

ARABIAN TALES;
being
A CONTINUATION
OF THE
ARABIAN NIGHTS
ENTERTAINMENTS,

CONSISTING OF
One Thousand and One
STORIES,

TOLD BY

The Sultaneſs of the Indies, to divert the Sultan from the execution of a bloody vow he had made, to marry a lady every day and have her cut off next morning, to avenge himſelf for the diſloyalty of his firſt Sultaneſs, &c.

CONTAINING

A better Account of the Cuſtoms, Manners, and Religion of the Eaſtern Nations, than is to be met with in any Work hitherto publiſhed.

Translated from the Arabian Manuſcript into French, by DOM. CHAVIS and M. CAZOTTE, and now translated into English from the laſt French Edition.

VOL. IV.

EDINBURGH:

Printed for G. Mudie, J. Elder, A. Guthrie, J. Hunter, T. Brown, J. and J. Fairbairn, Lawrie and Symington, J. Guthrie, J. Watſon and Co. and C. Elliot, Edinburgh; and W. Coke, Leith.

M,DCC,XCH.

ARABIAN TALES;

being
A CONTINUATION

OF THE
ARABIAN NIGHTS
ENTERTAINMENTS.

continued by
One Thousand and One
STORIES.

TOLD BY

The Princess of the Indies, to divert the Sultan from his
concerns of a Kingdom now in her hands, so many a lady
every day and have her cut off her tongue, to avoid
punishment for the duplicity of his first sentence, &c.

CONTAINING

A new Account of the Kingdom of Siam, and the Kingdom of
Siam, which is to be met with in any of our Authors.

Translated from the Arabian Nights of the Princess
of Siam, and the Princess of Siam, and now translated
to English in the new French Edition.

VOL. IV.

EDINBURGH:

Printed by W. Creech, at the Edinburgh Press, in the Strand, Y.
London, and at the Edinburgh Press, and at the
Edinburgh Press, and at the Edinburgh Press.
1755.

PJ

7715

1792

v. 9

CONTENTS.

| | Page |
|--|------|
| <i>Continuation of the History of Habib and Dorathil-goase; or the Knight</i> - | 3 |
| <i>History of Maugraby; or the Magician</i> | 75 |
| <i>History of Halaidin, Prince of Persia</i> | 148 |
| <i>History of Yam Alladdin, Prince of Great Katay</i> - - | 176 |
| <i>Story of Baha-Ildin, Prince of Cinigaé</i> | 224 |
| <i>Story of Badvildinn, Prince of Tartary</i> | 237 |
| <i>Story of Shahadildin, Prince of Damas</i> | 271 |
| <i>History of the Amours of Maugraby with Sister of the Planets, daughter of the King of Egypt</i> - - | 335 |
| <i>History of the Birth of Maugraby</i> | 370 |

CONTENTS.

Page

| | |
|-----|--|
| 3 | History of the Liberty of the Press and of the Rights of the People |
| 72 | History of the Liberty of the Press in the United States |
| 143 | History of the Liberty of the Press in France |
| 176 | History of the Liberty of the Press in England |
| 221 | History of the Liberty of the Press in Germany |
| 237 | History of the Liberty of the Press in Spain |
| 272 | History of the Liberty of the Press in Italy |
| 312 | History of the Liberty of the Press in Russia |
| 319 | History of the Liberty of the Press in Sweden |

ARABIAN TALES.

Continuation of the History of Habib and Dorathil-goafe; or, the Knight.

WHILE the Arabian Knight was employed in confirming the tranquillity of Dorathil-goafe, every preparation was making in the palace, and in the city of Medinaz-il-ballor, in order to receive in triumph a victorious deliverer and avenger, who was soon to be its sovereign. The charming Queen amused her tender impatience in hearing Ilzaide repeat the actions she had witnessed, and even the very minutest conversation which that young lady had been able to remember of her dear Knight.

As night had come on, it was by means of superb illuminations that Habib arrived in the apartment where he was expected. One might paint the royal magnificence displayed around him; but his tender and respectful transports, and those of the delicate Queen, being beyond all expression, could not be represented.

Never passion, which had been the work of destiny, entered into hearts so well fitted to be united to each other; never had so many beauties and exterior graces been joined to so much merit and virtue.

Habib was transported with the excess of his good fortune, and Dorathil-goase cried out, "I can give you, my dear Habib, only my heart, my crown, and my hand; what trivial recompence for so many services! what price for so many toils, and virtues so heroic!"

The same evening which witnessed their interview, beheld likewise the ceremony which was to ratify their union. The same night saw lovers and spouses happy; and the next morning sun observed the transports of their felicity, and the joy of all the Isle of Medinaz.

But the good fortune of Habib did not make him lose sight of the obligations he had come under. The Prince Dal-ilsha, the husband of the lady with the beautiful hair, was still doomed to languish in the prisons of the Black Isle; and that unhappy country, though no longer infested with the crimes and the presence of Aberikaff, must yet be exposed to a very great disorder.

He gave his word of honour to the Lady with the beautiful hair, that he would deliver her husband. He is the peace-maker

mar

marked out by the ruling stars of all the states of Dorathel-goafe. He will not employ any other means than those which Fortune has put in his power, in order to undertake and prosecute his adventures. The three daughters of the sea are with Dorathil-goafe, who begins to crown them with her favours. He addresses the eldest :

“ We have here,” says he to her, “ some vessels which I could put to sea, in order to pass to the Black Isle, but I prefer your invention, which has so happily supplied us.”

“ When an affair is regulated by Fortune, she delights to make the success of the business depend on the most trifling means, that man may know to whom he ought to ascribe glory of it.”

“ Try, ladies, to find our raft, if it be not easier for you to construct another. I shall take no rest till I have dried up the tears of the Lady with the beautiful hair, and remedied the abuses which disturb the repose of such of my subjects as yet remain in the Black Isle.”

The three sisters received with joy that proposal. They found themselves sharers in the glory which Habib enjoyed. Ilzaide was somewhat grave, since she had seen the marriage of the hero ; but as the affection she bore him was sincere, she still loved him with all her heart, although she saw that he belonged to

another, against whom she had nothing to charge.

Habib invited his beautiful Queen to the council which he held with the amiable companions of his adventures, and it was resolved to set out as soon as the raft shall be ready; but Dorathil-goase, upon her roch, proposes to hover over the vessel, to watch its course, and to give notice of dangers, in case it should be exposed to any, and to take as a companion Il-baccaras, one of the genii who was most attached to her, and whom she regarded most, attended by two other genii.

Next morning the boat was ready, and Habib upon the sea, at sun rise. The harnessed dolphins seemed to double their strength and swiftness, and the whole coast of the Black Isle was in view.

Il-baccaras observes with satisfaction, and makes Dorathil-goase likewise observe, that the coasts are entirely disengaged from that cloud of black vapours, which, during the preceding days, rendered the view horrible.

Habib landed with the greatest ease, and seeing some inhabitants disfigured with leanness wandering upon the shore, called them, and begged accounts of their tyrant, Abarikaff.

“ He

“ He has been vanquished,” answered they, “ we must believe it from the frightful cries which all his friends have raised. Two days ago we were obliged to flee to the mountains. Instantly the most horrible sea-monsters covered all our coasts. In the fury with which they were agitated, they tore one another, and the ground is still dyed with their blood, which they shed upon it.

“ The rest of us, for a long time past, the poor slaves of all these monsters, have sought to escape their fury, and that hateful spectacle. Their roarings and howlings, repeated by the echoes which surrounded us, were still resounding in our ears, and continuing to terrify us, when, all on a sudden, we thought we perceived the gleam of some flashes of lightning, and the noise ceased. We spent the night in that state of inquietude and terror into which we had been thrown; but this morning we perceived nothing but the tainted vapour which the blood of all the monsters had diffused.— Happily, the heat of the sun has exhaled it; the winds have dissipated it; otherwise this retreat had been uninhabitable.”

While Habib was talking with the inhabitants, the roch, at a regular height, hovered above the isle, whose unfortu-

nate inhabitants, terrified by so many prodigies, raised their eyes towards that object with an air of uneasiness.

“The Knight encouraged them; you see nothing here,” says he, “that is hostile to you. I am the husband of Dorothil-goase, your queen and your sovereign. The object which is in the air is a roch, upon the back of which is my wife, who comes with me to give you that assistance which you have need of, and to establish order and peace among you. But where is the palace which Abarikaff inhabited?”

“Sire,” replied the inhabitants, “we are astonished at this matter. 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, what is become of them?” “Sire,” said the inhabitants, “if they be here, they must languish very much; 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* too with chains, on account of his wife’s hair, which he and his friend

friends wished to make themselves masters of. He, however, has never consented to give it to them."

"Go," said Habib to them, "disperse yourselves every where around. I will reward him who shall find me that unfortunate prince."

The inhabitants obeyed, and found Dalilsha, stretched upon the grass, near the spot where the dungeons, built by Abarikaff'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 around 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 let down her rock, and alighted near the groupe, whose activity engaged her attention.

Immediately she mingled her anxieties with those of the three sisters. Il-baccaras likewise joined his sympathies to theirs, and powerful elixirs inspired so much strength into the husband of the lady with the beautiful hair, that he could rise, act, and speak, and thank them for the relief he had met with.

He

• He received intelligence of the deliverance of his wife and his subjects; acknowledged his obligations to the Knight, who was present, and to the husband of his relation, Dorathil-goase; and discovered to them both; his gratitude and satisfaction that he had the pleasure of seeing them; insomuch that, from impatience, he had almost thrown himself into the arms of his wife. Dorathil-goase and Habib must now provide for the government of the Black-Isle. That charge devolved to Il-baccaras. An opportunity was now afforded of rewarding the daughters of the sea for their services, and the Arabian Knight availed himself of it, by giving the eldest as a wife to this new viceroy.

Ilzaide heartily rejoiced at her sister's good fortune. She could not conceive that one could desire to marry any other than a hero. She really amused herself with respect to the nuptials of her sister, without abandoning her own darling project of marrying a hero.

The isle had been ravaged during the reign of the rebel Genii; its sovereigns consulted with the new Prince, whom they had appointed, in order to restore the people to allegiance and happiness; and Dorathil-goase, after these precautions, resolved to visit the isles subjected

to her dominion, to bring back the Prince Dal-ilsha to the Green Isle, to pass by the Blue Isle, that she might, on rejoining her husband, concert plans to open a communication by sea between two isles, now under her dominion.

Next morning Habib and the two sisters put to sea with the raft. The roch was in the air; Dal-ilsha, refreshed a little from the distresses he had long endured, accompanied the Queen; and alacrity contributed, with the usual calmness of the season, to render their voyage successful.

The two Sovereigns, and their tributary Prince, found the inhabitants of the Blue Isle occupied in rebuilding their houses, and impatient to find a shelter from the troubles which had lately reigned among them, under the protection of those wise regulations which they had enjoyed before the rebellion.

A fishing-boat, the only vessel in the Blue Isle, was dispatched by the lady with the beautiful hair, in order to assure them that she would share with them the treasure found in the Tyrant's steel-castle, as soon as she was able to put to sea a vessel which she was constructing.

Dal-ilsha acknowledged the penetrating sagacity of his wife. Habib and Dorathil-goase
applaud-

applauded it, and they all determined to repair instantly to the Green Isle.

The tears are to be dried up. The lady with the beautiful hair is to see again the husband who has been so cruelly separated from her. The two charming cousins are to pour forth, in each others embrace, tears of tenderness, and to communicate the gratitude which they felt to their valiant deliverer.

They must sail to the White Isle and to the Yellow Isle. The two relations will not separate, and it is probable that this shall be the end of their voyage.

When the voyagers had arrived at the White Isle, Dorathil-goase, who made all the circumstances of her adventures and travels continually be rehearsed to Habib, descried the summit of Caucasus, which penetrates the clouds.

“Heh!” says she, “is it yonder our faithful Habib resides? Ah! Habib, you ought not to have carried me so far, if, after discovering the retreat of our best friend, I must return without paying him a tribute of gratitude for the many services he has done us. Leave your boat with the daughters of the sea; mount upon the rock with us, and, in order to vary our pleasures, let us go taste the sweets of friendship.”

This

This desire of the beautiful Queen met the most ardent wishes of her husband, and the voyage was undertaken.

As the King approached the steep shore which borders the sea towards Caucasus, Habib pointed out to the Queen the spot, where, after issuing from the caverns, he was assisted by the daughters of the sea. The tender-hearted Dorathil-goose shuddered at the idea of that horrible abode, which was excited by the situation of her lover.

When they were above Caucasus, he shewed her a part of the deserts they had gone over.

“ I am glad,” said he, “ that my lover sees at what price I purchase my happiness. It is so great that it makes me forget all it has cost me.”

Mean while the aerial vehicle passed over the top of Caucasus. The rock which carried it lowered its flight, and descended at the entrance of Il-haboul's cave. That good genius had been apprised that an object was perceived in the air, which appeared to move towards him. Indeed, whom else could one visit, in a spot so impracticable and uninhabitable to men?

A prominent rock covered the entrance. According to his custom, he perfumed the air with enchanted vapour, in order to
make

make it lose the extreme coldness of these frozen climates. One of his messengers soon informed him, that Habib and Dorathil-goase were the guests whom he was to receive, and acquainted him with the re-union of the two lovers.

He presented himself before the Queen, assisted her in alighting from her roch, pressed Habib's hand in a friendly manner, expressed to the prince Dal-ilsha, and to his wife, the satisfaction he felt on seeing them, and conducted them into the innermost apartment of his mansion, and set them down to a table, already prepared for them.

The roch, produced upon Mount Caucasus itself, was no stranger there. Il-haboul soon got intelligence of the most important circumstances of his young pupil's successful expedition against the rebel genii. He already knew the most part of them. For some time past, the gates of his cave looking towards the sea had been continually open, in order to receive prisoners, sent in the name of Habib. The guilty Abarikaff, and all the rebel chiefs, were of the number.

When he had learned of his guests what was most important for him to know, and when he had enjoyed with them the sweets of friendship and confidence, after conducting Dora-
thil-

thil-goafe and the Lady with the beautiful hair into a place properly furnished for their reception, he took Habib and Dal-ilsha aside, and addressed the former as follows :

My dear pupil, for I shall hereafter honour myself with the name of your governor ; you have hitherto fulfilled your noble and laborious destiny. It remains for you now only to satisfy the duties and wishes of nature. There is a very distressing part of your history, which you must now hear.

Habib expressed astonishment and uneasiness. "Continue," said the Genie, "to shew yourself worthy of Dorathil-goafe, of the Great Salamis, your father, of the favours of heaven, of the particular protection of the prophet Solomon. Arm your soul with fresh courage. Fortify it against the excess of sensibility. He alone can resist and overcome misfortune who bears it with unshaken fortitude.

After this preamble, Il-Haboul informed his pupil of the report which the twenty Knights had made to Salamis, at their return ; of the despair of that tender and virtuous father upon hearing of the death of his son, the only object which rendered life desirable to him.—That Prince's grief had been so violent, that his eyes had been changed into two rivers of

VOL. IV. B tears,

tears, whose acrimony had deprived him of his sight.

Become incapable by this loss, of aving them, as usual, by his skill, his activity, his resources, and courage, a tribe which had been formerly subdued by his arms, had erected the standard of rebellion against him, and had engaged others to espouse their quarrel. Those who remained faithful had already lost several battles, and, if he were not relieved instantly, he would be in danger of falling into the power of his enemies.

At this recital of H-Haboul, a change took place in the soul of Habib, which was the seat of the most vehement as well as the noblest passions, but he had been previously armed against them.

“ Give me advice, my dear tutelary Genie, and you shall see that I know my duty.” “ My advice, replied H-Haboul, is this :

“ You have the means of sailing. Set sail instantly for Arabia. Your father’s eyesight is obscured, but his eyes are not destroyed. The remedy which will cure them ought to be applied by the hand which has been the cause of his malady, that of Dora-thil-goase.

“ The secret of it lies in the treasures of Solomon,

lomon, and you ought to go and seek for it there. Access to them, with respect to you, is attended with neither difficulty nor danger. You have the key at hand. It is the word written upon the talisman; besides, the Prophet's workman has every privilege with him."

"But," said Habib, "if I and my wife depart, what will become of Dal-ilsba and his? Could they follow us, since they are so necessary in their states; and who will put an end to the uneasiness which our absence will cause in mine?"

"When you were advancing with so much difficulty towards Caucasus, how, my dear Habib, did I send you assistance? The same means are in my power to conduct to the Green Isle the Lady with the beautiful hair, and her husband. The same slave of the Prophet who shall conduct them on the rock, will communicate intelligence of you to Il-Habous-hatrous, your grandfather, and to your viziers, and you shall proceed with safety on your way to Arabia.

"I cannot accompany you thither. My business detains me here, the more as my employments have been more than doubled since your expeditions commenced. It was impossible for me likewise to allay the anxieties of

your virtuous father, by giving him intelligence of you.

“ Since you wish to regulate your conduct by my advice, you shall not go down to your father’s territories. You shall carry your wife to our little asylum in the mountain. As there is nothing there to attract research, it was regarded during the troubles occasioned by the rebellion. The furniture which Dorathilgoase carries along with her, will serve there for her accommodation; and give yourself no uneasiness with regard to the manner in which the little daughter of a Genie can live in a spot where there is fish, game, and fruits.”

“ You will be obliged,” added the Genie, “ on entering Solomon’s treasury, to hang up to a trophy, the scymitar with which you were allowed to fight against his enemies. It is not a common sword of battle; and you do not wish to take any advantage over your antagonists, except that which cures, experience, and strength, acquired by toil and courage, bestow.

But you shall not go to the camp without arms. It appears you shall have a battle, and I will give you two compleat suits of armour, in the Parthian style, like that which I wore when I presented myself at the entrenchments of your camp. Horse harness and barbs shall

shall be added, and you may use them as 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, who will let me be the author of all my joys. One moment's delay is an enormous burden upon my heart; and I doubt not my dear Dorathil-goose 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 made for the voyage.

Habib went down into the cave, where the arms of Solomon were deposited. None offered to dispute his entering. When he approaches the trophy, in order to fix to it the scymitar, he observed, upon the vizier of a head piece, 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 considered 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 could 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 rochs 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 roch relieved the animal of its burden, and left it to be led by instinct to seek its food. Habib and Dorathil-goase resolve to wait the break of day; and, as soon as it appeared, he prepared to avail himself of it.

Habib must enter into his father's tents unknown, and save him and Yamira from the danger of a too hasty discovery. Immediately he prepares his disguise.

He found, by chance, among his lumber, a pair of old slippers, which served him to work in. These were his shoes.

He covered his shoulders with a goat skin,
and

and fastened another round his middle. These served him for cloathing.

He rubbed his face and neck over with a deep yellow stuff, which hid his complexion; frizzled his hair and beard, and, with a dagger at his belt, and a stick in his hand, with a little basket full of fruit, he passed the barriers, and arrived at the gate of the tent in which his mother's slaves lived.

He found there a large and convenient stone, and, with his basket between his legs, he sat down to rest upon it, and even pretended to sleep.

Several slaves passed, but he saw not the one in whom he was to confide. At length she appeared. He called her by name, for she had been his governess. "Zooks! do you know me, young man?" said the old woman; "Yes, replied Habib; and if you will come with me behind this great tree, I will tell you a story which will highly entertain 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 concealed the interview, she was now to have
with

with him. "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."

"Think on the juggler!" said the old woman. "Thou must be very eloquent! This does not appear from thy mantle nor thy shoes. Hast thou then made many ladies cry out by only speaking to them?"

"No, my dear good lady, if you don't be on your guard, you will be the first."

"But," 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, will you? and give me this mighty pleasure which I wait for."

"You love the poor man 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, "my good lady, 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

and I will sing you the little song which I made for you."

"How! does the sound of his voice penetrate me?" said the old woman; and Habib shut her mouth with his hand.

"Take care; you will make a mother die with surprise; I come to deliver my father from the hands of his enemies, and you will make me fail in my design, if they know who I am."

"Hush! hush! command yourself, in the name of God, my good governess; shew me a tent where I may conceal myself. If I cannot enter by the gate, I shall creep under the wall; and I will shew you how to behave, that the news of my return, which you will report, may not occasion any revolution, and may be kept secret among us four, which is requisite for the safety of us all."

The good slave had almost been suffocated; however, she could not speak more, for she wept. There was no person in her tent, and she brought her pupil into it. There, after he had given her instructions with regard to the manner in which she ought to inform his mother, he endeavoured to find out a method of remaining concealed, and his good governess went to watch the moment of opportunity to speak to Yamira, who scarcely ever left Salamis.

Habib

Habib remained alone, and indulged the most sorrowful reflections upon comparing the formidable condition of his father's camp in former times, with that in which he had now found it.

Single barriers no longer surrounded it, but entrenched palisados; and if any military preparations are making at all, in that part which he crossed, they were only for a defensive war.

It is impossible to imagine the hero's impatience to embrace his father and mother, comfort them, to restore fight to the respectable author of his life, and to come to blows with the ungrateful cowards who had taken advantage of the infirmity of their sovereign, to revolt, and even to endanger his liberty by their extravagance.

Happily, to interrupt these distressing thoughts, the good governess must soon return.

Sleep had, for some time, shut the eyes of the Emir, and Yamira had retired into her own tent to enjoy refreshment and repose. The governess followed, and shut herself up with her. "Madam," said she, "you have much confidence in my dreams. I have had mournful ones for a long time past, and unfortunately they were true; but that which I am going to relate to you has filled me with consolation and hope.

"The

“ The twenty Knights who had accompanied our child into the desert were cowards, and afterwards liars. Our dear Habib is alive. He is well. I have kissed the marks which he has upon his breast, and upon his arm.”

“ And when you dreamed you kissed these marks can that signify the Knights were liars, and our child alive?”

“ Oh! madam,” replied the old woman, “ I leaned upon him; he locked me to his heart, which beat hard. It was not the heart of one dead, Madam, I assure you.”—“ But when and where dreamed you this dream?”

“ Just now, Madam; but take this draught of fresh water; I will tell you more of it.”

Yamira had the complaisance to drink.

“ Well,” said the old woman, “ I do not hesitate now to speak to you more clearly. Don't die for joy.

“ I did not dream. I saw and tenderly embraced our very Habib. He arrived at this house, which he calls his little retreat; and see the basket of plumbs he has brought me. He entered the camp under the appearance of a poor man, and his face was bedaubed with earth. He does not wish to discover himself to any person but his father and us. That is very essential to the interest of his father; you know

know our Habib is wife, and what he says should be done."

In spite of the glass of water Yamira was much affected. She cast her eyes upon the basket which contained the fruit, and could only cry, 'See plumbs from his garden!'

Then the governess diffused some effences. "Recover yourself, Madam," said she, "a great happiness is about to follow, to recompense all our sorrows. My Habib desired me to look this night at the sky, with the greatest attention, for I should not see a star which was not in our favour.

"But where is he?" said Yamira, somewhat recovered. "In my tent, behind that large twig basket, which came full of Chiraz-stuffs. Take courage; recover yourself, Madam. Come, see where he is. We will shut ourselves in with him; we will comb his locks, and wash his face; and I am much deceived if we do not find him more handsome than ever."

Yamira made an effort which supported her to the tent of the governess. There, after precautions against surprise and alarm, the basket was removed, and Habib fell at the feet of his mother, who was seated upon the bed of the governess.

Recourse

Recourse must be had to essences again, in order to recover both mother and son from their common swoon.

At length they revived in each other's arms. "Oh! my dear Habib," said Yamira, "what favour of Heaven has restored you to us?"

"She, Madam, who was promised to me by the stars. You see before you the happy husband of Dorathil-goase, the King of the Seven Seas, the unworthy instrument of the great Solomon, the conqueror of the enemies of God, and of his prophets; but who would be miserable amidst all that fortune, if he did not bring with him the physician which can instantly restore sight to his father."—"Sight to my dear Salamis!" cried Yamira. "Yes, Madam," answered Habib, and that physician is—my spouse. She herself, commissioned by the decrees of Heaven to effect infallibly, this marvellous cure."

"Your spouse!" exclaimed Yamira, "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 Emir's grooms, whose discretion you can most depend upon, to follow me with three

mules to my little retreat, where I am going immediately, that he may open the gates on our return.

“ Announce to the slaves that you have sent to call a physician, and that a tent must be prepared for his lodging. We will arrive at sun-set, 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 skillful man, who needs only to see his eyes, and apply his fingers gently to them, in order immediately to restore his 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.

“ Don't 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 surprize 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 put upon two mules arms and riding-furniture, which he got 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 one of the mules; 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 admitted.

Mean while, Yamira and the Governess were attending Salamis, who had now awoke. They accosted him in a tone less melancholy than usual. The good Emir appeared satisfied.

“Heaven,” said he, “has humbled me. I was too much elated by its benefits, and it has withdrawn them, that I may know my insignificance. I bless it, my dear Yamira! 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 it. 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 Madam and I have dreamed, I am certain we shall see our Habib."

"What dream!" said Salamis. "Who ever heard of a dream of two persons?"

"We both dreamed, however, and each of us 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 shall 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 but 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 do not succeed, and occasions the least pain, he will lose his money." "Let him pledge then," said Salamis. "I wish to gain the thousand pieces

of gold for those of my poor subjects who have been robbed of their flocks. It will only cost me a little patience. The fellow shall suffer for his villainy."

That compliance on the part of Salamis was all that Yamira could procure. Habib and Dorathil-goose 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 the curious were disappointed, and removed. A supper was ordered to be prepared, which the Governess alone must wait upon; and the groom was appointed to guard the gate of the tent, to prevent any person from coming in.

Yamira 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 Yamira,” said Salamis, “ do not you make me dream, as you and the Governess have so often done ? Is not this three persons dreaming ? ”

“ I hope, my dear Emir, that there will soon be five persons dreaming, and the most charming, and the least deception we can make—but here comes the physician.”

“ Come hither ? ” said Emir. “ Are you certain you can cure me ? ” “ As certain as I am of my existence.” “ You have the voice of an angel, and not of a physician. Have you brought me a favour from Heaven ? I did not expect any from it, and I expect none but from it.” “ You mistake concerning my essence ; but you explain my commission.” “ I know not, but your words enchant me, and inspire me with hope. Look at my eyes.” “ I see them. Allow me to touch them, and apply my thumbs to them.”—“ I feel an agreeable warmth.—Oh ! what a fine sensation ! It produces a kind of swimming in my brain, and vibrates through all my nerves. Methinks my whole body is animated afresh.”——

“ The operation, it should seem, is finished. Open your eyes, Sir : The rays of the sun will hurt them less than before.”

“ Heavens !—I see,” cried the good Emir ; and, before he looked at any thing, he struck his

his

His forehead on the ground, in order to return thanks.

He rose, after he had prayed: "Where is my physician," said he, in a transport of joy and gratitude. "Where is the messenger of God?"—"I am he."—"Celestial visitant!"—"No celestial am I. Oh! my virtuous father! I am Dorathil-goase, your daughter, to whom Fortune has sacrificed you. I am the spouse of your dear Habib."—"Of Habib? Come hither. Support me,—Yamira! My son is mar——is alive—is married.—Where is my son?" "At your feet," cried Habib, throwing himself down. "Oh, Heaven!" cried Habib, "I feel thou hast given me strength, but I have need of much to support my happiness;" and he remained almost lifeless in the arms of the young spouses.

But this was only a momentary suspension. It opened the sluices of two torrents of tears, which were ready to burst from his eyes.

These mixed with the tears of his children, and with those of Yamira, his wife, and the old Governess, transported with affection, hoped to add her tribute of tears.

Nature maintained her rights; and affection suspended, for a long time, the movements of curiosity.

At

At length Yamira recollected that she must take some nourishment, and the governess, as she was directed, waited on the table.

The father was at the head, between his two children, and Yamira opposite to him, enjoying a groupe, formed by the re-union of the objects of her affection so completely happy.

Her respiration had been long checked by sighs. Her mouth opened only to utter complaints. Her heart had been plunged in bitter sorrow, and her mind tormented by fear. The tears which she shed were wasting, and she was dead to every sort of pleasure, while she lived only to feel the stings of grief. Misfortune seemed to mark all her steps.

All was changed in an instant; and the flood of tears which she shed was turned into delicate joy. An inward enthusiasm seized her, though her lips did not express it.

“Open thyself to pleasure, O my heart! It is no longer time to shut thyself against impressions which thou must resist. Open, this instant, and furnish abundance of tears.

“When every tear I shed was accompanied with a cry of grief, did I then think I should, one day, find so much pleasure in tears?”

O Laughter! thou art a deceiver, thou knowest not how to paint the happiness of the soul,

soul, thou can't claim no kindred to its sensibility.

“ Go mark the foolish joy upon the countenance of those inanimates who court it; but get thee gone from those who can taste the sweet luxury of tears.

“ Dorathil-goase! Habib! Ah! How beautiful are yours! How they honour the celestial forms of your countenances!”

Yamira would have continued her verses—for the satisfaction she felt recalled the sentiments of her youth—but the groupe which was before her was now separated.

The repast was short. The governess had retired. And it was time Salamis should learn from his son himself, how Heaven had restored him to his father.

The youthful hero related his history from the moment he departed, and set out for Caucasus. He described the conduct of the twenty knights, till they abandoned him in the desert, exposed to the coldness of the climate, to hunger and thirst, and to the ferocity of wild beasts.

He gave an ingenuous account of his travels, even of his own unpardonable fault, as he termed it, in the caves which he was obliged to pass, and likewise its consequences.

He proceeded to mention his interview, which doubtless had been predestinated, with
the:

the daughters of the sea, whose assistance had alleviated all his toils, and in some sort saved his life.

In short, he described the happiness he had enjoyed, till the moment that fortune had reunited him to his dear Dorathil-goose.

He told the circumstances, which leading him to Caucasus, had given him an opportunity of hearing from Il-Haboul, the misfortune and extremity to which his father and his mother and his tribe were reduced, and his sudden departure to Arabia.

Salamis heard all without interrupting him; but as soon as he had ended, "Do you not intend," said he, "to take vengeance upon the cowardly knights, who had resolved to complete your destruction."

"Father," replied Habib, "I believe that would be in vain. I leave them to their remorse, and the vengeance of Heaven. Such monsters are too much below me, to make me hazard myself in the attempt."

"What you say is magnanimous," replied Salamis. "You think like a hero, but you should likewise think like a king."

"Born avenger of guilt, villains deserve no indulgence."

"Must I say it? Since their infamous treason;

son, their cowardice has been the desolation of our tribe; and there is none who dare oppose the enemy.

“ They are sullied by a thousand acts of injustice: the crime which they committed against you and me remains, reigns in their hearts, and you expose the tribe to danger in suffering them to live.

“ Besides, since you are to appear, their felony will be manifest, and you must sacrifice them to the law.

“ I might add, did I not know how much you are above fear, that they will be very dangerous enemies to us.”

Habib was convinced, and begged his father to instruct him in the particulars of the revolution which had taken place in Arabia, and which Il-Haboul had only announced to him, and whose dismal effects he had also perceived.

“ O my son,” replied the virtuous Emir, “ I wish to punish the monsters, whose existence is destructive to humanity; and though I force you to do violence to your character, in order to secure to your subjects, how disagreeable it is to me to lay before you their shocking picture, to banish from your heart the sentiment of benevolence towards them, which ought ever to animate the breast of a Musselman !”

“ When my eyes were deprived of sight, and the Arabians could no longer triumph with me, and by my means, I was only a nuisance upon the earth. The Emirs who were subject to me forgot that they owed to me their elevation; and they all deserted me. They quarrelled among themselves, and despised even my counsels.

“ They accomplished under me, by my conduct and courage, the subjection of the numerous and formidable tribe of Kleb, all composed of infidels, worshippers of the sun and stars. We were obliged to reduce them to slavery, in subjecting them to a tribute, which they support with reluctance.

“ There arose among them a warrior named Zir, a man of a gigantic size, of extraordinary strength, ambitious, factious, enterprizing, and cruel.

“ He excited his friends to revolt. They took up arms; and while the Emirs were idly disputing the honours of command, he vanquished them, dispersed them, and drove away their flocks. Those whom he has not yet entirely subdued, are wandering in the surrounding deserts.

“ Delivered from enemies, who could disturb him, the formidable Zir has besieged my
camp,

camp, in order to accomplish the most important part of his project.

“The tribe of Benihelal, from whom our Holy Prophet derives the most essential services, is most odious to the infidels; Zir wishes to reduce it to that slavery from which he has freed his own, and to extirpate every branch of it.

“Hitherto, the favourable situation of our camp, situated between two steep hills, the discipline which I have maintained, the means which I have used, in order to render attacks difficult, and surprises impracticable, have all retarded our defeat: but we are now daily consuming ourselves, and the remains of our flocks can scarcely subsist around us.

Unless you had arrived, and Heaven interposed to restore you, we had been either slain, or been the most miserable slaves.

Though the enemy, who know our situation, do not endeavour to storm us in our camp, they every day present themselves at our barriers, and upbraid, by challenges, the cowardice of our warriors. None of my men dare repel their insults. It should seem, the tribe of Benihelal is composed of women and children.”

That recital was cutting to the heart of Habib. His father abandoned; his tribe degraded, were ideas which he could not support; but the shocking abuse which the chief of the

tribe of Kleb committed, filled him with rage.

“ O my father,” said he, “ I hope that the first rays of the sun, will see the commencement of our vengeance.

“ Under these tyger-skins which attracted your attention, there are suits of armour of uncommon form, which were given me by Il-Haboul at my visit to Caucasus. Your groom will get ready a war-horse, and I will go to the barrier, and accept the defiance of these insolent men, if they present themselves. If they do not, I will go to the tents of Zir and challenge himself.”

“ What will become of Salamis,” cried the generous old man, if he do not accompany his son in so noble an enterprise ! Here are two suits of arms under the goat-skins !—Is this one here for my wife or your’s ? Is there an Arabian worthy to put it on, or able to wield this lance ?”

At the same time he brandished his lance in the air, in a manner that inspired terror. Notwithstanding its enormous weight, it was like a reed in the hand of a boy. “ Oh ! Mahomet !” said he, “ thou hast restored two chiefs to thy beloved tribe ! What accession of power and valour !”

Yamira and Dorathil-goase, instead of giving themselves up to tears, were delighted to see their

their spouses assist each other in putting on their arms, and making trial of their weight and temper.

When they were clad in the armour, they embraced each other. "Thou wast once my son," said Salamis, "and I was thy father;—Now we are brothers and rivals for honour.

"Why should we have to combat with slaves? Let us, however, reflect that, in serving our great prophet, we shall have our glory connected with his."

Salamis called his groom: "Take," said he, "two of my best horses, harness them, and bring them to your tent: let them be ready at day-break; for it is then we shall mount them.

"God, you see, has given me strength with my fight. My son and I will go to-morrow morning and accept the defiance of the false knights of the army of Zir.

"When we go out of your tent, follow us at some distance; and, if any one ask you in the camp, who we are, it is, you may say, two stranger knights, who have come to offer their services to Salamis."

The groom retired to execute these commands; which, by means of the darkness and repose that reigned in the camp, he effected without being observed.

The guards of the Emir's tent saw two knights go in and come out, conducted by a man who, they knew, belonged to Salamis, without taking any notice of it.

At day-break the two warriors, in complete armour, having embraced their wives, went out unobserved. They arrived at the groom's tent, on horseback, and waited within the barriers, that the champions of Zir might repeat their accustomed bravados.

They waited not long. There appeared six, armed at all points, and followed by a small troop, which were, no doubt, attached to their service. One of them dismounted, and addressed the guard.

“People of Arabia, are you so foolish as to remain here ignominiously shut up like the cattle which you are consuming? Do you intend to die here of hunger, with a blind man?”

“The chains which we offer you are honourable. We design them for the bravest people on earth, and, in submitting to them, you shall have only a common lot. Receive them, and you shall be a pillar of the throne of the most mighty Emir Zir, our glorious sovereign. Leave an old impotent man, who can share with you only infirmity, want, and shame. We will join you to our tribe, and you shall there forget the disgrace of your own. What are you
you

you doing with a man so much deserted, to whom there is not left one single knight who is capable of encountering the weakest of ours?

“ Slave thyself, and son of a rebel slave !” said Habib, “ thou liest ;” and, leaping from behind the palisade, he launched with all his strength, one of his gauntlets against the visor of his head-piece.

“ See my pledge for battle,” said Habib, “ dare to withstand, on foot or on horseback, a knight of the great Emir Salamis.”

Meanwhile, the gallant husband of Dorathigoase overleaped the barrier, and closed with his adversary before he had time to mount or to take his shield.

Habib threw away his, disdaining every advantage, and the combat instantly began ; but it was soon decided. Every stroke of the son of Salamis penetrated the armour of his antagonist, who was stretched dead at his feet, before the other knights of the tribe of Kleb could arrive, to bring relief to their champion.

The first who came rushed upon Habib, contrary to the law of arms, in order to push him down with his horse. The gallant son of Salamis sustained the shock, gave him a mortal wound, and threw him to the ground.

Salamis issued from the barrier, encountered the third, and unhorsed him. His son, to

whom the groom had brought his horse, joined him, and they both rushed against the three remaining warriors of the tribe of Kleb.

They would have fled, if they had not been awed by the presence of their tribe. Terror, however, seized them. They were thrown down; and the terrible blows which they received killed them.

Salamis and his son went in again to the camp. Every knight in the tribe of Beni-helal pressed around them half armed. Joy, mixed with jealousy and shame, appeared in the countenances of these dispirited warriors; and they wish to know who these two heroes were, who had gained over six, a victory in their favour, so prompt, and on such unequal terms.

The two heroes did not lift up the visor of their head-pieces; but bowed respectfully to those who loaded them with encomiums. Nor did they speak. The groom who spoke for them said no more, than that they were two gallant stranger knights, who had come to offer their services to the Emir, into whose house they begged to be introduced; that they might be known to him, and acknowledged as his friends.

The two heroes remounted their steeds, and set out for the tent of Salamis. The groom went before them, and entered first, to announce

nounce them, and instantly they were mysteriously introduced.

They threw themselves into the open arms of Yamira and Dorathil-goafe. The iron which covered them seemed to soften, and to yield to the closeness and tendernefs of their embraces.

A victorious knight is a ravishing object to his lady. How many titles did they add to those sweetest and most endearing of all careffes? The two happy couples then yielded to love, which, when refined by virtue, never approaches excefs.

Their wives now stripped off the armour of our heroes, and served them up a repaft, which they had need of. Salamis learned that the tent was furrounded with the curious of all ranks. He bade tell them, that having rested badly in 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 phyfician's arrival was spread abroad; but the phyfician and his flave had both difappeared. It was thought that the Emir, not having confidence in the operation which was propofed to him, had fternly difmiffed the man who had offered to attempt it.

On

On the other hand, every one asked at what time, and by what gate, the two Knights in complete armour, had entered a clofs camp, and penetrated to the Emir, without being observed by any one, even by the guard.

While they conjectured on these two circumstances, Salamis, Yamira, Habib, and Dora-thil-goafe, enjoyed the sweets of repose, which they had much need of; 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 reanimated 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 afflict-ing progress.

"Putting 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

and drawn upon us the scourges with which we have been chastised.

“ O! Emirs, and above all, ye Knights of Arabia, who listen to me! you harbour amongst you false and cowardly hearts, souls blackened by the darkest treachery, and the most criminal of all felonies.

“ From the moment they became guilty Mahomet turned away his face from us, Heaven changed, and the stars became our enemies, and we were abandoned to infidels.

“ I, though innocent, yet as being your chief, was struck blind, insomuch that, being rendered incapable of action, I saw 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 being able to avoid the contagion of the misfortunes, drawn by the crime 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
fought,

fought, in the most frightful desarts, the miserable resource of an ignoble security.

“ We, arrived almost at the height of misfortune, have at length attracted the looks of compassion; and Divine Justice expects no more from us than the punishment of guilt, which it inflicts with reluctance upon the innocent, in order to remit it to the enemy’s camp.

“ 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 that 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 pursued with vengeance should be instantly punished, by the death of those who should be convicted of it.

“ One wishes for evidence,” said the Emir. Then, rising, he made Habib come out from behind the curtain which concealed him.—
“ Appear, my son, and convict the nineteen Knights here present of the falseness of the reports

ports 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 our 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!"

Habib presented himself. 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 it and all the rest."

The guilty Knights spoke not a word. Indeed, what could they have alleged in their defence?

They were instantly surrounded, and bound in chains. Their armour was torn off them piece by piece. The executioners seized them, and led them out of the camp. Their heads were cut off
with

with a sabre, and their bodies given 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, in any other view, one would consider as premature.

After rendering to their Sovereigns the justice which they could, the Knights were eager to testify their joy upon the return of Habib.

While Salamis spoke, 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 addressed 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

customed 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 distant 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 desert 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 a too bloody victory, let all the Arabians who continue to worship the true God rejoice, and make all the Arabians who worship the true God rejoice with me, if they can, 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 is the Queen of the Seven Seas which are at the extremity of the east.--- It is Dorathil-goase, the wife whom the stars have promised to my son, whom Heaven has commissioned to come, and restore me the strength of my best years, and the power of raising towards the firmament of heaven my eyes, which were once darkened.

“ Let this be refounded 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 that solemnity and splendour which they could derive from his situation.

Dorathil-goose received the homage of all the tribe of Benihelal, and the camp refounded 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 was pursued with respect

to him. In five days, the Emir saw himself surrounded by a numerous body of Knights, impatient to wipe off, by fates of valour, the shame with which defection on the one hand, and inactivity on the other, had covered them.

Zir could not be ignorant of that 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 saw 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, was not of his opinion.

“ My brother,” said she to him, “ you view my opinion, perhaps, as the effect of my attachment to principles different from yours.— Whatever be the strength of him whom we have so long called the great Salamis, though I allowed 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 influences have crushed the tribe of Benihelal, which, with all those under his power, 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 on the means of repairing your fortune, and that of the tribe of Kleb, of which you alone are the true resources, 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 ; he has risen from his ashes.

“ He has raised up a son, to put another obstacle, if it be possible, to the extent of my fame.

“ All

“ All Arabia is too narrow for me ; judge 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 champions which they shall prefer to me.”

While Yemana and her brother held this conversation, Emir Salamis, at the head of his vassals, advanced towards the tents of the tribe of Kleb, which were only three leagues distant from his.

They could soon go over that space. 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 arrows.

Zir, distinguishable by his size, proudly provoked 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 gain-

ed. 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 raised the shout 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," answered Habib boldly.

"Ah, I know thee, my child. I have seen thee upon the knees of Yamira. Thou hadst very 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 insolent persons."

"But, young man, I am about to make your mother go into mourning a second time; and you ought to consider she will never quit it. Go, I say, seek your father."

"However vain he may be on account of his ancient triumphs, will not the trophy of my

my arms, if he can gain them, magnificently enough adorn his tent?"

"I have told thee, slave, that my father cannot do thee the honour to accept thy defiance. Thou hast a thousand times been led forth to battle, singing the victories which he has gained over people more valiant than thou art. Thy defeat can add nothing to his glory. Pray take not the trouble to send my mother a suit of mourning. I cannot send such a present to thine. It is well known thou never couldst know who she was. But I promise an ample one to thy sister, Yemana."

Presumptuous!" said Zir, pushing forward on horseback, "I have been a thousand times led forth to battle, singing the victories of thy father! The tribe of Kleb was under slavery, and slaves are compelled to sing. Thy mother, thy adventurer, thy Queen found in the deserts, shall to-morrow sing mine. They shall bear my chains, and bend at my will. I will drench with their blood the same earth which shall have drunk thine and thy father's." Saying this, he drove his lance against Habib.

The young Prince perceived his aim. He made his horse step quickly aside, and covered himself immediately. The lance passed him, and dropt at the distance of thirty paces.

Habib attacked Zir, and, elevating his lance: "Thou hast dared," said he, "to pronounce

nounce the name of my mother and of my wife. Thou hast insulted them, as a coward insults the ladies. Thy sister is very weak, and she will be still more so after thy death, which will give her every right to my compassion. Then, tapping him thrice upon the shoulder with his lance : " Go," said he, " seek thy weapon where thy awkwardness has made thee throw it. Couldst thou not have fastened it to thy wrist, since thou launchest so much at random ! With arms I despise thee, and without them thou art only an object of derision to me." Zir, transported with rage, ran to his weapon, snatched it up, and, returning upon Habib, launched it against him with all the force which fury could give to his natural strength, which was uncommon.

Habib, by an artful motion, saved his body, putting his leg under that of his horse. The lance passed at a foot and a half distance from his saddle, and the point pierced a tree some yards off.

Then Habib threw down his lance ; and Zir became more furious, by a piece of ceremony which he reckoned a proof of disdain, drew his scimitar, and poured upon his adversary a shower of strokes, countless as the hail.

The strength of the two champions was, perhaps, equal. Not so their self-command, nor their dexterity. All the strokes were
watched

watched and shunned, whereas his adversary did not aim one which did not break off some part of the strong armour of Zir. He was vulnerable now in all parts, and the moment he raised his arm to strike the son of Salamis, a back stroke from the hand of that hero prevented him, and wounded his arm. Zir now wished to seek his safety in flight, but, by a second back stroke, his head fell at the feet of the conqueror.

The two camps, and even the ladies, were spectators of the combat of Habib and Zir.—The Knights on both sides heard the words, and remarked the actions and demeanour of the gallant son of Salamis with sentiments of admiration: “What frankness” said they, “what self-command! what dignity! what skill! what strength and graces united:—Nothing can withstand that hero.”

But if their sentiments were undivided in judging of the combat, different, indeed, were the emotions which the issue of it occasioned.

The tribe of Kleb were confounded. They considered themselves conquered by the loss of one man, and the valour of a single hero. All the Knights returned to the camp, as if by concert, in order to take measures to withdraw their best effects from pillage, a necessary consequence of the entire defeat to which they saw themselves

themselves exposed. The common people dispersed themselves in small companies through the country, and endeavoured thus to escape a slavery more insupportable than that from which they wished to free themselves. That part of the army of Salamis which he himself commanded moved regularly on, to avail themselves of the advantage which the son of their Emir had gained, and of the disorder which they observed.

As for Habib, full of confidence in his fortune, his forces, and courage, he entered into the camp of the tribe of Kleb, in the train of his warriors. None offered to oppose him, and he proceeded to the tent of Yemara.

The Princess, accompanied by fifty of her guards, had seen the combat from a distance, mounted upon a convenient and elevated *bodage* *, which had been made upon her *betnacka*. The moment she had seen her brother stretched upon the ground, she went to the camp, and approached his tent, to take away effects which she considered as valuable to her.

She received them from the hands of his friends. Then Habib came to her. The guard
with

‡ The ladies are mounted upon female camels, which are named *betnacka*. A carpet rolled into a round form is put upon their back, in the middle of which there is a commodious place for a lady and her slave. This is called *bodage*.

with which she was surrounded put themselves in condition to defend her.

“Who are you,” said she to him, “who resist a conqueror, my brother, the favourite of Heaven! Preserve your life, which you would vainly hazard. I would rather be a voluntary slave than a Princess subdued by force of arms.”

Then turning from Habib, “Gallant Emir,” said she to him, “he who has overturned the cedar will disdain to lavish his blows upon the feeblest branch of that majestic tree now fallen.”

Mean while she alighted from her *betnaka*, supported by her footmen, and seized the hand of Habib, saying to him: “Prince, you see a destitute lady, who trusts in your virtues, and delivers herself up to your discretion.”

The hero received her with testimonies of respect: “Never, Madam,” said he to her, “did the son of Salamis learn of his father to take advantage of a lady’s misfortunes. I restore your estate to you in his name, and I flatter myself I shall be applauded for this. You are free, Madam! and Princess of all your tribe. Made sovereign of this people, cure them of their inquietude; shew them their duties. My father, good Mussulman, has no higher ambition than to make his subjects
happy;

happy; even those who have blindly revolted from him.

“ Assist me, Madam, in checking the disorder which I see here. It would increase the pillage, which I wish to stop. Appoint a guard, while I go to recall your warriors, and even the women, whom fear has dispersed. Command like a sovereign, and let your tents assume their former lustre, their dignity, and all the ornaments of which they were stripped.”

Yemana, confounded with a conduct so heroic, being less surpris'd than any of the rest, because her soul was more elevated, assumed the tone of a sovereign, as Habib had directed her, and gave all necessary orders to establish order and tranquillity in her camp.

The warrior of the troop commanded by Salamis, and which marched before the body of the army, came to their young Sultan. He stationed them near Yemana, and sent others to put a stop to the pillage, and take the spoil from those of his men who were already loaded with it. Salamis saw the scattered companies of the tribe of Kleb arranging themselves quietly under their tents, at the moment in which orders were given to pursue them.

He learned that this was the effect of the good order established by his son. He entered into the conquered camp, with Yamira and Dorathil-goase, and was conducted to the tents
of

of Yemana. When the Princess of Kleb saw them arrive, she rose to meet them and the Emir with the air of a suppliant. Habib prevented her humiliation: "O! my glorious Sovereign," said he to his father, "I have promised your favour to the Princess of Kleb. She possesses all the great qualities necessary for government. If her brother deserted his duty, and offended us, she had not the smallest share in this matter; and, I assure you, she begged your favour with so much grace, that I promised it to her in the name of my mother, and of my dear Dorathil-goase."

Prepossessed so happily in favour of Yemana, Salamis approved all that his son had done in her behalf. He knew that she had none of the faults of her brother; and that she was even disposed to submit to the precepts of the Alcoran.

"I ratify," said he, "with joy, Madam, all that my son has done in your favour, and I think this indulgence so inadequate to your merit, that I shall embrace every opportunity of increasing it. Meanwhile Yamira and Dorathil-goase embraced each other with every expression of the sincerest affection. They wished to bring her to the tents of Benihelal, in order to make her forget by caresses, the loss of a brother to whom she was attached.

She must, however, give orders for his obsequies, observe the ceremonies of mourning, according to the custom of his tribe, and use means to establish order among his men. For she had been appointed to maintain it.

Habib, in order to co-operate with her in these measures, left with her a hundred knights at her command. The venerable Emir, after having taken leave of her, returned with his family to the tents of Benichelal, where he was received with songs of triumph.

The name of Habib was heard re-echoed on every side in songs that celebrated his victory over Zir.

“What has my husband done,” said Dora-thil-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 Benichelal but festivals and rejoicings. The Arabians, dispersed by the fear of falling under the tyranny of Zir, were 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

When a festival of ten days was ended, Yamana, 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 Yamira and Dorathil-goase, with all the graces of the most animated affection, and frankness.

Salamis had a brother's son, named Saphe, 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 the tribute was 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 little expected.

It is thus, said their new sovereign, that a true Mussalman 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 will renounce their ignorance and ferocity. Heroes, like Zir, will no longer be admired, whose only

merit is their strength and violence, and who think one cannot be both great and beloved. When Yemana and her new husband had retired to their camp Dorathil-goafe 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 Abarikaff.

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 retarded. He must return to the solitary abode, and leave it secretly by the same means which had conducted him thither.

Salamis and Yamira would have accompanied them, that they might all have been longer together; but they would have attracted too much notice. There are many things of which the people ought to be ignorant; but they love uncommon things, and lose sight of their duty.

The young spouses spare the virtuous husband and his wife their tears, and, having agreed with regard to 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 usher, they went to the little solitary habitation; from which next morning, before
day-

day-break, the Roch resumed its flight towards the heights of Caucasus.

They will see again the faithful Il-Haboul, and crown him with joy, by the recital of their adventures. Habib will bring back the talisman which he has got in the treasures of Solomon.

At his entrance into that mysterious spot, a hieroglyphic, which he had not remarked, caught his eye, and threw him into a profound meditation. Here were emblematical figures. Upon a very 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 a bird and devour its eggs.

Habib returned pensive to his instructor, and gave 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 me.

“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 them all at once!"

After the two spouses had devoted two days to friendship with the respectable chamberlain of the prophet, the Roch 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 two spouses came at length to the little court of the lady with the beautiful hair and Dalilsha. Every thing there breathed abundance. The two daughters of the sea had been conducted thither, and were waiting, with much impatience, the return of the hero to whom they had so kindly promised their service, and particularly Ilzaide, who hitherto had never experienced langour. She was astonished to find every where him whom she so eagerly wished to shun.

Habib and Dorathil-goase spent some days with their relations; and went from them to Medinazil-ballor, taking Ilzaide along with them, by a route in which the dolphins could not follow them.

Every thing wore the appearance of happiness in the principal isle of the estates of Dorathil-goase; and the return of its sovereigns completed it. The two spouses, always lovers, added to their present satisfaction that
of

of endeavouring to open new sources of felicity to their subjects.

Il-Hatrous-abous, on his part, rejoicing at 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 passing under a law the most advantageous for them.—In appearance, however, to the limiting of their power.

Soon will one of the daughters of the sea espouse a relation of Dorathil-goase. They speak even to Ilzaide of marrying her.

“To whom?” replied she! “there is not a knight here. I must be conducted to Arabia. It is there I shall find one.

“My dear child,” answered Dorathil-goase, “we wish much to carry you thither, where we shall see our good relations. But you were born in the sea. Accustomed to that element, how shall you be able to traverse a country where nothing is found but plains of sand?”

“Love is contented with every thing,” replied Ilzaide with spirit, “it commands the elements themselves. If the knight, your charming husband, had believed he could brave them, you would not have possessed him to-day. I challenge, in point of courage and generosity, all the cavaliers in the world to find his equal.

Epilogue

*Epilogue of the Editor upon the Story of Habib
and Derathil-goase; or the Knight.*

It is impossible to refrain from making some reflections upon the story which the Arabian compilers of "The thousand and one Nights," have put into the mouth of the beautiful and lively Scheherazade. The editor is about to make his remarks, while the Sultan of the Indies reposes.

This work is executed upon a very moral plan, partly in verse, and partly in prose that possesses all the animation and colouring of poetry. It would be rather a poem than a simple tale, were it not decidedly a romance of chivalry, uniting amusement and instruction, which ought to be the object of this, as well as every other sort of romance.

Its plan is to exhibit a knight adorned with every qualification and endowment of body and mind which can render him accomplished. And the hero thus adorned is a knight-errant in reality.

The same means are employed for the instruction of this hero which are employed in Telemachus, where a being of the order of spirits personates the character of Minerva under the name of Mentor.

His

His body is inured to fatigue, as Rousseau advises in his *Emilius*; but as a true knight ought to be devoted to both God and his lady, the *Alcoran* is the first object of attention to our young Arabian.

It ought to be remembered, that Rousseau proposes very gravely to make his pupil study the adventures of *Robinson Crusoe*.

This is realised; and our pupil is made in every respect a *Robinson Crusoe*, as far as the country which is the scene of his adventures will permit.

Rousseau wishes to inflame the hearts of his pupils by pictures of imaginary beauty.

The lady who is the object of our young Arabian's affections is not an imaginary one: but he is enamoured with her by a simple recital.

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 stories are found; but confirms us in the persuasion that, in every age and country, men have nearly the same ideas on the same subject.

The Arabian author, eager to arrive at the conclusion, sooner than our moderns, put his hero upon the stage sooner than they do. His poet makes verses instantly, and his pupil receives

ceives no instruction of which he does immediately perceive the 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 two parts 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 almost perfect; for he does not conduct him so young to that height.

He places on the one hand his father near him as his model; on the other, with sufficient artfulness, 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 opposite, 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.

There

There is exhibited a young lady quite 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 sentiments which displays the merit of the hero, and every person is lost in it.

The Clementina in Grandison forms a very interesting picture, and its effect is truly penetrating.

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 takes entirely the lead, and that of his hero becomes uninteresting, and even disagreeable. We find the means of destroying where we seek for those of heightening it; and the principal fable is less suspended than annihilated.

There are some who pretend that, if Grandison had travelled six weeks in close company

pany with Ilzaide, even without having any obligations to her, he would not have been able sometimes to preserve himself from smiling at her little remarks.

With regard to the two other principal characters in these romances, Grandison and Habib, there is 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 it is always in his eye, and makes him naturally modest, as he is enterprising, valiant, and cautious.

We do not pretend to compare this little romance to works of the highest merit and reputation, with any other view than to mark the relation that subsists between them. This is only a faint sketch, which points out the happy strokes of the pencil, where it resembles the large pictures, and has some affinity to their design.

The

* Grandison is the English Emilius;—but an Emilius completely instructed. His discourses are continual precepts, and his actions are examples. Miss Biron is the mistress of his affections; but one would prefer Dulcinea of Tolbosa to her, as soon as he became acquainted with the amiable, delicate, virtuous, unfortunate Clementina.

The Arabian author of the story of Habib was rather a poet than a teller of stories; and we see him stop, at times, in order to indulge his talent. He had more learning than any of the rest, and without intending it, he has swelled "the Thousand and one Nights." His invention has another cast, and he evidently aspires to be distinguished among his companions, for the novelty of his ideas, and the grandeur of his images.

His demon-machinery, which spreads a languor over his work, is different from theirs. We can catch his general idea on spirits and genius. It is necessary that demons should approach diety, in order that they may, in the end, become men. He has a manner peculiar to himself, like a magic rod. Besides, it is not the part of an editor to decide the merits of this fable, though he thinks it cannot disgrace any collection intended to amuse the public.

The Sultan of the Indies shewed some discontent upon finding that the story of Habib was finished. While it lasted, Dinarzade 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.

"I confess that I, who laugh at random, could not conceive why the laughers displeased

Yamira, the mother of your knight.—I can account for it now :—Since you have made me taste the pleasure of tears, I can say with her, that I have not shed one tear which was not so sweet that I would have wiped it off with regret.

“ There is another thing which I could not comprehend in your story. It is, why Zir, the enemy of Salamis, who had a sister so amiable, could brook the injurious reproach of not knowing who was his mother.

“ The explanation of this,” replied Scherazade, “ would have led me into a story too long, of which I shall have occasion, at my leisure, to recollect the circumstances.

“ Be quite easy with regard to that, my sister,” said Dinarzade. “ It is not that which excites my curiosity, but I recollect one which I beg you would not forget.” “ What is that ?” said Scherazade. “ You remember, my sister,” said Dinarzade, “ a certain Maugraby, by whom we both have been frightened when we were children.

“ Did not they say to us every day, that, if we were naughty, the 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 frights he formerly occasioned me. I run the risk of only a few troublesome dreams.” The

The beautiful Sultaneſs, who obſerved that the curioſity of her ſiſter did not diſpleaſe the Sultan, undertook 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. Satan §, 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 accuſed ||.

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, ſaw themſelves without children, this *Maugraby* found means to introduce himſelf, to offer his aſſiſtance, and to render his offer acceptable, in removing the cauſe of ſterility.

† *Maugraby* : This word ſignifies barbarian, or more properly barbarous.

§ *Zataneic*, it is eaſy here to recogniſe Satan.

|| They ſtill ſwear by him in Provence, in Languedoc, and in Gaſcoigne, *Maugraby* ; or, in other places of France, *Maugrebleu*.

When by chance he had been successful in causing an heir to be born to a Royal house, he then re-doubled his zeal and address.

Habid-il-Kaleb reigned at this time in Syria, and held his court at Thedmor, his capital.—Born an idolator, he had been brought to the light of the Mahometan religion by Bein-Habas-Mortazer-Billaz, eight Caliph, who having made him quit the name of Sankir-Balleyn, had caused him adopt that of Habid-il-Kaleb.

This Monarch could gather together under his standards an army of three hundred thousand soldiers; and his guard, which he kept constantly about him, amounted to seventy thousand. His capital was adorned with monuments of all sorts of architecture; the rarest magnificence glittered through his palace, and all the trees of which 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

in the left, 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 plumbs rather than apples," said they, "that perhaps would do better."

In the mean while, the Grand Vizier arrives at the palace. He came to treat with the King concerning affairs of state ; he hears the cry of Maugraby, and calls him. "What sell you there," said he to him.—"My Lord, it is a fruit to render women fertile."—"You should soon," answered the Vizier, "be richer than all the monarchs of the earth if you possessed such fruits."

"I should not be so rich as you imagine," said Maugraby. "My tree produces but one apple in the year, but it produces it of a kind most excellent and beautiful."

"Doubtless you carry it in the basket which you have over your arm?" replied the Vizier. "Pray show it me?"

Maugraby obeyed, and discovered the apple, concealed under leaves ; and the Vizier seemed to regard it with pleasure, when an eunuch, who acted the part of a buffoon in the palace, took up the discourse.

"Seignior," said he to the minister, "do

not purchase any thing of that half-blind villain. He sees none with one eye, and looks askint with the other. Do you not perceive that he is blear-eyed? His eye taints whatever he fixes it upon." Then, addressing himself to the blind of one eye, "Tell me, merchant of wonders, do you not possess a secret to make *me* too prolific."

"No," answered Maugraby, "but you have got a beautiful nose. I possess the means of rendering it fruitful: choose you to make the experiment?"

"Willingly," said the eunuch, "for I am tired of my condition."

"Take this filbert," replied the vender of fruit, "apply it to the tip of your nose, as if you wished it should lay hold of it, saying, '*for the price which it costs me, and from the place whence it came, I accept with all my heart the gift of Maugraby;*' (take notice that this is my name.) Since you pretend to be droll, you shall be more so than ever."

The buffoon, imagining she was about to furnish himself with an opportunity of rendering this half-blind fellow still more ridiculous, lays hold of the filbert, and places it on the tip of his nose; there it fixed itself, and there it exhibits the fantastical figure of a little nose, which had taken root on a large one.

All who are present break forth into loud
fits

sits of laughter. The filbert is converted into a carbuncle, and takes root upon the right side, where it had been placed.

The eunuch having been guilty of the folly of pronouncing the words dictated by Maugraby, they had their effect immediately, and the buffoon remained exposed to the ridicule of all those whom the noise had gathered together.

The Vizier, a witness of the adventure of the filbert, goes to report to the sovereign the infallible virtues of the apple, of which prudence suggested the necessity of making a purchase at any price.

“ Sir,” said he to him, “ it is by no means the first time that Kings have had recourse to the aid of magic, to procure to themselves what they cannot otherwise obtain. The wisdom of your motive will be able to justify an imprudence. You have to no purpose employed the astrologers retained in your court. Their labours have hitherto been useless. A man presents himself, more skillful than they; you ought by no means to despise his services.— The interest of the state demands it of you, since he undertakes to secure your succession.”

Habid-il-Kalib was more than staggered at what his Grand Vizier had just informed him of. He sees himself at last flattered with the accomplishment of his most sanguine wishes.—

He

He gives orders to bring the merchant of the apples and the buffoon immediately before him.

The latter arrived first. "We bring you, Sire," said he to the King, "a mischievous one-eyed fellow. With him it is no sooner said than done. If he bring here a full basket of apples, all your damsels may go in quest of nurses."

The figure of the buffoon, become most completely ridiculous, now that his nose was got with young, joined to the oddity of his conversation, disturbed the gravity of the King. At last the Prince recovered himself, and caused Maugraby to enter a private cabinet, into which the Grand Vizier alone was admitted a third.

"Merchant," said the King, "show me that apple?"—"There, Sire, never, in point of shape, smoothness, transparency of skin, colour, and fragrance, has the King beheld so beautiful an apple."

"When one offers such precious merchandise to sale," said the King, "he must be able to express himself in a manner to procure regard."

"Vizier," said the King to his minister, "cause orders be given the Grand Treasurer to send a robe and a turban, suitable for the man who comes to negotiate with me."

The order dispatched by the Vizier admitted of no delay, and instantly, in a remote part of
the

the cabinet, Maugraby is attired as a man of importance ought to be, admitted to a private audience with a mighty Sovereign.

“ Now that we are going to bargain,” said Habid-il-Kalib, “ give me your apple, and if, as you assure me, I shall by means of it be blessed with children, I will cause four thousand sequins be counted down to you.”

“ I deposit,” replied Maugraby, “ into the hands of your Majesty, a diamond of the value of ten thousand sequins ; if the fruit which I am about to give you produces not the effect I have promised, the jewel shall be forfeited by me ; but I cannot give my apple in exchange for gold, of which I have no need.”

“ And what other price may you put upon it,” replied the King. “ You are sensible of your wants, Sire, and I of mine.” “ I have a grand, an important succession to bequeath. I have no heir.” “ The means by which I can procure you one are insufficient for myself.— Here then are my terms, and I think them not unreasonable : If the first child you shall have be a daughter, she is yours ; if a boy, he is mine.”

The king was rising into choler at this proposition ; but the Grand Vizier took him gently by the arm, and persuaded him to retire with him to a sofa, which was at the further end of the apartment ; there, in a manner not to be
overheard

overheard by the stranger, he discoursed with him to the following purport :

“ The proposition which has been made you, Sire, is highly insolent, and the man who has dared to hazard it with such temerity deserves death ; but he offers you the only means of not dying without issue ; and though you have consented to give up your son to this man, provided you have one, what force could he employ to constrain him to keep his promise, who can bring into the field an army of 300,000 men ? He wishes for an heir ; he will come here in search of one, and, if he conceive an affection for your child, you will not oppose yourself to this, that he load him with treasures, with which he says he is embarrassed. Dissemble then, Sire, and finish your business ; the promises of great men are but words.”

Habid-il-Kalib, blinded by his selfish desires, suffered himself to be convinced, and prevailed with, to enter upon a bargain with Maugraby.

He agrees to give up to him the first male child which he might obtain by virtue of the apple, and in an instant it is surrendered to him ; but it is necessary to instruct him how to use it.

“ Sir,” says Maugraby, “ in order that the fruit may produce its effect, your Majesty ought to marry a young virgin. You shall en-

ter

ter the bath along with her, and then pass to the nuptial bed. You shall cut the apple in two. You shall give one half to your wife, and, having eat the other, you shall pronounce aloud the following words: *‘Sovereign powers, who has infused the virtue into this apple, cause it display itself in our favour, and grant us a child.’*

Having thus spoken, the stranger made the most profound respect, and added, as he was retiring, “Sire, if you have but a daughter, I promise you a second apple. Depend upon my word of honour, as I ought to rest upon that which your Majesty has pledged to me.”

Habid-il-Kalib was intoxicated with joy at the sight and fragrance of the apple. “Behold, Sire,” said his Vizier to him, “what a bargain your Majesty would have made had you rashly ordered the man who dared make a proposition so apparently insolent to be put to death. By these violent means, indeed, you might have possessed yourself of the apple,—but it would have been of no service in your hands, for want of knowing how to use it.

The King agrees with him, that he was happy in possessing it; but, eager to make trial of the secret, he instantly gave orders to the chief of his eunuchs to search throughout Thedmor for such a damsel as the stranger had described to him.

“She

“She is found,” replied the chief of the eunuchs. “There is nowhere throughout your dominions a young lady more beautiful, more wise, more worthy of giving an heir to your crown, than Elmennour, the daughter of your Grand Vizier.”

“I am enchanted,” said the monarch to his Vizier, “that you possess a treasure which is so necessary to my happiness. Go prepare your daughter to give me her hand; never shall I have formed a connection of which I have had cause to conceive such flattering hopes.” The Vizier lays his hands upon his head, in token of his obedience, and retires. Maugraby was still at the gate of the palace, where the crowd was gathering around him and the foolish eunuch, who prayed him to deliver him from the ornament with which his nose was enriched.

“I shall not do it, fool,” replied Maugraby: “I would ruin you: is it not your trade to make others laugh? you would frequently run the risque of missing your aim; at present, in order to secure success, you have nothing to do but show yourself.”

As jesters, by profession, are not much beloved, he occasioned such extraordinary peals of laughter on the part of the curious multitude, that Maugraby made his escape, and the buffoon

buffoon fled into the palace with his nose in a trumpet.

The Grand Vizier returns to his palace somewhat mortified, by the commission with which he is charged; Elmennour is his only daughter, by whom he meant to make his fortune in some other way than by giving her to a monarch already advanced in years, to whom she would be the sixtieth and first wife.

He dreads to be the cause of the most violent grief to his daughter, by disclosing to her to whom she is necessarily destined; his inquietude, his distress, his confusion and chagrin, are manifest in his countenance; Elmennour, who knew her father, perceives that he is the victim of some inward torment, and acted so well that she drew a confession from him.

“Why! my father,” says she to him, “do you afflict yourself about an alliance in which I see nothing but what is honourable to you, and advantageous to me?”

“Haded-il-Kalib is thrice my age, but he possesses virtues which I esteem; my heart is free, and I shall, without pain, resign myself to him.

“Should this wonderful apple, of which you inform me, procure us a son, from that time the sixtieth and first wife becomes the chief of the whole, and I shall have the satisfaction of having made you

the father-in-law and grand-father of kings; my submission, therefore, will establish your prosperity, and I shall have the pleasure of securing you against these reverses of fortune to which a courtier and a minister is exposed.

“ Go, tell the king, that your daughter Elmennour finds herself much flattered with the honour he does her, in condescending to look upon her with an eye of preference.”

The Vizier excuses himself for the inquietude he had testified on account of his love; and pleased to have found no obstacles in the inclinations of his daughter, he goes to give an account to the king of the satisfaction with which the orders, wherewith his majesty had charged him, were received.

All prepare themselves for the marriage, where royal magnificence displays itself;—after a series of ceremonies and banquets, the hour of proceeding to the nuptial-bed arrives; the apple of Maugraby is divided with caution, and each of the newly-married pair eat their portion, after that Habid-il-Kalib had scrupulously pronounced the words, which were necessary to secure the effect of the charm.

The feasts which had been instituted for the solemnisation of the king's marriage with the beautiful Elmennour, were scarce at an end, when the first symptoms of pregnancy appeared, and were shortly succeeded by such as left

no room to doubt the certainty of this so much wished-for event.

The nine months are at last expired, and El-mennour brings forth a prince beautiful as the day. The infant is given to a chosen nurse, he enjoys the greatest health; he grows to the sight, nor has he any of these diseases which are so dangerous to infants, upon their very entrance into the world, and every thing about him gives so much satisfaction, that nothing could have recalled to the king or his vizier the daily less tormenting idea of Maugraby, had not the nose of the buffoon, from time to time renewed the remembrance of him.

But ere long, they had reason to conceive hopes still more and more flattering in all respects, when they beheld that the years rolled on, and that the prince, who was circumcised and named *Habid-il-Rouman*, was daily improving both in mind and body; they divert themselves with the ridiculousness of the eunuch's visage, without thinking of him who caused it; or, if they think of him at all, it is as of a man, who being seen in an advanced age, ought no longer to be reckoned among the living.

The time arrives when *Habid-il-Rouman* is sent to school: the care of the young prince is committed to a Cheik, who surpassed in wisdom all throughout the kingdom, who was at

the same time Amame of the grand mosque, and at the head of all the seminaries of learning at Thedmor. This venerable old man kept him continually under his eye, never permitting him to associate with any, save the young princes of the blood, the sons of the vassals of his father's crown, and of the other grandees of the kingdom.

The young Habid had attained his fourteenth year, surpassing all his cotemporaries in his progress in learning of every sort, as well as in the exterior advantages of strength, stature, and shape.

He was the idol of his father and mother; the hope of the nation on account of these amiable qualities, which daily unfolded themselves, when all of a sudden, an accident happens to confound the felicity, the security, and almost the hopes of all.

Maugraby, clothed in a decent manner, in a dress which partly resembled that worn by the lawyers, and partly that worn by those who are devoted to the service of the mosques, comes to demand an audience of Habed-il-Kalib, a prince of very easy access; he conceals, with his hand, the eye of which he was blind; and the usher, new in office, does not know him.

The officer, after having obtained permission, brings him before the king, who was then seated on his throne, having his Grand Vizier with
him,

him, and the chief of his eunuchs behind, with the ordinary guard of the palace.

Maugraby approaches; he makes three profound bows, he raises himself, and discovers his odious face, which forces from the monarch an exclamation of surprise.

“Who are you?” “What would you?” exclaims Hated-il-Kalib, confounded beyond all expression; “who hath given you permission to come into my presence, without being announced?”

“I know,” answered Maugraby, “that they whose right is clear may come to demand justice of you, should it be even against yourself. You have been my debtor for thirteen years and upwards: the child which you have had by Elmennour is mine. I have allowed you to enjoy him long enough; you have educated him after your own manner, it is necessary I now instruct him after mine, and when I shall have performed my duty as a master, as you have discharged that of a father, I shall be able to return him to you.”

The king bit his lips, his eyes sparkled with anger; the Vizier constrains him with a look, and thus speaks:

“Whoever you be, O stranger!” says he to him, “you render yourself guilty of the most punishable imprudence: dare you come to demand of a mighty sovereign, that he give up to

you an only son, who is the property of the state?—

“Vizier,” interrupted Maugraby, “I have nothing to do with your harrangue. I speak to the king; not to you.”

“Presumptuous!” says the Vizier! “here—guards! instantly off with the wretch’s head!”—The guards surround Maugraby: they bind him, and conduct him to a court of the palace, set apart for executions.”

Habid-il-Kalib places 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 severs it from the body; it bounds against the earth; and when the king thinks to glut himself with the sight of a dead enemy, he sees nothing but a pumpkin divided in two!

They approach the body; they perceive not one drop of blood;—it is no longer the same body,—it is a sack filled with the chaff of rice dipped in brimstone, which takes fire, makes a crackling noise, and sends forth a smoke, which infested the whole court;—soon after all has disappeared, and not one legible trace remains of the execution, which they came to perform.

Habid-il-Kalib and his minister remain astonished; the day is passed in fruitless deliberations, and the king forms the resolution of going next morning to implore assistance at the
mosque,

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 stands 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 Habid-il-Kalib, may Heaven deliver me from thee! and at the same time, he gives orders to his guard to rush upon the counterfeit Dervise and suffocate him on the spot.”——

The guard obeys;—there not being room enough upon the body which they smite, to receive all the blows which are aimed at it, they trample it under foot; but they soon perceive, that this counterfeit body which they wish to destroy, is nothing but a sack of peas loosed at at both ends, and which scatters on the spot all the pulse which is contained in-it; they roll on all sides, and, in a short time, not one of them remains exposed to view.

The king, intimidated by this last spectacle, abandons the design of going to the mosque, and returns to his palace.

There,

There, after having consulted with his Vizier, they both agree that it is necessary to send immediately in quest of an astrologer, who lived at Thedmor, and who had the reputation of being skilled in magic, that he might set this art in opposition to itself.—They tear the astrologer from his studies, and bring him by force to the palace; he arrives, and is informed of the wonders to which they engage him to oppose others, which might be able to destroy them.

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;—a great juggler by profession.

They cause him make an experiment of the trick, which they expect of him; a slave whom they lay hold of, and who endeavours to defend himself, is secured, and bound with three knots, before he could pronounce the name of
Mahomet;

Mahomet ; they entertain no doubt about the success of the invention for the day following.

Habid-il-Kalib, on horseback, is on his way to present himself at the mosque. The astrologer and the buffoon are along with him.— They behold no human figure present itself to the view ; but, all of a sudden, an ass of a huge stature, escaped from a stable, before which the King was passing, presents itself before him, and cries 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 sinks into the earth, and the spectacle which presents itself to their notice is that of the buffoon transformed into a little scabby ass, without a tail, and without ears, which fix themselves, the one to the posteriors, and the other upon the head of the astrologer, who held in his hand the end of the pretended magical cord, passed round the neck of the blanched colt.

The King was too much astonished ; the guard and the people were too much surprised, for any one to be tempted to laugh at this metamorphosis, as sudden as it was singular.

By degrees, however, the buffoon resumes his wonted shape, without any one perceiving it.

it. The dust, which was raised from the earth by the prancing of his feet, had prevented them from observing the operation of the change. The tail and the ears of the sage in like manner disappear.

“Sire,” then says Scheherazade, interrupting his recital, to address himself 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.”

Such was Maugraby. Satan, to whom he was a most faithful slave, had himself set open to him the forty-eight gates of science, of which there existed a deposit in Dom-daniel, at Tunis, before that this place, celebrated throughout all Barbary, had been demolished, and committed to the flames, with all that it contained, by Zanate Kalife*.

Maugraby was then, continued the Sultaneſs, among the most skillful magicians of his time, as is the light of the moon during the night to that of the feebler stars. He wished to chastise the astrologer, who had set himself against him, and the foolish eunuch, his associate, in a manner

* Zanate Kalife was sent by the Califs 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 Le Dom-daniel.

manner which might render them ridiculous without instructing them.

During the momentary change to which he subjected them, all the spectators might have, seen that he had treated them like asses, but they did not perceive the ridicule which had been put upon them, and maintained to those who spoke to them of it, that their eyes had been fascinated.

Habid-il-Kalib, Sire, dejected by the inefficacy of the last attempt which he had just made to deliver himself from the persecutions of Maugraby, resolves to pursue his journey to the mosque, and there to implore the assistance of God and of the Great Prophet.

One of his officers is dispatched before hand to give notice to the chief of the Amames to gather together the ministers of religion, and thereby give more efficacy and solemnity to their prayers.

The chief of the Amames was the venerable Cheik, to whom the education of Prince Habid-il-Rouman had been intrusted. The Cheik obeys the orders which he has received, dresses himself in his robes of ceremony, and proceeds towards the mosque. He leaves his pupil with some of his fellow-students, diverting themselves in a court, all the gates of which were carefully shut.

These

These were feeble precautions against Maugraby. He is perched upon the top of a large tree, in the middle of the court, transformed into an owl.

He watches the moment when the young Prince comes in his turn to crouch beneath the tree, whilst his companions are hiding a handkerchief, which he must seek for. The dangerous bird of night then lets fall upon his head a single drop of water, from a small phial which it held in its beak, and transforms him into a mouse.

The little animal, impelled by a natural instinct, runs quite terrified from beneath the tree, and is going to seek a place where to hide itself. At that instant, the play-fellows of Habid-il-Rouman saw distinctly, in the middle of the court, a large owl making a stoop at a mouse, which was attempting to make its escape, and which it bore off.

Habid-il-Kalib, distracted with inquietude, and tormented with fear, is returned to his palace, and gives orders to send for his Grand Vizier, that he might consult with him upon the part he ought to take in these circumstances of embarrassment in which he was involved.

Before the arrival of the minister, he casts his eyes towards a bureau. He sees upon it

it an open paper, filled with written characters. He looks upon it, and reads :

Maugraby to Habel-il-Kalib, King of Syria.

“PRINCE without honour! It is not I whom thou wishest to rob of that which is due to me, by refusing me the child whom thou gavest me. It is that power whom thou didst invoke in eating the apple. Thy son is his property, and I have taken him, to deliver him up to that power to whom he properly belongs.”

Whilst the King held the dreadful paper in his hand, the Grand Vizier arrives ;—he reads it. They are thrown into the utmost consternation. While their minds are thus agitated, they give orders to the chief of the eunuchs to go with the guard in search of the young Prince, at the house of the Cheik, to whose care he had been confided.

There they find all in confusion. The venerable preceptor of Habel-il-Rouman was violently tearing his beard, and his white hair, as he heard the recital of the youths who were around his pupil ; the manner in which he had vanished from their eyes, and the circumstance of the sudden appearance of an owl, and of a mouse, which this owl carried off.

The Cheik repairs to the palace, there to mix his tears with those of the King, the Vizier, and the inconsolable Elmennour. The

paper which communicated the intelligence is no more to be found ; but its contents, which had announced to them the loss they had sustained, remain deeply engraved upon their memories. “ Oh ! Heaven !” exclaims the King, “ to what barbarous power have I abandoned my son ! To what dreadful evil is it that my imprudence has exposed him !”

The Grand Vizier inwardly reproaches himself : “ It was I,” says he to himself, “ who procured access to this abominable magician, and counselled the trial of his fatal secret.—I have been the cause of wretchedness to my Sovereign, to my daughter, to myself, and also to an innocent child.” Elmennour, stifled by her sighs, could only pronounce these words :—
“ My son ! my son ! my beloved son !”

The Cheik does not interrupt these first effects of grief. At length he embraces an opportunity to speak : “ We are all guilty,” says he to them, “ and therefore it is we are chastised of Heaven ; but, think ye, will its justice suffer a Mussulman, faithful to the laws which were imposed upon him by circumcision, to fall into the power of any other being than that of the great Prophet, whose seal he bears ? My amiable pupil, Habel-il-Rouman, has in his heart the seeds of every virtue. He is a plant of the fairest form, which lifts up its branches to the stars, and the dew of Heaven will wa-

ter it, wherever it may be planted. Can any power rob him of the providence of the Eternal, who has him for ever in his eye? Let us then open all the mosques, and, against a supernatural and infernal power, let us arm that power which nothing can resist."

The words of the Cheik afford some hope of consolation, by reviving a little the hopes of the afflicted family, and public prayers are ordered in Thedmor, and throughout all Syria.

Meanwhile, the young Habed-il-Rouman was in the most deplorable situation. The barbarous Maugraby had transported him into the midst of a desert: There he restores him to his proper form; and presents himself before the Prince, blind of one eye, bleared in the other, loathsome, as he first appeared before the gate of the palace at Thedmor. "Do you know me?" says he to the terrified Prince.

Naturally gentle, Habed-il-Rouman answers him who interrogated him in such a brutal manner, "No; I do not know who you are."

"You are about to learn," replies the cruel magician, giving him at the same time a blow on the ear. "I am Maugraby; have you never heard me spoken of?"

Habed-il-Rouman perceiving himself struck, for the first time in his life; he, the son of a king; he, who had never till now been addressed by any one, even though there might have

been occasion to reprove him for a fault, but with the most delicate respect, is seized with the utmost astonishment. He deliberates with himself for a moment, and rubs his eyes, to dissipate the disagreeable reverie in which he believes himself wrapt. Maugraby divines the cause of his silence.

“ You do not dream,” says he to him. “ Attend to the question which I propose to you.— I am Maugraby ; have you never heard me spoken of ?”

“ Yes, I have,” replies the young Prince ; “ from my mother, and oftner still from my tutor, I have heard the history of an apple, which was brought to my father by Maugraby.”

“ What sayest thou here of *thy* father and *thy* mother ? Thou art born of the kernal of my apple,” answers the magician.

“ I assure you,” says the young Prince, “ that I am born of my mother ; that Habelil-Kalib^{is} is my father, all the world tells me.”

“ All the world lies,” answers Maugraby, giving him a second blow severer than the first. “ Thy pretended father and thy pretended mother are good for nothing but to be mules for my stable. Let us see if thou belongest to the race from which thou pretendest to be descended.”

At the same time, Maugraby takes up some rain water in the hollow of his hand, from a
rock

rock which is within his reach; he dashes it in his face; he transforms him into a mule, and instantly gets upon his back. The poor Prince is forced to employ his legs in running, for he pushes him on with a shower of stripes.

Habed-il-Rouman was ready to call the whole earth to his assistance, and to invoke that of the great Prophet; he can articulate nothing but sounds that are terrible to himself.

Meanwhile, the cruel magician gives him no rest, either by day or by night, till he had reached the place where he meant to stop.

They are at the foot of a frightful mountain, whose summit seems to hide itself among the clouds; a desert, more dreadful than all those which they had passed, environ them on every side. There the magician alights, and ties his mule to the branch of a strong thorn, growing upon the brink of a fountain, which issued from the crevices of the mountain.

“Curfed beast!” says he, still beating upon the back of the unfortunate youth. “Thy education has enervated thee; we shall see immediately if I can instruct you how to become more worthy.” Meanwhile he approaches the fountain, to draw water from it.

The fatigued, exhausted, and bruised body of the mule, into which the unfortunate Prince of Syria had been transformed, unable any longer to support itself on its feeble legs, falls.

to the ground. Maugraby approaches him, and sprinkles the water on his head, at the same time pronouncing aloud these words: "*Subject of Satan, in the name of Satan, resume thy form.*"

Immediately the poor Habel-il-Rouman can discover that his arms and hands are restored, though disfigured with blows, and covered with blood. The magician plunges him in the stream, the coolness of which somewhat invigorates the spirits of the poor languishing wretch; and then his relentless persecutor, after having seated himself, his back leaning against the rock, addresses him in a tone somewhat less severe: "Say, Habel, whose son art thou?"

"Alas!" replies the young Prince, with a feeble voice; "I am the child of that apple; of that kernel of which you have spoken to me. I am your's, since your heart compassionates my distress!"

"You have done well to answer as you ought.—I have caused you lose in the stream the last drop of that odious blood, which is derived to you from a man and a woman, who have been guilty of the blackest ingratitude and perjury; who, instead of recompensing me for the good I have done them, are intent upon my destruction. On my account, you have endured the punishment of their wickedness;

you have been exposed to the common law, which subjects children to the vengeance due to the demerits of their parents. It is with regret that I have suffered to fall upon you a share of that vengeance which was the just reward of their infidelity. Be wise and be convinced, and you shall find in me a father, who will love you without weakness; who will instruct you with the most assiduous care, and who, without suffering you to be infatuated by the idea of that power and grandeur, to which all around you are continually reminding you that you was born, can associate you with a power of whom all the sovereigns in the world are jealous. On these conditions, will you consent to be my son, Habel?"

"Alas! Yes," says the young Prince, who dreaded that he would in a short time be no more, because he regarded the state of absolute debility in which he found himself as the forerunner of death.

"We go then, my dear child," says the magician, "now that I have appeased, by my rigorous treatment of you, the omnipotent power whom your pretended father hath irritated, both against himself and you, to invoke him together, that at his name this mountain may open, and afford us an easy passage into a region of delights, where you may find every assistance necessary for the re-establishment of
your

health ; where you may find the joys peculiar to your age, and, in a word, that instruction which you never could have derived from an ignorant Cheik, who has made it a law to himself, to believe that all the secrets of nature are included in a single book, which is nothing more than the tinsel of a dream."

Habed-il-Rouman was dying, and he wished to live. "I will do all that you would have me," says he to a man, who, after having shewn himself so cruel, so formidable, seemed willing to conceive for him sentiments more gentle.

The magician then rises. He takes from a purse which hung by his girdle a little book, a small wax taper, and a brick ; he gathers together some dry leaves, and sets them on fire ; he casts some perfumes into the flame, pronounces some words of invocation and conjuration with a hoarse voice, and concludes thus :
" Omnipotent Satan ! king of the whole earth ! two of thy children wish to go and take repose in the region of delights which flow from thy munificence. At thy name may the earth open, that they may have access to this place."

The young Prince, wholly absorbed in contemplating the misery of his condition, was scarcely able to follow, in his mind, the words which still sounded in his ear. All of a sudden, the earth trembles beneath him, and he falls into a swoon ; but the magician comes up
to

to him, and makes him smell an essence, which instantly restores him to life; and, giving him his hand to assist him in getting up, he conducts him towards a cave, which had just opened in the entrails of the mountain. The taper, which the magician held in his hand, guides them through the windings by which they were obliged to pass, until they arrive at a superb plain, under a serene and delightful sky, upon a country whose fertility displayed itself in the vigour and beauty of the plants which covered it, and in the abundance of little rivulets wherewith it was watered.

Land skips, the most picturesque and beautiful, everywhere present themselves to their view.

They see flocks grazing throughout the fields, and running sportive from place to place; the feathered tribe wing their flight through the air, but none of them seem wild, their pleasures or their wants occasioning the different cares wherewith they appear agitated.

“What is your opinion of the country which lies before you?” says Maugraby to the young Prince.

“That it is very beautiful,” replies Habelil-Rouman. “It is well! my son,” says the magician. “It is to you as it is to me, if you be wise, and what you now see is nothing to what is to come.”

At that instant, they discover a palace of extraordinary grandeur and magnificence. "To whom, think you, does this house belong, my child?" says Maugraby to him.

"Doubtless to you," answers the young Prince.—"Yes," replies his conductor, "it belongs to your father, Maugraby, and it shall be yours, provided your conduct be such as he may have reason to approve.

"When I treated you with such severity, my child, you never could have suspected that I loved you, and that I had such great things in reserve for you. Children mistake those who care for them for their best friends; it is not thus that one ought to begin with youth; it is necessary that it be instructed to fear, before it be taught to love.

"When you lived with the King of Syria, all your foibles were suffered to pass unnoticed, so that by the time you arrived at man's estate, you might have conceived the idea, that you was at liberty to turn the whole kingdom upside down, if you choosed it, and that after all you ought to be thanked for doing so."

"Here it is necessary you be convinced, that you cannot commit a single fault which shall not be followed with the severest punishment, nor do any good which shall not daily bring along with it its proper reward. Behold then how one treats those whom they love; their disobed-

disobedience ought not to be pardoned, any more than their want of confidence.

“ You imagine, perhaps, my dear child, that we will find numbers of people in this vast palace, which you behold. When I foresaw that I must bring my son to this place, to educate him under my own eye, I drove all hence, to prevent his being exposed to the adulations of a single sycophant.

“ You will want for nothing here, because I know that I can put my hand to every thing. Loving you from your birth, before you had any cause to doubt of it, I have put myself into a condition, when you shall be inclined to profit by my instructions, of being able to supply to you the place of all those servants, of whom I have thought proper to deprive you till you should be better attended.”

It is impossible to describe the ideas which sprung up in the mind of Hated-il-Rouman, upon hearing this discourse, which Maugraby intermingled with severity and caresses, and threats and promises, and especially when he heard in how unfavourable a manner he seemed anxious to speak of the education he might have received at the palace of Thedmor.

All was new to the young Prince, both in the actions of which he was the object, and in the nature of the promises which he heard made. Constrained by fear, rather than induced
by

by any other motive, he dissembled his embarrassment better than he could expect; and he might have remained in this situation for a considerable time, had he not just then entered the seemingly solitary habitation of Mau-graby.

The architecture of it was altogether grand, 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 surpris'd, however, to find the gates open, and a centinel over them.

From colonnades to steristile, from peristile to vestibule, from saloon to saloon, he conducts him to a pavilion, whose angles were adorned with four fountains of water, more transparent than chrystal.

A *Jet D'Eau* issues from a table of green marble, which stands in the center of the work, and, after having played round the vase of its basin, looses itself beneath, by the chinks which 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

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 appears to suit you ; for, as I make you master here, you have your choice. Recline yourself upon one of these sofas. Do ! take your repose, whilst I prepare supper for you. You will recover your strength.

“ Contiguous to this there is a room of baths. I am going to warm them with a fire of wood. Questionless you bear upon your arms and body the remains of contusions, the consequence of the treatment you have experienced. Let us 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 unhappy that something recalls 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 departs, and Haded-il-Rouman lies 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.

Just then his master re-enters with a basket of rich fruits. "Choose," says he, "and eat." Then he disappears.—Some time after, he returns. He conducts him to a neighbouring saloon, where all was delicious, and, after having himself undressed him, he causes him enter a bath of nicely attempered heat, amidst an air perfumed with spices of the sweetest smell.

Maugraby enters the bath, there to wrap up his pupil in silk clothes, of the most exquisite fineness. He gently presses the contusions, which behoved still to be painful. He soon removes all sense of pain, and dissipates the inflammation, so that the marks could scarcely be discerned.

"Were my child at Thedmor," says the magician, "they would have abandoned him to the care of a slave. Ah! how much more virtue is there in the hand of a father! It is more cautious and gentle than that of any other.

"You are now well, my dear son! Let us go to the saloon, where you are to sup."—Meanwhile he makes him dress himself in slippers, and a robe of silk. After having combed and perfumed his head with the
greatest

greatest care, he conducts him into another apartment, illuminated with an hundred wax-tapers, which blazed in the most magnificent girandoles. He causes him repose himself upon one of the most voluptuous sophas.

“ I shall not always accommodate you so luxuriously,” says he to the Prince, “ but I love to make a regular repose succeed a great fatigue. Take a moment’s rest. I am going to prepare your repast ; all things are already under my hand. I have myself collected the pulse, and killed in my poultry-yard what is necessary for us. I am a most expert cook, and you will learn to be one for yourself.” With these words he retires.

Habed-il-Rouman is more astonished than ever at all he sees ; but the fatigue and the bath have disposed him to rest. He falls asleep.

Whilst he is reposing, a table of a delicious repast is spread before him, consisting of game, fish, and seasoned rice, and a sideboard, placed near the table, is loaded with fruits, preserves, and exquisite wines. Maugraby awakes him : “ Come, Habed,” says he, “ it is time to eat.” The young Prince seats himself. At his age the edge of appetite is keener than at any other. His host sits opposite to him, and serves him with the minutest attention, continually seeking an opportunity to say the most agreeable

things to him, and in a manner which the very tone of his voice rendered flattering.

This alteration in the voice of his ravisher is the first thing that strikes the young Prince of Syria. By little and little, he ventures to look at the man who speaks to him; the change which has taken place in his countenance is still more to his advantage than the embellishment of his voice. It is that of a venerable old man, whose eyes sparkle with an extraordinary fire, but all whose other features are agreeable.

“But,” all of a sudden, exclaims Habel-il-Rouman, impelled by an ingenuous transport, “you are not surely that blind villain by whom I have been carried off, transformed into a mule, and so mercilessly beaten.”

“Oh, my child! I appear exceeding ugly, exceeding blind, to those whom I ought to regard with an evil eye; but to an obedient son, such as you will be, I am always such as you behold me. Do you acknowledge me then for your true father?”

The lustre, which at this instant appears in the eyes of Maugraby, does not suffer Habel-il-Rouman to hesitate in his reply: “Oh assuredly!” says he to him, “you are my father.” At these words the magician rises, and goes to embrace him, in a transport of tenderness. “Ah! says he, “I strongly suspected that blood would speak. Go, my son, into the
apartment

apartment which is allotted for your repose.— I hope to find in you a great consolation to my old age; and I shall not die without leaving behind me an heir, whose power shall exalt him above all the potentates of the earth.”

Having thus spoken, Maugraby takes the young Prince by the hand, and conducts him to a chamber, where the most sumptuous bed was prepared for him.

“ Take a sound sleep,” says he to him, “ tomorrow I will show you my little arrangements in this place; and when you shall be sufficiently reposed we will discourse together on what concerns your education.”

Here the beautiful Sultaneſs interrupts herſelf a ſecond time. “ Admire, Sire,” ſays ſhe, “ the infernal ſubtility of this deteſtable Maugraby! Who would not believe but he tenderly loved this young man? Who would not think but he ſincerely meant his happineſs?— But he wiſhes to ſubdue him by fear, and entice him by pleaſures; and, if he can by theſe means render himſelf abſolute maſter over him, to corrupt his ſoul, and render him as wicked, as devoted to Satan, as himſelf.

He performs about him the ſeveral offices of a ſlave, a cook, and an inſtructor. He devotes himſelf to all. But to become, by engaging his confidence, the entire maſter over him to whom he ſeems to ſacrifice himſelf, he

spreads for him the most artful snares, and retires to meditate others.

Meanwhile the young prince of Syria, to whom the use of wine was unknown, feels his head giddy with it, and falls asleep.

At sun-rise, his host, full of the most studied attentions, comes and opens the curtains of his bed.

“Come, my son,” says he, “the beautiful morning invites us to walk, here we do not suffer it to pass unenjoyed; we are going to take, each of us, a bow and arrows: You are an Arabian, and my Moor. We ought both of us to learn to be serviceable to each other.

“Having taken a survey of some of the curiosities of our solitude, we will search in the air, on the earth, and also in the waters, for what our appetite demands; it is necessary we should perform the task of mutual good offices with pleasure.”

While Maugraby was speaking, he assisted Habel-il-Rouman to put on a dress suited to the walk and the chase.

They are on their way; the sky appeared pure and serene. Thick clouds, supported by a chain of mountains, bordered the horizon on every side. As far as the eye could reach, the mild rays of the sun seem to animate every object, and the refreshing zephyrs fan the air with a gentle agitation.

It

“It is necessary that I inform you,” my dear son, says Maugraby, “in what part of the earth we are. This small plain is surrounded, on all sides, by the summits of mount Atlas : It was a dry, inhospitable desert.

“When I undertook to fertilize this place, to make it my residence in ordinary, it was nothing but a heap of sand covered with vapours, such as these which you behold in the horizon; all hope of vegetation was banished hence; here there was not to be found a single reptile or a single plant of the smallest species. The winds raged with irresistible fury, and turned up eternal clouds of sand : The climate was insupportable; there was not a single drop of water; and the united power of all the sovereigns upon earth could not here have formed the least establishment.—

“But there is nothing impossible to those who, like you and me, have had the good fortune of being subjected, from the instant of their birth, to that Great Spirit who disposes of all the secrets of nature; when they have attained perfection in all the sciences, by which a man can exalt himself to the knowledge of his secrets.

“By an aid so powerful, I had soon extracted from the most fertile vallies which cover the face of the earth, whatever was necessary to enrich this plain with all the wonders of vegetation;

gitation; and I caused issue from the bowels of the earth the springs which were necessary to water them. The same power furnishes me with all the advantages which we now enjoy."

Whilst Maugraby wholly engrossed the attention of his pupil by the recital of the wonders with which he entertained him, they found themselves upon the brink of a living and transparent river, whose streams seemed plentifully furnished with fish; an antelope suddenly appears on the banks of the river, Maugraby puts it in motion with a wave of the hand, and sends an arrow after it, which stretches it upon the green turf.

Habed-il-Rouman, stimulated by emulation, sees a young roebuck, which was bounding from thicket to thicket, he takes his aim, the arrow pierces its side; the wounded animal reels and falls. "Admirable! my son," says the magician. Mean while he approaches the river, and pierces a fish, which was sporting itself on the surface of the water; Habed plunges into the stream, and dexterously seizes the fish, which the current was hurrying away."

"We will leave here," says he to the young prince, the produce of our chase, I will return to take it up; we have no need to load ourselves, as this would embarrass us in our walk."

“ I am going,” continued he, “ to show you to-day one of the objects particularly consecrated to our use ; it is that of the poultry-yard.

“ As the nature of my situation obliges me frequently to absent myself from this place, you will find there what will amply supply you with necessaries, when you shall be too much engaged with your studies, to be at liberty to follow the pleasures of the chase.”

“ To-day we will pursue no other object but this ;—we have more than one walk to make together ; and it is proper that each day be marked with a diversity of pursuits.”

Having thus spoken, the fawning magician conducted him to a volery concealed in the midst of a wood, composed of trees of every kind ; the mixture and variety of flowers and fruits with which their branches were loaded, produced a charming effect.

The volery formed a square of an hundred paces, and an hundred feet in height ; it was covered over with enamelled gold of filigrame-work of a delicate green, and of a texture so exquisitely slight, that one behoved to be very near to be able to perceive 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 whatever bird from all parts.

parts of the world: 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 volery, and fell back into a vast basin, lined with green turf, from whence it distributed itself, by small canals on a level with the ground, through every part of the volery.

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 saw, 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, Habel-il-Rouman climbs to the top of a cedar, to unnestle some young ring-doves; he puts two pair into his bosom, and descends satisfied with his prize. Could he have done this at Thedmor his happiness would have been complete; but in spite of the caresses of Maugraby, the
mind

mind of the young prince is under continual restraint.

“It appears,” says the magician to him, “that you wish no more of this, 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 must have incommoded you in the journey: I go myself to collect our spoils, and I return in an instant to get ready our repast.”

Habel-il-Rouman returned alone, and would perhaps have given himself up to certain reflections, but the path which conducts him to the palace, leads through an orchard thick planted with trees, unknown to him, and loaded with various kinds of fruits, of admirable beauty.

He gathers of the fruits, and finds them exquisite: He eats of them, and cannot satiate himself. At last he carries off some of them: He re-enters the pavilion of fountains, and deposits 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 finds a dress as rich as it was charming, he puts it on, after having rid himself

himself of his own : At this instant the magician arrives.

“ 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 this trouble.”

Accustomed as Hated-il-Rouman was to flattery, this makes 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 observes the fruit upon a table : “ Ah !” says he, “ here is fruit ! I will wager you have been eating some of it !”

The prince blushes. “ 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 your’s.

I am not one of those fathers who appropriate all they have 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

and upon him to render the performance of this duty pleasant.

“Hear me, Habel! 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 by no means a day of application here; divert yourself with the singing of the birds;—your cook is too eager to serve you to cause you wait long.”

The young man, in a state of uncertainty and distraction, continues meditating, as it were in spite of himself, on every thing he had been saying to him.

Scarce half an hour is elapsed when the repast is served up: The fish, the venison, the pigeons, all are delicious.

The magician shows himself so attentive, so obliging, so insinuating, that the charms of his discourse, of his actions, and of his manners, begin to triumph over the innocent creature whom he besets with snares. The young prince is inclined to believe that the man, who calls him his real child, might in reality be his father, by means of the apple of which he had made such frequent mention; and before the repast is concluded, he has drunk to the health of Maugraby, by the name of *Father*; “but,”

says he, "Elmennour,—is she not still my mother?"

"No more than she was your nurse," answers the magician: I forbid you to think of these people, who, in order to get rid of you, abandoned you to an old dotard, who kept you under continual restraint, and taught you nothing but folly.

"When they gave you a bird, my son, they imagined they made you a suitable present; for me, I have made you master over an hundred thousand: They repeated in your ears that you was formed to command, and they kept you under continual subjection to an old white-bearded fellow, who obliged you to pore incessantly over a book, which is replete with absurdities.

"Your pretended father, to give himself an air of importance, kept about him a guard of seventy thousand men; and for thee, poor little unfortunate! they left thee in the midst of a crowd of children, from the midst of whom I carried you away.

"Oh my dear child! I wish greater revenge upon these two wretches, whom you believe to be your father and your mother, for the evil they have done and wished to do you; for their want of faith; for their perfidy, for their frightful ingratitude towards me.

"I

“ I have loaded them with benefits ; thrice they have attempted my life ! When I shall have made them better known to you, I shall, perhaps, have much ado to restrain your vengeance.”

It was evident, that in spite of the speciousness of his reasons, Maugraby had gone too far ; for though he had spoken in a tone as affecting as vehement, the young prince feels a something in his heart, which makes him cast his eyes upon the ground, and forces from him some tears.

The crafty magician perceives it ; it is necessary that he dissipate the ideas which he had recalled, and allay the sensibilities of nature which he had roused. A glass of an exquisite liquor, a potion as intoxicating as it was rare, is the stratagem he employs. The young man is soon sensible of its effect on his head ; and the pretended father, with the tenderest attention, places the victim of his cunning on a sofa.

When he awoke, the innocent youth is assailed of new by all these endearing caresses, which give a relish to flattery. He falls from the snares of a luxurious entertainment into the arms of sleep, which had been provoked by a variety of means ; and the rising day prepares a new scene for him.

They set out upon their walk. Three courts are opened for him ; one containing those animals which are called domestic ; another those that are called savage ; and a third stored with those known by the name of wild beasts.—The first caresses him in a thousand different ways ; the second obey his voice ; and the last, which are never mentioned in common but as objects of terror, come and humbly crouch at his feet.

“ Behold ! my son,” says the magician, “ the superiority of a man of science. All the beings in nature are subject to his voice. The dog which guarded the gate of your Cheik with his white beard, would have bit him had he approached too near it, though he should have recited to it the whole Alcoran. But I—I will here instruct you in a single word, which will make the cedar, the tallest among all the trees of the forest, to bow down before you. You conceive at present that I am instructing you in things of no importance.”

Habed-il-Rouman re-enters the pavilion of fountains, struck with wonder and astonishment at all he saw.

He serves him at dinner. His care of him is exemplified in the minutest instances. After these unremitting assiduities, he leaves him, as it were, to himself.

In the afternoon, he engages him in the library. It is here he makes him take a view of all these resources by which he might advantageously fill up his hours of leisure. From music, even to the study of astrology and the occult sciences, there is not a single species of knowledge which this immense repository, of which he was then taking a survey, does not furnish him with the means of acquiring.

“Man is nothing without science,” says the magician. “He is inferior to the animal creation in strength and dexterity, and can only boast himself of the slender superiority of being able to express his sentiments in a variety of ways, without knowing, for the most part, what he says, whilst that which he calls a beast continually expresses itself with uniformity and justice. It is here you will commence your studies; here you will profit from all that I have collected, from all that I know, and I will direct you where you ought to finish them, when I shall be satisfied with your progress.

“It is necessary, in the first place, to learn to express yourself with facility; afterwards to study the art of unfolding your ideas with perspicuity and order. Here every object that can possibly call forth these ideas, will present itself in succession before your eyes.

“But, my dear child, you cannot attain the knowledge of these things but under my eye,

and with my assistance, till you have rendered yourself perfectly agreeable, by your entire submission, and unremitting toils, to him who sports himself here with all beings, and this you can do much more easily than you amused yourself with the little bones, in the dismal kennel in which your old Cheik confined you.

“That I am going to lay before you certain subjects for your investigation and discovery need give you no alarm. The acquirement of science is by no means so difficult as is generally believed, since the elements which it presents are simple, and since the objects upon which it should proceed are obvious to examination. Nature is not an inexplicable mystery, unless to those who have not known how to explore her secrets, as we are going to do.”

Habed-il-Rouman possessed a lively imagination, and was particularly capable of intense application. His curiosity was strongly excited, and he plunges with eagerness into the midst of those toils and dangers which he wished him to undergo on account of his education.

Then the master and the pupil fix the order in which the subjects were to be treated, and the hours divided; and their studies commence with an incredible ardour on both sides. It was necessary to tear the young Prince from the objects which engrossed his attention, to be able to make him take the amusements

amusements of hunting and fishing; and his understanding, by its own natural vigour and his unremitting assiduity, was become insatiable. He made, especially in mathematics, the most astonishing progress.

Maugraby congratulated himself in having at last found a person capable of seconding him in his projects, the extent of which it was not yet time to unfold; but if he meant, in process of time, to render his pupil as wicked as himself, it was necessary that he continue to keep him in a degree of inferiority in knowledge and in power; and when he perceives that Habed, left to himself, is going too far, he throws in his way an object of distraction.

“Come, my dear child,” says he, “let us leave the astrolabe and the compass. We have had enough of study; let us go take a view of our stables.”

Habed-il-Rouman obeys, and is surprised to find, in a place so remote, a greater number of fine horses than he had ever seen at the palace of Thedmor.

“You should amuse yourself, my dear son,” says he, “with a ride on horseback. Choose which you please. I shall soon fix upon one for myself, and we will take this exercise in company.”

As soon as the Prince had made his choice, the magician saddles and bridles the horse; he
puts

puts only a thread of green silk into the mouth of his own, and they both set off, at the same instant, at full gallop.

For three years, at Thedmor, the young Prince had been accustomed to ride on horse-back every day. He kept himself in his seat with firmness and grace. His governor pointed out to him the most natural, and the easiest means to govern the animal which he rode.— In a word, he taught him to speak to the horse so as to be understood. Behold Habel-it-Rouman somewhat advanced in the study of mathematics, in which he made astonishing progress; meanwhile, as his taste continued to point this way, it was necessary to contrive some other means of engaging his attention.

Maugraby had a number of elephants; when the young prince saw these majestic animals, he was desirous to enjoy a sight of the wonders of their instinct.

After he had sufficiently amused himself with the traits of intelligence and obedience in the elephant, Maugraby conducted him to his kitchen, the mysteries of which he might then unfold to him, without fear of surprising him.

Nothing was more simple than the preparation and the seasoning. He gives orders to take the skin off a dead antelope, and to cut it into four parts. He only gave a stroke with a wand,

wand, and pronounced a single word, and all was done.

He cast the portion which he wanted into a cauldron, and says to it: *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.* ”

“ I announce to you, that when you awake, to-morrow, you will not find me ; I have duties which urge me ; 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 your's:--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 all 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 a remedy.

“ As for the rest, traverse the whole delightful tract of which we are the possessors, at
the

the name which I have given you, all the gates which you shall meet with will open themselves.

“ When you shall 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 puts him to bed, embraces him with demonstrations of the most affectionate tenderness, and pretends to leave master over all him whom he resolves to load, for his own particular benefit, with chains of the most rigorous captivity.

The next day Habel-il-Rouman rises with the sun, and divides the day exactly as it had been prescribed him ; he lays aside his calculations and instruments of astronomy to take up one of music.

He speedily sets out for the chace, he prefers living on his game, to the barbarous sport of robbing the poor birds of their harmless young.

He collects pulse and fruits ; and possessing a memory and intelligence equally acute, he serves himself 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

the events which had befallen him at Thedmor, they tarried no longer than a dream.

Above all, he could not forbear regarding with contempt the occupations with which he was amused,—his studies, and the small advantage which he derived from them.

His very nature would not allow him to feel for the magician the sweet 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, in conforming himself to the plan of conduct which had been laid down to him. This was the part which Hated-il-Rouman uniformly acted; and he spoke to himself as follows :

“ Thou wouldest have been very willing,” said he to himself aloud, “ to have incessantly pursued the study of mathematics, and natural philosophy : But thou hast been prevented from doing it; and thou canst express thy thankfulness for the favours which thou hast received in no other way than by a blind obedience.”

Ah ! how fortunate, that the young prince thought justly and spake audibly ! his dangerous spy, Maugraby, was at his side ; but invisible : he had feigned absence for no other purpose than to penetrate the intentions of his pupil,

pil ; when he imagines he has sufficiently tried him upon this point, he re-appears."

It was morning when Habel-il-Rouman opened his eyes to the first rays of the sun, which was ushered in by the singing of birds. His crafty master assists him to dress, at the same time bestowing upon him the tenderest caresses, to which the prince makes the best returns in his power, and they resume the routine of their daily occupations.

Not to mention the benefit he derived from his studies,—the pupil,—taking a pleasure to show that he had well improved the time appropriated to amusement,—makes it appear what an adept he is become in shooting with the bow and arrow.

If he manages a horse, he is completely master of all his motions, he strikes with his lance whatever he aims at either at a greater or less distance, and with a single stroke of a scymetar he splits an apple at full speed. He has, in other respects, made himself master of all the places into which he wished to enter, and has obliged the wardrobe to supply him with a fresh assortment of dresses, as far as he thought he ought to go ; in a word, he has taken the use of all things, without going to excess in any ;—who is there who knew this better than the wily magician ? but he pretends to see all and to hear all with pleasure.

Two months are elapsed, and Maugraby has not let fall a single word concerning his journey. At last the moment arrives when he must bring his grand enterprize to a conclusion.

One circumstance (and no man can foresee all circumstances,) must oblige him to drop his mask,—and, should he be known, either Habel will renounce all the ties which bind him to him, or he will cease to be that innocent victim which the magician must present to his master Satan, that he may thereby procure still more of his countenance and favour.

He must, therefore, make haste to render him a fit offering for the guilty Spirit in that place where he receives the tribute which his impious worshippers pay him; the tribute of souls whom they have stolen by stratagem from the worship of the Omnipotent Creator, and from the protection of Mahomet.

The temple destined to receive these sacrilegious homages is under the sea, which washes the coast near the city of Tunis. You penetrate to it by nine gates, which are in Dom-Daniel; and each of them conducts to a staircase of forty hundred steps, by which you descend.

All the magicians who are employed in the windings of one or other of these nine fatal gates, are bound to present themselves at the

temple at certain fixed seasons; each of them descends thither by that gate with which he is best acquainted; and Maugraby can introduce himself by all the avenues.

It is there that Satan, or his representative, hold divan with the faithful; and deliberate upon the means of introducing more evil than there is, upon the earth, under the continual semblance of good.

It is at the foot of this awful throne that the innocent and simple Habed-il-Rouman must be presented, there to make, without knowing it, an entire sacrifice of every kind of innocence, to renounce the whole law of God, and to become, by compulsion, a blind instrument of the cruelest and most detestable tyranny; even while he was persuading himself that he was advancing in the paths of understanding and virtue.

But it was necessary to pass through Dom-Daniel to reach the foot of the throne of Satan; and to be able to enter by this way, it was indispensable to have attained the knowledge of the twelve first books, making a part of the forty, which are called the Gates of the Occult Sciences.

No one man can explain them to another; he must himself find the key which opens into their secrets.

These

These twelve first books teach how to perform enchantments; that is to say evil;—but none of them can give the information necessary to destroy enchantment; this last secret is shut up in the thirteenth book, which may be unfolded to those who ought to do sometimes evil, at another time apparent good, to promote the interest of the master to whom they have abandoned themselves; but it is absolutely necessary that they be presented with the key to it, or be informed how to search for it.

The magician will speedily be obliged to make a real journey, which will remove him to so considerable a distance from his place of residence as to render it impossible for him to take a view of what shall be done in it; but he will depart with tranquillity. As every thing in it exists by his enchantments, every thing is under their dominion; and the artless Habelil-Rouman appears to be more so than all the rest. His openness of temper, and his ignorance in the arts of magic, annihilate his fears on account of that intelligence and genius which he knows he possesses. It is true that he is going to prepare him to take one step towards the science of enchantment, but he would not be able to derive any benefit from it in a solitary abode, where all things are already enchanted.

“ My dear son,” says he to him, informing him in the first place of the journey he must make.—“ I am going to leave you for a time, but for how long I do not precisely know ; but the tenderness of my love makes me hope it may not be very long ;—where I go, I shall be daily taken up with what concerns you ; remember my advice, which my love for you hath suggested. It is as jealous as it is strong ; it demands the most rigorous compliance with the counsel which it gives, and cannot bear the idea of disobedience.

“ Take the full enjoyment of all that is here, as you have hitherto done ; you do not yet know all the resources which the place you inhabit affords : That which remains for you to see is, perhaps, more entertaining than all you have already had access to examine ; but I wish that chance may direct you to find them out, to give a poignant relish to your walks.

“ Hitherto, my child, I have restrained you when you appeared to give yourself up to too intense application. I was afraid lest you should become sedentary ; but your health, of which I have been particularly careful, is confirmed ; and the moment is arrived when you must redouble your application.

“ On my return thither, I will conduct you to a place where science will open her gates
before

before you ; let us go into the library, and I will put the key of it into your hands.

“ Behold this row of books, you will reckon forty volumes. I recommend to you the study of the twelve first ; but it is necessary that you make yourself as entirely master of these works as if you had yourself composed them ;—they will teach you a multitude of secrets, to the knowledge of which you must arrive without any help from another ; but I absolutely forbid you to put them to any use in my absence ; and I demand your promise, that you will abstain from this.

Habed-il-Rouman promises to do all he demands, and the magician, having embraced him with tenderness, takes his leave. A short time after, a slight earthquake is felt, and announces to all others, as well as to his young pupil, that his governor was doing violence to this element, to depart from his recess.

Behold the young prince of Syria once more alone ; but by ordering him to study, he has been furnished with the best means of avoiding the irksomeness of solitude.

He takes up the first of the twelve volumes ; it immediately engrosses his whole attention, but he soon discovers, that the knowledge of it is submitted to calculations ; he applies them, and his first efforts are crowned with remarkable success ; the more he labours, the more

his facility increases; and what would have been the work of a year to a man of more than ordinary capacity, is to him the business of a few days. When he had finished the study of twelve books, he wishes to go on to the thirteenth, delighted to add to the knowledge he was acquiring; but here it is impossible for him to decypher a single line; all the skill he had acquired in calculation is here at a loss.

It is to no purpose to torment himself to find out the meaning of what he sees; it is impossible.

At length it occurred to him, that when he studied under his old master the Cheik, this man said to him: "Do not puzzle your head, my dear child;—address yourself to the great prophet;—pray him to open your understanding,—and then set yourself again to work." He did not fail to do that which his master had enjoined him, and that had always ensured him success.

Since Habel-il-Rouman lived with the magician, all his ideas of religion had been wholly dispersed by the effect of the conversation, the actions, and the subtilties of this man. A happy necessity engages the young prince to return to his former way; he calls to mind the form of a prayer which the Cheik had prescribed to him, and repeats it with his whole heart:

He

He was then ready to go to bed; he lies down and falls asleep.

Between waking and sleeping, a spirit stood before him under a human form. "My child!" says the phantom to him in a gentle voice, "all your application will not be able to conduct you to the knowledge of the reading in which you are engaged: see here the key of the book.

"The first line, read from left to right, will offer you a meaning such as this:" *This first chapter was composed in the third moon of the month Nisan.* "It seems to present a meaning; but this is not its real use in this place.

"First count the letters of which it is composed, submit each of them to calculation; and the number of it will correspond to the line which you must search for; range them in order, and you will have the whole chapter, which consists of just as many lines as the first contains letters.

"You shall observe the same method with all the other chapters, to the end, and there you shall finish your reading; these things are of use to you for the business which is before you.

"When you shall have finished your work, you shall go to the chamber of the magician; there you will find a statue of white marble, you shall give it a blow on the right cheek, whilst

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 long discourse, Hated-il-Rouman finds himself perfectly awake,——it would have been impossible for him to sleep again,—the tapers were still burning in the saloon,—he runs thither.

He goes to the library to examine his book, and instantly sets himself to work with such rapidity and success, that the day, which was beginning to dawn, found him arrived at the point he so much wishes to attain.

In the course of his reading, one chapter in particular engaged his attention. It treated of the manner how to find out if any animal whatsoever was a man enchanted,—if he was not deceived, the method was clearly explained.

The prince of Syria then reflects upon the vast number of wild and domestic animals which he had seen in the Menagery. Alas! says he, these lions, these tygers, which cared for me, are perhaps of the same species with myself!——I will try to make one of them speak; this operation is not contained in the twelve books, whose secrets I have promised not to make trial of, but I will do nothing without

without having first obeyed that beneficent spirit, who has ordered me to go to the chamber of the magician.

Having made these reflections he arose. Before he approaches the apartment of his dangerous master he has the precaution to take along with him a brick, a wax-taper, and some perfumes.

He finds the statue, and by it a door is opened,—it gives him access to an aviary filled with parrots, jays, magpies, starlings, and black-birds, which all cry out, each in a different strain,—“who is there?—who is there?”—Then one spoke one word, another another, of which he could form no meaning.

Certainly, says Habel, there is not any enchanted human being in this place, because all these birds do speak. Mean while he observed a large Hara * of the Indies bound by the foot, with a chain of steel; this bird kept silence;—the young prince approaches it, and addresses it in these words:

“Why have they chained thee? Is it because thou wouldst be mischievous?—The bird hung down its head in an attitude of sorrow: “Speak then, like the rest!” said the

* Hara of the Indies, in Arabic Dara; the name of all the parrots.

young prince. “ Art thou a man changed into a hara ?”

The bird continued to hang down its head, and put on a countenance which seemed to implore compassion.

Ah ! says Habel-il-Rouman, I am not sent here in vain ;—Mahomet, to whom I have addressed myself, would not suffer me to be deceived.

Mahomet ! Mahomet ! Mahomet ! cry all the birds, beating in the mean time with their wings,—and the hara, without speaking, shook its wings more violently than the rest.

Here is something extraordinary, says the young prince ; it is necessary that I attempt to make the hara speak, that I may know whether or not it be a man : “ Come, bird, suffer me to pluck three feathers from your head ;” and immediately the hara stretches forth its head.

Habel-il-Rouman, having put the three feathers into his bosom, kindles a fire, lights the taper, burns the perfumes which he had brought with him, and casts the three feathers into the fire, saying : *If thou art a human creature, I restore thee thy speech.*

“ Alas ! I am,” replies the hara, with a mournful voice, “ and a most culpable one, seeing I have suffered myself to participate in the crimes of Maugraby ;—the child of the devil ;—but I am overjoyed that God has had
com-

compassion on me, and that Mahomet has sent us all a messenger." Mahomet! Mahomet! Mahomet! again repeat all the inhabitants of the aviary.

"Tell me, O man! since thou art one," replies the prince, "can I restore thee to thy form?"

"You will be able to do it," answers the hara, "provided God gives you the ascendancy over the flagitious wretch who keeps me here; but I have been chained by my own consent, together with that of my enemy; you must become master of his power, ere I can ever hope to resume my natural form. "Alas! young envoy of the prophet, it appears that you do not know where you are. Why has he sent you hither to work a miracle in my favour?"

The prince, in a few words, told his history, and ended by telling his vision.

"Oh Providence!" said the bird, "thou employest one of the wickedest of all beings, to bring on the day of vengeance. Young prince, my slavery is very ancient, and the hope of seeing it ended can make me patiently support the disgrace of it for more than one day. There are here men more unfortunate than I; God grant that there may be enough to be able to assist you in bursting the chain which holds me; for every day some of them wish to shorten their
miferies

miserics by death. Here is the theatre of the lasting cruelties of Maugraby ; but he exercises more terrible ones elsewhere.

“ Go, my dear prince, instantly prepare a repast of light viands. In your amusements you will perhaps learn to conduct a chariot ; for I know all that our cruel enemy can suggest, in order to deceive, and to retain in error his pretended pupils. Harness the horses ; provide a phial of elixir ; march towards the east to the bottom of the mountain, you will find a statue of black marble. Give it a blow on the left cheek. In falling back it will lift up a trap door, and you will discover a cavern, into which you shall descend with a lamp. I leave it to your compassion and discretion, what you ought to do. You will, perhaps, be fortunate enough to save the lives of some unhappy persons, whose lot you shall without doubt share ; and if there be four still alive, you shall bring me out and conquer the Maugraby.

These last words thrilled through the heart of Habid-il-Rouman. He was not able to disguise his feelings ; but he did not give himself up to reflection. He came out of the dismal menagerie, where he had left, with regret, the hara in chains. He flew to the cabinet where kept his drugs ; and from the cabinet to the kitchen, to prepare a repast. He provided himself with perfumes, and went to seek a chariot

in

in the coach-house belonging to the palace, where he found every thing he wished for.

He soon harnessed the horses in a place where every thing was done *at the name of the master, and for the child of the family*. But while he pronounced these words, he could not help saying within himself, "Oh great prophet! Under what infamous master am I? and of what horrible family am I the child?"

In the mean time, these reflections only gave him a greater desire to go to the place designed for him. He must prevent the return of the magician, or expect a vengeance, whose very idea made him shudder.

In a short time, notwithstanding the considerable distance, Habel-il-Rouman arrived at the place where the hara was shewed to him. He found the statue—gave it the blow.—It turned as on a pivot—and falling aside, discovered, under its pedestal, the entrance of a cave, to which there was a descent by a stair. He lighted a wax taper, and, taking it in his hand, entered by that passage.

Soon he heard complaints and feeble cries, which seemed to be extorted by extreme pain. At length he came to the mouth of a sort of pit; dead carcases, and some persons half alive, were there suspended by the feet.

He hastened to take down one; but it was dried, and reduced almost to a skeleton.

He took down another, which still breathed. The young prince opened its mouth; and let a drop of elixir fall into it. He perceived with pleasure that it lived. Then having visited the whole pit, he found five capable of receiving the same assistance; and of being rendered more or less visibly alive. He carried them one after another into the open air. He put them into the chariot, and returned with them hastily to the palace.

The elixir had operated on the way. Their spirits were reanimated by means of the free air; and when they came to alight from the coach, those who were least weakened, leaped down themselves; and 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, *Save the child of the house*. In a place where every thing was magical, the drugs operated instantly, and all the men recovered their faculties, with their lives. Hunger, however, distressed them; and their deliverer made them enter a parlour, where they found wherewith to satisfy it.

The avidity of their appetites, so long deprived of nourishment, must have exposed them

them to the dangers of excess; but the medicines displayed all their virtues.

At the end of the repast, the guests of Habed-il-Rouman, instead of being pale and emaciated, had become vigorous and animated.

They at length finished eating and drinking, and went, with one accord, with Habed-il-Rouman into the hall of fountains. There the prince of Syria, after having made them put off their dirty clothes, and put on new and convenient ones, begged them, in their turn, to satisfy his curiosity.

“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 you are doing here; and likewise what connection you have with that ugly creature, who rules here with so much sway, that we may know whether 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 deliver us,” continued he, “from a frightful condition in which, between watching and sleeping, and plunged in dreadful thoughts, we suffer a thousand deaths without being able to die. Is not this moment only that of an agreeable dream, which the magician makes

of in order the better to make us feel the misery with which he intends again to overwhelm us? Your countenance inspires us with confidence. What you have already done demands our gratitude; but we have to deal with a villain, who practices all the means of deceit."

"He is doubtless my enemy as well as yours," replied Habel-il-Rouman. He then immediately ran over a short history of his adventures, to the very moment when a mysterious dream had shewed him what he should do, and when a humane 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. Along with us, you will preserve yourself from the Maugraby:—his marked victim, I see, as well as we are. Ah! were we permitted to free the earth of this monster!—but, to convince you of the truth of what I have said, I shall give you my history.

The History of Halaidin, Prince of Persia.

Birminvantha, my father, at the age of seventeen, mounted the throne of Persia. He had the misfortune to see my grand-father die too soon. While he was employed in prepar-

ations

ations for his marriage with the daughter of the Sultan of the Curdes, his prime Vizeir having secretly fomented a rebellion, and seduced the guard, beset his palace. My father had only time to disguise himself, and to gain the desert, 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 put him into a neighbouring grotto, to shelter him from the sun.

There was sleeping there, 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 desert ! whither are you going ? You are happy in having found this grotto to rest in, for I do not know 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 to a single man. “ I am.—Two days ago, I was—a king.—My prime minister has seized my crown, and I wish to save my life.” “ Your life shall be safe here,” replied the pilgrim.—

“ Yes !” said my father, “ if, starved as I am, I can find food for myself and my horse.”

“ We are not so ill provided,” said the pilgrim, “ I have some paste of rice and barley, bread, onions, dates, and a phial of excellent liquor. Don't be uneasy ; I know where your horse will find pasture. I will carry it thither, and I will bring water in a leather bottle, and we shall fare as travellers do.”

My father allowed the pilgrim to execute his good intention, who accordingly brought water, and likewise, from a corner of the cave, in a bag, an unexpected quantity of cheese made of goats' milk, nuts, and, in short, every thing which could constitute the repast of a hermit.

“ Poor king !” said the pilgrim to Biminvansha, “ you ought to tell me 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 ; you have been sacrificed to ambition, not to the public good.”

“ Pilgrim,” said my father, “ you have well guessed ; I had reigned fifteen days, when a prime Vizier, to whom my father had entrusted all the resources 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, “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 caravanfary which is at the entrance.” “But, pilgrim, my horse will discover me.” “Was it not a black one?” “This moment I wish it white, with a black main and tail.” “You wish, but is that sufficient? Oh my king! you have not reigned long enough to know what the will of a king is: it is almost like mine: what I wish, I wish, and your horse is white. As I have left it two black eyes, it loses nothing by the colour which I have given it. Let us go see it.”

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 it, and the animal came to him immediately.

“Let us sit down here, pilgrim,” said my father to his host. “I perceive you have not discovered yourself to me. My father always respected such as you; and I too intended to befriend them. In my present condition I need all the assistance of magic.”

“My

“ My king,” replied the pilgrim, “ can there be any thing prohibited when vengeance is to be taken upon a hypocrite ? A hypocrite is hated in hell. Oh ! it is a frightful character. It is very opposite to mine. Wherever I find hypocrites I destroy them. You conceive then some idea of my power. See how I promise to exert it in your favour. Your enemies, humbled, shall intreat you to reascend your throne ; and you shall crush them under your feet.” “ When shall I hope for the accomplishment of your promise ? ” “ In three days,” replied the pilgrim, “ if I may expect a handsome recompense ; for every one looks for a reward when he works well. “ My treasures are all at your disposal.” “ Pho ! treasures for me ! ” said the pilgrim, “ who see nothing but cheese and dried fruits. I am old, and need some consolation and help in my old age. I can receive none but in a son, and I cannot even hope for one. You may marry sixty wives, and expect from them the most numerous posterity. Grant me your first male child. You shall see that I will not deprive you of him till he shall be able to fast with me some days in the desert. Then he shall do as you do. He will not die, but be the better for it.”

My

My father recollected that, at the time when he was obliged to make his escape, it was told him, the ambassador of the Curdes had already agreed that Laila, his queen, should be married to the son of the usurper. Birminvansha had the greatest affection for her, and in his present situation, all the women of the world, and all the children to whom they could give birth, were of no account with him. What was a child whom he had never seen, and whom he had previously agreed to part with, compared with a crown, and the pleasure of revenge? He accepted the proposition. "Then," said the pilgrim, "I shall risk every thing in your favour, and abandon even my pilgrimage." We will depart to-morrow morning. And that we may be able to support the fatigue of our journey, let us empty this flagon of Chiraz wine together."

The day passed without a moment's langour. The pilgrim's conversation, on every subject, was humorous and agreeable. At night, the grotto was better arranged. The stones, which served for sofas, were covered with moss, and three lamps diffused through it a gentle light.

The pilgrim took his bag of provisions. My father expected to see onions come out of it, for dinner; but instead of them, he saw a
phea;

pheasant, partridges, and other cold victuals of exquisite taste.

“The purveyor, in the evening,” said the pilgrim, “is less economical than in the morning. Let us do credit to the pains he has taken;” so saying, he carved with dexterity, served gracefully, and invited my father to eat, who readily obeyed.

The bottle of Chiraz wine was emptied in a trice; and one succeeded another, till sleep seized both the host and his guest.

The rising sun raised them both from the mats upon which they were extended. “Let us depart, my king,” said the pilgrim, “the horse is saddled; let us proceed towards your capital. “But shall you walk?” said Birminvantha to his companion. “No,” said he, “I should retard your progress; but I will mount behind you.” “You will sit very uneasy.” “No, if you don’t think so.”

“Come Lightning, is not that thy name,” said the pilgrim to the horse, “lengthen thyself two ribs only to make room for thy master’s footman. It is the Maugraby who commands thee.”

“Who is the Maugraby,” said my father. “Your servant here present; you perhaps have heard of me, but you will, in time, learn that every person is evil spoken of. But one is known by actions; and you shall see how I
treat

treat hypocrites. I assure you of one thing, they shall be very obstinate indeed if they refuse to obey me."

In the mean time the horse was actually lengthened, and carried them, like the wind, towards the capital, in so much, that having set out at sun-rise, Birminvansha and the pilgrim were at the gate of the capital at sun-set.

The pilgrim dismounted, cloathed in the groom's habit, under which my father had saved himself five days before, 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, who was disguised under a dress so much below mediocrity. The sagacious Maugraby had already provided and arranged his lodgings, and took hastily a few mouthfuls of victuals, that he might 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 actions what they intend to do." So saying, he went out, and did not return till the evening. "What would you think of the 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 satis-

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? — You ought now to renew it.”

My father was lost in chagrin, at knowing 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 the Maugraby. “ It is the first child which I shall have of 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! It is a fine creature. I accept it. 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 the Maugraby went out on horseback, and did not appear during the whole day. At night he shewed

shewed himself. "I have good news to tell you," said he to my father. "The King, his Viziers, and his emirs have all dreamed horrid dreams last night. Phantoms have reproached them for their infidelity and villainy,—threatening 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 most alarmed. I know not the measures they will take; we shall know to-morrow.—After to-morrow 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 Crudes; and it is well known it ought to have continued eight days longer. This is a small step to a revolution. Some steady measure must be adopted, to make the people return to their duty.—We shall deliberate together upon this to-morrow.

To-morrow came; the 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 another peaceful one—and their resolutions vanished. I see we must strike firm, in order to bring them to a decision; and if you can have any pleasure in seeing your enemies in the greatest agony you shall have it here. I will make them dream in your presence, without seeing either you or me. First, that the spectacle may strike their eyes, I will cover all 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 that veil.

Scarcely had the Maugraby finished his preparations when a large black hideous figure presented itself. “Master,” said the figure to the Maugraby, “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 asleep, and brought off the king, whom we have here, quite drowsy.”

“Ilage Cadahé,” said the Maugraby, “think of acting thy part well; let the king be brought, and placed upon this wooden seat. Light the fire, to serve you when you need it. The negro brought a pan full of burning coals, whose flame he encreased 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 man?"

The guilty wretch, 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 testified his 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 caravanfary, if the Maugraby not had 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.—They were both of red-hot iron."

"He does not wish for the sceptre," cried the negro; "let the crown be put on his head!

* Nakaronkir, a spirit which Mahomet sends to guilty persons in a dream, in order to goad them to repentance.

It was brought so near as to burn his hair. He stretched out his hand towards the sceptre, to chuse the least evil.—It burned him. “Ah! mercy! mercy! mercy! cried he—Ah! Nakaronkir! I do *not* wish to be a King any longer.”

“As many hours as you are to reign,” said the negro, “so many burning coals shall you kindle on your head.”—“I will reign no longer, Nakaronkir. Oh! I will reign no longer.—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 announced to you go, with all your dastardly courtiers—Go 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 wishes.”

“Let him be sent back for to-day,” said the negro Ilage Cadahé. “The four slaves seized him, lulled him asleep, and put him beside his Circassian beauty, who, awaking, could not conceive why she had been allowed to sleep so long, nor to what cause she ought to attribute such a disagreeable smell of burning.

When

When the Maugraby was alone with my father, he began to put his room in order again. "I wished," said he, "to shew you how I know to serve my friends. If our king has been roughly treated, his Viziers, the commanders of his troops, have not had more indulgence given them. There is only one whom I have spared—the son of the usurper. Because the beautiful Laila has chastised him well, and he has behaved very respectfully to her."

Here my father's curiosity was much excited. "What then has Laila done, whom you applauded so much?"

"The story is already old; but prudence has not permitted it to be repeated without the palace—I myself heard it but to-day.

"On the night of the nuptials, the new married lady presented herself to receive the embraces of her husband—she allowed him to approach her, and spit in his face."

"Presumptuous slave!" said she to him, "who hast dared to accept the hand of the spouse of thy sovereign. I waited to give thee thy recompence."

The son of the tyrant, unlike his father, retired in confusion. He continued modest; and, without any explanations, "Permit me, Madam," he said, "to sleep at your feet. I respect your resentment; and the mark of it which I bear, in humbling me, does not dishonour

me. I can support the affront without murmuring; but I am afraid of my father—and I would rather die than make of you so dangerous an enemy.”

“ You have a noble soul,” answered Laila. “ I pardon you.—Pardon me, and sleep.” All the succeeding nights have passed like that one, and your spouse is still worthy of you. This, I think, is the best piece of news I could have given you,—till the events of to-morrow.

“ These must be very curious. I have not yet subjected all the guilty to the bastinado. I wish they may be to-morrow at the divan which is to meet. I shall be a spectator there under some form, and you shall hear the news,—but night approaches, and you ought to avail yourself of it.”

My father followed this counsel the more readily, that, what he had just learned with regard to the manner in which the princess of the Curdes treated the son of the usurper had given him the subject of very agreeable dreams.—As to the Maugraby, he slept, I think, with only one eye. Though he went late to bed he rose before day-break, and went out of the caravansary before the gate was opened.

He returned that day sooner than usual. “ Oh ! Birminvansha !” said he, “ how would you have been amused had you assisted, like me, at the divan, and heard their conversations !

“ I

“ I heard the four Viziers, whom fear rendered trusty and sincere, communicate their respective dreams before they took their places. Terror was painted in their looks, and also astonishment at the similarity of their dreams.

“ They called the principal lawyers who were among them, and made them take their seats privately.

“ Their surprize too was no less. The disconsolate, and astonished air of those who made the alarming recital attested the truth of it; and it was still farther confirmed by the arrival of the emirs, at the head of the troops.”

“ Then you would have seen that assembly, composed of a hundred persons, including usters and inferior officers, dispersing themselves in small troops; and everywhere they spoke of dreams of Nakaronkir. If that spirit delights in being dreaded, never was he better served than by me.

“ At length,” continued the Maugraby, “ the heads of the assembly, along with the aged, after a tumultuous deliberation, resolved that the gates of the divan should be kept shut, in order that measures might be adopted conformably to the will of Nakaronkir, who was so able to direct them.

“ They were informed that the King was indisposed. They had no doubt but that he was
aban-

abandoned by Heaven to the caprices of Nakaronkir; and every terror was lost in that which this formidable spirit inspired. Three persons were deputed to announce to the prince that he must send to search every where for Birminvantha, and make him re-ascend the throne.

“ I followed them,” added the Maugraby. If the mind of the monarch had not been prepared by the violent shock of last night, they would have had an unwelcome reception; but admire hypocrisy and dissimulation! His hair was singed, his forehead and the points of his fingers were burned. He smarted still with the pain. The will of Nakaronkir had never been manifested with more vengeance than to him. Well! he related the adventures of others with incredible patience; and dissembling his distress and fears, spoke to them as follows:

“ I took,” said he, “ the reins of government, judging that the tender age of Birminvantha, rendered him unfit to hold them. I intended to resign them to him, when age and my example had formed him. In taking flight, he disappointed my good intentions. But since Heaven, who knows him better than I, judges him capable of reigning, I am willing to lay aside a burden with which I loaded myself on his account. He shall know that, if some violence

lence was necessary to take the public affairs out of hands too young to manage them, I will use still greater violence to recal him to the throne from which he is removed.

“ I will make all my court 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 city—all the 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 your legitimate sovereign replaced upon the throne. I will abstain from all public affairs ; and the administration shall devolve to the Viziers.”

“ See ! my dear sovereign,” said the Maugraby to 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

be uneasy. Let the people be moved of their own accord. Let them wish for you, long for you, and wait for you 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 gave me as a pledge. You shall make your appearance mounted upon it, and suitably dressed. Ilage Cadahé, my black page, shall be your chief eunuch, and I will be your slave. It is only a matter of patience for four days. I am still ready to serve you; you are exposed to danger; and your spouse still continues to be respected."

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 made him enter by another upon a black horse like that upon which he made his escape.

A robe and turban, embroidered without magnificence, had now taken the place of the pilgrim's habit. Ilage Cadahé 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

neral shout resounded, *God save our King Birminvanſha !!!*

This shout was heard without the gates, where the divan was held. The King, whose burning was now abated, in a transport of joy, and with his head and beard shaved, threw aside his slippers, and came at the head of his Viziers and emirs to entreat my father to resume his seat on the throne.

I purposely avoid the detail of uninteresting transactions; the marriage of my father with the faithful Laila; the vengeance which he took upon the usurper and his adherents; and the pardoning of the son of that infamous ruffian on account of his respecting the princess of the Curdes, notwithstanding her offending him.—I pass to the departure of the Maugraby.

When that monster, constantly declaiming against hypocrisy, had seen the blood of all the guilty already shed, he appeared quite happy at my father's condition. "See! you are now," said he, "secure upon your throne; you have no more need of my assistance. I depart. As soon as you shall have a son, remember me. Consider he is mine;—and justly. I have worked much. I have worn myself out, and have need of such a staff in my old age.

"Pray bring him up carefully, that he may support both mine and yours." So saying, he called for his horse, and disappeared.

My

My father, borne along on the current of affairs, and absorbed in the business as well as the pleasures of his rank, did not reflect sufficiently on the terms of his restoration; and my birth first awakened his regret.

By his own confession he could not refrain from tears when he saw that the first pledge of his love to his beautiful Laila was devoted to the Maugraby, whom he still suspected to be very wicked, notwithstanding his declamations against hypocrisy.

Every time he took the child in his arms his tears flowed afresh. My mother considered them as the effect of tenderness; but they were the marks of deep distress.

“Why weep you,” said she, “for that child? He is beautiful as the day; the son of a king; and destined to reign.”

“Let us not speak of destiny, my dear Laila,” replied my father, “the very idea of it awakens all my fears; I possess you; and we reign.—This is fortunate—but it shall cost us dear.” Then he rehearsed all our adventures.

My mother Laila was not so much terrified as he thought.—People are surely under the power of magic at the Curdes.

“Well!” said she, “what did the Maugraby mean by demanding your son as the staff of his old age? He will doubtless make him a magician

gician like himself. Is that so great a misfortune for a prince? Has he need of us for that?"

"I shall be happy to find our child possessed of understanding; he will not have occasion to seek it elsewhere; but the dignity of a sovereign is degraded when he is obliged to have recourse to the help of astrologers."

My father allowed himself to be blinded by that reflection; and I was brought up with all imaginable care. Great pains were taken to instruct me in the particulars of my history, as soon as I was able to keep the secret.

Although I did not shew it, I never heard the name of the Maugraby but with horror. I reached, however, my fifteenth year. The distress of my parents, and my own fears were beginning to vanish, when one day my father's first groom entering the palace, announced the most stately and finest horse he had ever seen, and proposed to make the purchase of it.

My father had an uncommon passion for these animals. "Where is the horse?" said he to his groom, "Sire," replied he, "When I was passing near the great pond, there was a man there conducting a white horse which had a black mane and tail, and black circlets round his eyes.

"I alighted from my own horse, to observe more closely the noble animal; I signified my

desire to mount it ; the owner appeared to lend it with pleasure. Never, Sire, have I found any thing so obedient, vigorous, intelligent, teachable. I spoke to it, it obeyed ; one would have thought the Persian was its natural language.

“ I proposed to buy it. The owner said it was not to sell. It is for the king said I.”—
“ In that case,” said he, “ you shall have it.”
“ I took the man at his word, and he is in the court of the palace with the horse.” I was with my father when the groom made this report. I was eager to see the animal ; but Birminvansha, struck with the recital, and not doubting but that the Maugraby was come to demand his reward, took me by the hand, and brought me to my mother.

“ My dear Laila,” said he, “ now is the moment of trial. The Maugraby has not forgotten us as we dreamed. He comes to demand our child, and the refusal would expose us to infinite dangers.”

“ Bid him come in,” said Laila : “ I am not afraid of a magician. My nurse was supposed to be one. She never did me any harm, though my mother’s slaves said they saw her throw locks of hair into a pail, and turn them into frogs. When he comes in I shall speak to him.”

The

The Maugraby was introduced. He presented himself with a very respectful air. My father returned his salutation as well as he could; but constraint was apparent in his action.

“Astrologer, or magician,” said Laila, “for you are doubtless the one or the other, you have taken our child under your protection. You have promised to be a second father to him. You have neglected him a long time. He is of that age which needs instruction.—You will find him, however, well prepared; and we hope that, in teaching him here, you will, every day, approve the pains which we have taken in his education. Besides, you shall be well used by every person, and particularly by myself, who have always loved the learned. We will make you Vizier, not to raise you in our estimation, but in that of others.

The Maugraby rejected these compliments. He came not, he said, to labour in educating me, nor to ask the child of another, but his own, in terms of an express agreement, of which he had the pledge. “There is nothing in the world,” said he, “but ingratitude and broken faith; empty titles, and fine compliments are reckoned a sufficient recompence to a benefactor for the greatest favours.” Saying this, he took me by the hand, which I made an effort to withdraw. My mother, ba-

thed in tears, seized my robe : but it was left in her hands.

I escaped by a window, transformed into a greyhound. The Maugraby followed me by the same window, and we both went to the country,

He had a whip in his hand, with which he lashed me unmercifully, and which seemed to lengthen in proportion to the efforts which I made to elude the strokes.

I cannot tell whether the moon shone clear while I fled ;—but dying with hunger and thirst, every part of my body smarting with pain—running—fainting with fatigue, I fell into the well at the bottom of the mountain—red with the blood which streamed from the wounds which the whip had made upon my body.

Then, after having forced me to remain in it for some time, as soon as the cold water froze my veins, he drew me out, and restored me to my former shape.

I will not repeat the invectives he then poured out against me and my father, nor the flattering tales he told me, after bringing me hither, in order to make me forget the world and deliver myself to him. You have represented his stratagems. He no doubt varies them according to circumstances—to the principles

ciples he wishes to destroy, and the ideas he means to pervert and mislead.

However, I began to take patience. Then, being advised to study the books you took notice of, and being left alone, I saw myself employed in matters that might prove useful to me.

I triumphed that I was able to shew him, when he should return, I had learned all that was contained in the first twelve books, and that there was not an operation proposed in them which I could not perform with ease.— All on a sudden he appeared.

I advanced towards him with an air of confidence, and made a display of my science to him. He gave me a blow.

“Ignorant! slothful creature!” said he to me, “who canst do nothing when left to thyself. Thinkest thou that I can attend upon thee as a school-boy?”

I did not think myself in the wrong, and wished to convince him of his mistake. He gave me another blow, which almost knocked me down.

“I receive no replies,” said he, “I come only for a little, and retire. When I come again, if I be not better satisfied, I will have recourse to correction still more severe.”

In saying this, he returned into his palace, as if seeking for something, and making a sign,

in

in appearance, to take leave of me, he actually disappeared.

I threw myself upon my bed, and bathed it with my tears. I devoted my persecutor to Nakaronkir, whom I had heard my father and mother speak of so often.—I burned with desire to throw myself into arms from which I had received so many careffes.

My studies now came afresh into my mind. I could, by means of them, metamorphose myself into a bird; but it must be a bird of prey, that I might be able to soar aloft, and not become the prey of others.

I resolved to change myself into an eagle.—I will keep at a distance, said I, from the fowlers; I will alight only to seek food; I will visit the capital of Persia, and enter, by night, into my father's castle; I shall be found, in the morning, on the terrace of his apartment, having, in my bill, a piece of bark, inscribed with my name.

I passed the night in adjusting my plan. I rose with the sun, and wrote upon the piece of bark, which I intended to carry, *The poor Halaiaddin, prince of Persia.*

Then I thought of transforming myself; willing to remain a bird all my life, rather than to endure the misery of being subjected to the brutality of the magician.

My charm operated. I already felt my nose transformed into a bill, my arms into wings,

wings, and I saw myself covered with feathers. Full of joy and hope, I picked up my billet, grasped it in one of my talons, and took my flight:

But I felt myself firmly held by the tail, and my back almost crushed with strokes. It was the magician. He took up my billet coldly, which had dropt from my talons, and read it. *The poor Hallaiaddin.* "Poor indeed," said he, "of sentiment—of gratitude—and every kind of virtue, like his father and mother.—Thou hast made thyself a bird—ungrateful creature! but birds of prey are not admitted into my aviary—I shall find thee a place."

I was more dead than alive, and I recovered my senses only to see myself suspended by the feet among dying and dead persons, in that place where you found me. I was plunged into a dreadful condition: unable to give an account of my sufferings, and thinking that the Maugraby, more like a demon than a man, was pursuing me with a whip tipped with iron points incessantly reaching me, I ran after the spectre of death, which still escaped me. I awaked only when you drew me out of the pit.

One may judge what impression this recital made upon the mind and heart of the prince of Persia; but he did not discover it in his countenance.

He

He then addressed another companion of this unfortunate, in order to learn the particulars of his adventures.

The young man, who was about nineteen years of age, began as follows :

History of Yam Alladdin, Prince of Great Katay.

MY father was a barber in the city of C... He lived in easy circumstances by his profession; for he was industrious and clever. He had more genius than the generality of barbers, and of course his conversation was courted by those who were his superiors in talents and in fortune.

A skilful astrologer, who lived in the neighbourhood, often visited us. He observed his wife hastily taking up her veil to go out.

“Whither are you going?” said he. “To give assistance to the wife of our friend the barber. She is lying in.”

Story of Baha-Uldin, Prince of Cinigaé.

I see, princes, said he, addressing himself to all who heard him, that our misfortunes

tunes are very fimilar, and that our parents have been impofed upon by the fame devices.

My name is Baha-Ildin, and my father is King of Cinigaé, a country lying betwixt Egypt and Ethiopia. At the age of fifteen, my grandfather, who was then very old, married him to my uncle's daughter. The lady was four years younger; he loved her to diftraction, and had attained the fummit of happinefs by enjoying fuch a wife.

Soon after the marriage, my mother became pregnant, but being very young at the time of her delivery, after fufstaining the pains of labour for ten days, fhe was reduced to the laft extremity.

The affiftance of the phyficians of the country had been called in vain; even an Arabian, who had met with uncommon fuccefs in the exercife of his profeflion, could be of no fervice. Science could do no more, but allowed nature to fink under the load. Perhaps the villany and wickednefs which came to her affiftance were concerned in the diftreff which brought her into danger.

From the firft moment that my mother's life was fupposed to be in danger, a merchant who fold befoms made of heron's feathers, and who had been introduced into the palace, on account of his beautiful goods, constantly faid, while he converfed 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 lived, at that time, at Masser, where I knew him enjoy 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 life; for he is at least an hundred and fifty years of age."

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 niece who is become his daughter.

The merchant was sent for, and asked where the African physician was. He pointed out his
dwell-

dwelling; "it is just at hand," said he, "but he is no longer able to walk." A Vizier was dispatched in quest of him; he was the very picture of frailty; he was supported on men's shoulders, and was brought on cushions 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 old as me." 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 doze. During the intervals, it was observed that the patient visibly recovered her strength; and,

as

as a proof of it, she took the spoon with great eagerness. When the sixth drop was presented to her, her pains 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 chymist; “you cannot require me to sacrifice the six drops which I have remaining; would you 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, restore life to my child whatever it may be, even should I give it to you.”

“Give it to me!” said the African: “but, yes, that may do; it would suit us both. You will have an heir every nine months; but I shall have none, if, in order to serve you, I am forced to descend into the tomb before six months have elapsed.

“Curst is the man,” continued he, “who leaves no heir! I have always thought 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 plaything to my little heir. It is the least valuable of all the treasures which my science has procured me; but I will inform him where he will find 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 beforehand, 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, even death itself; but I am sure I have made a profitable exchange with 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, that he might crush the poor porter, who sunk under the burden, and was obliged to let him fall at the door.

From that time the African physician, and the merchant were no more seen at Cinigaé.— I grew up very fast; at six years of age I would have been taken for nine; and at eleven, I could engage in the most violent exercises: my memory and other faculties were cultivated with care.

My grandfather was now dead, and my father had ascended the throne. The bargain with Maugraby was no longer remembered, except upon some extraordinary occasions. Every body, except my nurse, had forgotten his name, when a learned Arabian, travelling towards the sources of the Nile, stopped at my father's court. He related many extraordinary things which he had accidentally seen in the different countries through which he had travelled, and spoke of the useful discoveries which he had
made,

made, particularly in medicine. This conversation naturally brought to my father's remembrance the African physician, and the elixir to which my mother and I had been indebted for the preservation of our lives. My mother, who was present, remarked that the possessor of this powerful elixir had deprived himself of the six drops which remained to him, in order to save their son's life, upon the extraordinary condition of receiving the child, and making him his heir.

“ We agreed to it,” said she, “ to fall in with his fancy, and likewise because his succession appeared by no means despicable, having left us a flask, made of a single diamond, which indicated the possession of great treasures. Alas!” continued she, “ this inheritance must have been vacant the very next day, for when the poor man was here, he seemed to be breathing his last, and as he was carried back to his lodgings, he felt as heavy as a corpse. He certainly died immediately for want of his elixir.”

I came in as my mother had done speaking. “ Baha-Ildin,” said she, to me, “ go for the flask which the old physician left you, and ask his name at your nurse; your father and I have forgot it.” “ Madam,” said I, as I brought the trinket to my mother, “ my nurse says that the old physician, to whom you and I

owe the preservation of our lives, is called Maugraby."

While my father and mother were speaking, the learned Arabian, who had listened with great attention, discovered some uneasiness in his looks, but when he heard the fatal name pronounced, he could not help exclaiming, "good God! Maugraby!" This exclamation greatly disconcerted my father and mother, who eagerly enquired what there was in the name of this unhappy old man, which could inspire him with such terror.

"You will find," said he, "that the decrepitude, by which he imposed upon you, was only a mask assumed to make you the victims of his abominable cunning. This villain, who is an object of execration to heaven and earth, is not dead; and perhaps at the very moment I am speaking, there are, on earth, ten sovereigns, whose children are in his power. He undoubtedly carries them to the Dom-daniel at Tunis, of which he is one of the chief ministers, and instructs them in the secrets of that pernicious art which he practises. Tigers, crocodiles, and venomous reptiles are not the most hurtful productions of Africa; its magicians, of whom Dom-daniel is the cradle, storehouse, and retreat, are infinitely more dangerous. Oh! when shall our great Prophet deliver the earth from this den

den of monsters? Come," said the Arabian to me, drawing me near to him, and putting his hand upon my head, "I commit you to the protection of Mahomet."

My father and mother opposed not this motion of the learned Arabian, but they did not enter into his enthusiasm. When he departed, the fears which his discourse had excited vanished from their minds. In their opinion, if Maugraby had intended ever to claim me, he would have done so long before. Besides, they did not consider magic in so bad a light as the Arabian, and they thought him too much prejudiced against Africa. It might be a prejudice founded on the principles of the religion which he professed; and that of Mahomet is still unknown at Cinigaé. But I swear that it shall not be so, if we have the good fortune to escape from our present danger. I have been committed to the protection of Mahomet, and with my whole heart do I here invoke it.

I quietly reached, in the bosom of paternal affection, the age of fourteen years, at which period I see our tyrant finds us fit for his purposes. One day, while I was conversing with my father, Maugraby appeared without being announced, and bore in his countenance the same wrinkles which had served as a mask on the former occasion. He crawled along, sit-

ting squat in a bowl made of rushes, which, by the help of two wooden pins which he held in his hands, was pushed forward with amazing rapidity. "Here I am," said he; "contrary to all expectation. I return, and am still alive."

At the sight of this odious object my father and mother's firmness of mind instantly vanished, and was succeeded by that terror which the Arabian wished to inspire. They wanted to compromise the matter with Maugraby, and prevail upon him to stay at the palace. "You shall be taken care of in your old age," said they, "and you shall enjoy the pleasure of seeing your heir every day; but we cannot part with our child."

Lightning darted from the eyes of the magician; he discharged the wooden pins at the heads of my father and mother; and I thought he had killed them. In the mean time I felt myself sink away to nothing; and in a moment I perceived myself flying through the room in the shape of a butterfly. Maugraby, who was transformed into an animal of the same kind, but of a smaller size, was upon my back.

I flew out at the window, and according as I rose higher, I felt my body extend, and at last become an enormous cock, larger by one half than a bird of the same species which was
in

in my father's poultry yard, and with which I used to divert myself by getting upon its back. But I likewise had our merciless enemy to support, and I soon perceived the misery of my situation. He beat me with his legs, pricked me with a long sharp needle, which drew blood from me at every stroke, loaded me with abuse and reproaches; and when I began to fail through weariness and the violent pains which I endured, his cruelties and the enchantment which dragged me on, obliged me to renew and accelerate my flight. We arrived at the same fountain in which you were washed; and it was stained likewise with my blood. I was subjected also to the artful compassion and other villainous tricks of our ravisher and seducer.

I wished to make my escape, as you have told us you also attempted, and the transformation into a bird appeared to me the most favourable method. I wished to be able to rise above the thick vapours which cover the hills with which we are encompassed, and to return speedily to my father's dominions; I assumed the form of a *Lois-il-Teraz* *, which I knew came every year so easily from Arabia to Ethiopia, and in this shape ascended with remarkable facility. I was now high in

* The *Lois-il-Teraz* is a species of wild goose.

the air, the vapours above which I wished to soar in my flight were now under my feet, and I was endeavouring to direct my course eastward, that I might proceed on my journey, when an eagle appeared in pursuit of me. I wished to conceal myself in the clouds, but he soon rose above me; I descended towards the earth that I might creep into some thicket, but my cruel enemy darted down upon me, and I felt his talons pierce almost to my heart. The terrible bird of prey carried me away to the other victims of his rage, and made me a companion in misfortune to those whom the goodness of Heaven permits to breathe a little in this place. Thus ended the history of the Prince of Cinigaé.

“I hope,” said the fourth person who had been delivered by the Syrian prince, “that we shall all breathe out of this place, and obtain from Heaven the vengeance which is due. My grandfather by the mother’s side, who rocked my cradle for two years, taught me, though in adversity, never to give way to despair.

When the magician threw me into his well, before entirely losing my senses, though my head was where my feet should have been, the last words I spoke were a defiance to the villain who was about to hurl me into the sink. “Put me, if you choose, twenty feet underground.”

ground, my heart assures me that I will get out." The following is my history :

raillery employed against me and my whole family. My grandfather, a wood-cutter, was not spared ; and the monster who then overwhelmed with terror, declared himself the author of that fortune which my mother's family had acquired. He dragged me into his abominable church-yard, where I know not how long I have lived ; if indeed to remain always in the distraction of suffering can be called living.

The five princes who heard the story of Badvildinn had listened with the most unwearied attention. When it was done, their looks were turned towards the only one of them who had not related his history ; and he thus proceeded to gratify their impatience :

Story of Shahadildin, Prince of Damas.

O my brothers ! said he, my noble and sad companions in misfortune ! what sensations have you awaked in my heart ! How much have you enlightened my mind respecting my own adventures ! I now understand many things which I formerly thought inexplicable ; I recognize, under the different characters

acters whose actions I am now going to relate to you, the same agent who has so artfully contrived our ruin; and I will give him his infamous and true name, whatever form he may have assumed to accomplish his criminal designs.

To prevent confusion in facts, which appear to me necessarily connected together, I will, like the prince of Tartary, begin my relation from a pretty high origin.

My grandmother died at the age of thirty-five, and left my mother, who was only fourteen, under the protection of her grandmother, a woman of a very advanced age, whom I called my great-grandmother. At that time, she took particular care of me, and I thought I was under great obligations to her; but when I reflect on the relations which I have now heard, I see, that to her I owe all my misfortunes. I see likewise, that towards me she was innocent, but that she was greatly abused and deceived, both with respect to herself and to me.

I intend to give you a faithful picture of the woman who was called my great-grandmother; but she must be placed in such a light as you have now enabled me to see her in, namely, as the agent of Maugraby to promote my misery, and perhaps the real misfortune of my family. I will collect all the different features

tures which I can remember of her, and lay them before you, that I may not deceive you with regard either to her or myself.

Her name was Hamené; she had only one daughter, and she was very early left a widow, by a merchant of Damas. I remember a young page, who was a great favourite of the King my grandfather, once said to me, "Take care that your great-grandmother do not kill you with devotion, as she did her husband, and her son in law." I doubt not but the young page had heard this said concerning my great-grandmother, for she was called Hamené the faint, or the faint of Damas; and never was the external part of sanctity carried to a greater height. She never went abroad without a veil larger and thicker than those worn by other women; and her dark coloured attire, together with her tall stature, which was withered, but still straight, notwithstanding her age, would easily have discovered her, although she had not been characterised by the book of 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

* The dervises and the fantons wear, at their neck, a large string of beads, which they call *Maffbaks*.

which

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 sincerely 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 is not a good man," answered she; "if I only weeped for good men I would never shed a tear: know, men are bad, but women are an hundred times worse. These all die like flies, and polluted like swine; the angel of death comes and carries them away to places from which Mahomet cannot rescue them; and how is it possible 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 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 those who remained upon the earth.

The people were delighted with the appearance of devotion with which she there repeated
the

the ordinary prayers; but she gave great offence to the faquirs 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 a double motive of jealousy and avarice, they brought a complaint against her before the *Ilnakib* *.

The chief men of the two professions did not come empty handed, but brought something wherewith to touch the hand of the judge. When they had convinced him that he must give a decision in their favour, he gravely ascended his seat, and desired them to bring forward their complaint.

“ Sir,” said they, “ an old woman, whom your wisdom may utterly confound, is not satisfied with attending the interments with uttering dreadful howlings which prevent the people from paying attention to the prayers, in short, with adding horror to the steps of death, but she also goes into all the church-yards of Damas, enters the tombs, and there has the audacity to repeat the *Ilfathea* and the *Ilcathmé* †, which our profession requires that we

* The *Ilnakib* is the chief of the cadis.

† The *Ilfathea* is an introduction to the prayers; and the *Ilcathmé* is the prayer offered up for the dead.

should

should do. 'The people deceived by her grimaces and gestures, refuse to accept the assistance we could give to the deceased faithful, and place all their confidence in the extravagancies of this hypocritical creature. Forbid, Sir, the old Hamené who is called a faint only out of 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 though the Ilnakib had not been paid, he ought not to have rejected so reasonable a proposal, even had he 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 the saint, a more weighty reason was necessary; and the gold having completely turned the balance against Hamené, she was formally discharged from disturbing, in future, the prayers which the faquirs 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

from her intention by a very obliging message she received. "Are not you, the good faint Hamené?" said a slave of a very good appearance, and very well dressed; "Yes," answered she? "In that case," replied the messenger, "you will greatly oblige my master, who is a rich Armenian merchant, and who is settled hard by in the Kan, 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 are to do him."

"Let me run to this customer," said my great-grandmother, "lest the fakirs deprive me of him. The shops and storehouses of the Kan are well worth the tombs in the environs of Damas. I expect I will 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 them for 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 would do by feeding every day thirty idle fellows like them."

While the old Hamené thus reasoned concerning her interests, she arrived at the Kan.

She there found a man sitting on a sofa, apparently of a very advanced age, of a tall stature, with a white, thick, long, and 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 magazine 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 that holy person who has been pleased to favour me with a visit.” “ Every body, Sir,” answered Hamené, “ does not think as you do : the fakirs and fantons”—“ Let us not think, Madam, of the manner in which these people judge of things : their intrigues against you are well known in the Kan ; they have supported their known character, without hurting yours, and, as a proof of this, I will now entrust 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 have prevailed upon you,
Madam,

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, moreover, a little too fond of women, which I believe hastened his end; but I hope Mahomet will forgive him." "I hope so too," said undoubtedly the devout Hemené within herself.—Bring down these account books from their place and I will surround 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, and the sword of the enemy, or the love of women cannot, for a single moment, shorten the period of our existence."

"Admirable!" exclaimed the Armenian merchant; "there are the books." Hemené 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 Hamené: "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 Kan 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 would 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. There is nothing but gold

wor-

worshipped in this place ; and there is no justice but that of interest : trade is almost an avowed cheating. When the people of Damas come to your warehouse, look well about you ; for they have as many light fingers to steal your jewels as there are claws belonging to a spider. If they make a bargain with you, they will give you a piece of painted glass for a carbuncle. When you go into their warehouses to purchase any stuff, they will lead you, with salutations and attention, round the apartment, till they have, by a blow with their shoulder, shut the window which threw too much light on the defects of what they were to shew. Such are the men of this place ; they ought to be avoided ; and if you trust to the women, you will have addressed yourself to a much worse quarter.”

“ I have heard it reported,” said the Armenian, “ that they were affable, and extremely beautiful.” “ Affable !” said my great-grandmother, “ why not say caressing ? But it is all affectation with them ; they know on whom they bestow their attentions ; and if they appear pretty, it is the effect of art and not of nature. Their face is white beneath, and painted above ; and these little black spots *, which they seem to distribute carelessly upon their

* The Arabian women make small black spots upon their face : we receive the patches of taffeta from Arabia.

skin, to set off its brightness, are placed there on purpose to conceal the traces of some disease. Even their whims and humours are studied; and besides, there is no game at which they do not cheat: I would blush to be of their sex, if I had not early endeavoured to correct in myself these faults."

"Madam," said the merchant, "you give me a very high idea of your virtue, by the strong impression which the faults of others make upon you. It is with great regret I now separate from you; but I hope that you will not only be employed this evening about the wants of my poor deceased brother, but that you will also be so good as come here to-morrow and renew the good work."

The old saint left the Kan, partly consoled for the prohibition which she had received from the Cadi: "long live a merchant of Armenia! The religion of these people is true and substantial, and they give virtue its due honour."

Next day she went before the hour of meeting, and met with a still more gracious reception. The prayers were again repeated with increased earnestness and distinguished fervour. "Poor brother!" said the Armenian from time to time, with air of compassion, "I never expected to find such assistance in a city whose manners are so evil spoken of as that of Damas."

mas." Hamené, when she heard this, redoubled her demonstrations of piety.

But the hour of dinner arrived, and the entertainment was more sumptuous than the preceding day: towards the conclusion of it, a large slave was so unpolite as to set a bottle of wine upon the table. "Ilage-Cadahé," said his master, "you are deficient in respect to the lady; she will take offence at this." The African offered to take away the bottle. "No," said my great-grand mother, let it alone. "Cursed, Sir, be the person who takes offence! the prohibition of Mahomet extends not to people of your age, but only regards those who are inflamed by irregular passions. My physician has advised me to drink wine as a remedy, since I have been subject to complaints of the stomach. But I would die sooner than taste it at the time of the Ramazan; death is then preferable to breaking our fast." "You encourage me greatly, Madam," said the Armenian, "and I will drink some of it with you, in full confidence that we do not transgress the precept. I admire the advantage of living with well-informed people, in order to get rid of unreasonable scruples."

While they were engaged in such conversation, the bottle was emptied, and a glass of excellent liquor added to the care which was taken to improve upon the regimen prescribed by
the.

the physician. The repast continued longer than the preceding day, and the meeting was doubly paid; for the old saint carried off four pieces of gold, with a very kind invitation to return the following day.

My great-grandmother, it may be supposed, kept her appointment very exactly, and fulfilled her duty with unequalled fervour. As she every day improved upon her manner of praying, the Armenian was attentive to regale her in proportion; and Ilage-Cadahé was not found fault with though he brought wine about the middle of the repast. The conversation on both sides was very obliging, and it terminated still better, when the Armenian opening his purse, gave her eight pieces of gold instead of four; my great-grandmother returned home with an invitation for next day, quite overjoyed with her good fortune.

“But,” said she to herself, “it cannot be otherwise; this man must love me—what if he married me!—Well, I would marry him, were it only for the sake of my grand-daughter.” When she appeared next day to perform her little functions, she had been at great pains with her dress, and had certainly removed the most offensive wrinkles. The Armenian could not fail to observe the pains which she had taken to please him; his obliging conversation, the plenty which reigned at his table, and sixteen

teen pieces of gold appeared to express his sensibility; but none of those proposals which it was 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 grand-daughter, 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 rosary works miracles.*

Hamené's part was finished at the end of nine days, and it now belonged to the pretended Armenian to play his. When she appeared in the Kan, he met her with a cheerful
coun-

countenance. "Come, Madam; come to 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 that were very distressing to me; in three successive 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 towards 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 clearest vision, my brother appeared to me, dressed in a linen robe of extraordinary fineness, and whiteness, your rosary encircled his brow, and the beads thereof shone like the stars of heaven.— You can demand nothing, Madam, which my gratitude will not grant; my brother's inheritance shall be your's, and we will both be happy in thereby discharging our debt of gratitude towards heaven, whose instrument you are."

Hamené 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

at it is to be humble? The virtue of humility is always rated too low." Though somewhat astonished at her good fortune, she determined to possess what was shewn her of it upon earth in the best manner possible, and with an easy air laid down her rosary 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 reason concerning what we can do."

A sumptuous dinner was served up, and Illage Cadahé received no reproof for having ventured to put some 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 affected politeness, and genteel behaviour; but the table being cleared, the moment of explanation at length arrived.

The Armenian took my grandmother very respectfully by both the hands, and seated her upon the sofa; "Holy woman," said he, "shew me how I can acknowledge the obligations you have laid me under." "But," answered my great-grandmother, "when the ages are nearly the same, when the dispositions are similar, when they are of the same principle—" "What would you have me understand? Madam; you are going, without doubt, to add

to

to my regret. I would have anticipated, 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 something to reproach myself with on this head, I have 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 a vow 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 must not fail to set out on this 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 could do for you,"—"assist me in taking revenge on the fakirs, the dervises, their superiors, and the Ilnakib."—"Must I rid you of all these 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

“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 wisdom.”

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 size. “Here,” said he, “is the rosary of my beautiful and devout grand-daughter; touch it with your’s, that it may receive some virtue, and we will carry it to her.”

Hamené, whose husband had been a pearl merchant, saw a present worthy of a queen; she supposed that a man who gave a present of

such importance to a young person he did not know, and to whom he could have no pretensions, would not hesitate to perform the journey to Mecca : joy sparkled in her eyes.

“ Come,” 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 dear little Yatiissa.” It is needless to describe the behaviour of the Armenian in my great-grandfather’s house. He loaded Hame-né 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. “ Your most obedient, Madam,” said he, and immediately dismissed his merchants, and shut up his boxes. Then addressing his first slave, “ Illage-Cadahé,” said he, you must know that when the 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
he

her fortune and happiness, and after dinner I will inform you of my whole plan. The hopes excited by such a discourse in the breast of Hamené 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; know you she is a morsel fit for a king’s only son.”—“Truly,” replied she, “I should certainly think so; but kings must be without her, since we cannot aspire so high.”—“Very well, my good faint, 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 your’s after we have performed the pilgrimage, therefore I have only my soul to give you”—“Your soul! good faint, I know it, and I accept the present in the name of him to whom I relate every thing I do, and to whom I owe my power and every thing I possess. Give me a bead of your rosary, and it shall soon be replaced by another.—I am quite overjoyed; we shall possess you entirely. At present, sleep in peace, your 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 again till it is on the eve of being accomplished."

My great-grandmother returned to her house, full of hopes, sufficiently flattering to have turned her brain. "My dear Yatiffa," said she to my mother, of whom I will soon have occasion to speak more frequently than I have hitherto done, "take great care of yourself; eat no green fruit, lest you destroy your fine complexion; and when you sleep put pillows under your arm, that by keeping your hands raised you may preserve their whiteness. To-morrow I will give you some pomatum for your hair, which will make it grow like the grass when it is watered by the dew of May. Suppose that you are destined for a king's son; hold, I here bring you a more beautiful necklace than that of the queen of Damas. We will perform the pilgrimage to Mecca together, and I will be able to conduct you thither, in the character of an Indian princess, seated on a white elephant. Be very devout, my child, say your five prayers regularly; suppose that you owe all this to the fervour of my supplication, and see whether the Ilnakib and the fakirs, who wished to prevent me from offering them up, will not be punished as they deserve! They will be so, my daughter; we may rest perfectly secure on that head." These things she

she uttered in the confusion into which she was thrown by her joy; and afterwards she returned to give a detail of the circumstances.

During these conversations, which lasted for some days, the Armenian merchant having settled his accounts, carried away his little warehouse, and went through one of the gates of Damas. Damas is a city to which strangers resort from all quarters; and while the person we are speaking of appeared to be going away from it, there entered it, through another gate, a man of a still more venerable appearance, but who could not have any connections with the saint of Damas. This was a Jewish Rabbin who was known by his head, which was shaven to the top of his temples, and by the large thaleb * which covered it, and descended upon his shoulders. His grey locks, which he let grow above the ear, fell even to his bosom, and mixed with a beard of the same colour, which adorned his breast down to his girdle. This venerable man advanced slowly upon a camel, led by a negro of uncommon size.

As soon as he was within the gates of the city; "Illage-Cadahé," said he, "ask where Samuel, the treasurer to the King of Damas resides." Samuel was a Jew, and was entrusted

* Thaleb is a piece of stuff which the Jewish Rabbins wear upon their heads instead of a turban or a hat.

with the receipt of the King's revenues. The dwelling of a man of such consequence was known to every body, and the Rabbin soon arrived at the door which was pointed out to him. " Illage-Cadahé, go and inform Samuel the Jew that his brother Ben-Mofes, the humble Rabbin of the fynagogue of Saphad * is come to visit the flock at Damas for some days, and entreats hospitality from him."

Samuel hurried out of the house to receive an honour to which he could not suppose he had the smallest pretensions. " I come not here," said the Rabbin of Saphadnora, with a design to perform my functions, nor to disturb the Rabbin of Damas in the exercise of his. My physicians have prescribed travelling for my health. The salubrity of the air of Damas being celebrated throughout the world, I have come hither to breathe it, and to unbind from the weight of my ordinary labour; and the good reputation which you enjoy has brought me to your house in preference to every other.

The treasurer was deeply impressed with a sense of the favour which was done him by the first and most eminent Rabbin of the earth. To appear magnificent, he forgot that he was

* The Rabbin of Saphad or Capharnaon is the first Rabbin in the world.

a Jew, and prepared to receive a guest of such consequence in a manner suitable to his dignity. To do him the more honour, he assembled the principal people of their tribe, some of whom had seen him at Saphadnora, but none of them were intimately acquainted with him. He pretended to be oppressed with the fatigue of the journey, spoke little but very pertinently, and besought his landlord that he might enjoy his company in private.

“ I came not here,” said he, “ to exercise my lungs in any other manner than in walking : do not oblige me to speak too much, especially to extend my voice. To-morrow we shall set out. I intend to visit our sick and needy brethren, and I have brought wherewith to relieve them.” Samuel was not sorry to see that he would not be exposed to expence, and that the man of the greatest estimation among the Hebrews was satisfied with his company. “ You have a great deal of business,” said his venerable guest, “ let not me prevent you from attending to it : you will give me one of our nation to accompany me ; for I wish to see every thing in this place.”

The Rabbin returned in the evening, and conversed with Samuel concerning what he had seen and done. The treasurer desired an explanation of some obscure passages in the Talmud, and Moses gave him the most plausible

sible opinions concerning them. "I have seen very fine things, and I have acquired much information," said his guest; "I will give you a copy of the remarks which I have made for my own and your advantage. You know that we are like a strange and noxious seed sown among men, who seek every where to root it out; we must have something wherewith to defend ourselves in time of danger; and since our persons cannot command respect, we must procure it by the superiority of our knowledge."

Samuel knew not what these remarks referred to, and only learned it the day before the Rabbin's departure. Illage-Cadahé who acted as guide, was at the door, waiting for orders concerning their setting out. "You will bring the camel to-morrow morning," said he: and then turning towards the king's treasurer, he delivered to him a pretty large roll, which he took from under a robe with long and large folds.

"There," said he, "is the history of the public and private administration of your hospitals and mosques, in which our brethren have very little concern. They would not be fixed upon, if a better bargain could be made elsewhere; but if they make small gains in the matter, they have opportunities of being well informed concerning the profits of others. I deliver to you a treasure to the King of Damas,

of which if he can take advantage he will be the richest sovereign in Asia. Your hospitals are magnificent, and the money appropriated to the support of them is the most astonishing effect of the enthusiasm of the Mahometans for the law of their Prophet. The revenues belonging to the hospital for lepers * alone, are sufficient to maintain thirty thousand cavalry. Yet the goodness of the air, and temperance, are the only assistance received by the patients, even those of the caravans, who are the immediate object of the institution. Every thing is stolen, divided, and dissipated in the most open and impudent manner by the directors, and those they employ under them. You have in your hands clear proofs of their double dealing and peculation; you have also an account of the pretended bargains of which they shew vouchers, and the real bargains of which the profits go into their own purse. I do not deliver to you those which have lately been passed, but those which were joined to preceding accounts, with a clear proof of the connivance of the judges at a rapine of which they evidently share the profits.

* The hospital for lepers was founded by Omar-il-Achab, Mahomet's successor; prodigies, which it is needless here to relate, are told of the cures which are there performed.

“ The Ilyatame †, the grand mosque, and the rest, which are so richly endowed, are no better governed. You will also see the reason why the fakirs and dervises increase the number of the poor of a capital, where there ought not to appear a single indigent person unprovided for by the foundations. If a king would punish robbers, by making them refund what they had stolen, he would acquire immense riches in the exercise of justice; and if he would commit the regulation of the establishments for the poor to disinterested men, at the same time that they would be conducted on four times a better plan, he would at least double his own revenue, and the caravans would extend his fame to the remotest mountains of Armenia.”

After delivering the roll to Samuel, the pretended Rabbin embraced him; “ Farewell, brother,” said he, “ my flock waits with impatience for my return to Saphad.”

Samuel read with great rapidity a memorial so short, so well written, and so conclusive, that it was impossible not to yield to the reasons by which it was supported, provided the facts it pointed out were proved, and this they were by the signatures of the guilty persons. What riches would come into the treasury of which he had the management! What confiscations

† The Ilyatame is the name of the grand mosque, likewise founded by Omar.

would take place, of which he expected to have a share, without reckoning upon what he would gain by the influence he would have in the new administration. He would likewise have the pleasure of avenging himself on some of his enemies.

The first time that the King expressed dissatisfaction at the smallness of his income, which prevented him from forming great designs, and even obliged him to be very sparing in bestowing rewards, the Hebrew was quite overjoyed. He laid before him the description given by the Rabbin, and the proofs of the depredations committed in his capital; and shewed him the immense riches which he would acquire by establishing a new plan. 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 account, which they gave upon false documents, prepared long before. But he presented others drawn from their portfolios, from which they had, without their knowledge, been extracted by skilful hands. The surprize and confusion they evidenced 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 rased to the ground in

evry

every corner of Damas. The reasons of the punishments which were inflicted were posted up at all the cross ways; the patients in the hospitals rejoiced at it, as much as bodies emaciated by meagre diet could possibly do; and the people, to whom the rich are always an object 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 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 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 got a petition signed by the poor,
whether

whether confined by sickness or not, that were in the hospitals of Bagdad.

The most wretched had not refused to sign this petition, and individuals of the greatest distinction had affixed their signatures. 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 alone having a right to demand an account of the administration of establishments made for the sake of all the faithful upon earth.

This complaint alone was sufficient to bring the King of Damas into the utmost embarrassment; but, a relation of the grand Vizier having married one of his daughters, and a throne being wanted to the new-married couple, it exposed his life 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 an account of what he had done; but the Vizier 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 desert, 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 to blame Samuel the treasurer. "Who excited you to this undertaking?" said they: "it was our great Rabbin at Saphad," answered he. "What!" replied the Jews, "there never was such a man at Damas; we certainly know that the great Rabbin never left his own house; and you make us the victim of an impostor."

While Samuel was defending himself from this reproach, the King, in order to appease the insurrection of the people, sent 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 went to throw herself at his feet, with her precious rosary about his neck.

I must tell you, princes, the motive which brought the saint, to whose acquaintance I have introduced you, to the feet of the unfortunate king.

After her pious walk around the tombs was
finished,

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 rosary there also, when she saw her pilgrim arrive. "Returned already?" said she:—"Yes, 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 will marry his son to your daughter, you may answer for his life and his 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 Inakib and the chiefs of the fakirs and dervises, and Heaven has shewn you that you are the instrument it has chosen to avenge him 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 a pledge ; you may lock me in : and if you are treated as a mad person, you shall deliver two of them for one."

After receiving this encouragement, my great-grandmother had thrown herself at the feet of Zineb-il-Mourath. She there followed, step by step, the lesson which had been given her, and the King, devoured by anxiety and trouble, beheld with joy the feeble ray of hope which penetrated the gloom with which he was surrounded. He took the rosary, retired into a private closet, and there endeavoured to make whimsical and uncommon marks upon every bead, with the point of his dagger. This was the employment of the evening ; and he concluded, with enclosing the deposit which had been left with him, in a golden

a golden coffer with three steel locks, which was placed by his bed side, and of which he was not to lose sight.

In the mean time, the pilgrims had collected provisions for a very good supper. Ilage-Cadahé, his master's inseparable attendant, had taken care of it. My mother Yatiffa 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 should be so infatuated as to be in love with an old woman like my great-grandmother. The reputation of her sanctity must 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 promote the success of our affairs. We will not send away our child. People endeavour to remove them from objects which exceed the compass of their understanding, but, for my part, my plan is to draw them as near as I can. Our beautiful Yatiffa is wise; but I would much 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 reserve, pronouncing, in a loud and firm tone of voice, *in the name of him who does every here in aid of our designs, let my rosary return to me from the place where it is.*

While Hamené pronounced these words, of which we all here comprehend the meaning, she was surrounded with a cloud of perfume; and, as soon as it was dispersed, the rosary was perceived at her neck. The Armenian caused her 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 will go to him, before he is out of bed, without any fear of disturbing his sleep, for he is not asleep; and you must express yourself in the few following words: 'My string of beads, which you behold, could strangle all your enemies, and Mahomet could 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 desires this. 'My soul,' will you say, 'is wholly employed in your service, and

and I assure you and your posterity of the enjoyment of the throne; will you refuse to take for a wife to your son, my grand-daughter Yatiffa, the most beautiful and the wisest young woman 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 the affair is too serious for me to engage in it, unless I reap from it this advantage.

“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, if I have any occasion to be there.”

The old woman punctually obeyed the injunctions which she received, 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 in every thing to confide

in

in her, since it was only by a prodigy that he could escape from his enemies, and those who envied him the profession of the 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 Yatiffa; 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 go to take her seat upon another.

The Cadi did his duty, a robe was given to the Armenian, and the marriage was completed. 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, 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: "I undertake that 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 should we be foolish enough to secure nothing to ourselves? When we re-
turn

turn from our pilgrimage we will 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 in bed, put 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 a favour, give me and the man on whom I have bestowed myself, the first male child which shall spring from your marriage, and I will remain here to educate him near you.* When they shall have granted your request, you will embrace them both, and return to inform me of it. In this only, and in the pilgrimage, do I feel myself deeply interested."

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 rosary, pronounced every word which their grandmother required. The Armenian had no more business at Damas, and you must expect soon to see him disappear; but he will only change his appearance, and we will not be long in seeing him again.

While nuptials sufficiently mournful were cele-

celebrating at Damas, the Grand Vizier was plotting at Bagdad the ruin of Zineb-il-Mourath. His successor was getting ready his equipage; he carried the decree by which his predecessor was condemned, and he was to be accompanied by the half of the Caliph's guard. No man spoke in favour of Zineb-il-Mourath; every one at Bagdad was against him from the Mufti to the Muczins, from the chief magistrate of police to his meanest officer.

The Caliph, who was a man of a very calm and peaceable disposition, and inclined to equity, allowed himself to be hurried away by the emotion of the passions which prevailed around him. Buried in the interior of his palace, the little concerns of which were sufficient to engage his attention, some extraordinary occasion was necessary to awake him from his lethargy, and enable him to recover his wonted vigour. His only daughter was in a bad state of health, but languishing rather than sick, and; in particular, she had lost her appetite. "My dear child," said her father, "you must eat; think of any thing you could like." "I can eat nothing," answered she, "but karmout, and a karmout cannot be procured for me."

In the mean time, the purveyors of the palace caused nets to be thrown continually in-

to

to the ten * rivers, without being able to find the fish for which the princess had taken a fancy. This was not the season when the fish came into the river; and the expectation of the purveyors were constantly deceived. Upon the bank of the river they met with a tall man, who had a line upon his shoulder, and whose eyes were steadily fixed upon the waves, as if he were counting them as they passed. "What are you doing there?" said they to him; "why don't you throw your line into the water?" "I must first know what fish you want; every fish does not take the same bait." "We want a karmout," answered the purveyors. "If there is one in the river you shall have it; but for whom is this fish intended?" "For the Caliph's daughter, the princess Zad-il-Draide." "Come, I will put on the bait, and throw in my line in the name of the princess Zad-il-Draide."

In two minutes the water around the line was seen to be ruffled; the fisherman drew it out, and brought to land one of the finest karmouts that ever had been seen; at sight of it the purveyors burst into exclamations of wonder. "You ought not to be surprised," said the fisherman, "to see the karmout so fine; for if a fish of this kind can be taken at this

* The two rivers, and the beautiful stream which waters the fields of Bagdad, are divided into ten different beds.

Season of the year, it must be very excellent, since it is a lazy one, whose only object is to grow fat."

The purveyors wished to pay the fisherman for it. "No," said he, "if the princess wishes to eat another, I will be here to-morrow; we will try our fortune, and, if I succeed, you will pay me for them both together." The officers of the palace, happy at being able to gratify their princess, went away without paying the fisherman, not reflecting that nothing ought to be received from an unknown hand. This proverb was often repeated to me by my great-grandmother, who sometimes displayed more wisdom in her conversation than in her behaviour. With respect to the fisherman I have mentioned, I now suspect, princess, that he was the same person with the Armenian, and the Rabin Ben-Moses.

No sooner had he left the brink of the water, than, having undoubtedly his little equipage quite ready, he entered the palace almost as soon as the fish he had taken. He was then in the shape of a little man, with a countenance rather merry than agreeable, and of a slender and easy stature. His carriage, discourse, and equipage, denoted him to be one of those skilful sellers of balsams who accompany the caravans, and whose principal business is to amuse the travellers with their tricks
of

of art and address, and to cure the camels and other beasts of burthen. These people perform great achievements in distant caravan-tries, or, perhaps they are sometimes assisted by nature as well as more skilful physicians.

The feller of balsams, who knew the world, gained the keeper of the first enclosure of the palace by a piece of gold, and instantly cured a broken-winded horse which was kept in the stable for show. He cut off the ears of two dogs, and the tails of two cats, and gave relief to a parrot who was subject to the falling sickness.

An old eunuch came to get three stumps pulled out, and the operator holding them in his hand, shewed them, saying, at the same time, with a very comical air; "if any one has too many, I will take them away; if any one wants some, I have them." When the fish, after being shewn to the Caliph, was delivered to the cook, the skilful quack, encouraged by innumerable little instances of success, had already got into the third enclosure. He there became a subject of amusement to the young pages, who threw at him the balls with which they were playing; but he caught them in the air, and put them in his cap. The youths came under pretence of taking them from him, and fixed a long pledget to his back. This was a subject of triumph to him; he took

it away, and balanced it upon his forehead, always escaping from those who wished to lay hold on him, and carrying the balls in his cap.

The bursts of laughter which he excited were heard in the palace, and spread the fame of his little talents. A black eunuch came and pulled him by the sleeve, opened a small door, and conducted him into an apartment very neatly furnished. There he found a handsome female slave, very well dressed, and who still had some pretensions to youth:—“have you,” said she, “any cases of false teeth, ready made?” “Yes I have,” replied the expert workman: “there is no kind of delight which a woman may not always find in my packet; but you, fair lady, seem to want nothing.”—“Oh! that’s because I have full cheeks; but a fluxion has deprived me of my teeth, and as I am very chearful and dare not laugh, this gives me great uneasiness.”—“We will restore to you your good humour, and all the gracefulness with which it is accompanied: I intend that it shall be displayed across thirty-two stringed pearls; but allow me to put my hand into your mouth.—O! what good fortune! there only remains one stump. I never had a more agreeable opportunity of gaining honour to myself; sit down.”

He then drew three or four cases from a box. “Here is what you want; when I
made

made this case, I was thinking on a pretty mouth like yours; you see my thoughts are sometimes very pleasant." So saying, he very dexterously placed in her mouth a case which suited her exactly, and which was so firmly fixed that one would have thought they had taken root. The slave took a mirror, and having looked at herself, was quite delighted. "How," said she, "shall I be able to eat?"—"make a trial; there is some fruit and some cake upon a table"—"But—yes—I can eat. Oh! how charming this is! I shall never smile without thinking on you."—"That will give me great pleasure; for I am not always thought of with smiles."—"I shall give you nothing at present," said the slave, "for I wish you very soon to return. Tell the porter that you wish to speak to Thalida. I am the first woman belonging to the Caliph's daughter, and all the porters shall have orders to admit you to me. I leave you at present, for my mistress is about to sit down to table, and I must go to serve her."

It was not money which the cunning dentist wanted, but to be admitted into the interior part of the palace. He was about to have his wish gratified, and his presence would be desired; but this was not enough, he will make it be expected.

When Thalida returned to her mistress dinner was served up, and the Karmout was upon the table. The slaves related to the princess the tricks of the comical physician, which had amused the young people in the morning. Thalida, who was opposite to her mistress, when she heard of the balancing of the pledget burst into so immoderate a fit of laughter that an opportunity was given of immediately displaying all the riches with which her mouth was newly adorned. "What! Thalida," said the princess, "have you got teeth last night?"—"It did not happen at night, Madam, but by day."—"Come near; how! they are really teeth; bite the end of my fingers.—In truth, they make themselves be felt: this is very extraordinary; how did it happen?"—The man the boys were playing upon made this shewy set of teeth for me in a moment. They are fixed somewhat better than the pledget which was hung to his shoulder."

The curiosity of the princess would undoubtedly have carried her farther, but finding the fish excellent, and eating of it too eagerly, a bone stuck in her throat, and obliged her to rise from table. Nature at first exerted all its efforts to drive back the foreign substance, but they were fruitless. The little means of assistance which are usually had recourse to in such accidents were afterwards

employed, but all in vain. The eunuch, who attended the Princess as surgeon, employed first his dexterity and then his instruments; but he only occasioned more pain, without bringing any relief. The Caliph at length arrived in person, accompanied by the whole faculty. The resources of the art were in vain exhausted to bring assistance, and the Caliph, threatened with the loss of his daughter was in the utmost distress. His wife, the mother of Zad-il-Draide, came to add, by the extravagance of her grief, to the affliction occasioned by the desperate situation of the young and beautiful princess.

“Madam,” said Thalida to the Caliph’s spouse, “if the dentist who came here this morning, and who promised to return in the afternoon, were here, he would very soon bring relief to my dear mistress, and dispell all our fears.” “What probability is there in what you say?” answered the afflicted mother: “does this man know more than the physicians of the palace or those of Bagdad who have been called hither? with what instrument could he find where this bone is?” “With his hand, Madam; it is so small that it would go into an egg, and his fingers are so slender that they would pass through the eye of a needle like a thread of silk: his skin is so soft that he seems to caress every thing he touches; in

short he seems to have no bones." "But, where is this man?" said the Sultaneſs: "it is four hours," answered Thalida, "ſince he left this place, and he has a conſiderable intereſt in returning; but as admittance may be refuſed him at the palace gates, I will go to meet him, and remove every obſtacle."

So ſaying, Thalidá flew away and appeared again in a moment, leading by the hand the artiſt whom ſhe wiſhed to employ. He had the ſame light and ſlender figure as in the morning, but he had aſſumed a greater gravity of carriage, and his countenance, far from exhibiting the character of ſtupidity, indicated a mind capable of reflection. "Is that the man you ſpoke of?" ſaid the Caliph to Thalida. "It is," replied ſhe; "he will ſave her life; I answer for it with my own." "This ſurgeon," ſaid the Caliph, "muſt likewiſe answer for it with his." "My life, Sir," replied the man whom Thalida patroniſed, "is important to me, though to many people of your court I may have appeared nothing but a buffoon; and therefore your majeſty will allow me to approach the princeſs, that I may aſcertain the depth to which the bone has reached." "When you have ſeen her," replied the Caliph, "you will give the ſame answer with the reſt." "Commander of the faithful! I will ſpeak for myſelf; I copy no man." The expert ſurgeon then

then approached and examined 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, cheerfulness, 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 removed from them by intrigue." "I cannot conceive," said the Caliph, "who the person is of whom you have to speak; but cure my daughter, and I promise you every thing."

You will think with me, princes, said the prince of Damas, interrupting his narration, that it was easy for the surgeon to find the bone where he had made it enter; for it may well be supposed that this extraordinary person having under the character of a fisherman got the karmout introduced into the palace,

lace, had, by its means, occasioned this accident which enabled him to shew himself both skillful and obliging.

In a moment the bone came into his hand; and so little pain did the princess feel in the operation, that one would have thought the bone was itself eager to come out. A glass of water, and three drops of a very 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 the skin. The princess appeared more beautiful than ever, and she felt her appetite, which the accident had destroyed, return with great keenness. Thalidá triumphed in the success of the man she protected; the Caliph and the princess his wife were in extasies of joy; the physicians of the court retired in confusion, and the whole palace resounded with shouts of joy.

One man only appeared not to carry his joy to excess: 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 came to fall at his feet, as soon as he saw that he might do so, without causing any embarrassment. "Commander of the faithful!" said he, "you owe me the pardon of a man, which will

will do no violence to your justice, if your majesty will look at the justification of him who is exposed by intrigue to your wrath. Here are the writings, of which a copy has been sent to the Grand Vizier; 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 Musselmen, for the relief of the poor, and the decoration of the worship. To restore every thing to good order, it was necessary to take possession of the registers of an administration full of abuses, and depose the directors; yet this opportunity has been chosen for calumniating him. You will find the signature of the men who have dared to do so, among those of the most notorious prevaricators, in 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 Vizier's son-in-law, and the
present:

present possessor could lose it only with his life. He felt that he had done this with too little consideration ; and convincing documents were delivered to him, which he opened, and cursorily read over. He saw shocking villanies which they had not thought proper to explain to him : he went into his apartment, and ordered the man who had cured his daughter to accompany him.

When they were got into 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 lock them up, and they may one day be useful to you. 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

acted a part which would 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 kind master Zinebil-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 me from Damas. I will not decide till I have enquired 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 service."

The Caliph took a superb ring from his little finger. " O commander of the faithful !"

said

said Bekamar, making a profound bow, "so much less fine 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.

Thalida was waiting at the door of the Caliph's apartment, to thank him, to congratulate him on his success, and to make him a more ample acknowledgement.

"Amiable lady!" said he, with a tone which no longer resembled that of the dentist, "the Caliph, after granting me every thing that I desired from him, has made me a present to give to the person who saved, in fact, the life of the princess. It was you; I only lent my hand; and therefore this ring is yours." While Thalida was considering the magnificence of the brilliant, her benefactor made his escape, and retired to some corner of Bagdad, to observe the consequence of the events.

The Grand Vizier being convicted of insincerity, and breach of trust, was beheaded; the first usher was dispatched to Damas with the most satisfactory letters to the sovereign, and orders to put to death those criminals who had been spared. A private letter passed a thousand encomiums on the abilities and zeal of the surgeon Bekamar. The King of Damas could not conjecture who this man could be
about.

about whom so many things were told by the messenger from Bagdad and his retinue, and to whom they brought a letter from Thalida, no doubt a very affectionate one, without knowing to whom to deliver it.

My father and mother were discoursing about him with my great-grandmother, who was not yet sufficiently acquainted with the pilgrim, and who never suspected that he had more than one face. It would have frustrated his own designs, if he had shewn her every thing he could do. She said, however, as if by a kind of instinct. "This Bekamar, whom the King mentions, the pilgrim and I, co-operate in producing the same end. The King has recovered the good graces of the Caliph; this must have been obtained by some means or other; and he well sees that he has done his duty with respect to us, since nothing was asked from him. Even the present of the Caliph has not been accepted. This is a striking feature."

The King of Damas, at length delivered from his enemies, and his fears, and supposing he owed the re-establishment of his fortune chiefly to the prayers of my great-grandmother, appointed to her lodgings in the palace, near the apartment of her grand daughter, and allowed her, as much as she had a mind, to accompany the funeral processions,

go to say her prayers among the tombs. Her zeal, in this respect, increased; she accepted whatever was offered to her as if she had been destitute of every thing, and distributed what she received among the poor. In the streets, a crowd was always gathered around the saint: this success, and the hope of visiting Mecca by the next caravan, made her the happiest woman upon earth: she went every day to take a turn in the Kan, that she might observe if her pilgrim was returned.

My mother became pregnant, and had a very happy delivery, of which I was the fruit. I was born, undoubtedly, under a star of very malignant influence; for at my birth I was delivered over to our wicked enemy. My great-grandmother was continually rambling and prattling about my cradle, and was even more assiduous in her attentions than my nurse. As soon as my eyes were opened to the light, she endeavoured to divert me with amusing objects; when I could walk, she led me by the hand; and she related to me tales and stories, as soon as I was capable of giving attention. In short, she got so entire possession of me, that it was impossible for us to be separated.

My father and mother's family increased every year. They themselves watched over the attentions which were paid to my brothers and sisters; I was wholly committed to the
care

of my great-grandmother; she taught me to read and write; for being accustomed to draw verses of the Alcoran on bits of vellum, she came at length to form her characters with the greatest delicacy. At that time she thought herself a widow. "Alas! my poor pilgrim!" said she; "he was old, and he has undergone too much labour! You have lost a good grandfather, who would have taught you the fine things, which I have seen performed by him." "But, grandmother, in the tales which you relate to me, the magicians do such things as he performed; was he a magician?" "Magicians never have a virtuous love for women, as that dear man had for me. Through respect, child, he would never touch the point of my finger; and besides, the people you have mentioned never make the pilgrimage to Mecca, for they know that they are cursed by the Alcoran."

When I was able to accompany my grandmother in her walks, if I could not keep up with her, and mingle with the mourners at the funerals, she put me into the hands of my nurse, under the protection of two strong slaves, in a place where I could admire how well she counterfeited sorrow. She afterwards conducted me to the tombs, and made me repeat aloud after her the *Ilfathea*, and the *Ilcathmé*.

I gave very little attention to these ceremonies, being naturally of a careless disposition; but in return, the stories which she related when we returned home were very agreeable to me, and this was the only cultivation which my mind received from her. As for the rest, she was good only with my mother and me; we could never be in the wrong with her, but towards her own slaves she was cruel and unmerciful. As I heard the common people call her a saint, I conceived a very extraordinary idea of such a character.

Years passed on, and the time at length arrived when my eyes were to be opened in part to the misery of my lot, and when my father and mother were to be punished, without knowing how, or by whom, for abandoning me, in a manner which, on the supposition that their wills were free, was so foolish on their part.

I had almost attained my fifteenth year. Being considered by the people of my grandfather's court as one of those princes who are devoted to the profession of a dervise, nobody was attached to me; and I was left entirely to the company of my great-grandmother. We were one day coming out together from a tomb, whither we had entered alone, when something more terrifying than a spectre made its appearance. This was the Armenian
mer-

chant, whom I knew solely from the description given of him by my great-grandmother, but whose air and countenance appeared to me as rueful as his beard was white.

At sight of him my great-grandmother had almost fainted: "It is a dead man! it is a dead man!" exclaimed she. "No," said the pretended Armenian, seizing her roughly by the arm, "it is not a dead man; but you will be a dead woman, if you don't take care." "Whence come you, wretched man, after having kept me fifteen years in expectation? Was it kind thus to deceive a virtuous woman like me?"—"Hold your peace, you outrageous faint, or with one word I will make your tongue cleave to the roof of your mouth. I have no time to lose here: I am come for my son."—"Your son! When did you marry me, you deceiver, to have a child by me? Come and do me justice before the Cadi, and you shall have the child."—"Marry you! you old fool! you decrepid skeleton! living monument of the antiquity of the world! scandal of the creation! sprung from the mud of the deluge! give me my child:"—"You shall sooner have my life, you villain: I will cause you be crucified here, as the murderer of your pretended son and me." So saying, she held me locked in her arms. Fear rendered me incapable of motion: suddenly the eyes of the

Armenian were inflamed with rage, his beard was covered with foam; he gave my great-grandmother a blow, which overturned us both, without separating us.

My eyes were open for a moment to our disaster. My great-grandmother was transformed into an osier basket, long enough for me to be stretched out in it; her legs and arms formed the cords by which I was kept in it; and her string of beads represented the two handles. Our executioner gave the basket a blow with his foot, sufficient to have set a mountain a rolling. We went through the air, and did not leave this element till we were hurled into the fatal fountain.

My whole body was bruised by the dreadful blow I received in falling; but the use of my faculties was preserved, that I might see my poor great-grandmother all bloody, and hanging on a tree, to serve as food for the crows. I immediately fell into a swoon. I believe, my dear companions in misfortune, that an exact account of those sufferings which this monster caused me endure would only add to your own misery. After bringing me hither, he left me for, three weeks, in a situation betwixt life and death, and subject to the most excruciating tortures, from the fractures and bruises which he had occasioned in every part of my body. I remained in appearance without feeling ;

ing; I could neither speak, nor make the smallest significant gesture. He took advantage of this situation to endeavour to persuade me that he was my real father, and that he had only taken me away from people hurtful to my real interests, who had given me so bad an education, and instilled into my mind such false principles; in short, he wished to persuade me that it was become necessary to wound and bruise me, in order to give me a new shape. All these discourses he held in an unconnected manner, as if he had been talking to himself; and he failed not to intermingle with them mournful complaints, concerning the dreadful situation in which he saw me. Besides, he watched me day and night, dressed my wounds, and took care of me with the appearance of the greatest affection: but it was impossible for me to be deceived by him, for the misfortune 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 very 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 depart from those opinions which I had once

embraced ; and I was in like manner the slave of my passions.

It is now easy for you to suppose in what manner I answered all 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 cause me 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 gave me a blow : “ Give me a more severe one ; treat me as you did my great-grandmother ; don't you remember her ? was not you her pilgrim ?” He had undoubtedly taken his resolution with regard to me, for he answered without hesitation ; “ you do yourself justice ; you are not better than she was, and you shall be treated in the same manner.” Saying this, he gave me another blow, at which I fainted, and he took advantage of my situation to drag me into his abominable well.

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 went there, and I awaked with a pretty long one, my sleep cannot have been very short. I find that it has, in no respect, affected my faculties. My memory recalls only the ideas of my 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, 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 feet to Maugraby, and that the string of beads was the means thereof. The good woman muttered some words and expressions. It is not wholly in speaking; from what I have observed, there is nothing so dangerous as to make signs and pronounce words, without knowing what is said or done.

As

As to the rest, princes, a common calamity 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 fix oppose, in the name of Mahomet, what he should wish to do. I hope that we would see him again much abashed ; but we would neither be revenged, nor restored to our friends, after which we ought all to aspire. The prince Habid-il-Rouman has told us that a hara, chained by the foot, persuaded him to fly to our assistance. We must hasten to give relief to this beneficent counsellor, from whom we may get some information, and who will undoubtedly join with us against our common enemy.

The advice of the prince of Damas was cheerfully followed by Habid-il Rouman and the other princes. They went to Maugraby's apartment, entered the great aviary, and came round to the hara, who clapped its wings when it beheld them. 'They wished to free it from its chains ; "that is impossible for you," said the generous bird, now become patient under misfortune," I can support my condition provided you will take me from this disagreeable prison. Carry me away on my stick, and
let

let us all go and place ourselves in a more convenient situation, where I may communicate to you my tale of woe, and thereby point out the sure 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, and returned to the hall of the fountains.— They there sat down opposite to the bird, who resumed its discourse, and thus began the recital of its adventures :

History of the Amours of Maugraby with Sister of the Planets †, daughter of the King of Egypt.

I am a woman, and I 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, within his own palace, 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 incalculable value ; and two carbuncles set in diamonds constituted its eyes. The altar of Baal

† Sister of the planets : in Arabic, Auheta-il-Kaaukib.

was daily stained with the blood of new sacrifices.

I was the only surviving child of my father; at the age of nine years, I at once 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 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 went to put it in a chest of which I alone had the key: but unhappily my curiosity in search of the truths contained in this book was very soon extinguished.

My governess was soon replaced by a Persian slave, who possessed every natural and acquired advantage, and whom my father had purchased a short time before; she employed the most extraordinary attention and pains to gain my affection, and to promote my knowledge. She had made me at twelve years of
age,

age, what is called a prodigy among persons of my own sex, in every kind of instruction of which at that period of life they are susceptible. Nothing could have been more fortunate for me if she had stopped there ; but she excited in me a curiosity for what is called geomancy, and used infinite address to inspire me with a decided liking for this dangerous science.

I was subject to distressing dreams, and complained of them to her, who proposed to deliver me from them without using any remedy. " You will dream," said she, " as agreeably as you have a mind, by employing the simplest means. You will compose a nosegay *; for example, you will assort different flowers which I shall mention to you, and of which I shall shew you the meaning. You will place them as I will teach you, in such a manner that one flower placed under another shall be so arranged as to continue there as if subjected to its power. In the evening you will carry your nosegay to the feet of the idol of Baal, by the door of your apartment which communicates with the temple. I will accompany you thither, and will provide incense for the divinity. I will teach you two words to pronounce aloud, which will serve you instead of a prayer;

* This symbolical manner of expressing one's thoughts by flowers is very much used in some parts of Asia.

they will be heard, and your request will be granted. You will return, bringing your nosegay along with you, to your apartment; you will put it under your pillow, and instead of disagreeable ideas, your dreams will be highly pleasant and delightful. You will be greatly astonished, princess, when in the morning I shall tell you every thing you shall have dreamt: but in this there is nothing wonderful, except the goodness and power of the god who shall have enabled you to see or hear whatever was written on the nosegay. When we have made the first trial, I will teach you the way of expressing your thoughts by the arrangement of flowers, as well as you could do by writing. They are charming characters to employ, and at the same time, they are a very agreeable amusement. In Persia, if we have a lover, we drop a nosegay from a window, and by its composition make him acquainted with the sentiments of our mind. The Persian slave, by communicating to me her secret, diffused the poison in my heart: I wished immediately to make a trial of the nosegay, and I met with all imaginable success. Next morning my governess came and found me in bed, greatly delighted with the pleasant night I had spent. She put her hand under my pillow, pulled out the nosegay I had placed there, appeared to study it, and having done what was necessary

to

to comprehend its meaning, thus explained to me my dream. " You were in one of the most delicious places in the environs of Maffer, upon the borders of the great canal. You were seated on a green bank covered with flowers, and looked with pleasure at the boats as they passed and repassed upon the canal. Near you was a pear tree loaded with the finest fruit, the rich branches of which bended towards you : you plucked some of the fruit and found it excellent. Opposite to you was a large bee-hive : swarms of bees came from it and rose into the air, which they made resound with their humming : a dreadful combat at length arose among them, with which you were greatly diverted, and when it was finished you awoke."

It may easily be supposed with what pleasure I heard my dream and all its circumstances thus repeated. From this moment, I became, so to speak, the servant of my own slave, I eagerly devoured whatever she endeavoured to teach me, and under pretence of improving my skill in geomancy, I became, by her means, a most powerful magician ; and was even able to explain with ease all such books as we find in this place, and to perform every operation which is pointed out in them. But, in particular, I employed a part of the day in composing with great care the nosegay which was to procure me an agreeable night. Alas ! how

dear have I paid for my enjoyment! I allowed myself to be drawn on from one error to another, placed entire confidence in my dangerous governess, and lent my heart as well as my ear to the stories which she related. I was infatuated with the idea of those male genies whose adventures she related: I even indulged the extravagant curiosity of so arranging the flowers in one of my nosegays as to bring one of them to me, and carried the fatal composition to the foot of the idol.

I cannot describe the deception produced by this dangerous imprudence: My senses were quite ravished with it. Among the objects which it presented to my view, that which wholly overcame me was, the sight of a being whom I would have taken for a man, had not his body appeared wholly illuminated. He fell at my feet, and presented me with a nosegay on which were expressed the most tender sentiments of love. I deranged the flowers which I had received, to try to give an answer; but in a moment they combined of their own accord, so as even to improve upon the flattering and affecting things which had produced such an effect on my heart.

I awoke deeply enamoured of the fantastical object whom at the feet of Baal I desired to be sent to me; and my thoughts were wholly occupied about him for some days. I was think-
ing

ing of drawing his attention to me by a new arrangement of flowers, when, one night, having been obliged to go to bed without a nosegay, I was terrified by a dream, which in no respect resembled any of those I had procured for myself. My former governess appeared to me in a vision, she took all the books to which the Persian slave had directed my attention, and, before my eyes, threw them into a pit from which issued a devouring flame. She led me to my chest, and forced me to take from it the Alcoran. When I cast my eyes upon the book, I could not read the first line of it; and my ancient governess seemed to raise her eyes to heaven, and exclaimed: "O God! my daughter, you are ruined and undone! you have subjected yourself to the slavery of Baal."

The Persian slave entered and found me much agitated, and in a great perspiration: I communicated to her my vision; and she burst into laughter. "O my dear princess! said she, "this is a trick of Nakaronkir, one of the worst genies in the creation, one of the vilest slaves of this Mahomet, who, to convert the world to his religion, has ravaged the half of it with the sword. When, princess, we endeavour, by means of the profound sciences, and with the aid of mediating spirits, to elevate ourselves to the higher spheres, we are then exposed to the attacks of this demon-

Mahomet and his Nakaronkir, who attempt to terrify us with dreams, and to turn us aside from the good path which they themselves have not followed. I am going to compose a nosegay and a perfume, which will place you beyond the reach of their temptations : and as you tell me you have an Alcoran, by burning it at the feet of the image of Baal, we will need no other aromatics."

I was completely blinded by my dangerous governess, and let her compose the nosegay, without studying in the least to comprehend its meaning. I delivered the Alcoran to her without even opening it ; and we went together to the temple. As soon as I entered it I was seized with a shivering, which I imputed to the coldness of the place. We placed our flowers at the foot of the altar, and my impious mistress caused me throw the Mahometan book of faith into the flames of a burning pan. " Curse Mahomet together with me," said she ; " curse his impious sect, and wish that it may vanish into smoke like the extravagant book wherein his wild fancies and notions are contained." While the book was burning, it diffused a very agreeable smell. " Observe," said the audacious Persian, " how grateful a perfume we offer up to Baal." When the vapour began to rise as high as the head of the idol the ground suddenly shook under our feet. " Let us pre-
fume

sume in the entire success of our sacrifice," said the woman, with a cheerful air, by whom I allowed myself to be deceived; "when a god gives the nod of approbation, the universe is shaken. Let us go out, my dear princess, our victory is certain."

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 nose-gay, it had lost its freshness. When I returned into my apartment, I quickly went to put it under my bed pillow, where it procured me, at night, the vision by which I was wholly to be led astray.

As soon as sleep had weighed down 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 to a stake, and men dressed, every one differently from another, 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

kill and destroy. The word Alcoran was written on the back of the books. This scene appeared to me as if involved in a 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 sat down with his head turned towards the tail, and struck the lean flanks of his steed 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

triumphal car, was carried up into the air, and disappeared. 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. We have too important events to relate, to take up your time with a particular account of the stratagems employed by my seducer. He embraced, with infinite address, every means of leading my judgement astray, of throwing my mind into perturbation, and of taking possession of my soul, waiting till 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, 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, who was too grave, had procured him my esteem, but it had always prevented me from entertaining any other sentiments for him. His figure, though

though it displayed grandeur and dignity, and filled me with awe and respect, yet it 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 governors.

The Persian readily gave me consolation. "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; I will 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 went

I went blindly into this new snare, and next day my governess came to me, with her heart apparently so full of happiness that she could not contain it. She sat down at the foot of my bed: "O! listen! listen!" said she, "there will not be a woman upon earth so happy, powerful, and great as you. 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. Could we have believed, my dear pupil, that the great Maugraby, son of the celestial Yandar, who was granddaughter of Kokopilefob, the sovereign ruler of all the genies who govern the earth, would have 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 that which may be acquired by man, has solicited, at the feet of Baal, the happiness of having it in his power to appear 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 your's.

"Your nuptials with your cousin are preparing,

ing, and they are to be celebrated on the altar which is at the feet of the statute of Baal. According to the custom of the country, you will be conducted to the high-priest by two of the princesses your aunts, and attended by young persons of your own sex, who have not yet submitted to the yoke of matrimony. You will come adorned with a crown of flowers, which 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, and loosing a garland with which he will be bound, will present it to you : you will 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 evening to morning, and being already rendered familiar, by the little wonders which we had wrought together, with whatever was miraculous in my carrying away,

I doubted neither the possibility nor even the

fuc-

success, of what was proposed to me. While every preparation was making for celebrating my nuptials with splendour and solemnity, I was likewise making on my part, my little 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.

When the moment arrived when I was to appear at the feet of the idol of Baal, to take upon me my last 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 transported 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 chariot, luminous of itself, transported me to this palace, diffusing, in my subterraneous journey, a splendour which seemed to rival that of the day.

I was conducted to an apartment which, although I was accustomed to the splendour

of my father's palace, dazzled my eyes with its magnificence. As the doors and windows have remained built up since I was taken from it, I do not suppose you have seen it, though there was formerly a communication betwixt it and the aviary in which you found me.

A magnificent repast was prepared for me, and the husband I had chosen seated me upon a sofa of surprising richness, under a canopy so brilliant, that I was dazzled with beholding it. I perceived we were alone: "Only desire it," said the enchanter, "and you shall be served by invisible hands. Be not afraid of the solitude you are in; and above all, my dear *sister of the planets*, do not consider that as a solitude where I am, and where you are become the whole universe to me."

I will not here repeat, princes, all the discourses of this cunning and artful knave, with which your misfortunes have made you acquainted, and which he employed to continue the illusion into which he had brought me. But as he had at first seduced me with flowers, so he continued to sow them before me. As I was talking with him, I happened to say that I was fond of music; and immediately my ears were saluted with a delightful symphony, which appeared to come from a neighbouring apartment. The voices of men and women soon joined in it, and formed a concert superior to every

every thing I had till then heard. The person who procured for me this amusement appeared greatly transported to find that I took pleasure in it. From time to time, in order to vary it, I perceived that he put upon his finger a small wand which turned with great quickness, without being touched. Mine was in my robe, but I did not then think of contending with him in skill.

He entertained me with these amusements, till the moment when we were to ascend the nuptial bed. He gave me his hand, to conduct me thither; I was undressed without almost feeling the invisible hand which touched me, and the curtain was drawn upon us.

You must not expect, princes, that I should speak to you of the transports of love, and expressions of affection which were shown me by a monster, in whom there is nothing real but his villany. I will pass on to the extraordinary dream (supposing it to be a dream), which I had as soon as sleep had shut my eyelids. I found myself transported into a palace of so bold and astonishing architecture, that imagination cannot form just conceptions of it. As soon as I advanced to enter it, a crowd of men, richly dressed, and in fine order, came to meet me, and to express, by the most significant attitudes, very profound respect to me and my husband. They then walked

before us; and we crossed very extensive apartments, where men and women, still more richly dressed, and exceedingly beautiful, were sitting. When they perceived us, they rose up, and bowed down till we had passed them.

I will omit describing the extraordinary magnificence which struck my eyes, till I arrived at the hall of the throne, whereon was seated a being in human form, but so resplendent, that the eye was hurt with looking at him. His crown, which was wholly of diamonds, diffused a splendour which outshone even that of his countenance, and appeared to enlighten the numerous court with which he was surrounded. I raised my eyes to the roof of the hall, and observed that it was composed of rainbows; the arches of which crossed one another, and spread around a most brilliant and dazzling light.

When we arrived at the foot of the throne, Maugraby thus addressed me: "This is not the image of Baal, it is Baal himself: bow the knee before him." Then kneeling himself, "Master of the world," said he, "thou sovereign power, who reignest over all spirits, here is the wife whom thou hast given me." "Maugraby," answered the pretended god Baal, "you are my Vizier upon earth, and the first of my subjects. I wish your spouse may be enabled to share the power which I
grant

grant you; but your union must be a subject of rejoicing to all my court. The ceremonial being fulfilled with regard to you, it only remains that we give way to joy at seeing you united to the object of your love."

At these words, this gracious sovereign clapped his hands, and rose up. Every one followed his example, and the men and women mingled together, left the hall where the throne was placed, and went without order to the ten halls which preceded it. They entered into discourse on all sides, and indulged in immoderate fits of laughter. My husband observed some astonishment in me, and said, "you do not here recognize the serious and grave court of the king your father. To reign upon earth, it is necessary to command respect; but our almighty sovereign, superior to every fear, has no need to wrap himself up in reserve, or to inspire it into others. The ties by which his subjects are attached to him are joy and liberty; but we are going to sit down to table."

At the same time, we went up to an immense table, which was immediately covered. The sovereign was seated under a canopy of state, at his own table; Maugraby and I were placed nearest to him, the one on the right hand, and the other on the left, at the

common table. I had never seen a repast so sumptuous and plentiful; and it was continually renewed. Every body seemed to devour it with greediness. With respect to me, my curiosity was excited by the sight of unknown dishes; but it appeared to me, that in every thing, the eye was more gratified than the taste. What I ate seemed to dissipate as soon it had passed my lips; and the wine excited no more sensation, nor produced any more effect. I gave myself up to that intemperance wherein I saw others indulging, and my attention was diverted only by speeches which had no relation to one another, and by bursts of laughter of which I could not comprehend the cause.

In the mean time, the courses were so often renewed, that I could not reckon them. At last, they became wearied with speaking without saying any thing, and with laughing without a cause. I was very uneasy, and while I imitated the rest, except in the discourses and bursts of laughter, I was beginning to think the repast too long, when the sovereign arose, and clapped with his hands, and every one followed his example.

The hall in which the feast was held led to an immense gallery prepared for dancing. My attentive and polite husband conducted me thither, and there the laughers behaved like mad people. The women, as I thought, were
guilty

guilty of shocking outrages on decency; and, being offended at it, an expression of disapprobation escaped from me. "Decency," replied my husband, "is a law made to keep under inclinations which might become dangerous; here it would be an useless restraint.— You see none here but happy spouses like you and me; and none can take offence at our happiness. Here we enjoy ourselves without remorse, because we are free from all anxiety, for ourselves and for others; and the more happiness we behold, our own increases in proportion. Besides where there can be no vice modesty is a chimera. Let you mortals render yourselves unhappy by what you call decency and propriety; but let us enjoy ourselves, my dear *sister of the planets*. Come and dance with me, that you may display your graces."—"I feel myself so heavy," answered I, "that I can scarcely drag myself along; the air here must not be good, for I seem suffocated with it." "You endured much fatigue yesterday," replied he, "you made a long journey, and this may have thrown you into disorder; come let us return to bed."

He had no sooner said these words than I awaked in surprise, and found myself in bed. My husband, who appeared to be asleep, was by my side, and I remained without moving,
but

but making many reflections on the strange nature of my supposed dream.

I should only occasion disgust by describing the cares and attentions employed at my awakening to complete my seduction, and the diversions prepared for my amusement. I will stop to mention only one circumstance, which enabled me to make an observation sufficient to have made me foresee my misfortune.

We all know, princes, that our tyrant has no face, and consequently no expression of features peculiar to himself. He has only that of the prevailing passion; so that when he is in anger, fury, rage, and revenge, he is more terrible and abominable than the passions themselves; when he does a criminal action guilt itself seems to breathe in him. With respect to his earthly body, it is long ago consumed by age; and his impure soul continually passes from one phantom of his own creation to another.

My supposed dream had, contrary to the intention of the person who had shewn me all these objects, produced on me a very disagreeable effect. Educated from my infancy in the prospect of one day becoming a queen, my views were, by the order of my father, directed to that high dignity; and principles were instilled into me suitable to my station.— I was shocked with the licentiousness of which
I had

I had been a witness. He who had been shewn to me as a god, appeared to me to possess nothing but the external part of his high station. As soon, therefore, as I found myself alone in my bed, I put my hand under my pillow to search for the extraordinary nose-gay, which had procured me so extravagant a vision. Not finding it, I imputed the vision which had harassed me to the disorder of my imagination; and as I had heard it observed that one never dreams of any thing about which their attention is not too much occupied, I intended not to indulge such disordered fancies, nor to reveal my dream to any body.

My enchanter came in the morning, and asked me, in the most affectionate tone of voice, how I passed the night. "Very ill," said 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

great deal. "In my infancy," said I, "I was much subject to dreaming, and it was accompanied with a weakness of the stomach. Luckily I feel none of that at present."

"Repose," answered my disguised tyrant, "a walk, and good nourishment will soon enable you to recover from this disorder. 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 your's and my own; and we likewise must always act in concert."

At this discourse I only cast down my eyes, without signifying that I would be sorry to be deprived of my confidant's company. I still was passionately 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 prevent indisposition, by breathing the good air of this 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
over-

overwhelmed with grief if I did not flatter myself with the expectation of our having frequent opportunities of meeting one another 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 skillful 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 entrust it to Maugraby, to whom I thought it was due, 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 cloud; 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 from the Persian. What they thought would have completed 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 better preserved than I deserved to have been.

It was necessary for me, however, to get out of bed: twenty genteel undresses were present-

ed to me, and I chose that one 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 my 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 fell in with 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 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 any other animals; but they do
not

not appear under their proper form. It is only restored to them when it is necessary, and they remain the rest of the time one under the form of one animal, and another under that of another." "What barbarity!" replied I: "Hold, queen," answered the Persian eagerly; "you are raised to the rank of a genie, and 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 lost in enquiring 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 steed, 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 empassioned and affectionate looks: I forgot all my observations and my dream, and yielded to the enchantment by which I was carried away.

We returned to the palace; though I had spent a part of the night in eating, I felt extremely hungry, and being plentifully served, and with inexpressible delicacy, I indulged in the pleasure of eating and drinking, as I had done at the repast of the night which I considered as an illusion. My reason was stupified, and there remained to me nothing but 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: my jailer, whom I still considered as my lover, informed me of it; he 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

of the house; my voice could animate every thing, and, in case of necessity, could give speech to a statue. "You must assist me in my labour," said he; "here are books which will afford you the means of doing so. Instructed as you already are, the slightest application will be sufficient to accelerate your progress, and perfect your knowledge. But, in my absence, remember that we have an interest in each other, and that without me, you ought to do nothing, as it is certain that you can do every thing here in my name."

We still spent a part of the day together, and in the evening, before sun-set, he disappeared. I felt the earth shake, and I heard the noise of subterraneous thunder, as when the mountain opened to give us a passage through its bowels. When I found myself alone, I had not courage to animate any thing in the solitude which surrounded me. On the contrary, I found it very suitable to the situation of my mind, at that time; and I gave myself up wholly to those reflections which I had, till then, kept at a distance. That prudence which had forced the Persian slave to separate from me, appeared very surprising.—Wherein could a magician be dangerous, who would have served me for a companion, and given me consolation and advice, in an abode where every thing was magnificent,

and the master of which appeared so powerful?

I began to reflect on the conversation held by this woman, which was calculated to lead me to despise the human kind, of which she had formerly endeavoured to give me a more exalted idea. I went over, in my mind, the different pictures which had been shewn to me in my dream, and among these, that of Baal, who had acknowledged my husband, Maugraby, for his Vizier. Nothing in it accorded with the idea which I had formed of this divinity. I recollected the discourses I had heard, the indecencies of which had been witness, and the part which my husband had taken to excuse them. " Luckily," said I to myself, " it was all false ; for if I had eat so much, I could not have had so keen an appetite when I awoke."

Taking the dream all together, however, I found the speeches and circumstances so well connected, that they suddenly assumed the appearance of reality, which greatly distressed me. Fatigued with the struggle of my own ideas, I soon went to bed, and endeavoured to calm my uneasiness about my real situation, by abandoning myself to sleep. In spite of myself I could not prevent the unlucky look which escaped from Maugraby when I appeared dissatisfied with my dream, from re-
curring

curring to my mind. "Heavens!" said I to myself, "light and darkness are not more opposite to one another than the different looks of this being. The one inflames me with love; the other chills me like the hand of death." I at length fell asleep.

The images which first presented themselves to me, proceeded from the disorder of my mind. Maugraby appeared before me, shining like the sun, and inflamed with love for me. I yielded to his passionate caresses; he bit my cheek; I felt a dreadful pain, and meant to complain of the hurt he had done me; but before me I saw nothing but a frightful spectre whose looks filled me with terror; he was transformed into a tyger ready to devour me. In a moment after a horrible serpent wounded me in a thousand places, wrapping me in the folds of its venomous body. My horror was inexpressible, my blood freezed in my veins, and my ancient governess appeared. "Ah! unhappy princess!" said she, "you are ruined! you have burnt the Alcoran, to deliver it to your cruelest enemy. Recollect, if you can, the first line of it, *There is only one God, and Mahomet is his prophet.* Having pronounced these words she disappeared. I repeated them after her, and was delivered from my terrible vision. At the same time I awoke, and felt my whole body covered with a cold.

sweat. It is impossible to conceive the terror with which I was seized. My first step was to call some one to my assistance; but upon reflecting, it occurred to me that I could only be surrounded with enemies. I again pronounced the words which my antient governess had recalled to my mind, and luckily, after repeating them several times I fell asleep.

I arose as soon as it was day, and taking the first dress I laid my hands upon, endeavoured alone, and without assistance, to make for the country; having no companion or resource but my magical rod, of which I intended to make use. "Maugraby," said I, "has forbidden me to work without him, but the prohibitions of an enemy deserve equal regard with his counsels. When I have reason to fear every thing, I may be allowed to employ every means to extricate myself from the danger into which I have plunged myself by my imprudence." My power had subjected to me a spirit of the earth, who appeared to possess so little understanding, that I employed him in nothing but gathering flowers for me. "I will only ask him," said I, "to carry me instantly from this place: this is but a small effort for a genie; and he will do it for me, for he did not appear mischievous, but, on the contrary, very obliging. When I had taken
this

this resolution I walked very quick, and made for the most solitary place I could find. When I thought I had gained it, before taking my rod, I raised my voice, and said, “if there are any eyes or ears around me, let them know that there is *only one God, and that Mahomet is his prophet.* I heard a hollow noise around me; it was accompanied with groans; I saw my work beginning to operate, and I formed every expectation from what I was about to do.

I formed around me, with my wand, a large circle, and I traced the words which I had so boldly pronounced. I retired to the centre, and made another circle in the middle, in which I placed myself, and turning in my hands the rod to which I had subjected him, called three times upon Kathety. Seeing myself disobeyed, I struck the ground through impatience. I renewed my orders, without success; and at length, almost in rage, I conjured the rebel spirit by the name of Mahomet. A cloud was formed over my head, which suddenly descended, and burst with a noise resembling a peal of thunder. It let fall into the circle which I had made a collection of heavy vapours, from which issued the usual figure of Kathety; but he was so terrified, that his looks were wild, and his hair stood on end. “Disobedient spirit,” said I, “what has
made

made you deaf to the sound of my voice?"—"Mistress," answered the trembling being before me, "I do not even now obey of my own accord; I have been brought hither by a superior power. How could I have burst the barriers which prevent every spirit not subject to the obedience of Maugraby from entering this abode. How should I have exposed myself, having left the captivity in which I was kept by his mother, to fall again under the yoke of the severest and most hateful bondage. With him there is nothing else: to his slavery, O imprudent and unfortunate princess! you have subjected yourself."

Astonished to hear Kathety, whom I did not think capable of combining two ideas, talk in this manner, I said to him, "wretched spirit! when the Persian slave advised me to make these nosegays, which have ruined me, why did you not warn me of the danger to which I exposed myself?" "I would have run the danger of being delivered by her to Maugraby. Know you not that she is his slave? She, like you, was the daughter of a king and queen, but has long since become the sport of the same caprices to which you have exposed yourself. I was under the necessity of acting the part of an idiot, to avoid her curiosity." "Well," replied I, "since you are not what you counterfeited, take me instantly from hence, by the same road!

road by which you came." "The slaves of Mahomet," replied the genie, "envelopped me with a cloud, and threw me where you now behold me. By my nature I can go out alone, but I cannot carry away a straw belonging to Maugraby. Princess," added he, "my subjection and services are henceforth of no advantage to you: but 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 exposing myself, by doing hurt, to receive much more than I occasion. 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 an eye upon my sign, and perform a charm, in order to bring me into subjection. Generous and unfortunate princess, call me not Kathety, but Kardash, which is my real name. Strike my forehead with your wand and say, *Kardash! I restore to you your*

liberty, and deliver you into the hands of those by whom you were brought hither. And from that moment, delivered from all my fears, I will relate to you every thing which can tend to give you information.

Being a great enemy 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 head with my wand, pronouncing the words which had been suggested to me. "I will now," said the genie, "undertake to shew my gratitude. I will first congratulate you, princess, on your having been accidentally led to call me hither on a Friday, a day on which, though we know not the reason thereof, Maugraby and his people have no power. He cannot return to his retreat, since he has gone out of it, as usual, by a violence done to nature: thus I will 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
 for-

fortune. He had a very fine figure, and especially he was free from that swarthy complexion, which is peculiar to the Africans. He was fond of reading and a sedentary manner of life, and till then 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 and beautiful mansion, at the distance of half a day's journey from Harenaï. Twice in the week, Halil-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 of the day, he went into an arbour covered with a vine, which was watered by a plentiful fountain, collected into a large and deep basin.

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 careffes offered him by the beautiful woman. He awoke,

woke, 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 turn away his thoughts from that 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 mule was feeding at its ease in the meadow, but eating and drinking were far from its master's thoughts. His eyes were steadfastly 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 sonorous voice thus address him: "Yandar, Queen of the genies cannot appear to a worshipper of the false Prophet, Mahomet. Curse and burn that Alcoran, which you study; worship the great Kokopile-sob,

fob, my grandfather, who, next to God, is the most powerful of beings ; 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 Harenaï, erect an altar at your house : next Friday sacrifice thereon an heifer to the great Kokopilefob, throw the Alcoran into the hottest fire which can be lighted up, promise to be faithful to the affectionate Yandar, and she shall be your's as soon as the ashes of the cursed Alcoran shall be scattered towards the four winds of heaven.

The African had 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 Harenaï, 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 hus-

band of Yandar. The application which he had formerly given to study and agriculture was diverted to another object: under the direction of Yandar, he soon became one of the most dangerous magicians upon earth. Never had we more severe masters than his wife and he; never had Kokopilefob more devoted servants. This I knew by fatal experience; I was born wicked, but they punished me for not being wicked enough. They, princesses, 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 frightful monsters.

But the cares of the cruel Yandar and her husband would not have completed the dangerous establishments they had formed, the principal roots of which are under the sea, unless they had had, for a successor, that Maugraby whom you have chosen for a husband. He joins malice to falsehood, and all the dreadful qualities which he received at his birth; his father and mother left him, as an inheritance, those which they possessed; and they took care that these gifts should be invariably preserved to him. I will speak of him by and by. I was so unfortunate as to have an opportunity of knowing their secrets, especially after the death

death of Hal-il-Maugraby; and I can only avenge myself on them by revealing them to you, in the hopes that, protected as you are, you will, sometime or other, be able to overthrow their edifice of wickedness.

Whatever efforts Yandar made to preserve the life of a spouse so worthy of her, she could not prolong his days beyond the period marked out by the fates. She had made him master of the half of Africa: she caused funeral obsequies, worthy of a great King, to be performed at Harenai, his capital; and she reserved his ashes to be mingled with those of her own body which she was soon to restore to its elements, and which she had only assumed out of love to him. In the mean time she made us other genies construct the tomb wherein the urn containing their mingled ashes was to be placed. I was, unfortunately, one of the directors of the work; and before two-thirds of it were finished, a slight error which I committed drew upon me the wrath of this detestable sovereign. I will not relate the cause of her dissatisfaction, but this was the punishment which she inflicted on me. She endeavoured to make the urn which was to contain the mixture of these ashes of a composition that could not be broken. She forced me to enter into one of these urns, shut me in, and having sealed it in the name of Kokopilefob,

hurled me into the Persian Gulph, where I would have remained for ages in a situation of unspeakable torment, if some fishers of pearls had not accidentally come to search for them in a place where, on account of the depth, it was not to be supposed they could be found. They took me up, broke the urn in which I was contained, and, contrary to all my expectations, I again beheld the chearful light of day.

I confess my first care was to discover what had become of my cruel enemy and her son. I learned, from other spirits, who had assisted in finishing her works, all the steps and precautions she had taken to complete the enchantment which secures to Maugraby that supreme power which, to your misfortune and that of many others, he now exercises. I was also informed that he had finished the magical establishment in which we now are; and that, being already master of all Africa, the kings of which were only his lieutenants, he intended to assemble here forces of all kinds, to get possession, if possible, of the whole earth. I was made acquainted, in short, with the principal enchantments contained in this place, and I obtained a complete idea of his plan and of the means of executing it.

As far as he can, he prevails upon the kings of the earth to grant him their first born, in order to procure to himself the most powerful instru-

instruments. But that he may have subjects of every kind, he perpetually watches all those who appear discontented. If, for example, a father who is unhappy in his children has happened to curse them, he seizes them as his prey; or if, on the contrary, the curse has proceeded from the child displeased with his father, the child still becomes his prey. When a husband curses his wife, then Maugraby takes great care not to interfere betwixt them, but waits till the husband, pushed to the utmost extremity, is forced to curse himself also. I could mention innumerable instances of his villainy. A caravan set out to penetrate into the high lands of Egypt, across burning sands, and Maugraby mounted on the Shirok-wind to bring them sooner to their destination, and to destroy them. When this unfortunate party were reduced to the last extremity, he appeared as a benefactor; but so interested was he, that, in order to receive any relief, and be delivered from the desert, they must give themselves to him, to Zatanai, and to his master the great Kokopilefob. But the caravan never went farther than his house; for, when it was there, instead of two or three hundred beasts of burden, the number amounted to four hundred; for he had transformed the guides and merchants into animals.

When he has carried off a son or daughter from a prince, if he can make them as perverse

as himself, he reduces them to the condition of slaves. His Ilage Cadahé, his Megine, and the Persian slave whom you had with you, and I could mention others, are children of kings. Those whom he cannot wholly corrupt he throws into a well, of which, with other things, I will tell you the enchantment. As to the rest, though born beautiful, his body is become as frightful as his soul, and he has a worse decrepitude than that of his years, which now exceed an age and an half. His human body is only a chimera; but he assumes every form with the greatest facility, and he can be detected only by his looks. This, princess, is the picture of that abominable monster into whose hands you have fallen, and from whom you may expect the most dreadful treatment. But I trust in your good fortune, and your courage, and recommend it to your care to avenge us all.

Kardash stopped for a moment; he then taught me, with the utmost exactness the secret of destroying all the monster's enchantments, if I was fortunate enough to be seconded. He urged me to send him away, but I wished him to explain better than he had done, why, when he was so well informed, he had shewn himself to me so shallow, and had not appeared under his own name. "Princess," replied he, "I was seized with terror at see-
ing

ing 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 been taken from prison, he would instantly have pursued me, to shut me up in one still more severe; for 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 mark; you traced it in a circle, and conjured the spirit attached to that mark 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 among us, namely, 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~~ ^{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 employ, provided I put nothing of my own into the compositions she designed that you should make. This wretched creature did you much harm; recollect the crown which you gave to Maugraby, and

and the garland with which he bound you ; he has taken them from you very quickly ; they are the symbols of that knot which connects you to him : you will certainly see them both again, observe what is done with 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 is to do. With respect to the enchantments which are performed here, and those of his mother and himself, near the city of Harenaï, I am going to discover the whole of them to you, and likewise the means of destroying them. Cause me repeat whatever may appear difficult to be remembered, rather than run the danger 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 grand enchantment near Harenaï. I shuddered with horror at every discovery of those works worthy of the prime vizier of the prince of darkness. At last I had courage to put a question to him, and to mention my dream, wherein I had seen and heard so wonderful things. " You did not dream," said Kardash ; " he had transported you under the sea into those caverns which correspond to the Dom Daniel at Tunis. The being you saw was Asmodius, one of the powers

powers of Kokopilefob, 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 a 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 which Maugraby has in this place, and I would be ruined if it was not in your power to save me. Repay the service I have now done to 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 feet of the powers 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 most certainly 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 de-

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 an outrageous murmuring. I went into my apartment, and, dressed as I was, without imploring any 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 involved in the darkness of the 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

con-

contributed to the seduction of so many others, it came into my mind to strike all that I had seen with my wand, to make my chamber a sepulchral cave, inaccessible to the light, and 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 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; let me reserve myself, if it is necessary, for being one day the instrument of his ruin; let me carefully recollect what has been told me; and let me engrave it on my memory never to be forgotten.

I immediately began to repeat, without interruption, the instructions of the genie, and gave so unwearied application that the words of the conjurations which I had learned 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

doubtedly 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, and you shall receive the punishment due to your crimes." At the same time he put on 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 was transformed into the chain, which fixes me by the foot to this place. My tyrant then dragged me by the chain to his apartment, with which you are well acquainted, struck the statue which is there upon the face, caused the door of the aviary be opened, and fixed me upon the stick on which I now am.

From the information I received, I know that I cannot regain my liberty, nor recover
the

the human figure, but by his death: such is the fatal consequence of the fault I committed in voluntarily giving up my person to his disposal. Being still enamoured of me, as I am going to inform you, he has not thought proper to deprive me of reason, as he has done all the other beings among whom I was. He hoped that my dreadful and wearisome situation would lead me to ask his forgiveness, and live with him as his wife, if not during the day, at least during the night. It became possible, therefore, for the prince of Syria to restore to me the faculty of speech.

When Maugraby had left me alone among the other birds, I wished to praise God and Mahomet for having delivered me from the tyrant's presence: but I only uttered the natural cry of the bird into which I was transformed, and pronounced distinctly the word *barra*, which was immediately repeated by all the birds in the aviary. Notwithstanding what had been said by Kardash, concerning that state of stupidity to which all the human beings in this place were since their transformation reduced I thought them endowed, as I was, with intelligence. But I have since found, that they only retained the useless faculty of repeating the word which they had heard last or most frequently pronounced. Perched on my stick, I began to reflect on my situation. Except my

K k

chain,

chain, I thought it much the same with that of the poor animals around me, and found it less insupportable than that into which fear had plunged me. At any rate, how preferable did it appear to the horror of seeing myself exposed to the caresses of my cruel and impious ravisher! But alas: I was greatly deceived in thinking that I was delivered from them.

Two days elapsed without his offending my eyes with his hateful presence. At the end of the third day he entered the aviary, endeavouring as much as he could to fashion himself into that figure, and maintain that carriage by which I had been first seduced. “*Sister of the planets,*” said he, “you are very guilty respecting me, and you are faithless to Baal; but my heart is touched with the severity of the punishments which I am obliged to inflict upon you. I will restore to you your human figure; come and share my bed, conduct yourself as my submissive wife, and when you become truly sensible of your faults, and promise to renounce every thing which your wicked governess has taught you, I will try to soothe the God you have offended.” As he pronounced these words, he threw some grains of incense upon a chaffing-dish, and loosed the end of the chain which kept me upon the stick
where-

whereon I was perched. I found myself naked, and on my feet, opposite to him. "Cruel Maugraby!" said I, "speak not to me either of yourself or of your passion, or of your Baal who has delivered me to you; restore me to my father, and enable me to forget you."—The coldness and phlegm of this answer made my tyrant furious. "Come along," said he, "follow me, thou art more cruel than I;" and he dragged me by the chain which remained at my feet. I wished to make resistance, but he strangled me with another chain which was about my neck, occasioned the most dreadful pain, and carried me to his bed.

He having approached to caress me, I intended to spit in his face, but my powers were suspended. None of my faculties were free but the sight, the smell, and the hearing; and all the three were offended. I beheld the most frightful monster which could be created by a delirious imagination. I was infected, and my ear was distressed with a torrent of abuse and blasphemy. In this situation was I obliged to suffer the horrible caresses of the barbarian, to whom I was completely subjected by my weakness and inability. The horrible scene which has now been described was repeated every day during the space of five years, with circumstances of still greater cruelty. I enjoyed no repose except when he was forced,

to be absent in the prosecution of his odious schemes, or when he went under the sea to plunge into the filth of his Asmodius.

When the shaking and noise of the earth announced the return of my tyrant, had my beak been a sword I would have plunged it into my heart; but I now acknowledge the kindness of providence, which took away from me every means of self-destruction, that I might put invincible arms into the hands of the protector it has sent me, in the prince Habel-il-Rouman, the favourite of Mahomet. "Young man, marked out by Heaven to be the avenger of mankind," added the Egyptian princess, addressing the prince of Syria, "you must set out immediately to make yourself master of the repository of the ashes of Hal-il-Maugraby and Yandar, which are concealed under the plain at the entrance of the city Harenai, towards the east. The following are the means of getting thither with the necessary speed :

In the orchard, with which you are acquainted, there is a bird called *Fessefzé*; Solomon, anciently, sent it into the forests of Lebanon to procure for him the wood of which he wished to make his rod of authority. It has since continued to be agreeable to this prophet, who has thought proper to attach a natural virtue to its heart, its flesh, and its feathers.

thers. 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 him, for being brought here by an enchantment, life is insupportable to him; but preserve his feathers, burn a part of his heart and body, and carefully keep the ashes thereof. Those of the heart thrown upon a perfume of amber, will open a passage to you under the mountain, by which alone you can get out from this place; you will keep a portion of these ashes till you return, and you will carefully preserve those of the body.

When the mountain shall have opened to afford a passage to you, you will 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 Habel-il Rouman shall then pronounce alone, *Feathers, messengers of Solomon, conduct to their work the labourers of the prophets of God.* You will let yourselves go on; and you will be conducted at the entrance of the city Harenai into an alley of Olives planted by Hal-il-Maugraby. You will find a solitary olive, surpassing all the

rest in height, to which you must attach yourselves : 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 will make a circle of thirty feet in diameter around the tree ; you will 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 which you shall have brought with you : the earth will then tremble under your feet, and open at the place where the passage is. Habel-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, in concert, 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 shall 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 shall meet with is dangerous. The prince Habel-il-Rouman is to march at your head ; and you will arrive with your sabres in your hands, at the foot of a terrace surrounding the magnificent dome,

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 perceive the bottom, surrounds this terrace; you will leap over it by the assistance of the bird's feathers. There are four stairs; you will ascend by that one which at that time is solid. But you will previously make trial of them by burning on the first step of each a perfume, into which you will throw a pinch of the ashes of the body. You will all five be employed in the operation, and Habel-il-Rouman shall pronounce alone, *Snare, discover thyself*. The solid step will then remain in its place, and the rest will vanish from your sight.

When you shall have got upon the terrace, you will go round the battlement: look not at the architecture and ornaments. Remember, that in order to penetrate within, you must first address yourselves to the door which is towards the east, and that the false splendour, however magnificent, which will appear to enlighten you, will only serve to dazzle your sight. The prince Habel-il-Rouman will be obliged to burn perfumes, and to throw pinches of the ashes before the four doors; and then, instead of preserving the colour, and the resemblance of gold, the door corresponding to our east will be white, and
that

that of the west red; the south will be distinguished by black, and the north by yellow. An armed sentinel must be placed opposite to each door, and the prince Habed-il-Rouman must present himself at the east, and strike three blows with the blade of his sabre. I cannot inform you what kind of phantom will dispute the entrance when the door is opened; for the principal defence of this place, which is full of prodigies, consists in a continual change.

As soon as Habed-il-Rouman shall have knocked at the white door, whatever phantom presents itself, he will conjure it by *the twenty-four books of Hananias* †. When the vision is dispersed, he will place his centinel upon the threshold of the door, between the two posts. He will then pass on to the red door, and as soon as he shall have caused it to be opened, he will conjure the objects which shall appear to terrify and destroy him, by *the powerful seal on the ring of Solomon*. This vision will, in like manner, leave a free passage; but he must content himself with appointing a guard to it, and pass on to the black door, the conjuration of which is expressed by *the engraving on the sabre of Mahomet*. The fourth door is conjured by *the power of Moses's rod*.

† These are the books of the prophets.

Prince of Syria, when you shall have made yourself master of the four doors, you will enter by that of the east; you will find yourself in the tomb where the ashes of the father and mother of Maugraby are enclosed in an urn, sealed by the seal of Kokopilefob, and placed on the knees of a statue which represents this sovereign of rebel spirits against God and his Prophet. The statue holds in its hand a golden bow always bent, and fitted with an arrow of fire ready to be discharged. Your conjuration against this danger, which is the most eminent of all must be *by the sacred characters written on the tiara of the Jewish High-priest*. The arrow will then disperse into smoke, and the statue will be disarmed; you will take from its finger a ring which belonged to Yandar, and put it upon the little finger of your left hand. You will then take the little urn which is on the knees of the statue, and having fixed it in your girdle; you will be master of the power of Maugraby. You will touch the statue with the ring, by the power of which it was formed, and this colossus of gold, together with the throne on which it is placed, will vanish into smoke.

With respect to the operation of breaking my chains, take three of the feathers which constitute my necklace, burn a perfume, and throw them upon it, pronouncing, *human creature,*

creature, in the name of Mahomet, I restore to you your liberty. Whenever this is done, command the feathers of the bird *Fessefzé* to carry you to the place where I am. You will find me free, and employed in guarding against every thing which might obstruct your happy return.

Recollect, Prince, every thing that I have told you. I consider it as a favour from Heaven that I have been able to keep in remembrance the information given me by Kardash. But since I have been reduced to the state in which you behold me, I have repeated it every morning and evening. My only consolation was the hope that one day it might be useful to mankind and to myself.

Habed-il-Rouman was endowed with as much memory as understanding; and every thing which he had heard remained engraved upon his mind. He conceived that, in the danger with which they were threatened by the actual power of Maugraby, not a moment was to be lost, and he set out with his companions in misfortune to the pursuit of the bird *Fessefzé*. They soon made themselves masters of it, killed it, and divided its feathers. The heart and body were burnt separately, that the use which was pointed out might be made of the ashes. Having armed themselves,
and

and provided perfumes, as soon as all the equipage was ready, they betook themselves to the foot of the mountain, which they forced to open to them a passage.

When they were without the mountain, the command which they had been taught was given in concert to the feathers of the bird Fessézé; and immediately they felt themselves lifted from the earth, and carried through the air with the swiftness of a bird. They at length descended near a grand city, which they perceived in the middle of a plain, and lighted in the center of that plantation of olives which had been described to them. Habel-il-Rouman immediately discovered the olive, at the foot of which, as he had been directed, he was to perform a charm. The true passage to the enchantments underground appeared; it was covered by a stone of black marble, which was lifted up by means of a ring.

The prince, at the head of his companions, was thus engaged in the darkness of a subterraneous road; but they were carried forward by the feathers of the bird Fessézé. Every moment he called by name on those who marched in his train, and perceived that they were all present, except the one who had been left to guard the entrance of the cavern. A bright light succeeded the darkness which surrounded them; they came
under

under a clear sky, and the most beautiful and smiling country presented itself to their view. Hunger and thirst began to be felt. Transparent and cool waters were within reach of the path which they followed. Their banks were adorned with borders covered with melons of every kind. Pear, apple, and orange trees were upon their road; and they were obliged to remove, with their hand, branches loaded with fruit, which obstructed their passage. "Soldier 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 were passing over a sandy plain, and the sun, which then appeared to be over head, 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 two lanes shaded with trees, and covered with a mossy down so fresh and cool that it might well attract the attention of travellers so thirsty as they were. "Reject with disdain the false
means

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 Habel-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 set out on their journey, and discovered, in the middle of the plain, the roof of the edifice which they had come to destroy.

We shall not stop to describe those magical beauties where every thing was delusive, but follow the labours of Habel-il-Rouman seconded by his companions. They arrived at the brink of the dreadful ditch, but being rendered agile by the feathers of the bird, they soon got on the terrace. They studied the position of the door, and acted in every thing conformably to what they had been taught. The doors having resumed their true colours, and Habel-il-Rouman having knocked at the white, it opened with a horrible crash; a hi-

deous giant appeared, and intended 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, went to the second. Two lions with open mouths were ready to dart upon him, but at the name of the seal of Solomon's ring this vision was dissipated more quickly even than 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.

He was at length master of all the avenues which could conduct to the formidable statue. He had every where placed guards, who were rendered vigilant by a regard to their own preservation. At the least noise they heard without they were ordered to raise their sabres in the name of Mahomet; and 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

loose to the assistance of the statue of Kokopilefob.

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 was 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 tiara of the Jewish high-priest it fell, and the bow dropping at the same time from the hand of the statue, descended to the earth along with it.

The prince of Syria sprung boldly upon the throne, and took the ring from the statue, which however large, was immediately fitted 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 copy,* said he, *of the most criminal of all beings, may you be destroyed as you were produced.* The

statue of Kokopilefob had been constructed by spirits subject to the power of the ring. By this command, which was undoubtedly inspired, they were forced to destroy their own work; and its fall and dissolution were announced by a terrible noise. The horror of this scene was increased by the dreadful darkness which accompanied the noise.

The whole force of the enchantment resided in the statue; and when this talisman was destroyed, the illusions of every kind ceased to adorn an abode formed in one of those immense cavities which are found in the bowels of the earth. But they ceased not without shaking the enormous mass by which they were covered; and if the passage which led to this frightful solitude had not been guarded by one of Habel-il-Rouman's companions, it would have been filled up. Habel-il-Rouman recommended himself and his brethren to God and his great prophet, and preserved the greatest presence of mind amid the disorder by which he was surrounded, and the darkness in which he was involved. As he moved, he perceived that the ring on his finger emitted some light; and he rubbed it, to endeavour to procure from it farther assistance. At that instant the ring sparkled, and a spirit, in human shape, followed by four others, the first of which was a tyger, the second a fish, the third a bird, and the last a salaman-

salamander, appeared before him. "Command the four elements," said the spirit; "having got possession of the ring of the great Kokopile-sob, you are masters of them." "I wish," replied Habel-il-Rouman, with firmness, "this abode to be enlightened, that I may know where I am, and where the princes my companions are." "Salamander," said the spirit, "do your duty." Instantly the immense cavern was lighted with a thousand artificial flambeaus, which were placed in the cavities of the rocks, and the five princes who had been only a very little separated, re-assembled, and began to consult concerning the measures which were proper to be taken.

They prepared, upon the very spot, to break the chains of the princesses of Egypt. Habel il-Rouman lighted a fire, burnt a perfume, threw into it the feathers with which he was entrusted, and pronounced the words which were to compleat the destruction of the enchantment. The aromatics which were thrown upon the flame diffused an agreeable odour, from which the prince drew a favourable omen of the success of the operation.

Habel-il-Rouman next determined to cause himself be carried back to the retreat of the magician, by the same means by which he had come out. "What do you mean?" said the princes, "would we expose ourselves to fail

a second time into the hands of our merciless enemy, when the feathers of the bird *Fessefzé* put it in our power to return each of us to our father's kingdom; and when the ring which you possess has given you authority over the genies who preside over the four elements!" "Were it only to deliver the princess of Egypt," said Habel-il-Rouman, "I would consider, that my duty as a Musselman called me to her assistance, though I were insensible to every emotion of humanity and gratitude. But, my brethren, the feathers of the bird of Solomon, were made only to be of advantage to the followers of the prophet. Kokopelifob's ring befits the finger only of a magician, and your own experience must have sufficiently instructed you in the nature of magic. Though I have now had recourse to it, it was only to turn it against itself; and I should think myself culpable, if in doing so, I had consulted only my own interest. By what we have done," continued he, "judge, brothers, if our [duty is not clearly pointed out to us. We have got possession of the talisman, which contains the power of Maugraby, and we ought to make ourselves masters of his life. We would be guilty of a great crime in allowing him to enjoy it; sooner or later divine vengeance would overtake us, and perhaps he might be made the instrument of our punishment. We ought to

to deliver all the unfortunate men who have been transformed by him into brutes, and destroy all his enchantments."

The princes were ashamed that they had not of themselves adopted this generous resolution; and promised to the prince of Syria to do every thing in their power to second him in his undertaking. It was instantly resolved, that by means of the feathers of the bird *Fessefzé*, they should return to the princess of Egypt. The feathers were obedient to the orders which they received, and carried them with the greatest rapidity without the compass of the cavern which had been the theatre of Yandar's enchantments. The magical lights by which they were enlightened then gave every object its natural appearance. They were at length arrived at the opening which led to the country. It was night. Habel-il-Rouman proposed to set out instantly to the palace of Maugraby; and the bird's feathers raising them into the air, carried them forward on their journey. At break of day they were at the brink of that fountain into which they had all six been plunged. "I recognize the tree," said the prince of Damas, on which my poor great-grandmother was hanged; but there remains not the smallest vestige of her body."

The sight of a place wherein they had been exposed to so dreadful sufferings confirmed the

the

the five princes who had been delivered by Habed-il-Rouman in their hatred and rage against Maugraby. But the prince of Syria was employed about the means of penetrating into the retreat of their barbarous enemy, there to accomplish their revenge. He kindled a fire, burnt perfumes, and threw into it the ashes of the bird's heart. The foot of the mountain opened to allow him a passage, and he entered it followed by the princes.

Day was beginning to appear when the princess of Egypt, from the heart of the palace, where she had passed the night upon her stick, heard the usual noise, which announced the violence done to nature in penetrating into the place where she was. Being freed from her chains, she flew out of a window in the palace, to meet those who arrived. She was not afraid of its being Maugraby, for she had not the smallest doubt of the success of Habed-il-Rouman, to whom she owed her deliverance. She rose in her flight sufficiently high to be able to distinguish those who came out of the cavern. The princes immediately saw a bird flying over their heads; but it was no new object to them. A voice, with which they were all acquainted, seemed to come from heaven, and addressed Habed-il-Rouman: "Prince of Syria," said she, "have you the urn and the ring?" "I have," replied the young Prince,

recog-

recognizing the bird, which descended towards him. "In that case," replied the harra, clapping its wings for joy, "rub the ring upon your finger, and command the spirit who shall appar to bring you the oldest and most scabby sheep in the flocks belonging to this place. We have a sacrifice to perform; let us go to the palace, whither your wants must call you. You may now satisfy them without uneasiness; here you are absolute master; your enemy is now wholly subject to your power. You have in your bosom the talisman, wherein all his power is deposited, and you will soon have that on which his life depends. It was almost two days since the princes had taken any nourishment; but they felt some reluctance to feed upon the flesh of the animals which they beheld around them. "We know not," said Habel-il-Rouman, "but we may deprive of life some unfortunate men who may have been transformed into that shape. At any rate, we run no danger by using roots and fruits." "You may make use of all the birds and deer which you see here, said *sister of the planets*. They are really brutes, as well as those confined in the great aviary. Give orders either by the power of the ring which is on your finger, or by that of the talisman which is in your bosom, and every thing here will be obedient to you."

Habel-

Habid-il-Rouman touched the urn which was in his bosom, and instantly a negro with a golden necklace appeared. "Ha! it is Ilage-Cadahé," exclaimed the Prince of Tartary; "speak, detestable black, who treated me with such barbarity, how could your infamous master separate from you when you served him so faithfully?" "I have no other master," answered the negro, "except he who possesses the urn to which I am subjected; my master is here, and I am come to receive his orders!" Then addressing himself to the Prince of Syria, "What are your commands," said he, to the slave of the ashes of Hal-il-Maugraby and of Yandar? "Cause dinner be served up to us," said the Prince of Syria. The slave obeyed, and withdrew.

At that instant the genie of the ring brought an old scabby sheep, on which there did not remain a lock of wool, to the feet of Habed-il-Rouman. It was bound by the four feet; one of the hinder legs was shorter than the rest; and on that side the thigh appeared swelled. "Ah! cursed beast!" said the genie; "though it was surrounded on all sides, I thought we should never have caught it. Yandar, by enclosing in its thigh the talisman to which her son's life was attached, had enchanted it."

It ran forwards, and backwards, on this side and on that with equal swiftness; a fly could not pass through some places through 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 it corresponded with the characters engraved 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 noise and shaking which preceded the magician's return to his palace were heard. Mau-graby, who had been at Mouffou', engaged in some of his usual undertakings, was informed of his disaster by the infidelity of his wand. He wished to command Megine to do something

thing of importance for him, but the wand, instead of turning on his finger, 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 came not from himself, and they would do him that service which he required. It was the feathers of the bird Tefsefzé which the impious wretch dared to employ, and conjuring them 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, nothing stirred to come to meet him, not even Ilage-Cadahé, 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 through a window into the middle of the apartment where the princes were dining and deliberating concerning his fate. The princess was perched on her stick, opposite to the window; she saw a horrible figure fall down like a bundle, and notwithstanding his ridiculous dress, discovered him by the smell. "It is our monster," exclaimed she.

At

At Mouffoul Maugraby had been disguised like an akir; 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 great-grandmother, which he had appropriated to himself, and of which he undoubtedly intended to make use. We know not whom he meant to seduce at Mouffoul, 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.

He had strength to recover from his fall, and looking at his wife, whom he recognized, he lifted, with a threatening air, the knife which he held in his hand. "*Feathers of the bird Tassefzé,*" said he, "*I command you to carry me to this infamous magician.*" Habel-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 attention," said the magician, "it is you who have armed yourself against me."—"Forbear, wretch! your invective, and still more your threatening," said the prince of Syria, "the measure of your iniquities is full, and you shall now suffer that death which 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 this impious wretch. Let him be carried into the middle of his palace court, let him be there bound with four chains, and let the pile 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 very appearance of disobedience."

At this command the spirits trembling with fear on their own account, carried off Maugraby, and went to bind him with four iron chains to a steel post fixed in the middle of the court.

When

When the magician disappeared, Hated-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 *sister of the planets*, "in order to deliver what is here 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 have upon your hand. Whatever plenty of provisions we have at our command, we must not oblige ourselves 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 enchantments amid which we are, before we open their eyes to them. Many of them, Prince, have been long absent from

their families; they must be enabled to carry back a competency to them; you have here inexhaustible treasures, which will enable you to act generously towards them."

Scarcely had the Princess done speaking when the spirit who was subject to the power of the ring came to inform them that the pile was collected. "Let the fire be put to it," said Habel-il-Rouman; "but let the gag by no means be taken from the mouth of the criminal; I wish his blasphemies to remain confined to himself." "You will be obliged," said the Princess, "to add to the severity of his punishment, by your presence. You must throw the talisman to which his life is attached into the midst of the burning pile: and I advise you also to join the ring to it. You must divest yourself of a power so dangerous as that which it confers upon you. If it could destroy the Dom-Daniel, I would persuade you to preserve it; but that glorious work is reserved for the powers of Mahomet. Go with the princes, your companions in arms, to get the magician's books, that he may see the fruit of his labours perish with him; and would to God that together with them his diabolical art were destroyed!"

The Prince of Syria followed these counsels, which were dictated by wisdom. The talisman, books, elixir, instruments, and every thing

thing which had been employed by Maugraby in his labours were immediately thrown upon the burning pile which surrounded the magician on all sides. But he was not deprived of life till the talisman taken from the thigh of the scabbed sheep had been by the force of fire reduced to a state of fusion. When the ring was dissolved, the palace and all the buildings which surrounded it were seen to vanish into smoke; the quadrupeds, and birds which were confined in it issued forth from all quarters, and mingled with the deer and other wild beasts: but the human creatures, who had undergone a transformation, were, by a superior instinct, soon gathered around their deliverers. They consisted of horses, camels, elephants; and there were seen among them, even lions and tygers, divested of their ferocity.

The body of Maugraby was reduced to ashes; but the excessive heat of the flames, prevented them from approaching to gather them. The Egyptain Princess, in the mean time, availing herself of her small size and agile body, rose above this newly-animated crowd, examined them, and came and addressed Habel-il-Rouman. "Prince," said she, "these are the unfortunate beings whom you are going to restore to their country, to their families, and so to speak, to a new life. They

will not be so easily governed when they are restored to their natural form, as they appear to be at present; but you are called by Mahomet and your star, to command them. You see them waiting here till the ashes of the magician can be mixed with those of his father and mother, that you may employ the mixture in the destruction of the enchantment which degrades them beneath their proper species. In the mean time, till you can engage in this pleasing work, come attended with your companions, to distinguish those of which the magician has by his violence got possession; every one will recognize what belongs to himself, and you shall be sole proprietor of what does not find an owner.

The Princes instantly set out, under the conduct of the bird, to the magician's magazines, where the rarest and richest goods were heaped up. They there saw collections of gold and silver vessels, heaps of purses containing coined gold, vessels made of precious stones full of diamonds of the greatest beauty, and provisions sufficient to enable an army to take the field. "Here," said the princess, "are many objects sufficient to awaken the avarice of princes less noble than those to whom I address myself. Here each of you will find subjects: it belongs to the Prince Habed-il-Rouman to give orders that they shall

shall arrange themselves under the command of their proper chiefs; the rights of each will then be respected. . . . Before we return to the magician's pile, I will take my share of the booty." The Egyptian Princess, as she pronounced these words, fixed on a piece of gauze, carried it away with her beak, placed it in one of her claws, and resumed her flight. They all returned to the place where the handful of ashes to which the whole body of Maugraby was reduced was placed. Habel-il-Rouman took possession of it, and broke the urn of gold which was in his bosom, in order to prepare the mixture. "It is not all over," said the bird, placed on the gauze which it had carried away. "Make a perfume, Prince, throw into it all the feathers which you and your companions have preserved of the bird Fessézé, and command them, in the name of Solomon, to scatter towards the four winds of heaven the ashes which you are going to cast into the air." The Prince of Syria obeyed; and scarcely were the ashes scattered when an extraordinary noise was heard; it was a cry of astonishment uttered by ten thousand persons, who had been unexpectedly restored to the human form.

Habel-il-Rouman lost not a moment: "Syrians," cried he, "arrange yourselves behind me.—Tartars! there is your prince;—
Chinese,

Chinese, here is yours;—people of Damas! and of Cinigaé! range yourselves under your chiefs.” At this plain and firm command the whole crowd were seen rubbing their eyes, as if they had awaked from a deep sleep, arranging themselves and obeying the orders with extraordinary quickness. When each of them was in his place, the princes informed their subjects that their departure was fixed for to-morrow, and that they must hold themselves in readiness. A fine stir was then made. Every one ran into the country after his camels, his horses, and his elephants; and women took by the hand children with whom they were not acquainted, and examined their little equipage. In two hours every one had recognized what belonged to him, and they were all reduced to the most complete subordination. They asked at one another where they were, but none could give any answer. They all believed that they had come since last night to the place where they then were.

Habed-il-Rouman became master of thirty elephants, sixty camels, and a great number of horses and mules. His own subjects were to carry away the treasures of Maugraby, and divide them upon the beasts of burden. The women were to be placed in towers upon the backs of the elephants, with the youths who were too weak to support the fatigue of the journey.

journey. The six princes were mounted on stately steeds.

Amid the general confusion which prevailed, and the care which every one took of themselves, the Harra had been lost sight of. Habed-il-Rouman suddenly perceived, at the distance of a few paces, a woman covered with a veil from head to foot, sitting upon the earth, and leaning on a tree. He drew near, and, after addressing her, enquired who she was. "I am a poor Egyptian," answered the woman. At these few words the Prince recognized the voice, and intended to call his companions, that they might pay to her that homage and respect which was due. "Great princess!" said he—"I am nothing," answered she; "my disobedience has deprived me of my claim to the crown, and, what is still more afflicting, to paternal affection. I was from choice the wife of Maugraby; I dare not lift my eyes to heaven, nor look upon the earth without confusion of face; shame is my portion, and repentance my resource. Generous Prince, though I have failed in every instance of my duty, and am now in want of every thing, dare to become my support: place me upon one of these elephants with women whom my company cannot debase; protect the Egyptians who may be in this place: I am wholly devoted to my benefactor,
and

and am no longer any thing to Egypt. I wish my father could ever be ignorant of the dreadful lot which I have carved out to myself: but I have left him blinded with idolatry; and I must go and lead a penitent life at Mecca, until I have obtained from the great Prophet the favour of being able to rescue the unfortunate but respectable author of my days from those abominable errors into which he is plunged."

Habed-il-Rouman shed tears at this discourse. This young Prince had never been acquainted with any woman but the Queen his mother, and he was a total stranger to the passion of love. The account which the Egyptian princess had given of her adventures had not only called forth his esteem, but also inspired him with a tender concern for her interest. The wisdom, the knowledge, and the prudence of which she had lately given repeated proofs, had still increased the affection which he had conceived for her. In short, without having seen her, and without knowing her, he was already passionately in love with her. "Great Princess!" said he, "do you doubt that you are not absolute sovereign of every thing in this place? When this people shall have recovered from their astonishment do you suppose that we will let them remain ignorant of the tribute of gratitude which

which is due to you, or that any of us can for a moment depart from those duties which such a sentiment prescribes. 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 unequalled."

"Alas! prince," answered *sister of the planets*, "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 Habel-il-Rouman. The young prince, however, did not allow a growing passion to divert him from his duty. Being the chief of a kind of army, he must bestow great 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 favour the means by which he intended to facilitate the deliverance of the numerous caravan which had been preserved by so many prodigies.

gies. He held a conference concerning it with *Ishtar of the planets*, before she went to enjoy 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 heat was become much more violent; 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 made it so sterile that the animals which were there assembled would perish for want of nourishment. He must therefore leave them a way of escaping from a place which was no longer habitable.

While he was engaged in these ideas 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. He appeared, and the body, which was composed of Syrians, and commanded by Habel-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 his labour. 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 were present through every rank.

rank. They themselves, however, were greatly surpris'd at one thing, namely, the clouds of sand which fell from the top of the mountains. The animals of the country were fore afraid, and followed the troop.

The prince of Syria commanded the earth to open a convenient passage; his command was obeyed; and no obstacle was met with, even in the darkness. They at length arriv'd at the brink of the fountain, formerly so terrible, and while they were refreshing themselves, Habel-il-Rouman, in the name of Solomon, forbade the earth to close, that a free passage might be left to the animals which followed the army.

The road which the princes took led to the frontiers of the kingdom of Tafilet. They had to cross a desert twenty leagues in extent, before they met with the habitations of men; and after that, they could arrive in three days at Nareka, the capital of the country, where the sovereign resided. They accomplish'd this passage in five days, without meeting any opposition. The King of Tafilet was inform'd of the arrival of the most numerous and extraordinary caravan which had ever appear'd in his dominions. Officers were sent to meet them: Habel-il-Rouman loaded the messengers with presents, requiring them to ask permission 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 the state of nature.

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 their instruction, under the direction of the most enlightened among them. 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 every one found 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 *Sister of the Planets* had entered into details which enabled
him

him to understand the situation of all those who composed the caravan; she had anticipated every thing. Constantly covered with her veil, she directed the prince of Syria in his acts of beneficence, and procured him a thousand enjoyments in the practise of this virtue. These were greatly heightened by the consideration that they enabled him to shew himself worthy of her esteem, which he was become anxious to obtain.

The princes separated with great demonstrations of affection for one another, and promised to shew it upon every occasion. They embarked for the dominions of their several fathers, where a very agreeable surprize, and even a revolution in the manner of thinking, would be produced by their return, and by the events which they had to relate. But we cannot prosecute their fortunes any farther; for the history and adventures of the Prince of Syria is the object which we have at present particularly in view.

As he was under no necessity of avoiding expence, he soon purchased twelve vessels for the embarkation of his troop. Of all the animals which had been in the retinue of his little army, he reserved only the elephant on which the princess was mounted, and his own horse. He had a prosperous voyage; and soon reached the coast of Syria. As soon as Ha-

bed-il-Rouman had landed in the dominions of his father, he dispatched a Syrian of distinction with a letter announcing his arrival to his parents, lest a surprize should be accompanied with too violent an effect.

The connection of events has carried us so far from the court of Syria, that after having seen Habed-il-Kalib and Elmenour plunged into distress by the carrying away of their son, we have not been able to take a look of what had since happened. We would have seen many tears shed; but the advices of the cheik, who was governor of Habed-il-Rouman, prevented the affectionate parents' from giving way to despair.

He advised the sovereign to order public prayers to be offered up, and every moment of the day and night a Mussulman was prostrated in the great mosque to invoke the protection of Mahomet for the young unfortunate prince. "Sire," said the virtuous Cheik, "Zatanai has very great power on earth at certain hours; you must, by continual opposition, take care that he have not a single hour to employ in injuring your son, and thus you will triumph over him. The king himself spent a third part of the day in the great mosque; and Elmenour would willingly have remained there day and night to watch incessantly for the sake of her son.

Every

Every thing was in this situation at the Syrian court, and nothing had brought any mitigation to their sorrow, when the jester of the court, at the very moment when his nose was exposing him to be laughed at in an extraordinary manner, suddenly felt the enormous wart vanish by which it was disfigured. Every one was astonished at the event; and the report of it reached the old cheik, who went instantly to the king. "Sire," said he, "one instance of prosperity is always followed by others. Maugraby had truly afflicted your eunuch by disfiguring him in such a manner: the malice of this abominable person must necessarily be persevering, but one of its effects has now ceased, and I presage the complete destruction of his power. Let us go to the mosque to return thanks.

In a month after this Habed-il-Kalib received a letter from his son. Four thousand horsemen were instantly ordered to go to meet the prince Habed-il-Rouman. The weeds of mourning were laid aside in the palace, and in the city; Elmenour was transported with joy; her father, the ancient vizier, wished to take the command of the detachment of the guard, and the old cheik prepared to accompany him, riding at his ease upon a camel. The new escort which was sent to the Prince of Syria was astonished at the good order in

which they saw his little troop arrive. The Prince, himself, mounted on a beautiful horse, rode before, and made himself be distinguished from the rest. He came to throw himself into the arms of his grandfather and his governor, and they all set out together to the capital.

The people left it in crowds to meet the heir apparent, and marched before him uttering exclamations of joy, and strewing with flowers the road which conducted him to the palace. On his arrival there, he was received by Habed-il-Kalib and Elmenour, as the sole object of their affection, who had been restored to them by a particular favour from Heaven. A mutual flood of tears of joy and affection was poured forth.

Habed-il-Rouman found an opportunity of persuading his mother to send the chief eunuch with a letter to meet the Princess of Egypt, and besought her to receive her into her own apartment, and to treat her as the person to whom, next to God and Mahomet, he owed his deliverance. Having entered the palace, he related, in the presence of the vizier and the cheik, his own history and that of the engaging *Sister of the Planets*. The fountain of tears was again opened, which overflowed by turns from compassion, fear, and sensibility. The arrival of the Princess was announced;

nounced; Elmenour ran to meet her, and immediately conducted her, according to her desire, to the apartment which was destined for her.

Sister of the Planets laid aside her veil for the first time since she had assumed it on the summits of Mount Atlas. She had not even allowed herself to be seen by the Syrian women whom Habel-il-Rouman had appointed to attend her; for she wished to avoid even the noise which her extraordinary beauty might excite. Elmenour embraced her with affection, and remained in astonishment at her charms. “Ah! madam,” said the Princess, “bestow no encomiums on what has been the cause of my ruin. Without this fatal gift I should have continued in subjection to my father, respected and virtuous. I should have been the daughter of a king, and destined one day to reign myself, but now I am the guilty widow of a monster, devoted for the remainder of my life to sorrow and repentance, and forced to renounce every thing except prayer and retirement. Favour me, Madam, I beseech you,” continued this inconsolable beauty, “by giving me one of your couriers, that I may send a letter to my father, and implore his forgiveness. Nothing but the honour of your protection could have excited me to so bold a step; and I cannot take it too soon to relieve my heart from the heaviest of all burdens.”

dens." Elmenour was greatly affected; she engaged to do every thing which the Princess should require from her, and even anticipated her wishes. Relying on this assurance, the Princess asked permission to write immediately to her father.

To the King of Egypt.

"Sire, A disobedient slave, who is no more worthy to be called your daughter, claims your compassion. Her misfortunes having opened her eyes to her duty, she has become a Mahometan. By the signal protection of the great Prophet, (whose tomb I beg your permission to visit,) I have been delivered from the misfortunes which I had brought upon myself. I was ravished from you, Sire, with my own fatal and criminal consent, by a magician, the most abominable monster upon earth, with whom the infamous God Baal was an accomplice. I have had occasion to become acquainted with false divinities of his kind, with their favourites and ministers. The apology I plead for presuming to write to you is, that I could think of no other method of putting you on your guard against those who have ruined me, and who wish likewise to ruin you. If the magician whom you appointed for my governess re-appears, cause her to be burnt, together with the image of her god. I

write.

write to you, father, from the court of Syria, where I am received with the greatest kindness by the King and Queen. There I wait your orders; hesitate not, I beseech you, to get an Alcoran; in this book alone is the truth contained; those of your priests are full of impostures. One line of this book has delivered your guilty daughter from a torment of which it is impossible to form any idea. It is this, (and would to God you could read it with trust and conviction!) *There is only one God, and Mahomet is his Prophet.*

Sister of the Planets delivered this letter to Elmenour; the beautiful queen and Habel-il-Kalib joined to it their own, and a messenger was dispatched to the King of Egypt. In the mean time, every preparation was making at Thedmor for the pilgrimage of the Princess of Egypt. Ten thousand chosen horsemen were ordered to accompany her, and Habel-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, and which he never expected to see, courted the honour of being placed at the head of this escort.

Elmenour was better acquainted with the state of her son's heart than he was himself; and so many charms did she find in the enchanting *Sister of the Planets*, that she could not
blame

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 judgment 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, while I delivered myself to my ravisher, my blood revolted in my veins in behalf of my father, and yet I paid no attention to this supernatural warning. I delivered myself up to magic and a magician, disregarding those wise
advices.

advices which were given me in a dream, and a secret impulse which led me to distrust him. 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 great shame and confusion of face. 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 Elmenour, "give me that fair hand that I may place it on my heart. If all men would examine themselves as you do, there would be little to be dreaded from the judgment of Heaven."

Every thing was in motion at Thedmor for the departure of the illustrious pilgrim. An innumerable crowd was to increase 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 the neighbouring countries concerning the beautiful Princess, and the security of an escort, commanded by the only son of a powerful King, presented an

ex-

excellent opportunity to devout Mussulmen, and attracted pilgrims from all quarters. But there arrived one of much greater importance, namely, the King of Egypt himself. This sovereign, ever since the carrying away of his daughter, an event which to him had appeared inconceivable, was overwhelmed with distress at the loss of a child who was so dear to him. He had consulted the priests of the idol, and they had in vain assured him that nothing could be more fortunate for him, since he ought to consider his daughter as fallen into the power of the God himself, and admitted to all the honour and felicity which his favourites enjoyed. An inward feeling made him reject this persuasion; and this disposition of soul was continually kept alive by dreams.

It may easily be imagined what effect his daughter's letter produced upon this monarch. The first emotion which he felt at finding her again was that of joy; but she confessed herself guilty; she had been carried away by a ravisher, and Baal had been his accomplice; and being betrayed by her governess, she had fallen into a dreadful calamity from which she had been delivered by a single line of the Alcoran. This line he read again and again; "all Asia," said he, "is subjected to the religion of Mahomet, which declares that there is only one God. Baal must be only a creature of
of

of the imagination.—What do I say? a creature of the imagination participates not in crimes. These reflections threw him into a strange perplexity, after reading the letter, he passed on to the dispatches which he received from the Syrian king and queen, who congratulated themselves in having been able to preserve a treasure of beauty, knowledge, prudence, and virtue. This treasure was the charming *Sister of the Planets*: she was his daughter for whom an escort was preparing worthy of her birth and rank: the monarch was afraid to indulge his own ideas. One resource, however, remained to him, to interrogate the messenger who had brought him the letter. From him he learned that the Princess had arrived in Syria, having been delivered by the grace of God and his Prophet, together with Habed-il-Rouman and three thousand Syrians, from the prisons in which they had been confined by a magician called Maugraby, who was the slave and favourite of all the demons in hell. The sovereign was so anxious and uneasy that he could stay no longer at Masser; he called his nephew who was destined to succeed him, and who then performed the functions of the grand vizier; the king had married him to one of his relations, and gave him the fullest confidence. He communicated to him all these accounts, and the

design which he had formed of going directly to Syria. Preparations were soon made, and the journey was undertaken with the greatest dispatch.

Sister of the Planets, instead of receiving an answer to her letter, beheld the King, her father, arrive in person; and their affecting interview was witnessed by the King and Queen of Syria. The guilty fair one had much less difficulty in finding favour with her father than with herself. He embraced her with transports of affection, and concluded with imputing all her faults to himself. He desired with the greatest eagerness to see Habel-il-Rouman, to whom his daughter was under so many obligations. *Sister of the Planets* appeared before the young prince for the first time, without her veil. As he entered, she cast down her eyes; and the blushes which were diffused over the faces of them both, shewed that though their lips had not revealed their inward sentiments, yet their hearts had for a long time understood one another.

The King of Egypt loaded the young Prince with caresses, and completed the joy of his charming daughter by announcing himself as a follower of the caravan which was about to set out for Mecca. The pilgrimage to Mecca is a very serious act, and many kinds of virtues are attached to it. The beautiful Princess of
Egypt

Egypt was there cured of her excessive scruples concerning a new engagement, and she determined to listen to the vows of Habel, her companion in devotion. She no doubt acted very properly, for she had had sufficient time to become acquainted with the *pilgrim*.

END OF THE FOURTH AND LAST VOLUME.

... of the ...
... of the ...
... of the ...

... of the ...
... of the ...
... of the ...

... of the ...
... of the ...
... of the ...

... of the ...
... of the ...
... of the ...

... of the ...
... of the ...
... of the ...







University of California
SOUTHERN REGIONAL LIBRARY FACILITY
Return this material to the library
from which it was borrowed.


APR 04 '90 14 DAY



UC SOUTHERN REGIONAL LIBRARY FACILITY



A 000 436 926 0

The image shows a close-up of a book cover with a marbled pattern. The pattern consists of dark green, almost black, irregular shapes and veins set against a lighter green background. The marbling is somewhat faded and worn, especially at the edges where the underlying tan-colored paper is visible. Two light blue rectangular labels are pasted onto the right side of the cover. Each label contains the text 'University of Southern California Library' in a serif font, arranged in three lines. The top label is positioned higher than the bottom one.

University
Southern
Library

University
Southern
Library