is impossible: have not you yourself caused the divorce to be pronounced?—At this moment he perceived Alaeddin, and being surprised at his beauty, saluted him in the most gra-

cious manner. Alaeddin having politely returned the salute, the old man asked who he was.—My name is Alaeddin, he replied; I am the son of Schemseddin, syndic of the merchants of Cairo. Having made known to my father my desire to trade in other countries, he caused fifty bales of the most valuable merchandise to be prepared for me, and gave me ten thousand pieces of gold. I quitted Cairo, and directed my route to this city, but had hardly entered the forest of Lion, when a troop of Bedouin Arabs attacked my caravan, and robbed me of every thing. I entered this city, not knowing where to pass the night; and perceiving this mosque, I took shelter under the porch.—What will you say, said the old merchant, who had attentively listened to him, if I give you a dress worth a thousand pieces of gold, a mule worth as much, and a purse containing an equal sum?—What is the object of such generosity? inquired Alaeddin.—This youth, said the old man, pointing to the young merchant, is the son of my brother, and the idol of his affections. I have a daughter called Zobeide, whom I love with equal affection, and who, besides her great beauty, possesses a consummate musical talent. I married her to my nephew, who became passionately amorous of her, but she has never admitted his embraces. Enraged at her coldness, he thrice pronounced the words of divorcement, and quitted her. He now desires to take her back, and has begged me incessantly to restore her to him. I have told him many times that this is impossible, except she is married to another, and repudiated by him; and I undertook to find a stranger to do him this service, that he may be less reflected upon. As chance has led us to meet with you, and as you are a stranger, accompany us to the cadi, where the contract of your marriage with my daughter shall be drawn up; you will pass the night with her, and when you repudiate her in the morning, I will make good every thing I have promised.—Alaeddin said to himself, Will it not be better to pass the night by the side of a handsome woman, than to spend it in the open street under this porch? He accordingly accepted the proposition; and they proceeded to the cadi, who, charmed with his appearance, soon took a lively interest in whatever concerned him. What is your pleasure? he demanded of the old man.—I will give my daughter to this youth in marriage, he replied; but on condition that he shall repudiate her to-morrow morning, and restore her to her first husband. To bind him to this obligation, he shall engage himself to pay to my daughter to-morrow a portion of fifty thousand pieces of gold, and the impossibility of complying with this obligation will force him to fulfil that part of our contract. I then engage myself to give him a complete dress, worth a thousand pieces of gold, a mule of equal value, and a purse containing the same sum. When they were agreed on these articles, the cadi drew up the contract, and put the bond of Alaeddin into the hands of the father, who led his new son-in-law along with him, presented him with a rich dress, and conducted him to his house. He went to inform his daughter, and shewing her the bond which he held in his hand, said, that he was about to marry her to a charming youth, named Alaeddin Aboulschamat. He recommended to her to give him a gracious reception, and retired to his own apartment.

The cousin of the young lady had engaged an old intriguing woman in his interest, who frequently came to visit him. He now sent for her, and asked her to make use of some stratagem to prevent Alaeddin from consummating the marriage rites with his cousin: for, said he, as soon as she casts her eyes on this handsome youth, she will never look upon me again.—The old woman comforted the young man, and promised to keep Alaeddin at a distance. She accordingly went and addressed the following speech to Alaeddin: The interest with which your youth and good appearance inspire me, engages me to give you an advice, my son, of which I desire you may avail yourself. The lady you are about to espouse is to all outward appearance a very seducing object, but I counsel you not to approach her. I will tell you more: your health is in great danger if you have any thing to do with her. Lie alone, I beseech you, and take care not to share her bed.—Why, asked Alaeddin, what danger can my health run in lying by the side of a young lady?—All her body, returned the old woman, is covered with a loathsome leprosy, with which she will doubtless infect you if you have the imprudence even to touch her.—I can assure you, replied Alaeddin, I will keep at such a distance that she shall not communicate her disorder to me.

The old woman, leaving Alaeddin in a disposition so favourable to her intentions, proceeded to the young lady, and told her the same tale respecting Alaeddin. You may rest assured, my good woman, said Zobeide, I shall profit by your advice. The gentleman may lie alone to-night if he pleases, and in the morning he will have the civility, I hope, to depart in the same manner as he came. The young lady then called one of her slaves, ordered her to cover the table, and to provide supper for Alaeddin. The latter having made a hearty meal, sat down in a corner,

and read the chapter of the Koran entitled Yaz * in a loud voice. Zobeide having listened attentively, found his voice very beautiful, and said to herself, Most probably the old woman is deceived by those who think this youth to be attacked by the leprosy. Those who labour under that malady have surely not so pure and lively a voice as he has. All she has told me on that subject is a lie and a falsehood. Perceiving the distance he observed, she wished to engage him to approach her. She took a guitar made in India, and, with a voice so harmonious that even the birds in mid-air stopped to listen, sung these two verses:

"I love a fawn of tender looks, light in his steps, who now flies and now pursues me. How happy should I be in the possession of such a fawn!"

Alaeddin, charmed beyond expression, immediately answered with the following verse:

"How I love that slender shape, and the roses which blow upon those cheeks!"

The lady, pleased with the compliment, raised her veil, and exhibited to his view the most regular features, and the most bewitching figure. Alaeddin appearing struck with her beauty, she advanced towards him; but he very gently put her back. She discovered now to his sight two arms as white as snow, and polished like ivory. Alaeddin, more and more transported, was about, in his turn, to approach her, when she begged him to keep at a distance, telling him, that being afflicted with leprosy, she feared his approach might be dangerous to her health.—Surprised at her speech, Alaeddin asked who had told her so.—An old woman, she replied, who often comes to the house.—It surely, said he, must be the same who told me that you laboured under the same disorder. The two lovers now discovered the stratagem, and no longer feared to give each other tokens of the affection they had mutually conceived. In the morning, Alaeddin found that his happiness had passed away with the rapidity of the bird who cuts the air, and lamented the necessity of being separated from his spouse, adding, with tears in his eyes, Only for a few moments have I enjoyed your presence.—The young lady having requested him to explain himself, he said, Your father has made me sign a bond ay down fifty thousand pieces of gold for ortion. If I am unable to pay it, he row me into prison, and at this moment I am not in possession of the smallest portion of that sum.—You have, however, means to defend yourself, said Zobeide.—That is true, he replied; but what am I to do without money?—There is less difficulty in that than you suppose, continued Zobeide. Be confident, and show firmness of mind. Take these hundred pieces of gold: were I possessed of more I would offer them to you with all my heart; but my father, who ardently loves his nephew, has deprived me of every thing I possessed, to force me to return to him. The usher of the tribunal will without doubt come for you in the course of the morning on their part. If my father, or the cadi, attempt to force you to pronounce the divorce, ask them boldly who can constrain the husband that is married in the evening to repudiate his wife in the morning. At the same time, make a small present to each of the judges; approach the cadi and respectfully put ten pieces of gold into his hands, and depend upon their taking a lively interest in your favour. If you are asked whether you do not choose to accept of the mule, the vestment, and the purse stipulated in the contract, answer, that every hair on the head of your spouse is more precious in your sight than a thousand pieces of gold; that you have taken a firm resolution never to divide yourself from her, and that you will accept neither mule nor vestment. Should my father insist upon the payment of the portion, tell him that you are at present unable to satisfy his demand.

Whilst they were thus discoursing, they heard a knocking at the street-door, and Alaeddin going down to open it, found the usher of the tribunal, who invited him, on the part of his father-in-law, to make his appearance. Alaeddin, putting five pieces of gold in his hands, asked if there was any law by which a husband who had espoused a wife in the evening was obliged to repudiate her in the morning. The usher replied, that there was no law of the kind, and politely offered to serve him as his advocate, in case he was not in a condition to defend himself. They then proceeded to the hall of audience, where the cadi demanded of him the payment of the portion, in case he refused to repudiate his wife. Alaeddin, without being disconcerted, demanded the benefit of the delay granted by the law. The judge observed, that three days only were allowed.—Three days will not suffice me, said Alaeddin; I demand ten.—This request being thought reasonable, was granted to him, under the condition, however, that at the expiration of that time he should either pay the portion or repudiate his wife.

* This is the thirty-sixth chapter of the Koran, and treats principally of the resurrection. He who reads it with devotion acquires merit equal to him who has read the entire Koran twenty-two times over.—*Caussin.*

Alaeddin having accepted these alternatives, left the hall, purchased meat, rice, butter, and other provisions, for supper, and returned home, where he related to the young lady what had passed. Zobeide told him, that very astonishing events might happen in the interval between evening and morning, and left the room to prepare supper. A table was soon covered with delicate meats and exquisite liquors. After the repast, Alaeddin prayed Zobeide to sing an air, accompanying it on the guitar. She readily consented, and took the instrument, from which she produced such harmonious sounds, that the very walls of the apartment seemed to be sensible of the beauty of her tones.

Suddenly they heard a very loud knocking at the street-door, and Alaeddin going to open it, found three dervises in a supplicating attitude. Having asked what they desired, one of them replied; Sir, we are dervises, and strangers in this city, and request to pass the night in your house. At the dawn of day we shall continue our route. You will obtain the blessings of God in granting us this favour; and perhaps we may not prove ourselves unworthy of it, for there is not one amongst us who has not the poems and verses of the most famous poets by heart, and who is not a virtuoso in music.—I must first consult another person on the demand you have made, said Alaeddin; and immediately went to inform Zobeide of what had passed, who consented to admit them. Alaeddin now introduced the dervises into the apartment, offered them seats, and treated them with every attention. My lord, they said, our order does not hinder us from participating in the pleasures of society. As we passed by your house we heard most delightful music, which has suddenly ceased. Excuse our asking whether it was executed by a white or a black slave, or by some young lady of distinction.—It was my spouse, replied Alaeddin; and related to them the manner in which his father-in-law had made him contract a bond for fifty thousand pieces of gold, and the embarassment in which he found himself to pay the sum, having obtained a delay of ten days only.—Do not be under any alarm, said one of them. I am the chief of forty dervises, over whom I hold an absolute sway; and will undertake to procure for you the fifty thousand pieces you require with perfect ease. I shall send them, to enable you to fulfil the engagement you are under to your father-in-law; but if you will do us the favour to let us hear the voice of your lady, you will procure us a repast [illegible] persons as agreeable as the most exquisite cates are to others.

The dervise who made these large promises possessed ample means to realise them; for it was no other than the caliph Haroun Alraschid in person, accompanied by his visier Giafar, the sheikh Mohammed Abou Naouas, * and Mansour, the executor of his decrees. The caliph, finding his mind much fatigued, had caused these persons to be sent for, to amuse himself by perambulating with them the streets of Bagdad, disguised as dervises: and as they were passing by the house of Alaeddin, they had heard the song of Zobeide. The caliph, charmed by her voice and the harmonious sounds of her guitar, was desirous of knowing and hearing the person at leisure who possessed such an admirable musical talent.

Alaeddin having consented to the demand of the dervises, they passed the night in amusements and the most lively conversation. In the morning, Haroun slipped a purse of a hundred pieces of gold under the cushion of the sofa, and with his companions left the house. Zobeide, on lifting up the cushion, perceived the purse, gave it to her husband, and told him, that she suspected one of the dervises had slipped it into that place, unknown to them, before they departed. Alaeddin took it, and caused meat, rice, and other provisions to be bought for the second evening. The candles being lighted, he said to his wife, that he believed the dervises had imposed on them, and that they would not bring him the fifty thousand pieces of gold according to their promise. He had hardly concluded these words, when the dervises knocked at the door. Zobeide desired Alaeddin to open it, and having conducted them into the apartment, he asked whether they came to fulfil the promise they had made to him.—Our brothers, they replied, are not willing to comply with our desires; but fear nothing, in the morning we will make a chymical preparation to furnish you with the money. Only allow us this evening to hear your spouse sing, as her complaisance yesterday has produced in our breasts a lively wish to hear her again.—Zobeide took her guitar to comply with their request, and delighted them by the sounds she produced from her instrument. The night was passed in joy and pleasure; and when the morning appeared, the caliph, having slipped another purse of a hundred pieces under the cushion, returned with his companions to the palace. In this manner the dervises continued to

* A celebrated poet, to whom Haroun Alraschid allotted rooms in his palace.—Cazotte.

spend every evening with Alaeddin, and the caliph never once forgot to put a purse of the usual value under the cushion.

On the ninth day, Haroun sent for one of the most considerable merchants, and ordered him immediately to prepare fifty bales of the richest stuffs and merchandise usually imported from Egypt, and to affix a ticket to each bale, indicating the price to be one thousand pieces of gold. He then sent for one of his slaves, and ordered him to procure a rich vestment, and a bason and ewer of gold, and committed the fifty bales to his charge, giving him at the same time a letter to Alaeddin. He directed him to repair with the merchandise to a certain street, and to ask for the house of the syndic of the merchants, who was no other than the father-in-law of Alaeddin. When you have found the house, inquire of the syndic where your master Alaeddin lodges. Haroun then gave him other directions for playing his part and acquitting himself of his commission in an able manner.

On the same day, the cousin of Zobeide came to her father, and asked him to accompany him to Alaeddin's house, and to force him to repudiate his wife. As they were about to go, they perceived a slave mounted on a mule, who conducted fifty others charged with bales of precious stuffs. Having asked him for whom they were destined, he replied that they belonged to his master Alaeddin Aboulschamat; adding, My master's father entrusted him with merchandise for Bagdad; but being attacked by robbers in the forest of Lion, he was robbed of every thing. His father hearing of this unfortunate accident, has sent me with these fifty mules, and has charged me to remit to him a sum of fifty thousand pieces of gold, a packet containing a complete dress equal in value to that of which he was robbed, a pelisse of sable martin, and a bason of gold with the ewer belonging to it.—The father of Zobeide, astonished at the recital of such riches, immediately informed the slave that he was the father-in-law of Alaeddin, and offered to conduct him to his house.

Alaeddin meanwhile gave loose to the most cruel reflections, and was a prey to the most violent despair. When he heard a great noise at the gate, he cried, My dear Zobeide, this is certainly your father, who has sent the archers of the guard and the officers of justice to force me to separate myself from you.—Go and see, said Zobeide, what people they are. Alaeddin descended the steps slowly, and on opening the door was astonished to see his father-in-law on foot, accompanied by an Abyssinian slave mounted on a mule; but his surprise increased, when the slave, who, though black, had something agreeable in his countenance, alighted and kissed his hand. What is your ple ____, asked Alaeddin.—My lord, he answered, I am the servant of Alaeddin Aboulschamat, the son of Shemseddin, syndic of the merchants of Cairo. His father has sent me to him with this letter; at the same time presenting the letter, which Alaeddin hastily broke open, and read as follows:

"Schemseddin, syndic of the merchants of Cairo, sends greeting to his well-beloved son Alaeddin Aboulschamat:

"I have just learnt, my dear son, the dreadful news of the battle in which all your followers perished, and which has robbed you of all your property; but console yourself, I have sent you fifty other bales of merchandise from my warehouse, a mule, a pelisse of sable martin, and a bason and a ewer of gold. Banish all inquietude from your heart on account of the riches which you have been robbed of. Your mother and all the inhabitants of my house rejoice in your perfect health, and felicitate you on your escape. I have also understood, my dear son, that you have espoused a young lady, named Zobeide, a celebrated musician, on the condition of repudiating her, and that to constrain you to comply you have been forced to sign a contract of fifty thousand pieces of gold for her portion. I have given this sum in charge to your faithful slave Selim, who will remit it into your hands, together with the fifty bales of merchandise.

"SCHEMSEDDIN."

Having read this letter, Alaeddin turned to his father-in-law, and said, Take the fifty thousand pieces of gold stipulated for the portion of Zobeide, and sell the fifty bales of merchandise for your own profit, returning the capital only to me.—The father of Zobeide, sensible of Alaeddin's generosity, refused to profit by it, saying, I cannot accept of what you offer me. As to the portion, it belongs to my daughter, and you may do what you choose with the money.—Whilst Alaeddin and her father were occupied in causing the bales to be taken into the house, Zobeide asked to whom they belonged.—They are the property of Alaeddin your husband, answered the old man. His father has sent them to indemnity him for the loss of those taken from him by the Arabs. He has also sent a sum of fifty thousand pieces of gold, a packet containing valuable effects, a pelisse of sable martin, a mule, and a bason of gold with a ewer of the same metal. You and your husband may dispose of the effects as you please, and the portion, in particular, is entirely at your own disposal.—Alaeddin now took the fifty thousand pieces out of the chest, and presented them to his wife.

The young lady's cousin, stupified and confounded at what he beheld, and seeing all his hopes frustrated, asked his uncle, with some ill humour, if he was not disposed to force Alaeddin to repudiate his wife.—That will be impossible now, answered the old man; because the law is completely in his favour, having, as you see, fulfilled his engagements.—The young man, overwhelmed with grief, returned home, his soul a prey to despair. He soon after fell ill, and after languishing for some time, died of grief.

Having stored the bales in his house, Alaeddin went to procure provisions for a repast similar to those of the preceding evenings. On his return, he said to Zobeide, I have not been deceived in my conjectures; the dervises are impostors, and their promises light as air. You see how they have kept their word.—Do not thus rashly conceive so ill an opinion of them, replied Zobeide. You are son to the syndic of the Cairo merchants, and yet but yesterday you was not possessed of the smallest piece of money. In what embarassment must these dervises, poor as they are, find themselves to procure fifty thousand pieces of gold!—God be thanked, we have no further need of them, returned Alaeddin: If they should now make their appearance again, I would shut the door in their face.—And why? said Zobeide. I am, on the contrary, assured, that their presence has brought good fortune to us; and did they not every evening slip a hundred pieces of gold under the cushion of the sofa?—At the close of day, the wax candles being lighted, Alaeddin begged his spouse to take her lute and play some of his favourite airs. Having tuned the instrument and begun to sing, a loud knocking was heard, and she begged her husband to open the street-door. When he perceived the dervises, he cried, laughing, Ha, ha, enter gentlemen cheats, enter!—The dervises being seated, Alaeddin caused a collation to be served up. My lord, said one of them, the impossibility we found to execute our promise does not hinder us from taking the most lively interest in whatever regards you: relate to us what has occurred between you and your father-in-law.—God, answered Alaeddin, has bestowed greater favours than we dared to hope for.—We are delighted, resumed the pretended dervise, with your news; for we were very uneasy on your account; and you may be persuaded we should have gladly fulfilled our promise could we have collected the money.—God has procured me the means of extricating myself from the difficulty, said Alaeddin. My father has sent me fifty thousand pieces of gold, and fifty bales of the most valuable stuffs, each worth a thousand pieces. He has also sent a very rich and complete dress, a pelisse of sable martin, a mule, a slave, and a bason and ewer of gold. Besides, I am reconciled to my father-in-law, and the summit of my felicity is the possession of a charming wife, who loves me most tenderly. You see that God has not abandoned me in my critical situation.

Alaeddin having finished these words, the caliph pretended to have occasion to leave the room for a moment. The visier Giafar took the opportunity of advising Alaeddin to take care not to utter a word which might hurt any of his guests. Alaeddin asked him for what purpose he gave him the advice? It appears to me, added he, that I have shewed you as much attention and politeness as I would have done to the caliph himself.—The person who has just left the room, said the false dervise, is the caliph himself; I am Giafar his visier, one of these my companions whom you see by my side is the sheikh Mohammed Abou Naouas, and the other Mansour, the executor of his majesty's judgments.—Alaeddin was much astonished at this adventure, and knew not what to think. Have the goodness, continued Giafar, to reflect a moment, and to tell me how many days it requires to travel between Cairo and Bagdad?—Alaeddin answered, that the journey would take forty-five days.—How could your merchandise then come in ten days? How is it possible that your father can have been informed of your disaster, that he could cause the stuffs you have received to be packed up, and that they can have come to this city, all in the space of ten days, when it requires forty-five to travel from Cairo hither?—You are in the right, my lord, cried Alaeddin, my error is a very gross one: but I am quite bewildered, and cannot conceive how all this has happened.—It has been done by order of the Commander of the Faithful. He himself has sent you these presents, in consequence of the affection he has conceived for you.

The caliph now entering the apartment, Alaeddin threw himself at his feet, and testified his lively sense of the obligations he had received. God prolong the days of your majesty, he cried, and continue to bestow his bounty on you, for the generosity you have shewn towards your slave!—The caliph having caused Alaeddin to rise, begged to hear the voice of Zobeide once more, in recompence of what he had done for them. She willingly accepted of so flattering an invitation, took her lute, and sung in so ravishing a manner that the caliph never tired of hearing her. He passed part of the night amusing himself in this manner, and on his retiring invited Alaeddin to make his appearance at the divan in the morning.

Alaeddin accordingly proceeded the fol-

lowing day to the divan, followed by two slaves, carrying on their heads two basons filled with the most valuable articles. On his entrance he prostrated himself, and then arising, addressed the most flattering speech to the caliph, who was seated on the throne and environed by his courtiers, and then begged *him* to accept of the presents he had ventured to offer him. The caliph received him in the most gracious manner, and willingly accepted of his presents. He caused him to be attired in a robe of honour, nominated him on the spot syndic of the merchants of Bagdad, and ordered him to take his place in the divan in that capacity. At this moment the *father-in-law of Alaeddin, who had hitherto* borne that charge, entered the divan, and finding his daughter's husband seated in his place, and covered with a robe of honour, took the liberty of demanding the reason of the caliph.—I have just nominated Alaeddin syndic of the merchants, replied Haroun. Charges and dignities do not exclusively belong during life to those who bear them, and I have thought proper to depose you.—Your majesty has done well, said the old man, and the honours with which you have loaded my son-in-law beam upon myself: It is God who has directed your choice, who elevates when it pleases him the lowest of men to the highest rank. How often have we beheld the greatest men kissing the hand of him whom they had despised the day before!—The caliph having confirmed by an express decree the nomination of Alaeddin, and having commanded the lieutenant of the police to cause it to be acknowledged, the latter ordered one of his officers to proclaim in the divan that from henceforth Alaeddin Aboulschamat should be acknowledged syndic of the merchants, and that the honours and obedience due to that rank should be paid to him.

Towards the close of the day, the divan being dismissed, the lieutenant, preceded by a public crier, walking before Alaeddin, traversed the streets of Bagdad in great pomp. The crier published in all the squares that the caliph had nominated Alaeddin Aboulschamat syndic of the merchants, and that he alone was entitled to execute the functions of the office. In the morning, Alaeddin took a very splendid warehouse, at the entrance of which he placed one of his slaves charged with the details of commerce, he being engaged in regularly attending at the divan. One day, having made his appearance there, one of the officers of the caliph came to announce the sudden death of one of his privy counsellors. Haroun immediately sent for Alaeddin, caused him to be invested in a caftan or robe of honour, and gave him the place of the deceased, with a pension of a thousand pieces of gold. Alaeddin being now more nearly attached to the presence of the caliph, every day advanced in his graces.

Being once engaged in the divan, an emir, bearing a sword in his hand, came to announce the death of the president of the supreme council of sixty. The prince again caused Alaeddin to be invested in a caftan, and named him the successor of the deceased; and as the latter had died without wife or children, Alaeddin, by order of the caliph, inherited all his slaves and treasures, with the sole condition of providing for the funeral. The caliph then waving his handkerchief, the divan separated. At the door of the hall, Alaeddin found a company of forty of the prince's bodyguards, ready to form his escort of honour, and their chief, Ahmed Aldanaf, placed himself at his side. Alaeddin, who knew the power of this officer, and the confidence which the caliph placed in him, took this occasion to engage him in his interests, and to request him to consider him in the light of a son. Ahmed, *who had felt a strong inclination* and attachment towards him from the first time of his appearance at the court, was flattered by his request, and willingly consented. He even promised, in order to give him a striking mark of his regard, to give him an escort of soldiers every time he proceeded to and returned from the divan.

Alaeddin, loaded with honours at the court of the caliph, proceeded daily to the palace, living in the strictest intimacy with that monarch. One evening, when he had returned to his house, and had dismissed the soldiers of Ahmed Aldanaf, having seated himself by the side of his spouse, she quitted him, promising to return in an instant. Soon after, a piercing cry was heard, and Alaeddin, hastening to discover from whence it proceeded, saw his dear Zobeide stretched on the floor. He approached to lift her up, but what was his surprise and horror, when he perceived her to be already deprived of all sensation! The apartment of her father was directly opposite to that of Alaeddin. On hearing the cry of Zobeide, he opened his door, and asked what was the cause. You have no longer a daughter, exclaimed Alaeddin; my dear Zobeide is no more!—The old man, though deeply afflicted by the loss of his daughter, was so struck with the grief with which his son-in-law was afflicted, that he endeavoured to console him, telling him that the last mark they could give of their affection to the person who had been taken from them in so sudden and lamentable a manner was, to provide for her funeral. They accordingly were both solicitous in doing this last duty to the deceased, and endeavoured mutually to console each other.—But we shall now leave Zobeide at

rest, and may perhaps find occasion to return to her catastrophe.

Alaeddin put on mourning, and abandoned himself entirely to grief. As he no longer attended at the divan, the caliph, astonished at his absence, asked the reason of Giafar. Sovereign Commander of the Faithful, replied the visier, it is grief for the loss of his wife which prevents him; day and night is he occupied in deploring her death.—I will go and visit him, said the caliph.—Having disguised themselves, he and Giafar proceeded to the house of Alaeddin, whom they found with his head leaning on both his hands, and overwhelmed with the most cruel affliction. He arose to receive them, and having recognised the caliph, threw himself at his feet. Haroun graciously commanded him to rise, and told him affectionately, that he thought of him incessantly.—May God prolong the days of your majesty! said Alaeddin, his eyes bathed in tears.—Why have you left off coming to see me, said Haroun, and absented yourself so long from the divan?—Sire, he replied, I am inconsolable for the loss of my spouse.—You should not abandon yourself to grief entirely, returned the caliph, but submit to the decrees of Providence. The tears you shed are useless, and cannot restore life to your spouse.—I shall never cease to deplore her, replied Alaeddin, with a deep sigh, till death has reunited me to her for ever. The caliph left him with the express command to attend as usual at the divan, and no longer to deprive him of his society.

Alaeddin, touched with the goodness of his sovereign, mounted his horse in the morning, and proceeded to the divan. On his entrance he prostrated his face to the earth, and the caliph descended from his throne to raise him. He received him in the most distinguished manner, and ordered him to take his usual seat. I hope, said he graciously, you will be with us in the evening. The divan being dissolved, Haroun proceeded to the haram, and sending for a slave named Cout Alcouloub, * said to her, Alaeddin has lost his spouse Zobeide, who by her musical talents formed the delight of his life, and banished grief from his heart. I desire you will this evening sing something to your lute which may for a little enliven his spirits. When the evening came, Cout Alcouloub, being concealed behind a thin curtain, tuned her lute, and sung in a manner so ravishing, accompanying her voice on the instrument, that the caliph, turning to Alaeddin with vivacity, asked what he thought of the voice of the slave.—She sings extremely well, he replied, but her voice does not make the same impression on me as that of Zobeide.—That I can well imagine, resumed Haroun; but does not her voice please you extremely?—Sire, he answered, with embarassment, I should be very difficult to please if I was not charmed with it.—Well, answered the caliph, I make you a present of her, together with all the slaves in her service.—Alaeddin, more and more surprised, imagined that the caliph amused himself at his expence, and retired home under this impression.

In the morning, Haroun entered the apartment of Cout Alcouloub, and said, that he had given her, together with all her slaves, to Alaeddin. She was delighted to hear this; for whilst she was concealed behind the curtain, having at leisure examined his figure, she had found him so much to her mind that she could not avoid loving him. The caliph immediately gave orders to transport all her effects to Alaeddin's house, and to conduct her thither herself. She was placed in a litter, together with all her women, to the number of forty, and they were received into the palace of Alaeddin whilst he was occupied in the divan, which happened to have a long sitting that time, as the caliph did not dissolve the assembly till the close of day. Cout Alcouloub, on her entering Alaeddin's mansion with her forty slaves, ordered two of the caliph's guards to place themselves at the gate, and to announce her arrival to him when he appeared, with the request to proceed to her apartment. Alaeddin, who thought no more of Cout Alcouloub, was greatly surprised on his return to see two of the caliph's guards at the gate, and said to himself, What can this signify? am I not deceived? Is this really my own house?—The guards advancing, and having respectfully kissed his hands, one of them spoke thus to Alaeddin: We are the servants of Cout Alcouloub, the favourite of the caliph: she has charged us to announce to you that he has presented her to you with her attendants, and to request you to proceed to her presence.—Go and say to your mistress, he replied, that she is welcome; but at the same time inform her, that whilst she pleases to remain in my house, I shall not dare to see her; for what beseems the master is not meet for the slave. Beg her to inform you also what sum she daily received by order of the caliph from the treasury?—The two guards having executed their message, returned to inform Alaeddin that the pension of Cout Alcouloub was a hundred pieces of gold every day.—I have need indeed, said he to himself, that the caliph should make me such a gift!—The beautiful slave remained in the house of

* The nourisher of hearts.

Alaeddin, who caused a hundred pieces of gold to be transmitted to her every morning. One day, when the grief which he felt for the loss of Zobeide had detained him from the divan, the caliph said to Giafar, Visier, I have presented Cout Alcouloub to Alaeddin to console him for the loss of his wife; why then does he not make his appearance as usual?—Sire, replied the visier, it may well be said that a lover, in the company of his mistress, soon forgets his old friends.—Giafar soon discovered his error, for going to pay a visit to Alaeddin in the morning, the latter acquainted him with his griefs, saying, What have I done to induce the caliph to present Cout Alcouloub to me? I could easily have dispensed with such a gift.—The visier told him that it was the extreme love the caliph bore to him which had caused him to send him the slave, and asked him in confidence, if he sometimes went to see her.—In truth, answered Alaeddin, I have never seen her yet, and can promise you that I never will see her.—Giafar begging him to explain the reason of his reserve, he said merely, What beseems the master is not meet for his slave.

Giafar did not fail to inform the caliph of this reply, who resolved immediately to visit Alaeddin with his visier. On his approach, Alaeddin prostrated himself and kissed his hand. The caliph, seeing the deepest affliction imprinted on his countenance, raised him and said, Shall I always behold you thus overwhelmed with grief, my dear Alaeddin? Has Cout Alcouloub done nothing to console you?—Sovereign Commander of the Faithful, replied he, what beseems the master is not proper for the slave. I swear that I have never approached Cout Alcouloub, nor ever will; and if I may request a favour of you, it is to dispense with my guarding her any longer.—I wish to see her for a moment, said the caliph.—Alaeddin having conducted him to her apartment, the monarch on his entrance asked whether Alaeddin had ever visited her. On her informing him that she had requested to see him, but that he had never accepted of her invitation, Haroun ordered her to be instantly brought back to the haram, and having invited Alaeddin to visit him, returned to the palace. Alaeddin, much pleased at finding himself disencumbered of his charge, passed the night rather more quietly than usual, and came in the morning to take his place at the divan. The caliph sent for his treasurer, and ordered him to pay ten thousand pieces of gold to his grand visier Giafar. Visier, he said to the latter, go to the bazar and purchase a slave of this value for Alaeddin.—The visier proceeded immediately to obey the command, and taking Alaeddin with him, they proceeded to the slave-market.

To understand the continuation of this story, it is necessary to know, that the emir Khaled, wali, or lieutenant of the police of Bagdad, had by his spouse Khatoun a son, ugly to excess, named Habdâlum Bezaza. This youth, though he had attained the age of twenty, was extremely ignorant, and addicted to none of the exercises proper for young men of his age, being scarcely able to sit fast on a horse. His father, on the contrary, was considered as one of the best horsemen of the age, and had always been distinguished for politeness of manners, knowledge, and bravery. Bezaza, having attained a proper age, his mother resolved to procure a spouse for him, and imparted her project to her husband, who, knowing the defects of his son but too well, represented to her that nature had so entirely deprived their child of the graces of body and mind that they never should be able to find a woman willing to espouse him.—Khatoun's answer was, We must then buy a slave for him.—It happened that at the very time when Giafar and Alaeddin proceeded to the bazar to purchase a slave, the emir Khaled and his son went there with the same design. On their arrival, the crier held a young slave by the hand of great beauty, whose elegant and easy shape, the freshness of her complexion, and the modesty of her demeanour, struck Giafar, and he immediately offered a thousand pieces of gold. The crier then passed toward the emir Khaled, whose son, on beholding the slave, fell so desperately in love with her that he entreated his father to purchase her on the spot. Khaled beckoned to the crier, and asked the name of the slave, which was Jasmin. Hearing that a thousand pieces of gold had been offered for her, he turned to his son, telling him that he must bid more. Habdalum Bezaza offered an additional piece of gold; Alaeddin immediately raised the sum to two thousand, and every time that the emir's son offered one piece more, he outbid him by an additional thousand. Bezaza, enraged at being thus prevented, asked the crier in a haughty tone the name of his rival.—It is the grand visier Giafar, he replied, who comes to buy this slave for the lord Alaeddin Aboulschamat.—Alaeddin offering at this moment ten thousand pieces of gold, the owner of the slave delivered her to him, and was paid on the spot by the order of Giafar. Alaeddin finding himself in possession of this beautiful slave, immediately gave her her liberty, espoused her, and brought her to his house.

The crier, after he had received his price, informed Khaled and his son that Alaeddin had bought the slave for ten thousand pieces of gold, had given her her liberty, and espoused her. Bezaza returned home in despair,

and was attacked by a violent fever, which confined him to his bed. His mother, ignorant of what had passed, asked the cause of his illness.—Buy Jasmin for me, he exclaimed with a feeble voice.—His mother, believing that he was delirious, promised, in order to appease him, to buy a bunch of jasmins whenever the flower-merchant passed through the street.—It is not a bunch of flowers that I long for, he cried impatiently, it is Jasmin the slave I demand; without her I can live no longer.—The mother of Bezaza, willing to satisfy him, informed her husband of his desire, and was told who Jasmin was, and that her son had become violently enamoured of her. Khatoun, thinking of nothing but maternal affection, reproached Khaled with allowing another to purchase a slave whom his son desired so ardently to possess.—What beseems the master, replied the emir, is not fit for the slave: it was not in my power to purchase her, Alaeddin Aboulschamat, president of the supreme council of sixty, being desirous of possessing her.—The disease of Habdalum Bezaza becoming every day more serious, and his mother finding that he would take no nourishment, and was falling into a state of complete apathy, she dressed herself in mourning, and put on all the marks of the most profound sorrow. Whilst she abandoned herself in this manner to an excess of grief, she was visited by a woman who was the mother of Ahmed Comacom, the robber.

As this person is about to play a considerable part in the continuation of this history, it is necessary to make the reader acquainted with him. Exercised in stealing and cheating from his youth, he was become so adroit that he could take away the collyrium put under the eyelids without the person perceiving it. He knew so well to conceal his tricks, and to gain the confidence of some persons in place, that he was made commander of the watch; but as he stole and pillaged the houses of the inhabitants, instead of guarding them, the wali, on being informed of his conduct, ordered him to be bound and brought before the caliph, who commanded his head to be struck off. Ahmed, who was well acquainted with the humanity of Giafar, and knew that he never interceded in vain, begged him to interest himself in his behalf. The visier making the required application, Haroun asked, How! am I to liberate such a thief, and allow him freely to continue his robberies?—Sire, said Giafar, condemn him to perpetual imprisonment. The inventor of prisons was a wise man: they are tombs for burying those alive whom it is necessary to banish from society.—The caliph, yielding to the remonstrances of his visier, commuted the sentence of death pronounced against Ahmed Comacom into perpetual imprisonment, and caused the following words to be engraved on his chain: Condemned to irons till death.—Ahmed had accordingly been imprisoned for life; and his mother having, by dint of the compassion she knew how to inspire, obtained access into the house of the emir Khaled, wali of Bagdad, she carried victuals to her son, whom she frequently reproached with not having followed her advice. Mother, he said, one day, no one can avoid his destiny; but as you come and go freely to the house of the wali, try to engage his wife to intercede with him in my behalf.

The old woman, having on her entrance into the apartment of Khaled's spouse found her in mourning, and plunged into the most profound grief, inquired the cause.—Alas, my good woman, she cried, I am about to lose my dear son Habdalum Bezaza!—The old woman having asked the cause of his malady, was informed of what had happened to him, and thinking this a favourable occasion for obtaining the liberty of her son, resolved to profit by it, and said to the wife of the wali, Madam, I am acquainted with a certain means of saving your son's life. Ahmed Comacom would have it in his power to carry off the slave Jasmin, if he was not unfortunately condemned to a perpetual imprisonment. Endeavour to restore to him his liberty; make use of all your influence with your husband, and I promise that your son shall speedily obtain his desires. The wife of the wali thanked the old woman, and promised speedily to procure her son's liberty. She accordingly spoke to her husband the same day, told him that Ahmed was penetrated by the most sincere repentance, deplored the fate of his unfortunate mother, and concluded by saying, If you set this prisoner at liberty you will do a good deed, which no doubt will draw upon you the blessings of heaven, and restore health to my dear Bezaza.—The wali suffered himself to be overcome by the prayers and tears of his spouse. The following morning he visited Ahmed Comacom, and asked if he sincerely repented of his past life, and if he had taken a firm resolution to conduct himself better in future. Ahmed answered in a hypocritical tone, that God had touched his heart a long time before; that on his being restored to society he would endeavour, by the regularity of his behaviour, by his zeal in pursuing malefactors, and by an inviolable attachment to his duty, to repair the mischiefs he had committed, and to efface the bad opinion which had been conceived of him. On this assurance the wali took him out of the prison, and brought him to the divan, without however daring to take off his chains.

On entering the hall, the wali prostrated

himself, and then presented to the caliph the delinquent, who advanced loaded with chains. How! said the prince, indignantly, art thou yet alive, villain?—Sire, replied Comacom, the life of the unfortunate seems to prolong itself with his sufferings.—Emir Khaled, exclaimed the caliph, why have you brought this malefactor before me?—Sovereign Commander of the Faithful, answered the wali, his poor mother, deprived of all assistance, and depending entirely on his support, prays your majesty to liberate this unfortunate man, who repents of his crimes, and to restore to him the situation he held before his confinement.—Does he sincerely repent of his past behaviour? asked the caliph.—Sovereign Monarch of the World, replied Comacom, God is witness of the sincerity of my repentance, and of my desire to repair the evil I have committed.—Haroun, naturally of a good disposition, and touched by the fate of Ahmed's mother, sent for a smith and caused his chains to be broken. Not content with setting him at liberty, he ordered him to be attired in a caftan, and restored him to the functions of his former situation, recommending him to conduct himself better in future, and never to leave the paths of right and equity. Ahmed Comacom, transported with joy, prostrated himself before the caliph, and prayed God to grant him a long and happy reign. It was immediately proclaimed throughout Bagdad, that Ahmed was re-established in the office which he had held before his imprisonment.

Some days had passed since the enlargement of Comacom, when the wife of the wali pressed his mother to fulfil the promises she had made in the name of her son. The latter immediately hastened to find Comacom, who was occupied in drinking, and represented to him the strong obligations he was under to the wife of the wali, saying, It is solely to this lady you owe your liberty, and she did not interest herself in your behalf till after I gave her the express assurance that you would procure the slave Jasmin, now in the possession of Alaeddin, for her son, who is passionately enamoured of her.—Ahmed promised to comply with her desire the same night. It happened that this being the first day of the month, the caliph, according to his usual custom, went to pass the night with his wife Zobeide, after having sanctified it by an act of beneficence, such as giving liberty to one of his slaves of either sex, or to one of his guards. He was also in the habit of depositing his royal mantle, his diadem, his sceptre, and other articles, among which was a golden torch set with large diamonds, on which he set a peculiar value. Having left these articles in the care of his guards, he retired at an early hour into the apartment of the ladies.

Ahmed Comacom waited till the night had spread her veil over the earth, and the star Canopus had gradually lost its splendour, and then taking advantage of the moment when all men were enjoying repose, and when God alone could be witness of his actions, he drew his sword and proceeded to the pavilion of the caliph. By means of a ladder which he placed against the wall, he mounted boldly on the roof of the apartment. Having raised one of the slates, he perceived the guards fast asleep; he descended into the apartment, and having caused them to inhale a soporific powder, he seized the royal mantle, the diadem, the handkerchief, the sceptre, and the torch. Then leaving the apartment as safely as he entered, he directed his steps to the palace of Alaeddin, who lay that night by the side of his beloved Jasmin. Ahmed ascended into his chamber, and taking up one of the squares of marble from the floor, he placed the effects which he had stolen from the caliph, bound up in a handkerchief, under it, retaining nothing but the torch of gold. Having replaced the marble, he left the house without being perceived by any one, and proceeded to the dwelling of the wali. By the way he looked upon the torch, and said to himself, When I amuse myself with the bottle, I will place this torch before me, and shall behold the liquor in the glass sparkle with the glitter of the gold and the diamonds with which it is set.

The next morning, Haroun found the guards asleep by the effect of the powder which Ahmed had caused them to inhale. Having awakened them, and looked for the articles he had deposited on the sofa, he was surprised not to find them. He flew into a dreadful rage, and dressing himself in scarlet, to testify his anger to the eyes of all, he proceeded to the divan, and seated himself on the throne, surrounded by all the insignia of his power. The grand visier Giafar, perceiving on his entrance the anger of the caliph, prostrated his face to the earth and said, May God preserve your majesty from all evil, and keep at a distance every thing which may displease you and excite your indignation!—Visier, said the caliph, the evil is great.—What has happened, sire? asked Giafar.—As the caliph was about to relate what had happened, the wali entered the hall, followed by Ahmed Comacom. Emir Khaled, exclaimed the monarch, in what state is Bagdad this day?—Sire, answered he, every thing is calm and tranquil.—You impose upon me, said the caliph.—Sovereign Commander of the Faithful, said the emir, prostrating himself hum-

bly, may I venture to ask the cause of your majesty's anger?—The caliph related to him what had happened, adding, I command you to make every effort to recover these effects. Your life must answer for the zeal you shew in obeying my orders.—Sire, answered the wali, before you pronounce my sentence, will it not be just to punish Ahmed Comacom with death? No one should be better acquainted with the thieves and traitors, whom he is bound to discover and pursue.—At these words Ahmed advanced, and said to the caliph, Sovereign Commander of the Faithful, you may dispense with the endeavours of the emir Khaled to recover the effects which have been stolen from you. I will undertake this matter, with the request that two judges and two witnesses may be joined with me in the commission; for he who has been guilty of the crime certainly does not fear your might, much less that of the wali or any other officer. The caliph approved of Ahmed's demand, and ordered that he should begin the search in his own palace, then proceed to the mansion of the visier, and to those of the supreme council of sixty. Ahmed observing that the thief might happen to have frequent access to the person of the caliph, the latter swore by his head that the guilty person should suffer death, if he was even his own son.

Comacom took care to fortify himself by the express order of Haroun to be admitted into all houses, and to search them without obstacle. Armed with a large staff tipped with iron, he began to visit the palaces of the visier and the sixty members of the supreme council. He then proceeded to the mansions of the chief officers of the caliph's guards, and finally came to the house of Alaeddin, who was in the apartment of his wife. Hearing a great noise in the street, he descended hastily, opened the gate, and perceived the wali, accompanied by all his followers. What is the matter, my lord Khaled? he asked, hastily.—The wali having informed him of the orders he was charged with, Alaeddin said, You may enter and make all possible search in my house.—I must offer you a thousand excuses, said the wali, much embarrassed, you are above all suspicion, and God forbid that a person like you should render himself guilty of perfidy and treason.—Execute your commission, said Alaeddin, no consideration must induce you to dispense with it.—The wali, together with the judges and witnesses, having entered the house, preceded by Comacom, who directed the search, the latter approaching the square of marble under which he had concealed the stolen effects, let his heavy staff fall, which broke it in pieces. Khaled observing something glitter beneath it, cried out, My lord Alaeddin, it is God himself who has directed us to this place; for we have discovered a treasure belonging to you; approach and see what it contains.—All the officers of the wali having with surprise ascertained the stolen effects, a declaration was drawn up, which testified that the stolen goods had been found in the house of Alaeddin. The officers then seized Alaeddin, tore off his turban, and having bound his arms behind his back, put a seal on all his effects.

Ahmed Comacom did not lose sight of his principal object: he rapidly ascended into the apartment of the beautiful Jasmin, seized her with violence, though in a state of pregnancy, and conducted her to his mother, bidding her to place her instantly in the hands of Khatoun, the wali's wife; which was immediately done. Habdalum Bezaza, on perceiving the object of his affections, recruited his strength, and shewed the most lively joy. He was about to approach, in order to testify the satisfaction he felt on beholding her; but Jasmin indignantly exclaimed, that if he did not keep at a distance, she would prove to him with what sentiments his presence inspired her. I will sooner kill myself, she exclaimed, than belong to such a monster as thou art.—Beauteous Jasmin, said Habdalum, trembling, do not attempt to destroy a life so precious to me.—Khatoun, endeavouring to calm the violent agitation of Jasmin, said to her gently, Beautiful slave, suffer my son to testify to you all the ardent love with which you have inspired him; he cannot live without you.—Can I belong, said Jasmin, to two masters at once? And are dogs suffered with impunity to enter the abode of the lion?—Bezaza hearing this, fell in despair on a sofa, and his life appeared in more danger than ever. At this sight the wife of the wali advanced furiously to Jasmin, crying, Wretched slave, will you deprive me of my son? But you shall not long enjoy my sorrow: Your Alaeddin shall soon end his days on a gibbet.—Jasmin replied, How happy shall I then esteem myself to give him a proof of my love in following him to the tomb!—At these words Khatoun, choaking with rage, threw herself on Jasmin, tore off her rich habit and her jewels, and ordered her to be dressed in a hairy shift and a robe of coarse cloth. She made her work in the kitchen, and placed her in the rank of her meanest slaves, telling her, that henceforth her occupation should be to shell beans and onions, and to make the fire under the kettle. Jasmin answered coolly, that the lowest employment and the hardest work were preferable to the sight of her detestable son. The slaves, whose companion the beautiful Jasmin was now become, were not insensible to her fate. Her gentleness, patience, and resignation had such an effect

on their hearts, that they emulated each other in alleviating the painful service which she was obliged to submit to.

In the mean time, the wali conducted the unfortunate Alaeddin with the stolen effects to the divan, where the caliph was seated on the throne, surrounded by his courtiers. When Khaled presented the royal mantle and the other effects, the monarch asked where they had been found.—At the house of Alaeddin Aboulschamat, replied the wali.—The enraged caliph, having opened the packet and missed his favourite torch, threw a furious look on Alaeddin, exclaiming, Wretch, what is become of my torch?—Sire, replied he with firmness, I can assure you that I have never touched the effects which I am accused of stealing, and that it is impossible for me to give you any information respecting any one of them.—*Traitor, cried the caliph, is this* the recompence for the favours which I have heaped on you? In you I have placed an entire confidence, and you have betrayed me.—Haroun ordered Alaeddin to be hanged, and instantly to be led to the place of punishment. The wali and his followers led Alaeddin to the scaffold, preceded by a public crier, who, in passing through the streets, exclaimed, Behold the reward of those who dare to betray the caliphs of the house of the Abbasides!—All the inhabitants of Bagdad hastened to the place of execution, in crowds, from all quarters of the city.

Ahmed Aldanaf, who loved Alaeddin like his own son, ignorant of what had happened, was quietly sitting in one of his gardens, when an officer of the divan arrived out of breath, and cried, My lord, you are sitting here at your ease, whilst a precipice has opened beneath the feet of your dearest friend.—What has happened? asked Ahmed, in surprise.—Alaeddin is this moment led to execution, he replied.—Ahmed having learnt the crime with which Alaeddin was charged, turned to his friend the captain Hassan Schouman, and asked him what he thought of the affair.—My lord, he replied, I lay my head that Alaeddin is innocent, and that the whole is an infernal plot of his enemies, who seek his destruction. Not a moment is to be lost in saving his life, and if you please I will immediately provide for his rescue from death.—Hassan proceeded accordingly to the prison, and commanded the jailor to give up to him on the spot one of the criminals under sentence of death. Fortunately the wretch whom the jailor fixed upon somewhat resembled Alaeddin's figure. Having covered his head with a veil, Ahmed, placing himself on one side of the criminal, and Aly Alzibac Almisri, one of the guards, on the other, led him to the place of death, and penetrating through the crowd, came up close to the hangman, who cried out, My lord, stand back a little, and suffer me to do my duty.—Wretch, said Ahmed Aldanaf, take this man and execute him instead of Alaeddin, who is innocent of the crime imputed to him. Remember that a ram was substituted for Isaac at the sacrifice.—The executioner, not daring to remonstrate, seized the criminal, and hanged him in the place of Alaeddin.

Ahmed and Aly Alzibac led Alaeddin along with them, and having pressed through the crowd, conducted him to the house of the former. When he expressed the obligations he owed to his benefactor, Ahmed interrupted him, and bitterly reproached him with the mean action he had been guilty of. Alaeddin protested that he was innocent of the robbery, and that he knew not how the effects had been concealed in his house. Pardon me, said Ahmed; the agitation which your danger put me into could alone produce these reproaches, unworthy of you and myself. I immediately imagined, when I heard of what was laid to your charge, that it was no other than an abominable stratagem produced by hate and villainy. May the author of this perfidious act be punished one day according to his desert! Whoever he be, it is not safe for you, my dear Alaeddin, to remain in Bagdad; for kings do not easily alter any opinion they have once conceived, and it is almost impossible that the object of their pursuit can escape. I have the design of conducting you to Alexandria, which is a place of safety and easy access, and where you may conceal yourself completely.—I am ready to accompany you, replied Alaeddin, and place the preservation of my life entirely in your hands.—Ahmed Aldanaf then turning to Hassan Schouman said, Should the caliph ask for me, answer that I am gone to make my usual progress through the provinces.

Ahmed and Alaeddin having proceeded to some distance from Bagdad, they met two Jews, receivers of the caliph for that province, mounted on mules. Ahmed having demanded, in a tone of authority, the money which they had collected, they at first refused to deliver it up; but when he told them that he was receiver-general of the province, they presented him each with a hundred pieces of gold. Fearing, however, that the reports of the two Jews might prove dangerous to the safety of Alaeddin and himself, he sent them on a feigned errand to a distant city. He took their mules, mounted one of them, and gave the other to Alaeddin. They soon arrived at the place of embarkation, where they passed the night in a caravansera. In the morning the mule of Alaeddin was sold, and that of Ahmed given into the charge of the por-

ter of the caravansera. They then proceeded to the harbour of Ayassa, and embarked on board a vessel bound for Alexandria, where they landed, after a short voyage.

Passing through the streets, they heard a crier offering for sale a small shop, with a warehouse facing the street. Nine hundred drachmas had been bidden, and Alaeddin offering a thousand, the bargain was soon concluded, as the shop belonged to the public treasury. Alaeddin having received the keys of the shop, opened it, and was greatly pleased with the manner in which it was furnished. In the warehouse he found all kinds of arms, shields, sabres, swords, masts, sails, hemp, anchors, ropes, wallets, sacks full of shells and stones for ornamenting the harness of a horse, stirrups, suits of armour, knives, scissars, and other articles of the kind; the master of the shop, who had just died, having followed the trade of a cutler. When Alaeddin had taken possession of the shop and the warehouse, Ahmed Aldanaf advised him to occupy himself in commerce, to resign himself to the will of God, and to remain in the shop till he should return with news of the caliph's disposition, and a letter of protection signed by that monarch. He promised at the same time to occupy himself day and night in discovering the person who had played him so perfidious a trick; and having taken leave of him, embarked for Ayassa, where he landed in a short time. There he mounted his mule and hastened to Bagdad, where he rejoined Hassan Schouman and his company of guards. As he was frequently obliged to visit the most distant provinces, the caliph had not been surprised at his absence. He resumed his ordinary occupation, and endeavoured, without relaxing his efforts, to discover the real thief who had stolen the effects of the caliph, and to enable himself to prove the innocence of his friend.

Haroun, on the day when he had ordered Alaeddin to execution, said to his grand visier Giafar, What think you of this deed which Alaeddin has committed? Is it possible to conceive a greater piece of meanness and perfidy?—Sire, answered Giafar, you have punished him as he deserves, and should think no more of the wretch.—It does not matter, said the caliph, I am desirous to see him hanging on the gibbet.—Haroun accordingly proceeded to the scaffold, and casting his eyes on the criminal, imagined that it was not Alaeddin. Visier, he cried, what can this mean? This is certainly not Alaeddin.—Why not? asked Giafar.—Alaeddin was of a short figure, and this man is very tall.—Sire, returned Giafar, the body of a man is somewhat stretched when he is hanged.—But, resumed Haroun, Alaeddin had a very white skin; the face of this man is perfectly black.—Sovereign Commander of the faithful, said the visier, you must be aware that death disfigures men, and gives a livid and blackish teint to the body.—In spite of all Giafar's reasoning, the caliph ordered the body to be taken down, and on inspection found the names of the two scheiks written on his breast. * Do you still persist in your opinion? You know that Alaeddin was a Sonnite, and this wretch, as you see, was of the sect of Ali.—God alone, cried the visier, knows what is hidden, and I perceive that it is difficult to ascertain whether this is the body of Alaeddin, or that of some other person.—The caliph, having ordered the body to be interred, returned to his palace, and his cares for the business of state soon effaced the remembrance of Alaeddin from his mind.

Habdalum Bezaza had in the mean time profited nothing by the possession of Alaeddin's slave. Love, and despair of ever enjoying the fair slave, brought him to the grave in a short time. The unfortunate Jasmin, when her time arrived, was delivered of a child beautiful as the day. Her companions having asked her what name she would bestow on her son, she exclaimed, Alas, if his father returns he should give him a name; but in his absence he shall be called Aslan.—The boy was nourished at his mother's breast till he was two years and a half old, when he already crept about the room on his hands and feet, and began even to walk by himself. One day, when Jasmin was occupied as usual in the kitchen, the young Aslan, having perceived the stairs which led to the upper hall, began to ascend the steps, and entered the room in which the emir Khaled was seated. Surprised at his beauty and the elegance of his shape, he took him in his arms, seated him on his knee, and considering his features attentively, was astonished at the resemblance he bore to Alaeddin. Jasmin, disquieted at not finding her son in the kitchen and the court, went up to the hall, and was much surprised when she found the emir holding him on his knee and playing with him. The child, seeing his mother, was about to throw his arms round her neck, when Khaled held him fast, and inquired to whom he belonged.—It is my son, replied the trembling slave.—And who is his father? asked the wali.—The unfortunate Alaeddin Aboulschamat, she answered; but at present the child has no other father or protector but you.—How, he returned, shall I interest myself for the son of a traitor?—

* Hassan and Hossein, the two elder sons of Ali.—*Caussin.*

Alas, my lord, cried Jasmin, learn to know my master and husband better. Alaeddin was never a traitor. He was one of the most faithful and zealous servants of the caliph, and never thought of betraying the confidence of his sovereign.—The wali, touched by the fate of the child, and finding the attachment he had already conceived towards him increased, said to his mother, When your son is grown older, and asks you for his father, tell him it is the emir Khaled, wali of Bagdad.—Jasmin, charmed with this speech, educated her son with the greatest care. When he had attained the age of seven, the wali caused him to be circumcised, and engaged the most learned masters to develope the faculties of his mind, and to instruct him in a manner proper for the son of one of the first emirs of the caliph's court. The wali himself undertook to teach him the art of riding and the management of arms; and every time that his soldiers manœuvred he took him along with him, and thus trained him to military exercises. At the age of eighteen, young Aslan was become a perfect cavalier. The principal courtiers, regarding him as the son of Khaled, and charmed by his noble and distinguished behaviour, received him in the most flattering manner. Ahmed Comacom was not among the last to pay his court to him, and knew so well how to insinuate himself into his good graces, that they soon became inseparable friends.

One day, when they were together at a tavern, Ahmed drew the golden torch set with precious stones, the loss of which the caliph had so much regretted, from his bosom, and placing it before him, amused himself with looking at the brilliancy of the gold and diamonds through the wine. He repeated this amusement often, and drank so many cups that he became intoxicated. Aslan, delighted with the splendour of the torch, begged Comacom to make him a present of it. That is impossible, said Comacom.—Impossible! For what reason? inquired Aslan.—I cannot give it you, he answered; it has already caused the death of a man.—Of what man? asked the astonished Aslan.—Of a stranger who came into this land, and whom the caliph raised to the rank of chief of the supreme council of sixty. He was called Alaeddin Aboulschamat.—But how can this torch have caused that man's death?—You had a brother, said Ahmed, lowering his voice, named Habdalum Bezaza. When he was at an age fit for marriage, your father, the emir Khaled, wished to purchase a slave for him. Comacom continued to relate to Aslan all that happened respecting Jasmin, the unfortunate passion of Bezaza, the theft of the caliph's effects, their being deposited in the house of Alaeddin, and the execution of the latter. Aslan, surprised to the highest degree at what he heard, and beginning to suspect the truth, said to himself, This slave Jasmin is the same who gave me birth, and my father can be no other than the unfortunate Alaeddin. Struck with this idea, he arose with indignation, and precipitately quitted Comacom. As he was hastening home he met the captain Ahmed Aldanaf, who, struck by the manner and gait of the youth, stopped, and exclaimed aloud, My God, how he resembles him!—Of whom do you speak, my lord? said Hassan Schouman, who was in his company. What has surprised you so much?—This youth, answered Ahmed: It is impossible there can be a stronger likeness than his to Alaeddin Aboulschamat.—Turning to Aslan, the captain requested to know the name of his father.—The emir Khaled, wali of Bagdad, replied Aslan.—And your mother?—She is one of the slaves of the wali, named Jasmin.—Heavens, cried Ahmed, Jasmin your mother! Know that your father is without any doubt Alaeddin Aboulschamat. Go inquire of your mother; she will inform you of things which it is very necessary for you to know.—Aslan, more and more astonished, went to his mother, and having shut himself up with her, begged her to tell him the name of his father.—My son, she replied with emotion, your father is the emir Khaled.—No, no, cried Aslan, you deceive me, it is Alaeddin Aboulschamat.—At this name, pronounced with a fiery tone, which brought such mournful recollections to her mind, Jasmin burst into tears, and asked her son who had discovered to him a secret so long hidden in the bottom of her heart.—Aslan said it was Ahmed Aldanaf, and related what had passed. When he had concluded, Jasmin said, My son, truth must one day come to light, and liars will be confounded. Yes, you are the son of Alaeddin; the emir Khaled, who has hitherto passed for your father, and who has carefully educated you, is only your father by adoption.—Aslan, having ascertained to whom he owed his birth, hastened to Ahmed Aldanaf. Having kissed his hands, he said, Jasmin has confirmed what you told me. Her mouth has pronounced the name of my father, the name of Alaeddin. I know the love you bore to him, and I come to beg you to assist me in revenging his death and punishing the assassin.—Who is his murderer? inquired the astonished Aldanaf.—The infamous Comacom, he replied.—How did you make this discovery, asked Aldanaf?—I have seen, said Aslan with vehemence, the golden torch set with diamonds, which had been stolen from the caliph, in the hands of Comacom. Surprised at its splendour, I begged it of him; but he refused to give it me. This torch, said he, has already cost a man's life; and then

related to me in what manner he had stolen it with the other effects of the caliph, which he had hidden in my father's apartment.—My son, said Ahmed Aldanaf, we must act with prudence in this affair, and try to make you known to the caliph in an advantageous manner before discovering any thing to him. Retain in your memory what I am going to say: When you see the emir Khaled putting on his uniform, and arming himself, request him to cause you to be attired like himself, and to permit you to accompany him. When you are in the presence of all the court, endeavour to distinguish yourself by some act of bravery, which may cause the caliph to take notice of you. Should he say, Aslan, I am satisfied with you; ask what you choose from me; you must request permission to take vengeance on the murderer of your father. Deceived by the opinion of the rest, he will answer that your father is in good health; upon which you must inform him, without hesitation, that you are the son of Alaeddin Aboulschamat; that the emir Khaled is only your father by adoption; and then relate every circumstance of your adventure with Ahmed Comacom. To prove your assertion, request that he may be searched on the spot.

Aslan, furnished with these instructions, returned to Khaled's mansion, where he found every thing prepared for proceeding to a grand review to take place in the caliph's presence. He begged to be attired like the emir and to accompany him, to which request Khaled, who loved him as if he were really his own son, readily consented. They proceeded to a plain without the city, where the caliph had caused tents and magnificent pavilions to be pitched. His whole court was there assembled, and the army was already formed in battle array. During the review Aslan kept constantly by the side of Khaled. After some military evolutions, a mock fight was to be presented to the prince. Bowls and hauberks were brought, and several cavaliers shewed their adroitness in reciprocally throwing the bowls at each other. Among them was a warrior, who had been secretly sent by the enemies of the caliph with the design of killing him. He seized a bowl and threw it with all his force, directing it to the face of that monarch. Aslan, attentive to every thing which passed around the caliph, parried the blow, and sent the bowl back with such vigour, that, hitting the traitor on the breast, he cast him off his horse. The caliph, aware of the danger with which he had been threatened, cried aloud, Blessed be he to whom I owe the preservation of my life!—The sport immediately ceased; all the officers dismounted; and seats having been brought, the caliph ordered the traitor who had cast the bowl towards him to be brought before him. Cavalier, he cried, what can have induced you to commit such an action? Art thou a friend or an enemy?—An enemy, he replied fiercely; I directed the bowl against your person.—For what reason? replied the caliph. Art thou not a true Mussulman?—Not one of your belief, he answered; I pride myself in being a sectary of Ali.—At these words the caliph indignantly ordered him to be put to death on the spot. Then turning towards Aslan, Brave youth, he said, to you I owe my life; ask of me what you choose.—Sovereign Commander of the Faithful, said Aslan, bowing respectfully, I conjure you to revenge me on the murderer of my father.—Your father? said the caliph, pointing to Khaled; behold him, thanks to God, in perfect health.—You are mistaken, sire, replied Aslan, the emir Khaled is only my father by adoption; I am the son of the unfortunate Alaeddin Aboulschamat.—The son of a traitor! exclaimed the caliph briskly.—My father never was a traitor, said Aslan, but the most faithful and devoted of your servants.—Did he not steal my mantle and my most precious jewels? asked the caliph.—Sovereign Commander of Believers, replied Aslan fiercely, my father never was a thief. I supplicate your majesty to inform me whether your golden torch set with jewels was found among the other articles in my father's house.—I have never been able to recover it, answered Haroun, surprised at the question.—Sire, continued Aslan, I have seen the torch in the possession of Ahmed Comacom. I asked him for it, but he refused to give it me. This torch, said he, has already cost the life of one man.—Aslan proceeded to relate to the caliph the passion of Habdalum, son of Khaled, for the young slave Jasmin, and the disease which it produced; the manner in which Comacom was released from prison, and how he had stolen the royal mantle, the golden torch, and the other articles. Sire, he exclaimed, at the conclusion of the recital, I conjure you once more, by every thing sacred, to grant me vengeance on the murderer of my father!

The caliph gave orders to arrest Ahmed Comacom on the spot, and to bring him before him. On his approach, he cast his eyes towards his guards, and not seeing Ahmed Aldanaf, ordered him to be sent for, and when he appeared, commanded him to search the prisoner. Aldanaf having put his hand in the bosom of Comacom, drew from it the golden torch set with jewels. At this sight the enraged caliph exclaimed, Traitor, from whence hast thou obtained this torch?—I have bought it, answered Comacom, with effrontery.—Thou art an impostor, cried the indignant prince; thou hast committed this

atrocious deed to destroy Alaeddin Aboulschamat, the most faithful of my servants.—Haroun commanded him to be bastinadoed, and after receiving some blows he confessed himself the author of the robbery, and was conducted to prison. The caliph suspecting that the emir had been concerned in the affair, was about to order him to be arrested, when he exclaimed, Sovereign Commander of the Faithful, I am innocent of the crime of which you suspect me: I did nothing but execute your command, in conducting Alaeddin to death; and I swear that I never had the least knowledge of the train laid for his life. Ahmed Comacom, no doubt, undertook this horrible act to get possession of Jasmin, but I was entirely ignorant of it.—The wali then turning to Aslan, continued, You are sensible of the love I have shewn to you, and of the care I have taken of you from your infancy till this day; it is you who should intercede for me.—The youth, touched by the situation of his benefactor, hastened to implore the clemency of the caliph in his behalf. Haroun having asked the wali what was become of Jasmin, and being answered that she had always remained in the house of that officer, said to him, Bid your wife attire her in a habit corresponding with the rank her husband bore, and to restore her instantly to her liberty. As to you, go and take off the seals you have affixed on the palace of Alaeddin, and restore all his effects, and the riches of which he was possessed, to his son.

The wali punctually executed the caliph's orders. He proceeded to his house, and commanded Khatoun to restore Jasmin to liberty, and to dress her according to her rank; and then proceeded to take off the seals from the effects of Alaeddin, and to deliver the keys of his palace to Aslan. The caliph, not content with these acts of justice, commanded Aslan once more to demand any thing in his power, promising to grant whatever he desired. Aslan replied, that he had only one thing to desire, which was to behold his father.—Alas, my son, said Haroun, his eyes overflowing with tears, thy father is no more. How much do I myself wish to see him alive, and how willingly would I bestow every thing he could demand on the person who brought me such welcome news!—At these words Ahmed Aldanaf prostrated himself at the feet of the monarch: Sovereign Commander of the Believers, he said, may I speak without fear?—You may, replied the caliph.—I can assure your majesty that Alaeddin Aboulschamat is at this moment living, and in perfect health.—What do you say? cried the caliph, starting with surprise.—Sire, resumed Aldanaf, I swear by your sacred head that I have spoken the truth. I saved Alaeddin from death by substituting a criminal in his place, and conducted him to Alexandria, where I purchased a shop for him.—I would see him instantly, said the caliph, transported with joy; depart this moment for Alexandria, and bring him to me.—Aldanaf bowed profoundly, in token of his readiness to obey, and of his never having been charged with so agreeable a commission. Haroun ordered him a purse of a thousand pieces of gold, and he set out for Alexandria immediately.

Alaeddin had in the mean time been engaged in selling the various articles in his shop, and had already disposed of a great number, when he perceived in a very obscure corner a small leathern purse. Having opened it, he found a jewel as large as the palm of the hand, suspended by a gold chain. The stone had five sides, upon which names and magical characters were engraved, similar to those traced by ants in the sand. Surprised at discovering such a jewel, Alaeddin easily knew it to be a talisman; but though he rubbed every one of the sides, no genie obeyed the summons. Disappointed at finding his efforts of no avail, he hung it up in his shop, and began to reflect on his own situation. A consul, or European merchant, passing through the street, and having perceived the jewel, which Alaeddin had just hung up, asked if it was to be sold.—Every thing in the shop is for sale, answered Alaeddin.—Well, said the consul, I offer you eighty thousand ducats.—I cannot part with it at that price.—Will you take a hundred thousand?—Alaeddin, astonished at such an offer, accepted it. Ready selling and ready delivering, resumed the consul, is every thing a merchant can do; it is my duty to pay you.—I am ready to receive the money, said Alaeddin.—You know, continued the consul, that I cannot have such a sum about me. You are not ignorant that this town is full of robbers and insolent soldiers; but if you will take the trouble to come on board my vessel, I will give you, over and above the purchase money, a piece of camblet, another of satin, one of velvet, and one of any kind of stuff you may select. Alaeddin, having consented to this proposition, put the jewel in the hands of the consul, shut his shop, and confided the key to one of his neighbours. I am going to accompany this consul, he said, to his ship, to receive the price of a jewel I have sold to him; if I should happen to be detained a short time, and the lord Ahmed Aldanaf, who brought me hither, should arrive in the mean time, I request you to deliver the keys to him, and to inform him of the reason of my absence.

Alaeddin followed the consul, and being arrived on board of his vessel, chairs were brought, and the latter having taken the su-

pulated sum from a coffer, presented it to Alaeddin, together with the four pieces of stuff which he had promised, and then said, Will you do me the pleasure to take some refreshment?—I will gladly take a cup of sherbet, replied Alaeddin.—The consul, or rather the captain, who had disguised himself as a merchant in order to deceive Alaeddin, made a sign to one of his servants to bring the sherbet, but previously threw a soporific powder into the cup, which instantly took effect; for Alaeddin had no sooner emptied it than he fell back upon his chair. The sailors having previously received directions how to act, weighed anchor, and hoisted sail. The wind being favourable, they were soon in the open sea. By the orders of the captain, Alaeddin was carried under the hatches, and there a powder was applied to his nostrils which instantly destroyed the effects of the one he had taken before. When he opened his eyes, he asked with astonishment where he was. The captain answered, with a sarcastic smile, You are at present in my power.—And who are you? asked Alaeddin.—I am captain of this vessel, replied the Christian, and came from Genoa expressly to seize and conduct you to the beloved of my heart.

Some days after, a signal was made of the approach of a merchant-vessel, with forty Alexandrian merchants. The captain ordered it to be chased, and having conquered by boarding, he directed it to be taken in tow, and continued his course for the city of Genoa. Before entering the harbour, the captain went ashore, and proceeded alone towards a palace at the sea-side. A young lady, covered by a thick veil, so that it was impossible to distinguish her features, having come to the gate, asked whether he had brought the precious stone, and along with it the possessor of it. The captain answered, that he had happily executed the orders he had received from her, and placed the jewel in her hands. He then returned to his vessel, and entered the port triumphantly.

The king of that country, learning the arrival of the ship, went on board with his guards, and asked if he had had a prosperous voyage.—Very prosperous, replied the captain; I have captured a merchant vessel with forty-one Mussulmen on board.—The king ordered them to be landed; they were chained two by two, and conducted through a part of the city to the divan, followed by the king on horseback, accompanied by the captain and his principal courtiers. The king being seated on his throne, and having placed the captain by his side, on a chair somewhat lower, ordered the poor Mussulmen to advance, and asked the first who advanced from whence he came. He had scarcely answered that he came from Alexandria, when the king made a sign to the executioner, who struck off his head. The second, the third, and the rest to the fortieth, having given the same answer, underwent the same fate. No one remained but Alaeddin, who, having witnessed the fate of his companions, deplored their common misfortune, and waited his turn, praying God to have compassion on him. It is thy own fault, he said within himself; in what a cursed trap hast thou suffered thyself to be caught!—From what country art thou, Mussulman? asked the king, with a tone of severity.—From Alexandria.—Headsman, do your office.—The executioner had already raised his arm, and was about to let it fall on the head of Alaeddin, when an old female devotee suddenly advanced to the foot of the throne, and addressing the king, who with the rest of the assembly had risen to do her honour, said, Prince, have I not asked you to remember the convent, and to reserve one or two of the prisoners, on the captain's return, for the service of the church?—You come rather too late, mother, said the king; however, as one of them is left alive, you may dispose of him as you please.—The devotee turning towards Alaeddin, asked him if he would undertake the service of the church; adding, that in case of his refusal she would leave him to suffer the same fate as his companions. Alaeddin accepted of her proposal, and left the court with her.

She conducted him to the church, and on their arrival under the porch, he demanded to know what kind of service would be expected from him.*—At the dawn of day, she said, you must conduct five mules to the neighbouring forest, and having cut down and split some dry wood, you must load them with it, and bring it to the kitchen of the convent. Then you will take the mats and carpets, and brush and beat them; and after having swept and scrubbed the floor of the church and the steps of the altar, you will lay down the carpets, and replace the mats as they were before. After that you will sift two bushels of wheat, and having ground them, knead the flour into small loaves for the devotees of the convent; after that you must shell four-and-twenty bushels of lentils, and make them boil; fill four tubs of water, and pour it into the three hundred and sixty stone-troughs in the court. When you have

* This part of the present story is highly curious, as shewing the manner in which the Orientals satirize the inhabitants of Europe, and their ignorance respecting our customs.

done this, you must clean the glasses of the lamps, replenish them with oil, and take great care to light them at the first stroke of the clock; then you prepare three hundred and sixty-six dishes, into which you slice the small loaves, and pour the lentil-broth over it, and carry one dish to each devotee and priest of the convent. Then——Oh, madam, cried Alaeddin, interrupting her, rather lead me back to the king, and let him order me to be executed.—Assure yourself, said the old devotee, that every thing will go well if you do your duty punctually, and you will not repent of entering our service; but should you, on the other hand, be negligent, I shall be forced to deliver you again to the king, who will immediately order you to death.—The old devotee having left him for a moment, Alaeddin seated himself in a corner, and began to reflect on his unfortunate situation. On her return, she asked Alaeddin angrily why he had not executed what she had given him directions to do.—Alas, madam, he replied, if I had a hundred arms I could not possibly do all you exacted from me!—For what have I brought you hither, lazy fellow? said the old woman. Was it not to do every thing I order?—Then giving him a copper staff, with a cross at the end, she said, in a somewhat milder tone, Take this staff, my son, and if you meet the wali of this city, stop him, and say, I require you, for the service of the church, to take these mules and load them with dry wood in the forest. If he makes any resistance, kill him on the spot, without fearing any thing; for I will take the consequence on myself. If you encounter the grand visier, strike the ground before his horse with this staff, and say, I summon you, in the name of the Messias, to do what the service of the church requires. In this manner you will oblige him to sift the wheat, to grind it, to boult the flour, to knead it, and to make the small loaves; and whoever refuses to obey your order, kill him on the spot, and fear nothing; I will take it all on myself.

Alaeddin did not fail to profit by this advice in the morning. None to whom he addressed his demands, dared to refuse them; and in this manner he was disburthened of his most arduous tasks. Seventeen years he passed in this manner, constraining at his pleasure the rich and poor to do the service of the abbey. One day, being occupied in washing and scrubbing the pavement of the church, the old devotee entered, and ordered him to leave the church immediately.—Where shall I go? he inquired.—My friend, she answered, you may pass the night in a tavern, or with one of your friends.—And why must I leave the church? returned Alaeddin.—Because, she replied, the daughter of our king is coming to her prayers this evening; and as none are permitted to meet her on her passage, I am obliged to dismiss you for this night.—This speech excited the curiosity of Alaeddin, who, pretending to obey her order, said to himself, I will take care not to leave this church, to which I have been so long attached, in so interesting a moment; I will enjoy the sight of the princess, and ascertain whether the women of this country resemble our own, or if they surpass ours in beauty.—Instead of leaving the church, he sought a place favourable for his design, and hid himself in a corner, where he could see every thing at ease.

The princess soon appeared, and Alaeddin, struck with her beauty, uttered a sigh, imagining to behold the moon in all her splendour breaking from the bosom of a cloud. Having considered her for a long time, he cast his eyes on a woman who attended her, and heard the princess addressing her in these words: Well, my dearest Zobeide, do you begin to be reconciled to your life in my company?—Alaeddin, on hearing the name of Zobeide, fixed his eyes upon the attendant; but what was his surprise when he recognised his spouse, his beloved Zobeide, whom he had believed to be dead for many years! The princess taking up a guitar, presented it to Zobeide, begging her to sing an air to her own accompaniment on the instrument.—It is impossible for me to sing, madam, she replied, before you have accomplished the promise you made to me long since.—What have I promised you? asked the princess.—To reunite me, answered Zobeide, to my husband, to my faithful Alaeddin Aboulschamat.—Cease to afflict yourself, said the princess, and give up your heart to joy. The instant in which he is to be restored to you is perhaps less distant than you imagine. Sing a lively and gay air, to celebrate this joyful union.—Where is he? where is he? inquired Zobeide briskly.—He has not lost a word of our conversation; he is in that corner, said the princess, who had perceived Alaeddin.—Zobeide, at the summit of joy, without being able to restrain her transport, sung so tender an air, and accompanied herself in a manner so ravishing, that Alaeddin, quite beside himself, sprung suddenly towards her, and pressed her to his heart. Too weak to sustain the tumultuous and passionate movements of their hearts, Zobeide and her spouse fell senseless into each other's arms. The princess and her women hastened to recover them, and on the return of their senses the princess felicitated them on their being reunited.—Madam, said Alaeddin, I see it is you to whom I am indebted for all this happiness.—Then casting a passionate look on

his wife, he cried, Do you still live, my beloved Zobeide?—Never, my dear spouse, she replied with emotion, have I ceased to live, and to sigh for the moment which should restore you to me. I was ravished from you and transported hither by one of the inferior genii, who obey the mandates of those of a higher order. The phantom whom you took for me was another genie, who, having assumed my features and shape, pretended to die. When you had deposited the body in the tomb, he left it speedily, and returned to his sovereign, the princess Husn Merim, my benefactress, whom you see before you. On opening my eyes I perceived her by my side, and asked her why I had been conducted hither.—Madam, she replied, fate has destined me to become the spouse of Alaeddin Aboulschamat; consent to divide his heart with me. I have, by the power of my art, discovered that a great misfortune is about to befal him: and as it is impossible for me to avert it, I wished at least to hide it from your view, and to transport you hither, that we might mutually console each other for the separation from our beloved, which will not last long. Your musical talents, she added kindly, will tend to alleviate my sorrows.—I have remained with this amiable princess till the moment I have met you in this church.

Husn Merim now addressing Alaeddin, asked if he was willing to accept of her for his spouse.—Alas, madam, he replied, I am a Mussulman, and you a Christian.—The bounty of God, she answered, has removed that obstacle: it is more than eighteen years since I have become a believer in Mahomet, and penetrated into the mysteries of Islamism, which I regard as the only true religion.—I wish, said Alaeddin, sighing, to return to Bagdad.—My lord, answered the princess, your wish shall soon be accomplished. Having discovered the misfortunes which have befallen you, and which I was unable to avert, I have waited till they were passed over. In the mean time, I can inform you of several things which you are ignorant of, and which will fill your heart with joy. Know then, my lord, that you have a son named Aslan, eighteen years of age, who occupies the same honours you held with the caliph. Truth has come to light, and the plots of the wicked and perfidious have been foiled. God has caused to fall on the head of the perpetrator the chastisement for his crime. It was the infamous Ahmed Comacom, who is now loaded with irons, and shut in a black dungeon. Know, my lord, that it was I who caused the jewel, enclosed in a leathern purse, which you found in your shop, to appear. It was I who gave orders to the captain to bring this jewel to me along with yourself. Taken with the portion of beauty which heaven has allotted to my share, he proposed to marry me; but I declared that I would never make him master of my person, unless he brought me the jewel and the person who was in possession of it. I gave him a hundred purses to buy it, and he departed on the adventure. When the king, my father, after the death of your forty countrymen, ordered your head to be cut off, it was again I who sent the devotee to save your life.—Ah, madam, exclaimed Alaeddin, how much do I owe to you! The gift of your hand will be the summit to your benefactions.

After the princess had renewed to Alaeddin her profession of faith, and her attachment to the religion of Mahomet, he begged her to inform him of the virtues of the precious stone, and in what manner it had come into her possession.—My lord, replied the princess, this stone is an inestimable treasure. It is endowed with five properties, which I will make known to you, and which shall in proper time and place serve us. My father's mother, who was instructed in all the secrets of magical lore, knowing how to decypher perfectly the most complicated talismans, and having it in her power to penetrate into the treasures of all the kings of the earth, found it one day in a treasury, where it was preserved with the greatest care. On my attaining to the age of fourteen, she made me study the Gospel; but having read the name of Mahomet (on whom may God shower his grace and his benedictions) in the sacred books of the Pentateuch, in the Gospel,* the Psalms, and the Kôran, I believed in him, and embraced the Mussulman faith, firmly convinced that I could not in a proper manner address the most high God in any other but that religion, which is the only true one. My grandmother falling ill, gave me the jewel, and discovered to me its five virtues. When her disorder increased, my father came to see her just on the point of expiring, and prayed her to discover, by the power of her science, what events should befal him, and above all how he should terminate his life. My son, she said, it would be better for you to remain ignorant of the future, than to endeavour to

* The Mahometans refer the Paraclete mentioned in the Gospel to their prophet. The reader will smile at a Christian princess having the Koran put into her hand, and at the whole description of her conversion. The author of the tale was evidently an orthodox Mahometan, who detested the sect of Ali, as well as the Christians and Jews, taking occasion to vent his wrath against them all in the course of his composition.

penetrate into it; but since you oblige me by your prayers to tell you the truth, know that you are destined to die by the hand of a stranger, who will come from Alexandria.—My father swore at that time to put to death all the inhabitants of Alexandria who should fall into the hands of his subjects. He sent for the captain who conducted you hither, ordered him to attack all the Mussulman vessels which he encountered, and to put to death all the prisoners who came from Alexandria. The inhuman captain has but too well conformed to his orders; for already has he killed more Mussulmen than the number of hairs on his head. After the death of my grandmother, I wished to learn what husband heaven had destined for me, and, by the secrets of my art, found it was Alaeddin Aboulschamat, confidant and friend to the caliph Haroun Alraschid. The time is accomplished, my lord, and I esteem myself happy to be this moment at the summit of my wishes.

Alaeddin, surprised and touched by this discourse, expressed his joy in becoming the spouse of a princess who had rendered him such essential services, and on whom Heaven had bestowed its favours so liberally; but at the same time he testified anew his lively wish to return to Bagdad. The princess said that she was going to prepare every thing for their departure, and begging him to follow her, conducted him, by ways which no one but herself was acquainted with, into the palace, where she shut him up in one of the closets of her apartment, and proceeded to her father, whom she found at table. He testified his pleasure at seeing her, and invited her to remain and keep him company. Husn Merim consented, and the king ordered all his attendants to leave the room. The princess took this opportunity of being alone with him, and finding him in good humour, filled his cup so often that he became intoxicated. When she found him in the condition she desired, she presented a glass of liquor to him, into which she had put a dose of soporific powder. The king had no sooner drank it off than he fell backwards, deprived of sensation. The princess immediately ran to her apartment, and taking Alaeddin from his place of concealment, told him what she had done. Alaeddin proceeded to the king's apartment, tied his feet and hands strongly, and caused him to inhale a powder of opposite effects to that he had taken before. On recovering his spirits, the king was much astonished at finding himself bound, and at seeing a stranger by his side. Alaeddin b[illegible] to reproach him with his cruelty to the M[illegible]sulmen, and said, that the only way to e[illegible]ate such a crime was to embrace Islamism. The king rejected this proposition with horror, and uttered such blasphemies against Mahomet, that Alaeddin, no longer able to restrain his indignation, drew his poniard, and piercing his heart, stretched him dead at his feet. Alaeddin wrote a brief account of the events which had occurred, and of the marvellous manner in which God had punished the barbarity of the king, which he put on the forehead of the dead body, and returned to the princess.

Husn Merim during this time had seized the most valuable effects, and thought of nothing but their departure. She took the precious stone, which she carefully preserved, and having pointed out to Alaeddin a sofa engraved on one of the sides, rubbed it a little, when they suddenly beheld a sofa before them. She first seated herself, and directing Alaeddin and Zobeide to sit on each side, she pronounced these words: By the virtue of the magical characters traced on this stone, I wish this sofa to arise into the air.*—Immediately the sofa arose, and bore them rapidly above a deep valley. The princess having turned the side of the stone on which the sofa was engraved towards the earth, and the four others towards heaven, they descended rapidly into the valley, which was of a barren aspect, and without a drop of water. But the princess turning the four sides of the stone towards heaven, and that which represented a river to the earth, and wishing to to see it appear, they soon perceived a large expanse of water, the waves of which rolled over each other, and broke themselves at their feet. Having washed and purified themselves, they performed their prayers and slaked their thirst. The princess then rubbing the side of the stone which represented a table covered with meats, and having expressed a wish for its appearance, a table served with the most delicate and choice dishes appeared before them, which they approached, and began to eat and drink, entertaining each other with the happy state they were soon to enjoy.

Meanwhile, the son of the king having entered in the morning the apartment of his father, started with horror at beholding him bathed in his blood. Having approached and perceived the paper on his forehead, he

* It was no doubt from some Oriental story, like the present, that Boccaccio borrowed the last novel but one of the Decameron, in which the sultan of Babylon causes Torello to be transported in one night, asleep in a bed, from Babylon to Pavia. A similar story occurs already in the *Cento Novelle Antiche*, written in the 13th century.

took it up and read it. Filled with astonishment and indignation, he ran to his sister's apartment, and not meeting with her, proceeded hastily to the church to question the old devotee. Learning that she had seen neither the princess nor Alaeddin since the evening, he collected a large number of soldiers, related to them what had passed, and ordered them to mount their horses immediately and pursue the fugitives. He put himself at their head, and they proceeded so rapidly that they soon reached the valley, and perceived from a distance the tent in which the princess, with Zobeide and Alaeddin, reposed. Husn Merim having at this moment raised her eyes, saw a thick cloud of dust, and soon recognised her brother at the head of a troop of horsemen, crying, Stop, perfidious wretches! you cannot escape us now.—Turning to Alaeddin, she asked if he found himself in a situation to fight those warriors.—Alas, madam, replied Alaeddin, I never fought in my life; and though I were the most valiant of men, it would be impossible to resist so many.—The princess having rubbed the side of the stone which represented a warrior and a horse, they beheld a horseman in full armour issuing from the earth, who charged the prince and his soldiers so furiously, that he dispersed and put them to flight in the twinkling of an eye.

Having concluded their repast, the princess asked Alaeddin whither he wished to proceed. He answered, that he intended to go to Alexandria. They again seated themselves upon the sofa, which transported them in an instant into a cavern near that city, where they stopped. Alaeddin having procured large veils for the ladies, they entered the town, and proceeded to the shop of Alaeddin, where Ahmed Aldanaf waited his arrival, and was transported with joy at beholding him. He related to him minutely all the circumstances which had taken place since he had left Bagdad, and acquainted him with the favourable disposition of the caliph, and the desire of his son Aslan to see him. Alaeddin, on his part, greatly surprised Aldanaf with the recital of his adventures. Having disposed of his shop, he thought of nothing but continuing his journey. Though he ardently desired to embrace his son, and to comply with the request of the caliph, who pressed him to return to his court, he nevertheless resolved to proceed first to Cairo, to visit his parents. They placed themselves on the sofa, which in the twinkling of an eye descended into a narrow street in Cairo.

Alaeddin knocking at the door of the house where he had passed his childhood, heard with inexpressible pleasure the voice of his mother, who, without opening, asked, Who is there? who comes to the unfortunate parents who have lost what they held dearest on earth?—It is your son Alaeddin, he said.—Alaeddin, she exclaimed, with a sigh, has been long dead.—My mother, he said, raising his voice, open the door; I am your son Alaeddin.—At these words, which filled her soul with the most lively joy, the poor mother opened the door precipitately. Her son threw himself into her arms, and did not tear himself from her but to fall into those of his father. When the first transports of joy and tenderness were over, Alaeddin presented his two wives and his friend Ahmed Aldanaf to his parents. At the end of three days, he acquainted them with his desire to proceed with them to Bagdad. They endeavoured to detain him at Cairo; but on his representing to them that he was obliged to return to the court, they consented to accompany him. Alaeddin prepared every thing for their departure, and in a few days proceeded to Bagdad, accompanied by his parents, his wives, and Ahmed Aldanaf.

Haroun Alraschid, being informed of Alaeddin's arrival, came to meet him, accompanied by Aslan and his principal courtiers, and received him with open arms. Having ordered Ahmed Comacom to be sent for, loaded with irons, he said to Alaeddin, I have till now suffered this wretch to live, that you might punish him yourself.—Inflamed with rage at seeing a man who had been the cause of all his misfortunes, Alaeddin drew his scymitar, and laid his head at his feet. The caliph now desired to hear from the mouth of Alaeddin the narrative of the adventures which had happened since the moment of their unfortunate separation, which request he readily complied with. When he had concluded, the caliph congratulated him on having become the spouse of the princess Husn Merim, and caused the contract of marriage to be drawn up in his presence. The feasts and rejoicings on this occasion lasted for seven days. Alaeddin was anew covered with honours, and his son was appointed president of the supreme council of sixty.

The misfortunes which the favourite had undergone increased the attachment which his master bore to him. He placed a boundless confidence in him, which nothing could alter during the rest of his life. Alaeddin, happy at court in the constant favour of the caliph, was no less so at his own home. Jasmin, whose love had proved so inviolable, Zobeide, and Husn Merim, lived all three in the most perfect harmony, and were equally dear to Alaeddin.

Scheherazade, in relating the history of Alaeddin Aboulschamat, perceived that the

sultan of the Indies had paid peculiar attention to every thing which concerned the princess Husn Merim, and the extraordinary virtues of her talisman; she thought that he would not listen with less pleasure to the wonderful adventures of Abou Mohammed Alkeslan, and hastened to ask his permission to relate them next day, to which he readily consented.

The History of Abou Mohammed Alkeslan. *

THE caliph Haroun Alraschid being one day seated on his throne, surrounded by his courtiers, a slave, bearing in his hand a golden diadem, embroidered with pearls and set with diamonds, advanced to the foot of the throne, and, touching the ground with his forehead, spoke thus: Sovereign Commander of the Faithful, Zobeide, your illustrious spouse, has ordered me to present her homage to you. Your majesty knows that she has been long occupied in finishing this diadem: nothing is wanting but the diamond in the centre; she has in vain searched among your treasures for one sufficiently large to complete her design.—The caliph ordered the principal courtiers who were in the presence to search every where for the most beautiful diamonds. They obeyed, but could not meet with any which was worthy to be placed in the rich diadem of the princess. Haroun, who was piqued to find his exertions no more successful than those of Zobeide, impatiently cried out, What! have not I, to whose command half of the world is subjected, among my treasures a diamond such as my spouse desires? Go and inquire of the jewellers of Bagdad, if there be not one among them who can fulfil her wishes.

The jewellers being interrogated, declared, that if any one could furnish such a diamond, it must be Abou Mohammed Alkeslan, an inhabitant of Basra. The caliph instantly commanded one of his visiers to send an express to the emir Mohammed Alzobeidy, governor of Basra, with orders to bring Abou Mohammed immediately to Bagdad. Mesrour, chief of the eunuchs, being charged with the dispatch, used such diligence that he arrived in little time at Basra. Having presented himself to the emir, and informed him of the object of his mission, the latter hastened to obey the order of the caliph, and sent some of his officers with Mesrour to the house of Abou Mohammed. Mesrour rapped at the street-door, and when a slave came to open it, Go and tell thy master, said he, that the Sovereign Commander of the Faithful demands his presence. The slave having executed the message, Abou Mohammed came to receive Mesrour and those who accompanied him, and, on learning the occasion of their embasy, invited them to enter; but they refused, under the pretext that the order of the caliph admitted of no delay, and that his presence was instantly required.—At least, said Alkeslan, permit me to put on a habit fit to appear before his majesty, which will not detain you long. In the mean time, I beg you to enter and repose yourself for a moment. Mesrour and his companions with difficulty accepted the invitation. On entering, they found the antichamber hung with tapestry of green silk, richly embroidered with gold. By order of their host they were conducted into a magnificent bath, situated in the interior of the house. The walls of the pavement were incrusted with gold and silver; a superb bason of white marble was hollowed out in the middle of the apartment, and filled with water perfumed with the essence of roses. Slaves elegantly dressed were ready to obey their commands on the least notice. Mesrour and his companions, having bathed and perfumed themselves, were attired in habits of gold and silk, and conducted into the apartment of their host, whom they found seated on a magnificent couch, leaning on cushions which glittered with gold. A canopy of gold brocade, set with pearls and diamonds, was raised over his head. Alkeslan received Mesrour in the most polite manner, and seated him by his side. A repast, composed of the choicest and most delicate dishes, was served up on plates of gold and Chinese porcelain; and the magnificence of the whole was such, that Mesrour could not refrain from exclaiming, that he had not witnessed any thing to equal it, even at the court of the caliph.

The evening was spent in the most agreeable manner, and when Mesrour and his companions were about to retire, their host presented them with a purse containing a thousand pieces of gold. The following morning they were dressed in robes of green silk, embroidered and fringed with gold, and the same honours were paid to them as the preceding evening. When Mesrour entered the apartment of Abou Mohammed, he declared that he could no longer remain at Basra; but his host entreated him to remain another day, promising to be in readiness for the journey the ensuing morning. Accordingly, with the dawn of day, a mule was brought to the door covered with a saddle of gold brocade, studded

* This story, in many of its circumstances, bears a strong resemblance to the voyages of Sindbad, and to those of Aboulfouaris, in the Persian Tales.

with pearls and diamonds. Having mounted and taken leave of the governor, he issued from the gates, accompanied by Mesrour, who could not forbear saying to himself, The caliph will be strangely surprised when he beholds the rich and brilliant equipage of Abou Mohammed; he will certainly not fail to inquire from whence he could obtain so prodigious a fortune.

On their arrival at Bagdad, Mesrour hastened to present Alkeslan to the caliph, by whom he was most graciously received, and seated by his side. Sovereign Commander of the Faithful, said Alkeslan, I have taken the liberty to bring a few small presents for your majesty, and crave permission to offer them to you. Haroun Alraschid having demanded the nature of the presents, a slave approached with a small trunk, which he placed at the feet of his master. Alkeslan opened it and took out several artificial trees, of which the stem and branches were gold, the leaves emeralds, and the fruits rubies, topazes, and pearls, dazzling the eye by their whiteness. He then took out many other magnificent presents, which were enclosed in the chest by enchantment. If the caliph was astonished at this prodigy, his surprise was increased, when Alkeslan, opening a second box which was brought to him, produced from it a pavilion of silk, embroidered with pearls and rubies. The floor was of gold, set with emeralds and topazes, the columns which sustained it were made of a precious Indian wood, and the fringes of the cloth glittered with emeralds and sapphires. On the sides, a great number of birds and wild beasts of all kinds were represented; their plumage and hides being formed of pearls, rubies, emeralds, sapphires, topazes, and all sorts of precious stones, mixed and shaded off with consummate art. The caliph, more and more astonished by the view of such magnificence, knew not what to think, when Abou Mohammed said to him, Sovereign Commander of the Faithful, it is not a sensation of fear, but of duty, which induces me to offer you such presents. I have considered that such valuable things do not befit a simple individual like myself, and ought not to belong to any one but your majesty; and to prove that fear does not enter into the homage which I offer to you, I will, if I obtain your permission, shew you some other wonders, which will make you acquainted with the power I possess.—The caliph having joyfully accepted this proposition, Alkeslan approached the window, and bowing a little moved his lips, and lifted his eyes towards the balustrade which surrounded the palace. The balustrade appeared immediately to bow towards him, in order to return his compliment. Abou Mohammed having made a signal with his eyes, all the doors of the apartment, which were shut, appeared to move; and when he had pronounced some indistinguishable words, the song of an infinite number of birds was suddenly heard, who seemed to reply to his speech. Haroun, more surprised at this than at any thing he had yet seen, inquired of the inhabitant of Basra whence he had obtained so wonderful a power, and if he was the same Abou Mohammed Alkeslan so famous for his idleness, whose father, surgeon to the public baths, had died in the most abject poverty, without leaving a single penny to his wife and his son?—Sire, answered Alkeslan, the obscurity of my birth, my former poverty, and the indolent state in which I lived for a long time, make the history of my life appear the more marvellous. My adventures have been so wonderful, that they deserve to be written in characters of gold, and contemplated by all those who are inclined to profit by example, and to instruct themselves by the events which have occurred to others. If your majesty will permit me to recount them to you, I doubt not but you will find them interesting. The caliph having expressed the pleasure he would take in the recital, Abou Mohammed began in these terms:

My father was actually a poor surgeon, who exercised his profession in the public baths, and every thing which your majesty has heard of my extreme indolence is the exact truth; for in my childhood I was so idle, that when I fell asleep, which happened very frequently, and the sun shone perpendicularly on my head, I had not the resolution to arise, in order to remove into the shade. My father died when I had attained my fifteenth year, leaving me and my mother in the most profound indigence. The poor woman was forced to enter into service in the neighbourhood for her subsistence; and, notwithstanding her distress, she supplied me every day with meat and drink, whilst I was not ashamed to lie down and sleep the whole day. One day she came to me, holding in her hand five pieces of silver which she had saved from her earnings, and spoke to me in these terms: My son, I have just learned that the sheikh Aboul Mozaffer is on the point to undertake a voyage to China. He is a man full of charity towards the poor, and well known for his probity. Make an effort for thyself; arise, come with me to carry five pieces of silver to him, and to beg him to buy something which may be useful for thee in China, a country of which many marvels are related.—I discovered by this discourse that my mother was vexed at my indolence: I dreaded the effects of her anger, and thought myself obliged to make some effort in order to free myself from the apathy in which I lived, for I do not believe that there exists on the earth any animal

more indolent than I was at that time. Well, mother, help me to get up, I said; and the effort I was obliged to make cost me abundance of tears. I then begged her to bring me my shoes; she had the compliasance to put them on my feet, and took me under the arms to assist me in rising. She was forced frequently to push me along, and to draw me by the skirts of my garment, before we arrived on the sea-shore, where we found the sheikh Aboul Mozaffer. After saluting him, I demanded in the most polite manner I could, if his name was Aboul Mozaffer; for I must confess to my shame that I did not know this excellent man even by sight. Upon his answering in the affirmative, I begged him to take charge of the five pieces of silver, and to buy something for me in the country whither he was bound. The sheikh, surprised at my request, turned towards the companions of his voyage, asking if they knew me.—Yes, my lord, they replied, it is Abou Mohammed Alkeslan, so celebrated for his indolence; this is no doubt the first time he has stirred from home; for he has never been seen out of his house. Aboul Mozaffer readily accepted my five pieces, and, with a smile, promised to execute my commission. I offered him my thanks, and immediately returned to the house, leaning on my mother's arm.

Aboul Mozaffer, accompanied by a great number of merchants, put to sea, and after a very fortunate voyage landed on the Chinese coast. When every one had sold his merchandise and concluded his purchases, they put to sea on their return to Basra. They had already sailed three days, when Mozaffer suddenly ordered the vessel to put back to port. The merchants, surprised at such a proceeding, asked the reason.—You recollect, rejoined Aboul Mozaffer, the commission with which I am charged for the poor Abou Mohammed Alkeslan? Alas, I have entirely forgotten it! It is absolutely necessary that we return to purchase something which may be useful to him, in order to execute the promise I have given him. The merchants exclaimed, We beseech you, my lord, not to force us to retrace our steps. The way we have already made is too considerable, to expose ourselves anew, for such a trifle, to the foul weather we have already encountered, and to the dangers which we have hitherto so fortunately passed.—Aboul Mozaffer refusing to attend to their objections, and persisting in his design, every one of the merchants offered to double the sum which I had charged him with, and he thought the proposition so advantageous for me that he accepted it. They continued their voyage, and arrived at a very populous island, where a considerable trade in diamonds and pearls was carried on. Having cast anchor in a very commodious road-stead, they disembarked to carry on their traffic. Aboul Mozaffer, passing through the bazar, perceived a man offering a great number of apes for sale, amongst which there was one entirely bald. While he was looking at them, he perceived that whenever they found that their master had not his eyes fixed upon them, all the other apes seized their poor companion, and treated him in a most cruel manner. The master, when he beheld their conduct, arose, and with blows forced them to desist; but in spite of his chastising them, and chaining down the most mutinous, they recommenced their attack on their bald companion the moment he had turned his back. Mozaffer, touched at the cruel treatment to which the poor animal was subjected, approached the master, and asked him if he would part with him. I offer you, said he, five pieces of silver, with which a poor orphan has charged me to buy something for him.—I readily accept of your offer, returned the master of the apes, and I hope it may be an advantageous bargain for your poor friend.—The sum was paid down, and the ape conducted by Mozaffer's slave on board, where he was chained down on the deck. The merchants, having concluded their bargains, set sail, and, approaching another island, found themselves surrounded by boats manned with divers, who offered them their services. They threw themselves after some pieces of money cast into the water, which the ape perceiving strove so violently to get loose, that he at length broke the chain, and threw himself into the sea after the divers. Good God, exclaimed Mozaffer, when he saw that the ape had disappeared, what will the poor Abou Mohammed say when he does not even receive the animal which I have bought for him? When the divers again appeared on the surface of the water, the ape also returned, carrying several pieces of mother of pearl in his paws, which he deposited at the feet of Aboul Mozaffer, who could not forbear supposing that this beast was some extraordinary being, and that some mystery was concealed under his shape.

The merchants having again set sail, were overtaken by a violent tempest, which drove them out of their course on the shore of the isle of Zinges,* inhabited by negroes, who feed on human flesh. These savages, when they perceived the vessel, assaulted it on every side in their canoes, took it, bound the

* Perhaps the isle of Zanzibar, on the coast of Zanquebar.—*Caussin.*

merchants down, and carried them before their monarch. This ferocious king ordered several of them to be roasted, and with his principal courtiers feasted on their flesh; the other merchants, who had witnessed the fate of their companions, were shut up in a hut, where they awaited in terror the same destiny. Towards midnight, the ape, who had been left at liberty, approached Mozaffer, and liberated him from his bonds. The sheikh groped his way to his associates, who, imagining that he had freed himself, exclaimed, Heaven has taken pity on us, Aboul Mozaffer, since it has permitted you to break your bonds and become our deliverer.—My friends, he rejoined, it is not myself who have broken my bonds, but the ape whom I bought for Mohammed Alkeslan. To shew my gratitude to this animal, I will bestow a purse of a thousand pieces of gold upon him.—Every one of us, they cried with one voice, will do the like for him.—The ape had no sooner heard what the merchants promised, than he untied their bonds one after the other. When they found themselves at liberty they embarked on board their ship, which the savages had left in its former situation, and hoisting all sail, hastened precipitately to escape from a coast where they had expected to end their days in so terrible a manner. When Mozaffer found the ship out of reach of danger, he reminded the merchants of the promise they had made to the ape, and all were ready to comply; so that, including the thousand pieces which Aboul Mozaffer added from his own purse, a very considerable sum was collected. The wind, which had so fortunately aided their escape from the isle of Zinges, continued favourable, and in a few days they landed at

The news of the return of the merchants was soon spread throughout the city. My mother hastened to find me, and said, Arise quickly, my son, get up; Aboul Mozaffer is returned. Run to salute him, and to ask what he has brought for thee. Perhaps it may prove a good bargain.—Well, mother, I cried, rubbing my eyes, assist me to get on my legs. It is a long way to the port, and you know I am not able to walk quick.—My mother lifted me up, and held me till I stood up. I then made an effort, and proceeded towards the harbour, where, after having frequently entangled myself in my clothes, I at last arrived. When Aboul Mozaffer perceived me, he ran towards me and took me in his arms, as the preserver of himself and his companions. Take this ape, he exclaimed, I have bought him for you; go and wait for me at your mother's house, whither I shall soon follow you. Surprised at this address, I took the ape and returned, saying to myself, Upon my word, Aboul Mozaffer has made a pretty purchase for me, which will be extremely useful indeed. On entering the house I said to my mother, Look what a bargain! Whenever you find me asleep, take great care to awake me, that I may run to the harbour. Behold, I added, shewing her the ape, see what merchandise he has brought me from China!—I had scarcely sat down, when several of Mozaffer's slaves entered, and asked whether I was Abou Mohammed Alkeslan. Before I could answer, Aboul Mozaffer himself arrived. I rose to kiss his hand, but he prevented me by throwing his arms about my neck. He then invited me to accompany him to his house, which I, not daring to offend a man who loaded me with such caresses, accepted, though very unwilling to make another exertion of that kind. On our arrival he ordered two of his slaves to bring the sum of money destined for me. They obeyed, and soon returned with two heavy trunks. Behold, cried Mozaffer, presenting the keys to me, how God has caused the thousand pieces of silver which you gave in charge to me to fructify. The money in the two trunks belongs to you; return to your mother, these slaves have orders to follow you. Delighted beyond expression at this discourse, I testified my lively gratitude to the generous sheikh, and returned to my mother, who, struck with the most agreeable surprise at the sight of the trunks, exclaimed, You see, my son, that Providence has not abandoned you. Endeavour to deserve these benefits, by shaking off the indolence in which you have hitherto lived.—I promised to follow her advice, and the fortunate change which was wrought in my situation made it easy for me to keep my word.

The ape appeared in the mean time to attach himself to me more and more every day; he seated himself by my side on the sofa, and eat and drank with me at table; but what appeared to me inconceivable in his conduct was, that he disappeared at the dawn of the day and did not return till noon, when he entered the chamber, holding in his paws a purse containing a thousand pieces, and having laid it at my feet seated himself by my side. He continued this practice for so long a time that I acquired prodigious wealth. I bought estates and country houses, caused several palaces surrounded with extensive gardens to be constructed, and purchased a great number of slaves of both sexes. One day, when he was seated by my side as usual, I perceived him looking about on every side to ascertain that we were alone. What can this mean, thought I. But judge what was my surprise, Sovereign Commander of the Faithful, when I saw him moving his lips, and heard him distinctly pronounce my name. Fright-

ened at this prodigy, I was about to hasten out of the apartment, when he exclaimed, Fear nothing, Abou Mohammed, and be not astonished to hear me speak; I am not an ape of the ordinary kind.—Who art thou then? I exclaimed.—I am, he rejoined, one of the rebel genii. The state of misery in which I beheld you raised my compassion, and I am come to free you from it. You may form an idea of my power by the riches I have already lavished upon you, riches so immense that you yourself are not aware of their extent; but I am determined to do still more for you. I will procure you a spouse whose ravishing beauty surpasses every thing which the imagination can form.—How can I obtain the hand of this beautiful woman? I asked eagerly.—Hear me attentively, he returned, I will tell you; attire yourself to-morrow in the richest and most magnificent manner; mount your mule, covered with a saddle of gold, studded with pearls and diamonds, and go to the hay and corn market, where you must inquire for the magazine of the scherif: go to him, and ask his daughter in marriage of him. If he objects that you are not sufficiently rich to pretend to the hand of his daughter; that you are of low origin, and a man of no rank, present a purse of a thousand pieces of gold to him. Should he demand more, offer him all the riches he can desire, and fear not to commit yourself by offering beyond your ability: I will take care to supply every thing, and enable you to fulfil all your engagements. Charmed with such a proposition, I promised to follow the instructions of my ape in every point. Accordingly, when the day arrived, I put on the most splendid attire, mounted a mule covered by a saddle of gold, and proceeded to the bazar where corn and hay are sold, and soon found the magazine of the scherif. I dismounted and saluted him, and, being prepossessed by my exterior, and the number of slaves who surrounded me, he politely returned my salute, and asked if he could do any thing to oblige me.—Sir, I replied, my fortune and my happiness are in your hands. I have heard my friends speak in the highest terms of your daughter, and I come to ask her in marriage.—Excuse me, returned the scherif, if I presume to inform myself of your birth, your rank, and your possessions. I have not the honour of knowing you, and it is not advisable to give a daughter in marriage without being acquainted with these particulars.—I now drew the purse from my bosom, and presenting it to the scherif, Behold, said I, my birth and quality.* The rich man stands in need of no other recommendation. You recollect the words of the prophet, Money is the best resource. One of our poets has happily expressed in verses the advantages of wealth:

"When a rich man speaks, all exclaim, you are in the right, though they do not even know what he says.

"When a poor man speaks, he is answered, that is not true, though he should be in the right.

"Money in every country causes men to be respected and admired.

"It is a language for him who is about to speak, and an arrow for him who is going to shoot."

At these words the scherif lowered his eyes, and began to reflect. A moment after he said to me, Since this is the case, I ask of you two thousand pieces of gold more.—You shall be obeyed instantly, I replied; and dispatched two of my slaves home, who returned in a short time with several purses equal in value to the first. The good scherif's eyes began to sparkle at sight of the gold; he arose, and ordered a slave to shut up the magazine. Having assembled his relations and friends, he caused the contract of marriage to be drawn up, and promised that in ten days the nuptials, which were to make me the happy husband of his daughter, should be celebrated. Transported with joy, I returned home, and having shut myself up in an apartment with the ape, acquainted him with the success of my design. He felicitated me on the happiness I was about to enjoy, and bestowed great praises on the manner in which I had conducted the affair.

On the evening preceding the day fixed by the scherif, the ape, having found me alone, approached me with an air of embarrassment and inquietude, which he dissembled with difficulty. To-morrow, he said, all your wishes will be completed. May I hope that on the day the happiness I have prepared for you will commence, you will consent to render me an essential service? If you agree to my request, you may demand of me every thing you desire.—What is it? I asked with surprise; speak, I can refuse you nothing.—In the apartment where you are about to pass the night with your spouse, he answered, lowering his voice, there is a cabinet, to the door

* Hadha nasbi wa hhasbi. A pleasant allusion to an anecdote in the life of Moez le Dinallah, first of the caliphs of Egypt of the Fathimite race. This prince having gathered together a large assembly to get himself acknowledged caliph, threw several handfuls of gold into the air, saying, Hadha nasbi! (behold my genealogy). Then drawing his sabre, he exclaimed, Hadha hhasbi! (behold my title to the crown, or this is sufficient).—*M. Caussin.*

of which a copper ring is fastened, under which you will find a small bundle of keys, and with them you may open the door. On entering the cabinet you will perceive an iron trunk, to the four corners of which are affixed four small magical cloths. In this trunk there is a copper bason filled with gold and jewels, and at the side of it eleven serpents. In the middle of the bason you will perceive a cock of dazzling whiteness. By the side of the trunk you will find a scymitar; take it up, kill the cock, tear the four cloths in pieces, overturn the trunk, and then leave the cabinet to rejoin your wife. This is all I exact from you for the services I have rendered you, and for those I intend to render you in future.—I promised to conform myself to every thing the ape required, without seeking to inquire into his motives. In the morning I proceeded to the house of the scherif; and after the ceremony of marriage, was introduced into the apartment of my wife, where I soon perceived the door and the copper ring of which the ape had told me.

On finding myself alone with my spouse she lifted her veil, and I remained mute with astonishment at finding so much beauty and perfection united in one person. Never had nature formed so charming a creature. The regularity of her features, her shape, her demeanour, her complexion, and her smiles, made such an impression on me that I almost forgot the ape and his instructions. Having at last recollected myself, I resolved not to fall asleep without complying with the request of my benefactor. Towards midnight, finding my spouse sunk into a profound sleep, I rose with precaution, took the keys from under the copper ring, and, having opened the cabinet, took up the scymitar, killed the cock, cut the four enchanted cloths in shreds, and overturned the trunk. At this instant my spouse awakened with a start, and perceiving the cabinet open, and the cock stretched lifeless at my feet, she exclaimed, Great God, I am now in the power of that perfidious genie!—She had scarcely pronounced these words when the rebel genie, whom she seemed to fear, appeared suddenly in the apartment, and carried her off before my eyes. My cries and those of my spouse awakened the scherif, who entered the chamber, and not finding his daughter, and seeing the door of the cabinet open, easily divined the reason of my horror. Unfortunate Abou Mohammed, he cried, tearing his hair; alas! what have you done? Is this then the recompence you have destined for my daughter and myself for the manner in which we have received you? I composed this talisman myself, and placed it in the cabinet to hinder that cursed genie from executing what he has just achieved. For six years he has made fruitless attempts to seize upon her; but now I have no longer a daughter, no longer any consolation in this world. Go and leave the house this moment; it is impossible for me to look upon you any longer.

I retired home, deeply afflicted to have been the occasion of the loss of one who had become so dear to me, though I had only beheld her for some moments. I sought my ape every where, to relate the adventure to him, but all in vain; and now I perceived that it was he who had carried off my spouse, after having engaged me by his insinuations to break the talisman which was the obstacle to his intentions upon her. Furious to be the dupe of this rebel genie, I tore my garments, beat my visage, and resolved no longer to remain in a country where I had lost what was dearest to me in this world. I accordingly left the town, entered a thick forest, and walked till I was overtaken by night. Ignorant of where I was going, I sought some shelter to pass the night, when I perceived by the light of the moon close to my side two enormous serpents, one red and the other white, fighting together. Without knowing the reason, I felt compassion for the white serpent, took up a large stone, and throwing it with all my might at the head of the other, crushed it to death. The white serpent fled hissing, and disappeared from my eyes, but returned in a few moments, accompanied by ten others of the same colour. They approached the terrible animal I had just stretched dead in the dust; and after having torn it in pieces, and left nothing but the head, took flight and departed with the rapidity of an arrow. As I was reflecting on the singularity of this adventure, I heard close to me, without seeing any person, a voice pronouncing this verse:

"Fear not the rigours of fortune: Heaven promises thee happiness and joy."

This voice, which appeared to issue from the earth, instead of comforting me, made me shudder. Alone in this desert place, I knew not whether to remain or fly, when I heard another voice behind me pronounce the two following verses:

"Mussulman, thou who hast the happiness to hear the language of the Koran spoken, banish terror, and fear nothing from Satan and his accomplices. Thou art under the safeguard of the faithful genii, whose religion is the same as thine own."

In the name of the God whom you and I adore, I cried out, let me know in a more particular manner who you are?—Scarcely had I uttered these words, when I beheld a phantom, dressed in a long white robe, appear before me, who thus addressed me: We have tried your generosity and beneficence. All the genii faithful to God and his prophet share in our

sentiments towards you. If you have need of us, speak; we are ready to fly to your assistance, and to do every thing in our power for you.—Alas, I exclaimed, who has more need of your assistance than I, and who has ever undergone such misfortunes? Is there upon earth a wretch who has more to complain of than myself?—Are you not Abou Mohamed Alkeslan? asked the genie.—It is but too true, I replied, with a deep sigh.—Comfort yourself, he answered, you have found protectors. Know that I am the brother of the white serpent, whom you have done so great a service in freeing him from his enemy. We are four brothers by the same father and mother, and are all disposed to serve you, and to testify to you our gratitude. The genie, concealed under the shape of the ape, with whom you have so long lived, is one of the genii rebels to God. Without the stratagem he employed, he could never have obtained possession of your spouse, for whom the wretch has long conceived an unbridled passion. He has frequently tried to carry her off, but the talisman which her father the scherif had composed was always an insurmountable obstacle to his desires, till the moment you broke it in pieces. But though he is at present master of the destiny of this beautiful person, we do not despair of restoring her to you, and destroying her ravisher. The service you have rendered to us makes it our duty to employ all our power to serve you in this affair.—At the conclusion of these words, the genie uttered so loud a cry, that the earth shook, and I could hardly stand firm on my feet. A troop of armed men appearing soon after, he asked them whither the ape had retired.—He has fixed his abode, answered one of them, in the town of Airain, which the sun never illumines with his beams.—Abou Mohammed, said the genie to me, I will give you one of our slaves for your guide, who will point out to you the means how to find out the young lady you have espoused; but take great care never to pronounce the name of God in traversing the sky on his back; for this slave is one of the rebel genii subjected to our power, and will suddenly disappear if you forget my instructions, and you will risk your life by falling to the earth.*

I mounted on the back of the rebel genie, taking a firm resolution to pay the greatest attention to what I had been ordered to do. He rapidly rose with me into the sky, and we soon lost sight of the earth. I perceived nothing but an immense space, round which the stars, resembling vast mountains, revolved; and we rose so high that I distinctly heard the concerts of the angels, who sung hymns at the foot of the throne of the Most High. My conductor explained to me the nature and properties of the objects which offered themselves to our view on all sides: He told me incessantly of the infinite number of created things, to remove from my mind the idea of the Creator, and endeavoured, by his fair reasonings and discourses, to hinder me from simply expressing my admiration of all I beheld, and to induce me to pronounce the name of God. Suddenly a celestial spirit, covered by an azure mantle, his hair falling in large ringlets over his shoulders, appeared before me. His visage beamed with light, and he held in his hand a lance, from which sparkles issued on all sides. Abou Mohammed, said he, pronounce this formula instantly: There is no other God but the sovereign author of all things; otherwise, I shall strike you with this lance. Frightened with this threat, I forgot all my resolutions, and pronounced the fatal words. Suddenly the angel of light struck the rebel genie with his lance and reduced him to ashes, while I descended rapidly towards the earth and fell among the waves. Stunned by the fall, I remained for some time in the water insensible, and on recovering my spirits began to swim with all my might; but had undoubtedly perished, if I had not perceived at a little distance some sailors in a bark. They soon came to my assistance, and having seized me by my clothes took me on board. These men spoke a language entirely unintelligible to me; they frequently addressed me, but I made them comprehend by signs that I did not understand them. Towards evening they cast their nets into the sea, and caught a great number of fishes, which they boiled, and of which I eat with great appetite. The next morning they made for the land, and having put ashore, conducted me into a very populous city and presented me to their king, who received me in the most flattering and distinguished manner. I learned that the name of the city was Henad, being one of the most considerable maritime towns of China. The king ordered one of his visiers to take particular care of me, and to point out the principal curiosities of the country. They told me, that the ancient inhabitants of the city had been given up to all kinds of superstition, and that God had punished them by transforming them into stones. What surprised me more than any thing, was the beauty of the fruit-trees,

* The same adventure occurs in the voyage of Abeulfouaris in the Persian, and in the story of Temimdari in the Oriental tales (pp. 490, 625, of this volume).

grew in great numbers in the neighbourhood I never recollect to have seen them abundant any where else.

I spent about a month in amusing myself and diverting myself in this city. One day, while I was walking by the banks of the river which flowed under the walls, I perceived a horseman riding at full speed towards me. Are not you Abou Mohammed Alkeslan? he asked, on approaching me. When I answered in the affirmative, he bade me not be afraid, as he was one of my friends, who wished to shew me his gratitude for a service I had rendered him.—Who are you? I asked, with surprise.—I am brother to the white serpent, he replied, and am come to inform you that you are at no great distance from the place in which your spouse is detained. At the same time he covered me with his mantle, and made me get up behind him. We set off like lightning, and were soon in the middle of a vast forest. Having galloped a long time, he stopped the horse suddenly, and told me to dismount. You see before you those two mountains, said he; proceed by the side of them till you perceive the city of Airain, but take great care not to enter before I return and give you directions how to enter with

and left me in a frightful solitude. I proceeded through an arid plain, where doubtless no mortal had ever penetrated before, and at last perceived the city. The walls were brazen, and so high that they disappeared in the clouds. At this instant the brother of the white serpent appeared before me, and presented me with an enchanted sword, by means of which he told me I could penetrate the city without being perceived. I took the sword, and the genie vanished without waiting for my reply. A confused clamour of voices having soon after struck my ears, I returned, and beheld a number of men having their eyes in the middle of their breasts, who asked me who I was, and what could bring me to this spot. I satisfied their curiosity, and related my adventures to them. They told me that the young lady of whom I had spoken was really in the city, but that they were ignorant in what manner she was treated. You have nothing to fear from us, they added; we are attached to the service of the brothers of the white serpent. If you wish to penetrate into the city, go to that fountain, observe from whence the water flows, and follow its course: it will conduct you into the city, and this is the only way you can enter it.

I followed the counsel of the genii, and perceiving an aqueduct, entered it and went along the whole length of it. I had hardly issued from it, when I beheld my spouse seated in a large meadow upon a cushion of gold brocade, and covered by a silk veil, the bor- which represented a superb garden, load of

she l
penetra
mortals. My first transports l
I related to her minutely every
had happened to me since our se
begged her to satisfy my curiosit
and to inform me if possible of the
be employed for her
love, she answered, which this cursed
has conceived for me, not suffered
conceal from me wh ve detrimental or useful to him unveiled all his secrets to me, and wn mouth I have learnt that he ha an near this place by which all thi ubmitted to his power, as nothing t its virtues. It is concealed in a col —Where is this column? I demanded h interrupting her.—There, she cried, po with her finger; it encloses all the pow enemy possesses. Delighted with k a secret which might prove

I asked her in what the ta-
-It is an eagle, she replied,
in characters unknown to me
If you wish to make yourself
approach with a hot chafing dish,
ed some musk upon it, pre-
which will arise to the eagle.
will immediately appear before
to execute whatever you may com-
immediately approached the column
of being perceived, the enchant-
having rendered me invisible; and
myself of the eagle, wished to make
his virtues. The genii appeared,
but I ordered them to return to their post at present, and to hold themselves in readiness to obey me in future whenever I had need of them. I returned to my spouse, and asked if she would accompany me. She joyfully consented, and we left the city by the same way I had entered, and rejoined the extraordinary people who had pointed it out to me. I begged them to shew me the route which would bring me back to my own country. They complied with my request with the utmost readiness, and extended their complaisance so far as to accompany us to the sea-shore, where they furnished us with a vessel and provisions.

We embarked and hoisted sail, and the wind was so constantly in our favour that we speedily arrived at Basra. The scherif, charmed to see his daughter again, received us with open arms, and loaded us with kindness and caresses. Having reposed myself after the fatigues I had undergone for some days, I

shut myself up one morning in my apartment, and taking the eagle, which I carefully brought with me, began to make the requisite fumigations. Immediately the genii appeared from all quarters, and prostrated themselves before me. I commanded them to transport to Basra all the precious stones and diamonds in the city of Airain; which order they executed with all imaginable promptitude. As I resolved to avenge myself on the rebel spirit who had so cruelly deceived me under the disguise of an ape, I commanded the faithful genii to bring him instantly before me. He appeared in an humble and supplicating posture; but I did not suffer myself to be touched with his prayers. After having loaded him with the reproaches his treachery deserved, I caused him to be enclosed in a copper vase, and to be thrown into the sea.

From this time my spouse and I have enjoyed the most complete tranquillity, and nothing is wanting to our felicity. All the wishes I can form are immediately accomplished, and all the riches I can desire are brought to me instantly by the genii subjected to my orders. These, Sovereign Commander of the Faithful, are the singular favours I owe to divine grace, and for which I never cease to render thanks.

The caliph Haroun Alraschid, charmed by the narration of Abou Mohammed Alkeslan, graciously accepted the presents he had offered, among which he observed several diamonds whose size and beauty surpassed every thing Zobeide could desire. He bestowed, on his part, the most striking marks of generosity and good will on Abou Mohammed, and dismissed him, on his return to Basra, loaded with honours and benefactions.

Sister, said Dinarzade, when the sultaness had finished the history of Abou Mohammed Alkeslan, you know that the sultan loves to hear the adventures which happened to the caliph Haroun Alraschid whenever he left his palace in disguise. I have heard you speak of one which made him for a moment uncertain whether he was really caliph of Bagdad, and Sovereign Commander of the Faithful, or not.—You are thinking, sister, replied Scheherazade, of the History of Aly Mohammed the Jeweller, or the False Caliph; I recollect it perfectly, and will relate it to-morrow, if the sultan of the Indies will allow me to live till then.—Schahriar's curiosity was roused, and, in order to satisfy it, resolved again to delay the death of his sultaness.

The History of Aly Mohammed the Jeweller; or, the False Caliph.

THE caliph Haroun Alraschid having one evening, as he was frequently in the habit of doing, left his palace disguised as a merchant, accompanied by Giafar and Mesrour in the same habits, they passed through several parts of Bagdad, and at last came to the banks of the Tigris. Seeing an old man in a bark, the caliph approached him, very politely saluted him, and begged him to take them into the bark and to row about on the river for a short time, offering him at the same time a piece of gold.—Gentlemen, replied the old man, putting up the money, it is impossible for me to comply with your wishes, because the caliph Haroun Alraschid rows every evening on the river in his gondola. He is accompanied by a herald, who cries out with a loud voice, It is prohibited for all persons, of what rank, quality, or age soever, to pass the Tigris, under pain of losing their heads, or of being hanged on the mast of their vessel. You are come in the very moment when the gondola is to pass, and I advise you instantly to retire.—The caliph and Giafar, much surprised at what they had heard, offered each a piece of gold to the old man, requesting him to let them go under the boards which formed a kind of cabin in his vessel, and to allow them to wait till the gondola passed. The old man took the two pieces of gold, recommending himself to God; let the caliph and his companions go into the boat, and proceeded to a short distance from the banks. They had hardly given a few strokes with their oars, when they beheld a gondola advancing in the middle of the Tigris, decorated with the greatest magnificence, and lighted up with a great number of torches. Did I not tell you of this? said the old man, trembling.—Quitting his oar, he directed the disguised merchants to go under the boards which covered part of his vessel, and stretched a black cloth around them, through which they were able to behold the spectacle which offered itself to their view.

In the front of the vessel stood a slave, who was burning wood of aloes in a golden censer. He was covered by a tunic of scarlet satin, fastened on his shoulder by a golden broach; on his head he wore a turban of extremely fine muslin, and was furnished with a sack of green silk, containing the wood of aloes for the fumigation. Another slave, habited in the same manner and occupied with a similar function, stood at the stern of the gondola. Two hundred slaves, magnificently attired, were ranged to the right and left round a golden throne, on which a youth, dressed in a black robe, embroidered with gold and diamonds, was seated, whose grace and beauty effaced all the splendour with which he was surrounded. Beneath him sat a man who resembled Giafar in every point; and behind him stood a slave with a sword in his hand,

who played the part of Mesrour, chief of the eunuchs, to perfection. By his side, the courtiers and favourites, to the number of twenty, were ranged.

The caliph, extremely surprised at this sight, said to the grand visier, What think you of this adventure?—Sovereign Commander of the true Believers, answered Giafar, I am not recovered from my astonishment, and never met with a similar adventure.—It is no doubt, replied the caliph, one of my sons, Almamoun or Alamin, who amuses himself in this manner.—The gondola at this moment passing at a short distance from their bark, the caliph fixed his eyes more attentively on the youth seated on the golden throne. His features and his beauty, his shape and demeanour, a certain dignity spread over his whole person, and the splendour which surrounded him, charmed Haroun in such a manner, that he could not help saying to Giafar, In truth, visier, it seems to me that I behold the pomp and magnificence with which I am surrounded at my own court; nothing appears to be wanting. Might one not say, that it is thyself who sits before the youth? Would not every one take that slave for Mesrour, and do not those courtiers exactly resemble those at my court? I freely avow that I find my mind embarrassed, and that I know not whether I am asleep or awake.—I am in the same perplexity, replied Giafar; and my ideas are so confounded, that I should be tempted to doubt at this moment whether I am really the true Giafar, if I did not find myself by your side.

The bark having disappeared from their sight, the old man, who had remained silent and trembling during the time, taking up his oar, exclaimed, God be praised; fortunately no one has perceived us, and we are now out of danger.—Old man, said Haroun, did you not tell us that the caliph takes the air every evening on the Tigris?—Yes, my lord, he answered; for a year past he has never failed to come at the exact time.—Well, my good friend, continued Haroun, if you will do us the favour to wait for us to-morrow at the same hour, we will give you five pieces of gold for your trouble. As we are strangers in this country, we wish to enjoy all the pleasures and amusements we can procure, and above all, we wish to divert ourselves by rowing on the canal.—The old man, attracted by the love of gain, promised the caliph to be ready the next day, at the same place and hour, and put them on shore with many benedictions.

The caliph, with Giafar and Mesrour, returned to the palace, and entering as secretly as they had left it, resumed their ordinary vestments. In the morning, the divan being assembled, the visiers, the emirs, the governors of provinces, and all the grandees of the empire, came to pay their usual homage to the caliph, who prolonged the sitting till near evening. Every one being retired, Haroun said to Giafar, Let us go, visier, I am impatient to see the other caliph.—Mesrour and myself, he replied laughing, are ready to pay our respects to his majesty.—Having disguised themselves as merchants, they left the palace by a private gate which opened to the Tigris, and approached the banks, where they found the old man, who waited for them in his bark. They had hardly entered when they perceived from afar the gondola of the false caliph advancing towards them. Examining it attentively, they found on its approach that it was manned with two hundred slaves different from those of the preceding evening, and heard the herald publishing his usual prohibition. By Alla, I should never have believed such a thing, cried the caliph, if I had not beheld it with my own eyes, and heard the proclamation with my own ears.—Old man, he added, take these ten pieces of gold, and let us follow them. You have nothing to fear; the flashing light of their torches will hinder them from observing any object in the obscurity, at a certain distance, and we can easily observe them without being perceived by them.—The old man took the gold, and directed his course in the shade produced by the gondola. After they had left the town, and arrived among the country-houses and gardens in the neighbourhood of Bagdad, the gondola approached the shore, and entered a natural bason before a magnificent terrace, lighted up, as well as the surrounding gardens, by an infinite number of variegated lamps. The false caliph having been put ashore, mounted a mule held ready for him, and advanced through a double row of slaves, holding torches, and making the air resound with these cries: Long live the Sovereign Commander of the Faithful! May God prolong his reign, and load him with his benedictions!

Haroun Alraschid, Giafar, and Mesrour, having put ashore at some distance, approached the train and mixed with the crowd. Some of the slaves perceiving three persons unknown to them, who appeared to be merchants, arrested and conducted them immediately before the false caliph, who, fixing his eyes attentively upon them, demanded, Who are you? How could you come to this place, and what business could bring you hither at this hour?—My lord, replied Giafar, we are stranger-merchants returning to our own country. We departed from Bagdad this evening with the intention of travelling all night, and as we pursued our road we encountered your attendants, who seized and conducted us before you.—Comfort yourselves, said the false caliph graciously, you have nothing to fear, as you are strangers; but if you had been unfor-

fortunately natives of Bagdad, I would have ordered your heads to be struck off on the spot.—Then turning to his grand visier, he said, Take charge of these gentlemen, I invite them to sup with me this evening.—The grand visier, making a profound inclination in token of obedience, placed the three merchants by his side, and the train continued to advance towards a superb palace. The top was lost in the clouds, and its structure and elegance would have fitted it for the abode of one of the most puissant monarchs of the earth. The principal gate was of ebony covered with sheaths of gold. Above this gate the two following verses were inscribed in letters of gold:

"Health and blessings on this place, the abode of happiness and pleasure!"

"All the wonders of art and nature are here united; it would be vain to endeavour to describe them."

This gate led to a vestibule sustained on marble columns, in the middle of which a marble bason was situated, from which several jets d'eau arose. The train then proceeded through many different apartments, decorated by carpets and curtains of the most exquisite workmanship, and passed into a vast hall, where seats of massive gold, covered with cushions of gold brocade and silk, were ranged in proper order. The train being entered into this hall, the false caliph placed himself under a canopy of green silk, embroidered with pearls and diamonds, upon a throne of ivory relieved in gold, whose splendour and magnificence might dispute with those of Cosroes and the Cæsars. The canopy was surrounded with curtains of yellow silk gracefully gathered up, and which descended at will with the most astonishing celerity.

The false caliph being seated on his throne, the royal sword was placed before him, and all the courtiers arranged themselves on the floor of the hall. Many tables, covered with the choicest meats, were brought in, and after supper basons of gold were presented to the guests for washing their hands. A multitude of all sorts of cups, the one more rich and valuable than the other, were then set on the table, and the most exquisite wines were served round. The slave who poured out the liquor, on coming to Haroun was about to fill his cup, when he hastily drew it away, and by this attracted the looks of the false caliph upon him. Why will not your companion drink? he demanded of Giafar.—It is long, he answered, since he has taken this kind of liquor.—It is not requisite for him, resumed the false caliph, to take it, he may freely demand any liquor he is accustomed to drink.—Haroun having asked for another kind of beverage, he invited him in an obliging manner to drink of it whenever it came to his turn. In this manner they passed part of the night in drinking and diverting themselves. The wine beginning to heat the company, Haroun said to Giafar, My astonishment increases more and more. So sumptuous and magnificent an entertainment has never been served in my own palace as this. I should like much to know who this young man is.—The false caliph, seeing Haroun and Giafar speaking together, said to the latter, You ought to know, my guests, that to speak apart to one's neighbour in a large company is the common fault of malignity.—Malignity, answered Giafar, has nothing here to exercise itself upon. My comrade said to me, that he had travelled through many countries; that he had been admitted to the courts of the most powerful monarchs, and had lived on familiar terms with the great; but that he had never been received in so flattering and distinguished a manner, as that which your majesty has deigned to bestow on him this evening, and that his eyes had never beheld so much magnificence. He observed only that it was a common remark at Bagdad, Nothing is more agreeable while drinking than music.

This speech of Giafar made the false caliph smile, who knocking on the table, the door of the hall immediately opened, and a black slave entered, carrying a seat of ivory studded with gold. He was followed by a young slave of perfect beauty, who held a lute fabricated in India in her hands. The ivory seat being placed in the middle of the hall, the young slave seated herself, tuned her instrument, and after having played a prelude of four-and-twenty notes, sang the following verses:

"Love speaks with my tongue, and tells you that I love you.

"Every thing bespeaks the violence of my passion: my heart is wounded, and tears flow from my eyes in abundance.

"Before I beheld you, I was unacquainted with love: sooner or later every one must submit to his destiny."

The false caliph was greatly agitated, and almost beside himself, whilst the young slave sung these verses. She had scarcely concluded when he uttered a loud cry, and tore his robe its whole length asunder. The curtains round the throne were immediately let down, and he was attired in a robe more splendid than the first. Having come to himself, the curtains were drawn up, and the company returned to amusing themselves, and passing the wine. When it came to the turn of the false caliph, and when the cup was presented to him, he again knocked on the table. The door opened, and a slave appeared with a seat of massive gold, accompanied by a slave more

beautiful than the last, who being seated, and having tuned her lute, sang these words:

"How can I support the state I am in? The fire of love consumes me, and my eyes form a perpetual deluge.

"Life has no more charms for me. What pleasures can a heart wounded by sorrow taste!"

These verses had the same effect on the false caliph as the former. He uttered a loud cry, and tore his robe asunder; the curtains were let down, he was attired in another robe, took his place as before, and invited his guests to replenish their cups. When his turn came he struck the table a third time, and the door opening again, a young slave, surpassing the two preceding in beauty, entered, preceded by a black slave, seated herself in the middle of the hall, and sung these verses:

"Cease your vain reproaches, and treat me with justice: my heart cannot renounce your love.

"Have pity on a wretch devoured with grief, whom you have reduced to slavery.

"I bend under the violence of the disease which consumes me: you alone can snatch me from death.

"Oh beauty, whose image fills my heart, how can I forget you to attach myself to another!"

The young man personating the caliph appeared during this song more agitated than ever, and uttered, after it was finished, such lamentable cries, that the caliph and Giafar were touched with pity. Having calmed himself, however, in some moments, the cups were again filled, and at the usual signal a fourth slave appeared, who sung in these words:

"When will this separation and this unjust hate be finished? When will the happiness I enjoyed for so short a time return?

"Did we not live together in the sweetest union, and caused others to envy our felicity?

"Cruel fortune has divided us; but my heart is ever near you.

"Though the ties which attached one to the other should be annihilated, I shall never cease to love you."

The young man could not resist the impression these verses made upon him, in recalling an unfortunate attachment to his mind. Having uttered a loud cry, and torn his garments, he swooned and fell back. His slaves ran to his assistance; but forgetting to drop the curtain in the hurry occasioned by this accident, Haroun perceived that his body was covered all over with the marks of scourging, and after having looked at this spectacle for some time, said apart to Giafar, Vizier, what can this mean? This youth, to all appearance so amiable and interesting, must be an infamous robber! Is there no one here who can inform me of his adventures?—The youth being recovered from his swoon, and attired in other garments, seated himself on the throne, and began to converse with his guests as before. Throwing his eyes by chance on Haroun and Giafar, and perceiving them whisper, he asked what important affair they had to converse together.—Sire, answered Giafar, what my companion said to me privately, I may without fear repeat aloud. As a merchant, he has visited the principal cities of the world; he has been at the court of kings and sovereigns; but never did he behold any prodigality equal to yours, in tearing successively so many garments, each of which must be worth at least five hundred pieces of gold.—Every man, replied the false caliph, may use the riches in his possession at pleasure. What you have beheld is one of the ways in which I shew my liberality to those who surround me. Every robe I tear belongs to one of my guests, who may readily sell it for five hundred pieces of gold if he pleases.—Giafar answered in these two verses:

"Every thing you possess belongs to the rest of mankind: Liberality has built her palaces in the palm of your hand.

"If their gates are ever shut, your fingers may easily open them."

The compliment of the grand vizier charmed the false caliph in such a manner, that he caused him to be attired on the spot in a caftan, and a purse of a thousand pieces of gold to be given him. Conviviality again commenced, but Haroun took little share in the joy which animated the company, and was always occupied in reflecting on the sight he had beheld. Not able to repress his curiosity, he ordered Giafar to ask the youth why his body had been scourged in so dreadful a manner. The vizier having represented to his master that such a question would be out of place at that time, and that it would be more proper to defer it till the morning, Haroun replied, I swear by my head and by the tomb of Abbas,* if thou dost not ask the young man this instant, thou shalt soon feel the terrible effects of my wrath.—The false caliph, throwing his eyes on Haroun and Giafar, asked the subject of their conversation. Nothing of consequence, replied the latter, trying to elude the question.—I am determined to know it, said the youth, and I conjure you to conceal nothing from me.—My comrade, replied Giafar, believes to have remarked

* The uncle of Mahomet, and ancestor of the Abasside caliphs.

some marks of the scourge on your body, which has greatly astonished him. How could a caliph, he said to me, be treated in that manner? He wished to know the cause of so extraordinary a circumstance, and I hope your majesty will pardon his boldness and curiosity.—The false caliph, far from being offended with such a question, said, smiling, I see well, gentlemen, that you are persons of higher rank than you appear to be, and I much suspect that he who expresses so lively a curiosity is the caliph Haroun Alraschid himself, who to amuse himself has quitted his palace with Giafar his grand visier, and Mesrour chief of his eunuchs.—Banish from your mind such a thought, cried Giafar, interrupting him. Poor merchants as we are, do not deserve to be honoured with such a suspicion.—If my suspicion, replied the youth, should be well founded, a more agreeable accident could not happen to me, as I trust it would put an end to my torments. However it be, he continued, smiling, I shall begin by telling you, that I am by no means the Commander of the Faithful; I cause myself to be called so, and assume the character every evening, to banish from my mind the torments a person more beautiful than the stars inflicts upon me. Though separated from her, her large black eyes, rosy cheeks, and the arches of her eye-brows, are always present to my mind; but before I speak of her, I must let you know who I am myself.

My name is Aly, son of Mohammed the jeweller. My father, who was one of the richest merchants in Bagdad, left me at his death master of an immense fortune, consisting of gold and silver, precious stones, rubies, emeralds, and diamonds of all kinds. I possessed vast gardens, and lands of large revenue, and had in my service a great number of slaves of both sexes. One day, being occupied at my warehouse in settling accounts with my factors and servants, a young lady, mounted on a mule, and followed by three young slaves of great beauty, stopped before my gate, dismounted, and entering my warehouse, sate down. Are you not Aly, the son of Mohammed the jeweller? she asked.—At your service, madam, I replied; What is your pleasure?—Have you got a chain of diamonds, she said, which might suit me?—Madam, I replied, I will shew you all in my possession. If any of them should suit you, your slave will esteem himself happy; but if none of them should be to your taste, your slave will consider it as a great misfortune.—I had a hundred chains of diamonds in my warehouse, which I ordered to be brought successively, and presented them before her. After having considered them with attention, she said that none of them were to her taste, and that she desired to have one far richer and more beautiful. I possessed a small chain, which my father had bought for a hundred thousand pieces of gold, and which surpassed in splendour every thing of the highest value in the possession of the greatest monarch. I am sorry, said I, that none of the articles you have seen suit you: I have only one small chain of fine pearls and diamonds left; but so beautiful, and of such exquisite workmanship, that I believe it has not its match upon earth.—Let me see it, she said hastily.—The young lady no sooner beheld the small chain than she cried out, This is exactly the chain I am in search of. What is the price?—My father, answered I, paid a hundred thousand pieces of gold for it.—Will you let me have it for five thousand more?—Madam, the chain and myself are entirely at your service.—Sir, you are too gallant, she said, rising: if you will do me the honour to accompany me, the price shall be paid down to you, and perhaps you may not repent of your civility.

I immediately arose, transported with joy, and ordering my slaves to shut up the warehouse, offered my hand to the young lady to assist her in mounting her mule, and accompanied her to the gate of a splendid mansion, where she begged me to wait till she had apprized her banker. She had scarcely entered the house, when a young slave came and invited me to enter the vestibule, saying it was not meet for a person like me to wait at the door. Soon after another slave came, and requested me, on the part of her mistress, to pass into the hall to receive the money. I was conducted by the slave into a saloon, in the middle of which stood a golden throne, surmounted with a canopy, with silk curtains. I had just sat down, when the curtains opening, offered to my dazzled eyes the young lady, who appeared like a star beaming with light. Her beauty was set off by a magnificent habit, and by the chain I had sold her. The sight of so many attractions made so lively an impression on me, that I appeared for a moment insensible and motionless. As soon as the lady perceived me, she arose and advanced towards me with a smile. Your gentleness and courteous demeanour, she said, please me infinitely.—Madam, said I, emboldened by so gracious a reception, it is you alone who can give pleasure; for in you are united all things which can captivate the heart, and it is impossible to see you without feeling the effects of your charms.—She appeared more sensible to this compliment than I had dared to hope; I thought that I observed that she did not behold me with indifference, and she soon confirmed me in this belief. It is in vain, she said, to conceal from you any longer the

sentiments with which you have inspired me; the manner in which I have received you will sufficiently convince you in what degree you interest me.—These words were like a flash of fire, which penetrated my heart. I could hardly restrain my transports, and painted with vivacity the love with which I felt myself more and more inflamed. Do you know, she asked, to whom you address this language? —Madam, I answered, that knowledge cannot in the least remove the love I have conceived for you.—Learn, she resumed, that my birth and the sentiments of my mind do not suffer me to listen to any other but honest and legitimate addresses. I am the princess Dounia, daughter of Jahia Ebn Khaled al Barmaki, and sister of the grand visier Giafar. —This discourse threw me into an extreme surprise; I made some steps backwards, and endeavoured to excuse myself, saying, Pardon my indiscretion, madam; pardon an avowal of what I should have for ever kept secret in my heart, had I known the high rank to which you were born. The goodness you have shewn to me blinded me, I confess; that alone can form my excuse.—Do not seek to excuse yourself, said the princess, laughing; I would not have made the first advances to you if I had not designed you for my spouse. As our hearts understand each other so well, nothing will oppose our union. I am at liberty to dispose of my person, and the cadi will not refuse to do his office.—The beautiful Dounia sent for the cadi and the witnesses, and on their arrival said to them, Aly, the son of Mohammed the jeweller, whom you see before you, has demanded me in marriage; I have accepted his offer, and received from him this chain of diamonds.—The contract being prepared, and the cadi having left the house, a repast of the most exquisite and delicate meats was served up. Ten young slaves of great beauty, and attired in the most elegant manner, were ready to execute our least wishes. Towards the conclusion of our repast, Dounia ordered them to sing, and one of the young slaves begun in these words:

"My heart and my wishes are subject to your empire; I desire no other thing in the world but to please you.

"How sweet is it to pass our life near the object beloved; to see and hear him, and to be able to tell him without ceasing every thing with which his beauty inspires us!"

The other young slaves celebrated our union and happiness in similar strains. When they had concluded, the princess Dounia herself took up a lute and sung these verses:

"I swear by the pleasure enjoyed by your side, my love is equal to the scorching heat of noon. Have pity on a slave, from whose sight you have effaced the rest of men.

"The reflection of the liquor in this glass imparts to your face the blush of the rose mixed with the beauty of the myrtle."

Having concluded, she presented the instrument to me, which I took and returned her compliment in these words:

"Heaven has given to your share beauty undivided: who can be compared to you?

"Your eyes were created to lead all mortals in chains: I have felt their magic power.

"Your cheeks unite fire and water, and roses grow there naturally."

I lived in this manner with the beautiful Dounia for more than a month, entirely occupied with the happiness of possessing her, and in her presence entirely forgot my warehouse, my slaves, my acquaintance, and the care of my affairs. My dear Aly, said the princess one day, I must to-day go to the baths; but I must exact the promise of you to remain on this sofa, and not to leave this hall till my return.—As it was my happiness to comply with her least desires, I easily swore to obey her, and she left me with this assurance, accompanied by all her slaves. She had scarcely got to the end of the street when the door of the hall opened, and an old woman advanced towards me with a profound bow. My lord Aly, she said, the sultaness Zobeide, my mistress, desires to speak to you for a moment. She has heard of your merits, particularly of your musical talents, and burns with impatience to hear you sing. —It is impossible for me to leave this house, I replied, before my dear Dounia returns.— What, my lord, she returned, dare you excite the anger of the sultaness, by refusing to obey her commands, and subject yourself to her vengeance? You know her power and influence over the caliph: your refusal may produce dangerous consequences to you and to your spouse. Come to the sultaness; you may return in a moment.—I immediately arose, though with reluctance, to follow the old woman, who walked before me with hasty steps till we reached the palace. On entering the apartment of Zobeide, she exclaimed, Is it you then who have known how to fix the heart of the princess Dounia?—Madam, I replied, your slave has been so fortunate as to draw the affection of the princess upon him.—I am not surprised, said the sultaness; I have heard much of your beauty and talents. Your exterior does not belie the praises I heard, as you have been painted to me with the most amiable colours: I particularly wish to be a witness of your musical talents, and to hear you sing a single air.—I profoundly bowed, in token of my obedience; a lute was brought to me, and I sung these verses, which I had composed for my princess:

"The heart of a lover is devoured by his

e, and his body is a prey to the languor ich consumes him.

" Heaven has put a star into my hands, ich I adore even when covered by the clouds.

" I am subjected to all her wishes, and I rejoice in all her actions."

Zobeide was much pleased with these verses, and addressed to me many flattering compliments on the beauty and clearness of my voice. I will keep you no longer, she said; your spouse may return during your absence, and I should be grieved if your complaisance to me should have any ill consequences.—I took leave of the sultaness with prayers for her welfare; and, preceded by the old woman, hastened to regain the princess's palace. Unfortunately she was already returned. I entered the hall trembling, and found her lying on the sofa, and apparently fast asleep. I approached her gently, and seated myself by her side; but in spite of all my precautions not to awake her, she opened her eyes, and on perceiving me gave me so furious a kick, that she threw me on the ground. Traitor, she cried, is it thus you keep your promises? Have you been to the sultaness Zobeide, notwithstanding the oath you swore not to leave this hall? If I gave way to my resentment and my jealousy, I would set fire to the palace of the sultaness, and bury her under its ruins.—Douma then arose with a furious look, and called upon Sawab. Immediately a great black slave appeared, holding an unsheathed sword in his hand. Sawab, she said, seize this traitor, and cut off his head on the spot.— Sawab immediately prepared to execute her barbarous order. He seized me vigorously by the throat, tied up my eyes, and was about to make my head fly off my shoulders, when all the young slaves threw themselves at the feet of their mistress, and prayed her to spare my life. Madam, they exclaimed, he was not aware of your character. His fault was unpremeditated; it was an involuntary crime, to which he was betrayed, and which does not deserve death.—I will not take his life, said the princess, after they had interceded for me a long time; but he must be punished and bear the marks of my vengeance, that they may remind him of his crime and perfidy. Strip him, she said to the black slave, and give him a hundred stripes on the spot.—The slave complied but too well with the order he had received: he cut up my sides and shoulders in the most barbarous manner, and put me into a state capable of touching the most cruel heart; but the princess, insensible to my cries, ordered me to be turned out of the house, signifying that she would never see me again. As I was stretched on the ground, bathed in my blood, and incapable of rising, two strong slaves lifted me up, carried me into the street and left me lying on the ground almost lifeless, and shut the door upon me.

Having somewhat recovered my spirits, I arose with much pain, and walked, or rather crawled to my house. I sent for a surgeon, who cured my wounds, but he could not efface the marks of the stripes, which you beheld on my body. Being perfectly restored, I proceeded to my warehouse and disposed of all my merchandize. I bought four hundred slaves, so well selected that the greatest princes do not possess handsomer and better shaped attendants. Two hundred slaves attend me one day, and two hundred the next. The different places of my court are distributed amongst them, and they all receive pensions. I then caused the gondola in which you saw me to be constructed, which cost me twelve hundred pieces of gold, and rowed every evening upon the Tigris, personating the caliph. I thought that this stratagem, coming to the knowledge of the caliph Haroun Alraschid, would procure me an opportunity to relate to him my unfortunate adventures. For more than a year have I waited for this happy occasion; and during this whole time I have heard nothing of her, whom I find it impossible to forget, and without whom I cannot live.

At the conclusion of this narration the youth shed a torrent of tears, and recited some verses which strongly painted the violence of his love. The caliph was touched with his adventures in a lively manner, and undertook to do a signal act of justice in this affair, and to restore to the youth the only object which could make him happy. He expressed to him the interest with which his narration had inspired him, and asked permission to depart with his companions. The young man would not suffer them to go without having accepted some presents, which he said might bring the recollection of his misfortunes, and of the evening which they had spent together, to their minds. Having accepted these presents, they took leave and secretly returned to the palace. Before retiring to his apartment, the caliph ordered Giafar to bring the youth before him the following morning, The visier, with the first dawn of day, proceeded to the palace of Aly, and informed him that the caliph wished to see him. The youth, on hearing the name of the caliph, eulogised his virtues, and testified great joy in appearing in his presence. He immediately set out with Giafar, who introduced him into the apartment where Haroun waited their approach. Aly immediately recognised the disguised merchant in the caliph, but did not appear disconcerted at this

discovery. He prostrated himself, and addressed a very flattering compliment to the monarch, finishing with these verses:

"Your palace is a temple,* which is incessantly visited: its floor is more crowded than that which surrounds the well of Zemzem.

"Why is it not proclaimed every where, This is the dwelling of Abraham? Haroun is another Abraham."

The caliph could not help smiling at these words. He received the young man in a most distinguished manner, seated him by his side, and testified to him that he was much interested in his misfortunes. Aly prayed the caliph, with a blush, to pardon the stratagem which he had employed to make himself known to his majesty. Do you consent, said the caliph, that I should endeavour to reunite you to your wife?—Heavens, cried Aly, shedding tears of joy, and scarcely able to contain his transports, I shall be this day the happiest of men if the princess Dounia will consent to accept me as her husband; and I will try all possible means to efface from her memory the recollection of the fault I committed in disobeying her orders.—The caliph, more and more convinced [illegible] conceived for the princess, turned to Giafar and said, Go, visier, find your sister, and bring her instantly before me.—The visier obeyed, and soon after returned with his sister. Beauteous Dounia, said the caliph, do you recollect this youth?—Sire, she replied, how should I know him?—It is useless to feign, said Haroun, I am informed of every thing, and know all the circumstances of this adventure from the first to the last.—What is passed, answered Dounia, blushing, is written in the book of destiny. I ask pardon of God and your majesty.—Since you acknowledge the wrong you have committed, said the caliph, with a smile, the cadi shall pronounce your sentence, and condemn you to the punishment you have merited.—On the arrival of the cadi and the witnesses, Aly received the princess Dounia from the hands of the caliph, and espoused her a second time. They passed the rest of their days in a perfect union, and the caliph received Aly into the number of his most confidential friends.

* In allusion to the Kaaba of Mecca, to which all Mahometans should make a pilgrimage once in their lives. They believe that it was constructed by Abraham and Ismael. The Zemzem is a well situated near the Kaaba, the water of which is drunk by the pilgrims.—*Caussin.*

END OF VOLUME SECOND.

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