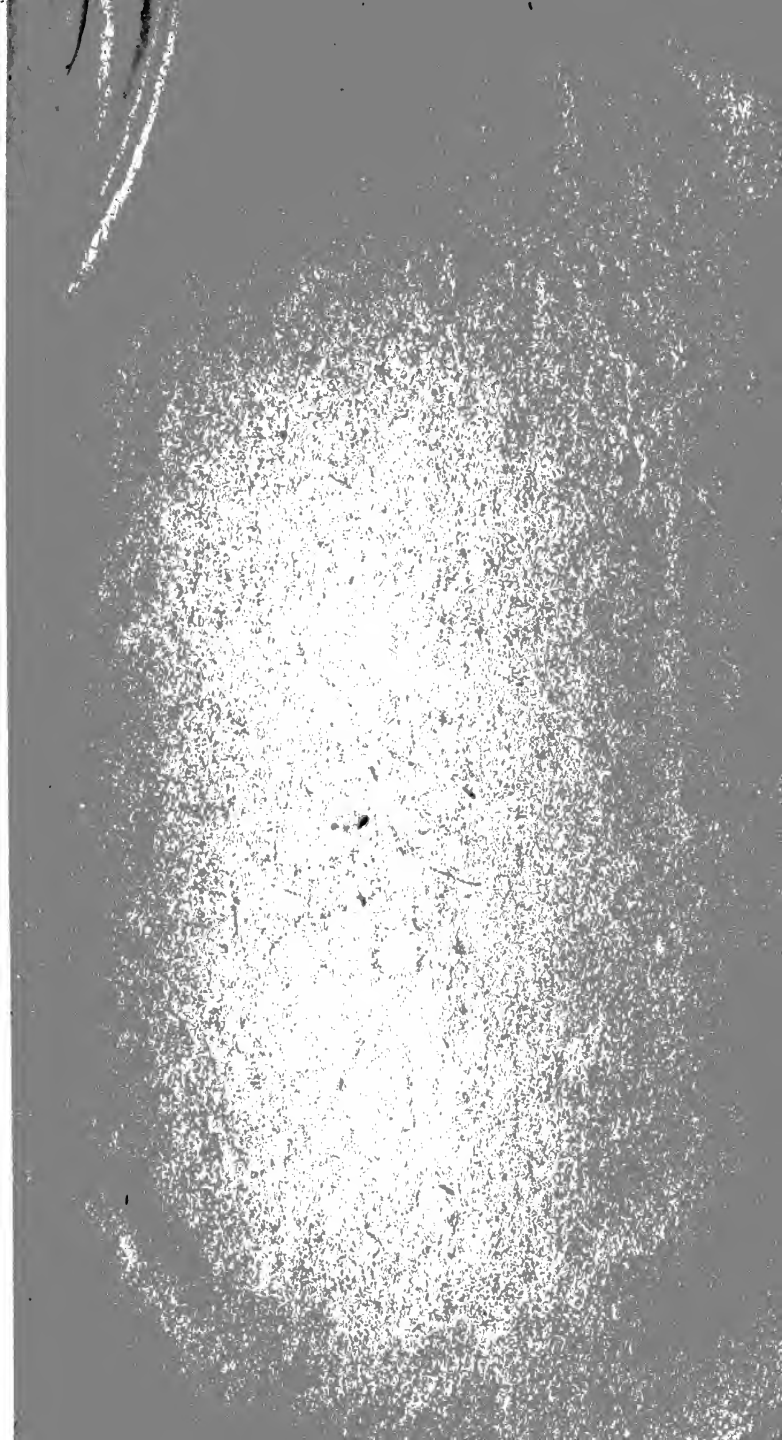
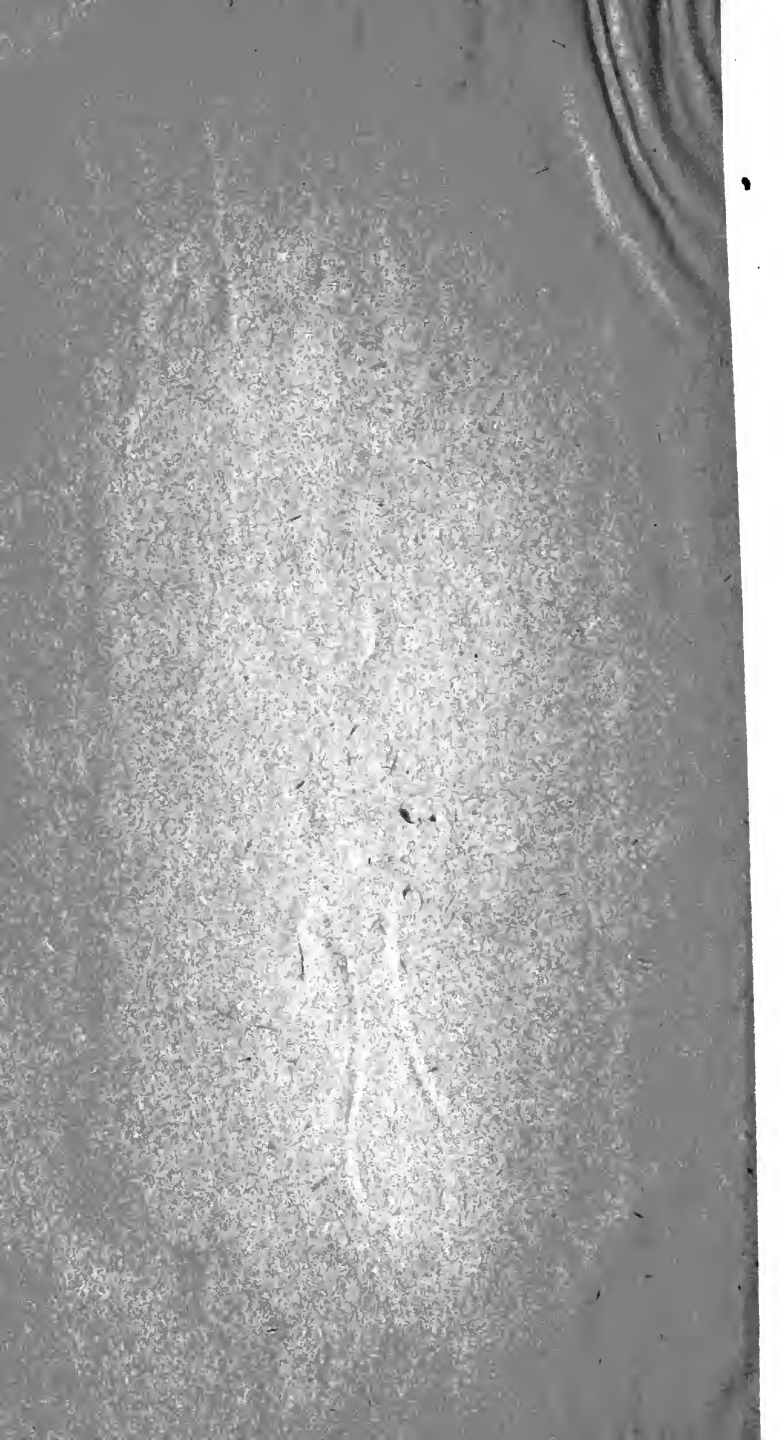
The background of the image is a dense, black and white marbled paper pattern. The pattern consists of irregular, cell-like shapes that resemble a biological or cellular structure, possibly a microscopic view of tissue or a specific type of marbling technique. The lines between the cells are thin and light, creating a complex, interconnected network. The overall effect is a high-contrast, textured surface.

PK  
2198  
B313  
1852

14-15





THE TALE

OF THE

FOUR DURWESH,

TRANSLATED FROM THE OORDOO TONGUE

OF

MEER UMMUN, OF DHAILEE.

BY LEWIS FERDINAND SMITH,

LATE SECRETARY TO HIS MAJESTY'S EMBASSY TO THE COURT OF PERSIA.

WITH NOTES BY THE TRANSLATOR,

ILLUSTRATIVE OF THE

MANNERS, CUSTOMS AND IDEAS OF THE NATIVES  
OF INDIA.

We act to please, and not for public fame ;  
Our wish confess'd, we cannot miss our aim.

L. F. SMITH'S FUG. PIECES.

CASSYPORE :

RE-PRINTED BY. M. B. SOOR, & Co.

*Price 2 Rupees.*

1852.

PK  
2198  
B313  
1852



887284

## PREFACE

BY THE TRANSLATOR.

I undertook this Translation to beguile the tediousness of time in India, which must weigh heavy on every active mind that is not dedicated to official duties or literary pursuits. The work itself is the best and the most correct that has been composed in the *Oordoo* language ; a language which is both dulcet and elegant, and which was little known to Europeans until the zeal, labour, and talents of Mr. Gilchrist opened to us a perfect path to acquire it. Moreover the *Bagh O Buhar* is a classical work in the College of Fort William ; it highly deserves its distinguished fate, as it contains various modes of expression in correct language ; it displays a great variety of Eastern manners and modes of thinking, and it is an excellent introduction not only to the colloquial style of *Hindoostan*, but to a knowledge of its various idioms. The Tale itself is interesting, if we keep in our minds the previous idea, that no Asiatic Writer of Romance or History was ever consistent, or free from fabulous credulity ; the cautious march of undeviating truth, and a careful regard to *vraisemblance* never enters into their plan ; wildness of imagination, fabulous machinery, and unnatural scenes ever pervade through the compositions of every Oriental Author : even their most serious works on History and Ethics are stained with these imperfections. But as the Arabian Night Tales, the grand prototype of all Asiatic Romances, have these imperfections, and are still read with undiminished pleasure, I hope my friend *Meer Ummun* may rise a smile, or exhilarate a languid hour. He will likewise instruct those who wish to view the *outré* pictures of Eastern manners ; his Genii and his Demons, his Fairies and his Angels, formed parts of his religious creed ; he believed in their existence on the faith of the *Qoran* ; and as Mahometans are much more superstitiously attached to their Religion than we are to our's, we ought not to be surpris'd at their credulity.

I have rendered the Translation as literal as possible, consistent with the comprehension of the author's meaning ; this may be considered by some a slavish, dull compliance ; but in my humble opinion we ought to display the author's thoughts and ideas ; all we

are permitted to do is to change their dress. This mode has one superior advantage which may compensate for its seeming dullness : we acquire an insight into the modes of thinking and action of the people, whose works we peruse through the medium of a literal translation, and great conclusions may be drawn from this insight. When an Asiatic moralist applauds untruth which has mercy for its object, we perceive at once their imperfect ideas of morals ; when he talks of the seven heavens we smile at his ignorance, and regret his superstition ; for he says no more than his *Quran* inculcates ; and when he teaches prostration before kings and princes, as the criterion of *bienseance*, we lament the slavery under which Asia has ever groaned. But when he recommends the fifth of one's income to be appropriated to charity, as an indispensable and religious duty ; when he reprobates the smallest interest on money ; we must admire his principles, though we may not feel inclined to follow his precepts. Moreover as I intended this Translation for the student, who wishes to acquire the *Oordoo* tongue with the help of *Meer Ummun*, I have made it nearly literal, and preserved the original construction as far as possible, to facilitate the attainment of that useful if not elegant language. I might have made the Tale a pleasing Romance, which even Ladies could read in their languid moments ; but I have formed it for the mere student, and sacrificed the *dulce* to the *utile*.

The memorable saying of the immortal Clive would be a bad precept in these days ; he never knew the language of India ; when asked why he never learnt it, he replied, " Why, if I had, I should not have conquered India ; the black knaves would have led me, astray by their cunning advice ; but as I never understood them, I was never misled by them." This might be true in subduing India ; but India can never be retained, if the Civil and Military servants of the Company do not understand *Hindoostanee* ; a tongue which is understood from *Hurdwar* to Cape Comorin, and from *Lahore* to Chittagong. The ignorance of their language, guided by rashness and folly, may one day kindle a flame in India, amongst the Native Troops, which the blood of all the Europeans in the country would not extinguish. Look at the momentous period of the massacre at Vellore ! The religious rites and the peculiar customs of the *Hindoos*, who compose the vast majority in the population of our Eastern possessions, must be understood and tolerated, from their pertinacious adherence to them ; they cannot be known without knowing their language.



And blessings on his Posterity, who are the twelve *Emaums*. (9)

VERSE,

The Praise of God and the Prophet ends here ;  
 And now I begin, that which is requisite to be done.  
 O God ! for the sake of the Prosperity of your Prophet, (10)  
 Render this humble address acceptable to all.

The reasons for compiling this work are these, that in the year of the Hegira 1215 and Anno Domini 1801, corresponding to the *Fuslee* year 1207, in the time of the Noble of Nobles, Marquis Wellesly, Lord Mornington, Governor General, in whose praise the judgment is at a loss, and the understanding perplexed ; and in whom God has centered all the excellent qualities that Great men ought to possess. In short it was the good fortune of this Country, (11) that such a Chief came here from whose happy presence multitudes enjoy ease and happiness. No one can now dare to enjure or wrong another ; and the Tiger and the Goat drink at the same fountain ; and all the Poor bless him and live. Science and Learning came into vogue, and the Gentlemen of rank inbibed a taste for them, and perceived that by acquiring the *Oordoo* tongue, they might converse with *Hindoostances*, and transact more perfectly the affairs of the country ; for this reason many books were compiled the same year, according to orders. To those Gentlemen, who are learned, and speak the language of Hindoostan, I address myself, and say, That this Tale of Four Durwesh was originally composed by *Ameer Khosro* (12) of *Dhaillee* on the following occasion ; the Holy *Nizam ood deen Oulea* surnamed *Zurreezurbuksh*, ( 13 ) who was his Saint, and whose holy residence was near *Dhaillee*, three coss from the fort, beyond the Red Gate, and outside of the *Mutteea*

9 The twelve *Emaums* are the descendants of the Prophet, by his daughter *Fateema*, who was married to his cousin german *Ullee* ; he is considered as the first *Emaum* ; the other eleven were the following—viz *Hussun* the son of *Ullee* ; *Hussain* ditto *Ullee*, surnamed *Zainoolabdeen*, the son of *Hussain*, *Muhumud*, *Baqur* son of *Zainoolabdeen* *Jafur* *Sadig* son of *Muhumud* *Baqur*, *Moussa ool Qazim* son of *Jafur*. *Ullee Ruza* son of *Moussa*, *Uboo Jafur* *Muhumud* son of *Ullee Ruza* ; *Ullee Usqueree*, son of *Uboo Jafur* ; *Hussun Usqueree*, son of *Ullee Usqueree* ; *Muhumud Mehdi*, son of *Hussun Usqueree*, who, the Mahometans suppose, is still alive, and is to appear at the second appearance of *Jesūs Christ*.

10 The twelve *Emaums*.—See note 9.

11 Of India.

12 A celebrated Persian Poet of *Dhaillee* ; his Odes are very elegant, and have great poetical genius ; he was, as a Persian Poet, inferior to none, except *Hafiz* ; he is the original Author of this Tale of the Four Durwesh.

13 *Zurreezurbuksh* means, the bestower of gold ; *Nizam ood deen Oulea* was a famous holy personage of *Dhaillee*, and holds the first rank in the list of the Saints of Hindoostan. His shrine is at *Dhaillee*, and resorted to by thousands of devotees—and many tales are told of his inspired wisdom ; his superior beneficence ; his contempt of the good things of this world ; and his uncommon philanthropy.

Gate, near the red house. He fell ill, and to amuse his Saint's mind, *Ameer Khosro* used to repeat this Tale to him, and attend him during his sickness. God in a few days removed his illness; then he pronounced this benediction, on the day he performed the ablution of cure; (14) "That whoever will hear this Tale, will, with the blessing of God, remain in health." From that time this Tale was composed in Persian, and was generally read. Now the excellent and liberal Gentleman, the judge of respectable men, Mr. John Gilchrist, may whose good fortune ever increase as long as the *Jumna* and *Ganges* flow! with kindness desired me to put this Tale into the pure *Hindoostanee* tongue, which the *Oordoo* people, both *Hindoos* and *Moosulmauns*, high and low, men, women, and children use to each other. According to his desire I have translated it into the colloquial style of the *Oordoo*—But first this guilty being *Meer Ummun* of *Dhailee*. begs to relate his own story.—That my forefathers, from the time of the King *Humaioon*, served every King, in regular descent, with zeal and fidelity; And the Kings, with the eye of protection, ever justly appreciated and rewarded their services. *Jageers*, titles and rewards were plentifully bestowed on us; and were called *Lenial* Slaves and old servants; so that these epithets were enrolled in the royal archives (15) When such a mighty Family, (16) owing to which all Families were prosperous, dwindled to such a point! which is too well known to require mention; then *Sooruj Mull*, the *Jaut* (17) confiscated our *Jageer*, and *Uhmud Khan*, the *Dooranee*, (18) pillaged our Home. Having sustained such misfortunes, we abandoned that city, which was my native land, and the place of my birth. Such a vessel, whose pilot was such a King, was wrecked; and I was tossed on the sea of misfortune! A drowning person catches at a straw, and I

14 The Mahometans, after being cured of sickness or wounds; or their women, after recovery from child-bed, always bathe in luke-warm water; which is called the ablution of cure.

(15) The Family of *Timoor* or *Tamerlane*. A Pageant of which at present sits on the Throne of *Dhailee*, under the protection of the British Government—He is happier and has more comforts of life than his Family have had for the last sixty years—he is called *Ukbur-oos-sanee* or *Ukbur*, the second.

(16) How proud the slave seems of his chains!—but such is the nature of Asiatic minds, under the baneful influence of Asiatic Despotism.

(17) The Founder of the *Jaut* principality; they were once very powerful in Upper *Hindoostan*. *Runjeet Sing*, the late *Rajah* of *Bhurtapore*, who so gallantly defended that place against our arms, was a son of *Sooruj Mull*, who was killed whilst reconnoitring the *Moghul* army. The *Jauts* are the best agriculturists in India, and good soldiers in self defence; for since the spirit, which *Sooruj Mull* infused, evaporated, they have always preferred peace to war. They built some of the strongest places in India.

[18] *Uhmud Khan*, the *Dooranee* or *Ufykan*, was the King of *Cabool*, and the father of *Timoor Shaw*, who kept Upper *Hindoostan* in alarm for many years with threats of invasion. *Sooja ool Moolk* is descended from him.

sustained life for some years in the city of *Uzeemabad*. (19) After experiencing good and bad fortune there, I left it also—the times were not propitious; leaving my family there, I embarked alone in a boat, and came to Calcutta, the Chief of Cities, for bread. I remained unemployed for a short time, when it happened that *Nawab Dilawar Jung* sent for me, and appointed me Tutor to his younger Brother, *Meer Muhamud Qasim Khan*. I stayed with him two years; but saw no advantage in remaining there any longer—then through the assistance of *Meer Buhadur Ullee Moonshé*, I was introduced to Mr. John Gilchrist; may he ever prosper!—at last, by good fortune, I have acquired the protection of so liberal a person, that I hope better days; if not, even this is fortunate, that I have bread to eat, and repose in quiet; and that ten persons in my family, old and young, are fed; and bless that Patron; may God accept their prayers?—The account of the *Oordoo* tongue I have thus heard from my Ancestors; That the City of *Dhaillée*, according to the opinion of the *Hindoo*s, was founded in the earliest times, and that their *Rajahs* and subjects lived there from the earliest period, and spoke their *B,hak,ha* (20). From a thousand years the *Mansulmauns* have been master there. *Muhmood Guznowee* (21) came there first; then the *Ghoree* and *Lodi* (22) became Kings: owing to these changes the *Bhak, ha* tongue became a mixture of *Hinduwee* and *Moosulmaun*. At last *Ameer Timoor*, in whose family the name and empire remain to this day, conquered *Hindoostan*: from his coming and stay the *Bazar* of his Camp was settled in the City; for which reason the *Bazar* of the City was called *Oordoo* (23) Then King *Humaioon*, annoyed by the *Patans*, went to Persia, his native country; and at last, returning from thence, he punished the *Patans*, and no Foe remained to raise disturbances. When *Ukbur*

[19] *Uzeemabad* is the Mahometan name of *Patna*. On the Mahometan conquest all the *Hindoo* names of Cities were changed, in public affairs, for Mahometan names, such as *Jehangeeryabad* for *Dacca*, *Ukburabad* for *Agra*; *Shajehanbad* for *Dhaillée*, &c.

20 The *B,hak,ah* is the *Hindoo* dialect spoken in the neighbourhood of *Agra Muttra*, &c.; it is a very soft language, and much admired in Upper *Hindoostan*, and is well adapted for light poetry. Mr. Gilchrist has given some examples of it in his Grammar of the *Hindoostanee* language; and it is to be regretted that the *B, hak, ah* is not more generally known to Europeans in this country.

21 *Muhmood*, the first monarch of the race of *Guznee*, was the son of the famous *Soobuc'ugeen*; he invaded *Hindoostan* in A. H. 392 or A. D. 1002 The dynasty was called *Ghuznee* from its capital *Ghuzna* *Muhmood* is equally famous as a lover.

(22) Two Dynasties of Kings who reigned in Upper *Hindoostan* before the race of *Timoor*. See Dow's *Hindoostan*. I call Upper *Hindoostan* the countries between *Benares* and *Lahore*.

(23) The *Bazar*, that part of a city where there are most shops; but the word is applied to various parts of a city, where different articles are sold. As the Cloth *Bazar*, the Jewel *Bazar*, &c.

ascended throne, then all *casts* of people, from all countries hearing of his goodness, justice, and liberity, and those of his unequalled family flocked to his Court. Though the tongue of each was different, yet by being assembled together, they used to traffic and do business and converse with each other; from which mixture of tongues arose the *Oordoo* language. When the great *Sha Jehan*, *Sahib Qeran* (24) built the Fort and the great Mosque, (25) and the walls of the City; and inlaid the Peacock Throne (26) with precious stones and pitched a Tent made of Gold and silver brocade; and *Nawab Ullee Murdaun Khun* cut the Canal (27) to *Doailliee* then the King was pleased, and made great rejoicings, and made the City his Capital; since that time it has been called *Shajehanabad*; and although the old City of *Dhailee* is distinct from it, yet that is called the old City and this the new. He called the Bazar of *Shajehanabad* *Oordoo Moulla*. (28) From the time of *Ameer Timoor* untill the reign of *Muhumud Sha*, and even to the time of *Uhmud Sha*, and *Alumgeer* the 2nd, the Throne descended lineally. In the end, the *Oordoo* language receiving repeated polish, was so refined, that the language of no City is to be compared to it; but an impartial Judge is necessary to examine it. Such a one God has at last, after a long period created in the learned, acute, and profound Mr. John Gilchrist, who from his own judgement, genius, labour, and research has composed books of Rules to acquire it. From this cause the language of *Hindoostan* became general throughout the country, and was polished anew; otherwise no one conceives his own turban, language, and behaviour to be improper. If you ask a Countryman he censures the Citizen's idiom and considers his own the best. But the learned know what is correct. When *Uhmud Sha*, the *Ubdallee*, came from *Kabool* and pillaged the City of

(24) *Sha Jehan* was the most magnificent king of *Dhailee* of the race of *Timoor*. *Sahib Qeran* is one of the royal titles of the Emperors of *Dhailee*, and means, Prince of the happy conjunction; i. e. the conjunction of all the Planets, in one of the signs of the Zodiac; which Asiatic historians say took place when the famous *Jungaise Khan* began his grand military expedition for the subjugation of Asia; he accordingly took the title of *Sahib Qeran*; and as *Timoor* was descended from him, he likewise took the title of *Sahib Qeran*, which has ever since continued to his descendants, the Kings or Emperors of *Dhailee*.

(25) The Fort, or rather fortified Palace, of *Dhailee* and the great Mosque called the *Jumma Musjid*. See Daniel's correct views of them.

(26) The famous *Tukhti Taos*, or Peacock Throne, made by the magnificent *Sha Jehan*; the richest throne in the world; it was valued at seven millions sterling. Tavernier, the French jeweller and traveller, saw it and describes it. It was carried away by *Nadir Sha* when he plundered *Dhailee* in 1739.

(27) The expensive and useless canal which brought fresh water to *Dhailee* whilst the limpid and salutary stream of the *Jumna* flowed under its walls. The advantages of irrigation to the country, through which it passed, were nothing compared to the expense of its construction.

(28) The Great Bazar. *Oordoo Bazar*; *Moulla*, Creat.

Some of the Notes will be superfluous to the Oriental Scholar who has been in India ; but in this case I think it better to be redundant than risk the chance of being deficient. Moreover as the book may be perused by the curious in Europe, many of whom know nothing of India except having seen it in the map of the world, these notes were absolutely necessary to understand the work. As I am no poet, I have translated the pieces of poetry, which are interspersed in the original, into humble and modulated prose.

*Calcutta, 1st, September, 1811.*

POSTSCRIPT.

Since writing the above, I am happy to find that all the Copies of the *Chuhar Durwesh* in the Oordoo language, that were printed, have been sold, and that *Gholam Ukbur*, an intelligent *Moonshee*, attached to the College of Fort William, has given the Public a second Edition of that useful Work, which I would recommend to all those who wish to acquire the pure and correct *Hindoostanee*, I beg to conclude by offering my grateful thanks to Captain Thomas Roe-buck, Sub-Secretary and Examiner of Hindoostanee in the College of Fort William ; and to Ensign Graves Chamney Haughton a Student in the same College, for the kind assistance they have afforded me in this Translation.

# THE PROEM,

*In the name of God, most merciful.*

THE *Bagh O Buhar*, compiled ( for the use of the most Excellent of Great Nobles, Privy Counsellor to the Mighty King of England, the Marquis Wellesley, Governor General may he ever be great in dignity! who is the Protector and Patron of the College of Fort William ) by *Meer Ummon of Dhailees* from the *Noutourz Morussa*, which was translated by *Utah Houssain Khan*, from the Persian Tale of the Four Durwesh, at the desire of Mr. John Gilchrist, may he ever be great!

## VERSE BY SOUDA. ( 1 )

The water, with which I have purified my style,  
Is dulcet, and superior in lustre to the water of the Pearl.  
My pen says, that sweetness of expressions  
Is a quality, which flows spontaneous from my tongue.  
*Souda* now has done, prays, O pen!  
That your friends may be happy, and your enemies confounded.

*Copy of the Petition which was presented to the Gentleman Managers of the College of Fort William.*

God preserve the Gentleman of great dignity, and the appreciators of respectable men. This Exile from his country, on hearing the Proclamation ( 2 ), hath composed, with great labour and pain, the *Bagh O Buhar* in the *Oordoo Moblla* tongue, ( 3 ) from the Persian-tale of the Four Durwesh. By the grace of God it has revived from the presence ( 4 ) of the Gentleman of the college. I now hope I may reap some fruits from it; then the bud of my heart will expand

1 Commonly called *Meer Ruffee oos Souda*, the most celebrated Poet of *Hindoostan*, especially in the *Oordoo* language that language which has been so correctly displayed to us by Mr. John Gilchrist, and which was scarcely known and imperfectly studied, before he taught us to appreciate its merits, and acquire its construction

2 The proclamation of the Marquis Wellesley, after the formation of the College of Fort William; encouraging the pursuit of Oriental Literature, Translations, &c.

3 *Meer Ummon* himself explains the derivation of these words, in his preface, and we cannot appeal to a better authority.

4 Alluding to the name of his book, *The Bagh O Buhar*, i. e. The Garden and Spring: which may be better called, The Garden of Spring, and it is the name I have adopted throughout the Work instead of the liberal name which was only chosen that the Persian letters, composing the words *Bagh O Buhar*, might by their numerical powers amount to 1217, the year of the Hegirah the book was finished.

like a flower, as *Hakim Firdossee* ( 5 ) has said of himself in the *Shanama*.

Many sorrows I have borne for thirty years ;  
But I have received Persia by this Persian history .'

So I have likewise polished the *Oordoo* tongue. I have metamorphosed *Bengal* into *Hindoostan* (6). You Gentlemen can judge. There is no occasion for me to say any thing. O God ! may the star of their prosperity ever shine ! The Petition of *Meer Ummun* of *Dhailee*.

( 5 ) *Hakim Firdossee*, the celebrated Poet of Persia, who wrote the History of Persia in Verse, the sublime *Shanama*—he is justly called the Homer of Persia See Herbelot. Bib. Orient.

( 6 ) That is to say, he has introduced the elegance and correctness of the *Oordoo* language into Bengal. In fact very few of the best instructed *Bengalees* would be understood at *Agra* or *Dhailee*, if they spoke, even what they call, the *Hindoostanee* ; and those two Cities are the best sires to acquire the real *Oordoo* in perfection ; there the Inhabitants speak it not only correctly but elegantly.

## PREFACE BY THE AUTHOR.



*In the name of God, most merciful.*

THE pure God ! what an excellent workman He is ! who with a handful of dust, what faces and figures of earth he has created ! Although of two colours, one white and one black, yet the same nose and ears , the same hands and feet He has given to all ; but such variety of features has he formed, that no one is exactly like another in countenance and person ; among millions you may recognise him and know. The sky is a bubble in his singular eatheral Sea, and the earth floats in it ; but is it not wondrous that this sea beats continually against it, and yet does it no injury ? The tongue of man is impotent to sound the praise of Him who has such power ! If it utter any thing, what can it say ? It is best to be silent where nothing can be said.

### VERSE.

From Earth to Heaven, whose work this is,  
If I wish to write his praise, then what power have I ;  
When the Prophet himself said, " He did not comprehend him,"

After this if any one attempts it he is a great fool. Day and night the Sun and Moon wander through their course, and behold His works—but the looks of every one are the looks of surprise ! whose second or equal is not, or ever will be. To such unique God-head every way is fit , but so much I know, that He is a Creator and Nourisher. In every way may His Grace and favour be ever bestowed on me. And blessings on His Friend, for whose sake He created the Earth and Heavens, and bestowed on him the dignity of Prophet.

### VERSE.

The pure body of *Mooztapha* is an emanation from God,  
For which reason, it is well known, it threw no shaddow. (7)  
I am unable to utter his praise .  
But with Poets this is a general rule. (8)

7 The Mahometans believe that the body of their Prophet cast on shadow, which is a greater miracle than Joshua's stopping the course of the sun. *Moostapha* is one of Mahomet's Titles.

8 To praise God and the Prophet in the Preface.



*Kherudmund* could no longer restrain himself, but ran and threw himself at the King's feet. His Majesty lifted up the *Wazeer's* head with his hands, and said, "Thou hast at last seen me ; art thou satisfied ? now go away, and go not disturb me more—do thou govern the empire." *Kherudmund*, no hearing this, wept aloud and said, "This slave, by royal favour and welfare, can govern the kingdom ; but ruin is spread over the empire from your Majesty's such sudden seclusion, and the end of it will not be prosperous. What strang-fancy has possessed the royal mind ? But if to this lineal slave your Majesty will condescend to explain himself, it will be for the best—that I may unfold whatever occurs to my judgement on the occasion. If you have bestowed honours on your slave it is for this exigency, that your Majesty may enjoy himself at his ease, and your slave regulate the affairs of the state—for if your imperial highness is to bear this trouble, which God forbid, of what utility are the servants of the state ?"—The King replied, "Thou sayest true, but the sorrow which preys on my mind is beyond cure. Hear, *O Kherudmund* ! my whole age has passed in vexatious toil to conquer this country, and I am now arrived at these years—there is only death before me—I have even received a message from him, for my hairs are turned white ; as the saying is, I have slept all night, and shall I not awake in the morning ? Until now I have not had a son, that I might be easy in my mind ; for which reason my heart is very sorrowful, and I have abandoned every thing in life. Whoever wishes my take the country and my riches, I have no need of them—Moreover I intend some day or other to quit every thing, retire to the woods and mountains, and not show my face to any one ; and pass thus my few remaining days. If some spot pleses me, I shall sit down on it, and by devoting my time in prayers to God, perhaps my future state will be happy—this world I have seen well, and have found felicity in it." After pronouncing these words, the King heaved a heavy sigh and became silent. *Kherudmund* had been the *Wazeer* of his Majesty's father ; and when the King was only a Prince, he had loved him ; moreover he was wise and zealous—he said to *Azad Bukht*, "It is ever wrong to despair of God's grace ; he who has created eighteen thousand species of animals ( 48 ) by one fiat, can give you children without any difficulty. Mighty Sire, banish these fanciful notions from your mind, or else all your subjects will be thrown into confusion, and

( 48 ) The Asiatics increase the animal species to 13, 000 ; a number which even the fertile genius of Buffon has not attained.

this empire, with what trouble and pains your royal forefathers and yourself have erected it! will be lost in a moment; and from want of care will be ruined; and you will be, which God forbid, censured for it. Moreover you will have to answer to God, in the day of judgment, when he will say, 'I had made thee a King, and placed my creatures under thy care—but thou hadst no faith in my beneficence, and hath afflicted thy subjects by abandoning thy charge.' What answer will your Majesty make to this accusation? Then even your devotion and prayers will not avail you, for the heart of man is the abode of God, and Kings will have to answer for the justice only of their conduct. Pardon your slave's want of respect; but to leave their homes, and wander in woods, is the occupation of hermits and mendicants, and not of Kings—you ought to act according to your station—the recollections of God, and devotion to him, is not fixed to woods or mountains—your Majesty has undoubtedly heard this verse, 'God is near thee, and thou seekest him in the wilderness; thy child is in thy arms, and thou lookest for it in the city.' If your Majesty will act impartially, and follow this slave's advice, in that case the best thing your Majesty can do is, to keep God in mind every moment, and offer up to him your prayers. No one has yet returned hopeless from his temple. In the day arrange the affairs of state, and administer justice to the poor and injured—then the creatures of God will repose in peace and comfort under the shade of your royal shadow, Pray at night, and after beseeching blessings from the pure Prophet, solicit assistance from recluse *Durweshes*, who are abstracted from worldly objects and cares—bestow daily food on orphans, prisoners, poor parents of numerous children, and helpless widows. From the blessings of these good works and intentions, if God please, it is to be fervently hoped, that the anxious desire of your Majesty's heart will be fulfilled; and the circumstance, for which the royal mind is afflicted, will likewise be accomplished, and your royal heart rejoice—look towards the favour of God, for he can in a moment do what he wishes." In short *Kherudmund Wazeer's* conference and admonition were such, that *Azad Bukht's* heart took courage, and he said, "Well, let us try what thou advisest, and hereafter the will of God be done." When the King's mind was comforted, he asked the *Wazeer*. what the other nobles and ministers were doing, and how they were. He replied, "That all the officers of state were praying for the life and prosperity of his Majesty; and from grief for his Majesty's situation, they were all in confusion and dejected. Show the royal

countenance to them, that they may be easy in their minds—they are now waiting in the *Dewan Aum.*” On hearing this the King said, “If God please I will hold a Court to-morrow—tell them all to attend.” *Kherudmund* was quite rejoiced on hearing this promise, and lifting up his hands blessed the King “That as long as this earth and heaven exist, may your Majesty’s throne and crown remain.”—Then taking leave of the King, he retired with infinite joy, and communicated these pleasing tidings to the nobles—they all returned to their homes with gladness of heart—the whole city rejoiced, and the subjects became boundless in their transports at the idea that the King would hold a general Court the next day.

In the morning all the servants of state, noble and menial, and all the great and little ministers of the throne came to the Court, stood in their respective places, and waited with anxiety to behold the royal presence. When three hours of day arose, at once the curtain drew up, and the King came out and seated himself on the happy throne. The sounds of joy struck up in the *Nowbutkhana*, ( 49 ) and all present made their obeisance, and offered the *Nazurs* ( 50 ) of congratulation. They were all rewarded according to their respective degrees of rank, and the hearts of all became joyful and easy. At mid-day his Majesty arose and retired to the interior of the palace ; and after enjoying the royal repast, retired to rest. From that day the King determined to hold his Court every morning, and pass the afternoons in reading and in prayer ; and after beseeching forgiveness from God, pray for the accomplishment of his desires.

One day the King read in a book, that if any one is so oppressed with grief as not to be relieved by any mode, he ought to commit his sorrows to Fate, visit the tombs of the dead, and pray for the blessings of God on their souls, through the mediation of the Prophet ; and conceiving himself nothing, keep his heart free from the thoughtlessness of mankind : weep at the mystery of creation, and behold with awe the power of God !—“ That anterior to me what mighty possessors of kingdoms and wealth have been born ; but the heavens involving them all in its revolving circle has mixed them with the dust. As it is justly said, that no beholding the moving hadmill, *Kubeer*, ( 51 ) weeping exclaimed, ‘ Alas ! no one

( 49 ) The *Nowbutkhana*, or the royal Orchestra, is, in general, a large room over the outer gates of the Palace, for the martial music.

( 50 ) *Nazurs*, presents made to kings, governors and masters, &c. on joyful occasions, and on public festives—generally in silver and gold.

( 51 ) A celebrated *Hindoo* Poet of Upper *Hindoostan* ; his poetry is of a sombre hue, but natural and sympathetic ; the simile here is, that no creature has yet survived the pressure of the heaven and the earth, which he compares to the grain between the two stones of the handmill.

has yet survived the pressure of the two bodies.' Now if you look for those heroes, they have left no vestige behind them, except a heap of earth. All of them leaving their riches and possessions, their homes and offsprings, their friends and dependants, their horses and elephants, are lying alone ! All these worldly advantages have been of no use to them—no one knows even their names, or who they were—and their state within the grave cannot be known ; whether worms, insects, ants, and snakes have eaten them up, or what has happened to them, or how they have settled their accounts with God,—After meditating on these words in his mind, he should look on this world as a jestful farce ; then the flower of his heart will ever bloom, and it will not wither in any circumstance." When the King read this admonition in the book, he recollected the advice of *Kherudmund Wazeer*, and found that they coincided. He wished to put it in execution ; but to mount, said his Majesty to himself, and take a retinue with me and go like a King, is not becoming—it is better to change my dress, and go at night and alone to visit the graves of the dead, or some holy recluse, and keep awake all night—perhaps by the mediation of these holy men the desires of this world, and the favours of the next, may be obtained. Having formed this resolution, the King one night put on a coarse habit and taking some money with him, he stole silently out of the fort, and bent his way over the plains ; proceeding on he arrived at a cemetery, and was repeating his prayers with a sincere heart—at that time the wind blew with violence, and might be called a storm. Suddenly the King saw a flame at a distance which shone like the morning star—he said to himself, in this storm and darkness this light cannot shine without art, or it is a talisman ; for if nitre and sulphur be sprinkled in the lamp, around the wick, then let the wind be ever so strong, the flame will not be extinguished—or it is the lamp of some holy man which burns ; let it be what it may, I out to go and examine it—perhaps by the light of this lamp, the lamp of my house may be lighted, ( 52 ) and the wish of my heart fulfilled. Having formed this resolution, the King advanced ; when he drew near he saw four erratic *Fakirs*, ( 53 ) with *Kuj-*

( 52 ) That he may have children.

[ 53 ] *Fakirs* are holy mendicants, who devote themselves to the expected joys of the next world, and abstract themselves from those of this silly transitory scene ; they are in general fanatics and enthusiasts ; sometimes mad, and often hypocrites. Old Diogenes was a Greek *Fakir*, and I have sometimes met his equal in this country. They are much venerated by the superstitious Asiatics, and are allowed uncommon privileges, which they naturally often abuse.

every thing in thy hidden treasury—give me a worthy son—that my name and Kingdom may remain with my posterity." In this fervent hope the King reached his fortieth year ; when one day he had finished his prayers in the Mirror Saloon, (39) and telling his beads, he happened to cast his eyes towards the mirrors, and perceived a white hair in his whiskers, which glittered like a silver wire ; on seeing it the King's eyes filled with tears, and he heaved a deep sigh, and then said to himself, Alas ! thou hast wasted thy years to no purpose, and for earthly advantages thou hast overturned the world—And all the countries thou hast conquered, with advantage are they to thee ? Some other race will in the end squander these riches—Death hath already sent thee a messenger ; ( 40 ) and even if thou livest a few years, the strength of thy body will be less, and it appears clearly from this circumstance, that it is not thy destiny to have an heir to thy throne. I must one day die, and leave every thing behind me ; so it is better for me to quit them now, and dedicate the rest of my days to recollections of my maker. Having made the resolve, he descended to his lower garden, ( 41 ) dismissed his Courtiers, and ordered that no one should approach him in future ; but that all should attend the public hall of audience, ( 42 ) and perform their functions.

After this speech the King retired to a private apartment, spread the carpet of prayers, ( 43 ) and began to pray—he did nothing but weep and sigh. Thus the King *Azād Buhht* passed many days ; in the evening he broke his fast with a date and three mouthfuls of water, and lay all day and night on the sacred carpet of prayer, These circumstances became public, and by degrees the intelligence

( 39 ) The Mirror Saloon, called by the Persians, and from them by the *Hindoostanees*, *Sheesh Mukul*, is a grand apartment in all Oriental Palaces, the walls of which are generally inlaid with small mirrors, and their borders richly gilded. Those of *Dhailee* and *Agra* are the finest in *Hindoostan*.

[ 40 ] The Messenger was the white hair in his Majesty's whiskers.

[ 41 ] Called in the original *Paen-Bagh*. All royal Asiatic gardens have a *Paen-Bagh*, to which Oriental Princes descend when they wish to relax with their courtiers.

( 42 ) The *Deewan Aum*, or Public Hall of Audience in Eastern palaces, is a grand saloon where Asiatic Princes hold a more promiscuous Court than in the *Dewan-Khus*, or the Private Hall of Audience. Those of *Dhailee* and *Agra* were perhaps the grandest in Asia. In the former stood the *Tukht-i-Taos* or the peacock Throne, of *Sha-Jehan*, which Tavernier, the French traveller and jeweller, valued at seven millions sterling—this superb throne was carried away by the rapacious *Nadir Sha*, when he sacked *Dhailee* in 1739. The plunder of the metropolis of *Hindoostan*, on that occasion, is calculated at 170 millions sterling, in silver, gold and precious stones—cut off the 100, and still 70 millions convey a surprising idea of the riches of the city. London itself would not yield more.

( 43 ) The *Mosulleh* or *Shujad*. It is generally in Persia a small carpet, but frequently a fine mat in *Hindoostan*, which is spread for the performance of prayer. —The devote kneels and prostrates himself upon it in his act of devotion. It is

spread over the whole empire, that the King had withdrawn from public affairs, and became a recluse. In every quarter his enemies and rebels raised their heads, and stepped beyond the bonds of obedience—whoever wished, seized provinces and became traitors—whenever there were Governors, their orders were disregarded, and petitions of maladministration arrived from every province. All the Courtiers assembled, and began to confer and consult—at last it was agreed, that as the *Wazeer* is wise, and in the King's confidence, and is first in dignity, we ought to obey him, and hear what he thinks proper to say on the occasion. All the nobles went to the *Wazeer*, and said : such is the state of the King and Kingdom, that if more delay takes place, this Empire, which has been subdued with such trouble, will be lost for nothing, and will not be easily regained. The *Wazeer* was an old faithful servant and wise ; his name was *Kherudmund*, and he fully answered his name : (44) He replied, though the King has forbid us to come in his presence, yet let us go ; I will also go—may it please God that the King be inclined to call us to his presence. After saying this the *Wazeer* brought them all along with him to the Public Hall of Audience, and leaving them there, he went into the Hall of Private Audience ( 45 ), and sent word by the Eunuch (46) to the royal presence. “ That the old slave is in waiting, and for many days has not had the happiness to behold the royal countenance—he is in hopes that, after one look, he may kiss the royal feet, and be at ease in his mind.” The King heard this request of his *Wazeer*, and although his Majesty knew his length of services, his zeal, his talents, and his devotion to him ; and have often followed his advice, yet after a pause, he ordered *Kherudmund* to be called. At last when permission was granted, the *Wazeer* appeared in the royal presence—made his obeisance, and stood with crossed arms. (47) He saw the King's strange and altered appearance ; that from extreme weeping, and fasting, his eyes were sunk in their sockets, and his visage was pale.

superfluous to remark that the Mahometans pray with their face turned towards *Mecca*, as far as they can guess its direction. Jerusalem was the original point but the Prophet, in a fit of anger, changed it to *Mecca*.

( 44 ) *Kherudmund* means wise.

( 45 ) The *Dewan-Khas*, or Hall of Private Audience, is a grand saloon where only the King's Privy Councillors or select Officers of State are admitted to an audience. Those of *Dhaille* and *Agra* are superb ; made of white alabaster, and inlaid with beautiful mosaic of variegated marbles, cornelians, agates &c. The ceilings were formerly of sheets of pure gold—but they are vanished with the times.

( 46 ) As Asiatic Princes in general pass the most part of their time in the *Haram*, or in seclusion Eunuchs are the usual carriers of messages, &c.

( 47 ) The posture of respect, is to stand motionless like a statue, the eyes fixed on the ground, and the arms crossed over the waist.

*Dhaillee*, *Sha Alum* was in the East, (29) No master or Protector of the Country remained, (30) and the city became without a head. True it is, that the City only flourished from the prosperity of the Throne. All at once it was overwhelmed with calamity; the inhabitants saattered and fled where they could. To whatever country they went their own tongue was adulterated by mixing with the people there; and there were many who after an absence of 10 or 15 years, from some cause or other, returned to *Dhaillee* and stayed there. How can they speak the pure language of *Dhaillee*? Somewhere or other they will slip; but the person who bore all misfortunes, and remained fixed at *Dhaillee*, and whose five or ten anterior generations lived in that City; and who mixed in the company of the Great and the Asembles of the people; who strolled in its streets for a lenth of time, and even after quitting it, kept his language pure from corruption, his language will certainly be correct and pure This humble being (31) has seen many Cities, and is now arrived here, at Calcutta.

I now commence my Tale—pay attention to it, and be just to its merits. In the Travels of the Four Durwesh, it is thus written, and the Narrator has related, that formerly in Asia Minor (33) there reigned a great King who was in justice equal to *Nowsherwan*, (34) and in generosity to *Hatim* (35). His name was *Azad Bukht*, and his imperial residence was Constantinoble. (36)

29 *Sha Alum*, the Emperor of *Dhaillee*, was then towards *Patna*, a toll in the hands of *Sooja ood dowleh* the Nawub of *Lucknow* and *Qasim Ullee Khan* the Nawab of *Moorshidabad*.

30 Alluding to the confusion which reigned in Upper *Hindoostan* after the assassination of *Alumgeer* the 2d, and the flight of *Sha Alum*. Upper *Hindoostan* was then in a sad plight, ravaged alternately by the *Ubdalees*, the *Mhorraqtas* and the *Jauts*—the King a pageant, the Nobles rebellious, the Subjects plundered and oppressed, and the country open to every Invader—though this was near sixty years ago, and although they had some government, justice, and security from 1732 to 1802, yet the country had not recovered from the severe shock. It is to be hoped the upright nature of British legislature will restore it to its former splendour, of the times of *Sha Jehan* and *Aurungzeb*.

31 *Meer Ummun* here aliudes to himself.

32 The word is used in the singular, both by *Meer Ummun* and the original author, *Ameer Khosro* so I have preserved it.

33 The word in the original is *Roem*, which means that part of Asia Minor in which Constantinople is situated, and called in modern times Romania.

34 *Nowsherwan* was a king of persia, who reigned in A. D. 578. He is celebrated in Oriental history for his wisdom and justice. During his reign *Muhumud* the prophet was born. The persian writings are full of anecdotes of *Nowsherwan's* justice and wisdom. See Herb. Bib. Orient.

35 *Hajim*, or rather *Hatim Taae*, is the name of an Arab in eastern romance, who is celebrated for his generosity and his mad adventures, in an elegant persian work called *Hatim Taae*—But after the mad man of Cervantes all others are inspid.

36 Called also *Qoostanteeneea* by the persians, and *Istambole* by the Turks, N. B. The Q. in my mode of spelling Asiatic words, stands for the persian guttural *Kaf*.

THE TALE  
OF  
THE FOUR DURWESH. (32)

---

CHAPTER I.

In his reign the peasant was happy, the treasury full, the army satisfied, and the poor at ease. They lived in such peace and plenty, that in their homes the days were festive, and the nights joyful. Thieves, robbers, pick-pockets, swindlers, and all vicious and dishonest persons were exterminated; and no vestige of them remained in his kingdom. The doors of the houses remained unshut all night, and the shops were open. The Traveller chinked gold as he went along, over plains and through woods; and no one asked him, how many teeth hast thou in thy head, ( 37 ) and where art thou going? There were thousands of cities in that King's dominions, and many Princes paid him tribute. Though he was so great a King, he never for a moment neglected his duties or his prayers to God. He possessed all the comforts of this world, but issue, which is the fruit of life, was not in the garden of his destiny—for which reason he was often pensive and sorrowful, and after the five regulated hours of prayer, he used to address himself to his Creator and say, " O God ! thou hast, through thy infinite goodness, blest thy creature with every comfort, but thou hast given no light to his dark abode. (38) This desire alone is unaccomplished, that I have no one to transmit my name, and support my old age. Thou hast

( 37 ) This is an Asiatic proverb, and means an impertinent or rather a despotic question. As nothing exemplifies the *minds* of different countries better than their common proverbs, I have given the literal sense of as many as I could.

( 38 ) The Asiatics consider *mate* children as the light or splendour of their house—how often they have proved the curse and destroyers of their existence, the Histories of Persia and *Hindocstan* too sadly tell.



ness ( 54 ) on their bodies, and their heads reclined on their knees; sitting in profound silence, and senselessly abstracted—their state was such as a traveller's, who separated from his country and his sect, friendless and alone, and overwhelmed with grief, is desponding and at a loss. In the same manner sat these four *Fakirs* like statues, and a lamp placed on a stone burnt very brightly ; the wind touched it not, as if the heavens itself had been its shade, and that it burnt without danger of being extinguished. On seeing this sight, *Azad Bukht* was convinced that his desires would be fulfilled, by the prayers and mediation of these holy men ; and the withered tree of his hopes revive by their looks, and yield fruit. Go in their company, said the King to himself, and tell thy story, and join their society ; perhaps they may feel pity for thee, and pray for thee, so as to be accepted by the Almighty. Having formed this determination, he wished to step forward, when his judgement told him, O fool do not be hasty—see a while—what dost thou know who they are, from whence they come, and where they are going—what knowest thou if they be demons or spirits of the wilderness, who assuming the appearance of men are sitting together ; in every way, to be in haste, and go amongst them and disturb them is improper ; at present hide thyself in some corner, and learn the story of these *Durweshes*. At last the King did so, and hid himself in a corner with such silence that no one heard the sound of his approach—he kept his attention towards them to hear what they were saying amongst themselves. By chance one of the *Fakirs* sneezed and said, God be praised. ( 55 ) The other three *Qulundurs*, ( 56 ) awaked by the noise he made, trimmed the lamp—the pot of fire was burning, and each of them, sitting on his matrass, lighted his *hooka*, and began to smoke. One of these *Fakirs*, said, O friends in mutual pain and faithful wanderers over the world ! we four, by the revolution of the heavens and changes of day and night, with dust on our heads, have wandered for an age from clime to clime—God be praised ! that by his assistance and the decree of fate, we have to-day met each other on this spot. The events of to-morrow are not known, nor what will happen, whether we remain together or separate—the night is a heavy load, and to retire to sleep so early is not salutary. It is far better that we relate to each other the events which have passed over our heads, and whatever has happened to

[ 54 ] The *Kufnee* is a kind of short shirt without sleeves, of the colour of brick dust, which *Fakirs* wear.

( 55 ) That a general exclamation when Asiatics sneeze, and with them, as with the ancients, it is an ominous sign.

( 56 ) *Qulundurs*, are a more fanatic sect of *Fakirs*.

each of us, without admitting a particle of untruth in our narations—then the night will pass away in words, and when little of it remains, let us retire to rest. They all replied, O leader, we agree to whatever thou commandest. First give us your own history, and relate what you have seen ; we will be gainer and improves by it.

---

## CHAPTER II.

---

### ADVENTURES OF THE FIRST DURWESH.

THE first *Durwesh* lifting of his head and sitting at his ease, related thus the events of his travels. Beloved of God, turn to wards me, and hear this wanderer's narative.

#### VERSE.

“ Hear, what has passed over my head, with attention ;  
 “ Hear how Providence has raised and depressed me,”

I am going to relate the misfortunes I have suffered—hear the whole naration. O my friends, the place of my birth, and the country of my fore fathers is Arabia Felix—the father of this wretch was *Mulik oot Toojjar*, (57) and named *Khoja Uhmud* ; he was a rich merchant ; at that time no merchant or banker was equal to him ; he had factories and agents in many cities, for the purchase and sale of all shorts of goods ; in his werchouses were merchandise of different countries, and in his coffers thousands of pieces of silver and gold in ready money. He had two children born to him ; one was this pilgrim, who is now clad in *Kufnee*, and addressing these holy guides ; the other was sister, whom my father, during his life time, married to a merchant's son of another city ; she lived with her husband's family. In short what bounds could be set to the fondness of a father, who had an only son and was so exceedingly rich ! This wanderer was brought up with great tenderness under the shadow of his father and mother. I learnt reading and writting, and the exercises of a soldier ; I likewise studied the art of commerce ; I passed fourteen years of my life in extreme delight and easy affluence ; no care of the world entered my heart. All at once in one year both my father and mother died by the decree of God.

(57) *mulik oot Toojjar* means the chief of merchants; it is a Persian title. The frist title the East India Company received from the court of *Dhailee*; was *Oomdut oot Toojjar*. or the noble merchants. *Hajee Khuleel*, the ambassador from Persia to the Bengal government, who was killed at Bombay, was *Mulik oot Toojjar*—and alter him *Muhumud Nubee Khan*, who likewise was ambassador from the Persian Court and came to Bengal—he has since experienced the sad uncertainty of Asiatic despotism ; being despoiled of his property, blinded, and turned into the streets of *Sheeraux* to beg.

I was overwhelmed with such extreme grief that I cannot express its anguish. At once I became an orphan ! No elder of the family remained to watch over me—from this unexpected misfortune I wept night and day—meat and drink was disregarded, and in this sad state I passed forty days. On the fortieth day, ( 58 ) after the death of my parents, my relations and friends of every degree assembled to perform the rites of mourning—when I had finished the prayers for the dead, they tied on this pilgrim's head the turban of his father ; ( 59 ) they instilled into me the precepts of patience, and made me understand, that in this world the parents of all have died, and I must one day follow the same path, “ Look at your estate, said they ; you are now become its possessor in the room of your father—be vigilant and diligent in your affairs and transactions.’ After consoling me in this friendly manner, they took their leave. All the agents’ factors and clerks of my late father came and waited on me—they presented their *nazurs*, and said, “ That I should personally take an account of the cash in the coffers, and the merchandise in the warehouses.” When I suddenly cast my eyes on this countless heap of wealth, my mind expanded and my ideas changed. I gave orders for the fitting up of the *Dewan-khana* ; (60) the *furrashes* (61) spread the carpets, and hung up the *pardahs* ( 62 ) and *chicks*, (63) which were appropriated to the days of ceremony. I took handsome servants into my service, and clothed them in rich dresses. This mendicant had no sooner taken possession of his fortune, and reposed himself in the vacant seat of his father, then he was surrounded by parasites, knaves, and sycophants—they became my favorites and friends—I began to have them constantly in my company ; they amused me with the gossip of every place, and every idle, lying tittle tattle ; they urged, that as I was in the flower of youth, I should fill my cellars with choice wines, and send for beautiful mistresses to participate in the pleasure of

( 58 ) The fortieth day is an important period in Mahometan rites ; it is the great day of rejoicing after birth, and of mourning after death. To dignify this number still more, sick and wounded persons are supposed, by oriental novelists, to recover and perform the ablution of cure on the fortieth day.

( 59 ) This is the general mode of investiture in *Hindoostan*, to offices, places, &c. ; to which a *khelut*, or honorary dress is added.

( 60 ) That part of a dwelling where male company are received.

( 61 ) ( 62 ) ( 63 ) *Furrashes* are servants to spread carpets, sweep them and the walls ; place the *musnuds*, and hang up the *pardahs* and *chicks* ; pitch tents, &c. *Pardahs* are quilted curtains, which hang before doors, &c. *Chicks* are curtains, or hanging screens, made of fine slips of *bamboos*, and painted and hung up before doors and windows, to prevent the persons inside from being seen, and to keep out insects ; but they do not exclude the air, or the light from without. If there is no light in a room, a person may sit close to the *chick*, and not be seen by one who is without. However no description can convey an adequate idea of *pardahs* and *chicks* to the mere European.

the bottle, and enjoy myself in the most voluptuous manner. In short the evil genius of man is man—my disposition changed from listening constantly to their pernicious advice. Wine, dancing, music, and gaming, occupied my thoughts and my time. At last matters came to such a pitch, that, forgetting commerce, and neglecting my affairs, I abandoned myself to women and extravagance. My servants and false friends, when they perceived my careless habits, secreted all they could, and began to plunder my wealth and property; no account was kept of the money which was squandered; from whence it came, or where it went. To the property of other's no mercy is ever shown. Had I possessed even the treasures of Korah, they would not have been sufficient to supply this vast expence and profusion. In a few years I squandered my fortune, and found myself reduced to a bare skull-cap for my head, and a rag about my waist—those friends who used to share my board, and who so often swore to shed their blood for my advantage, disappeared; and even if I met them by chance in the streets they used to turn aside their looks from me; even my servants left me and went away—no one remained to enquire after me, and bewail my reduced state,—I had no companions left but grief and regret; I then had not a penny worth of food to grind between my jaws; and give a relish to the water I drank; I endured two or three severe fasts, but could no longer bear the cravings of hunger. At last, from stern necessity, covering my face with the mask of impudence, I formed the resolution of going to my sister; but I felt quite ashamed of myself, when I reflected, that since the death of my father I had kept up no friendly intercourse with my sister or even written her a line; although she had written me two or three affectionate letters of condolence, I had not deigned to make any reply in my inebriated moments of prosperity. Shame, arising from my misconduct to her, made me reluctant to go to my sister, but expect her house, I had no other to which I could resort for relief. In the best way I could on foot, without a farthing in my pocket, and after a long fatiguing journey, I arrived at the city where my sister lived, and reached her house. My sister, seeing my reduced wretched state, embraced me with affection and wept bitterly—she distributed the customary offerings to the poor for my safe arrival, and said to me, Though my heart is rejoiced at this meeting, yet brother, in what sad plight do I see you? I could make her no reply, but suppressing my tears, I remained silent. My kind sister sent me quickly to the bath, and ordered an elegant dress for me; after

bathing I put on these clothes—she fixed on an elegant apartment, near her own, for my residence. I had in the morning *shurbut*, (64) orgeat and sweetmeats for my breakfast ; at noon, fresh and dried fruits for my luncheon ; and at dinner and supper she laid before me *palaos*, *kubabs* (65) and bread of the most exquisite flavour and delicious cookery—she saw me eat them before she retired to her own apartment. In every way she took every care of me, and comforted my harrassed mind. I offered my grateful prayers to God for enjoying such ease, after the hardships and misfortunes I had suffered. Many months passed in such undisturbed tranquility, that I never, put my foot out of my apartment. One day, my sister, who treated me like a mother, said to me, “O brother, thou art the delight of my eyes, and the emblem of our deceased parents—by your arrival the longing of my heart is satisfied, and whenever I see you, I am infinitely rejoiced ; you have made me completely happy ; but God has created men to work, and they ought not to sit idle at home—if a man becomes idle and stays at home, the world casts reflections on him ; more especially the people of this city, both great and little, will say on your remaining with me and doing nothing—That having lavished and spent his father’s vast riches and wealth, he is now living on the scraps from his brother-in-law’s board. This seeming want of pride will be our ridicule, and the subject of shame to the memory of our parents ; or else I would keep thee near my heart, and from thee shoes of my skin, and make thee wear them. Now my advice is that you should travel : please God the times will change, and in place of your present embarrassment and want, gladness and prosperity may yet brighten your days.” On hearing these words, though I felt ashamed, yet I approved her advice, and replied, Very well, you are now in the place of my mother, and I will cheerfully do whatever you wish. Having heard my determination, she went into her house and brought out, by the assistance of her female slaves and servants, fifty bags of gold, and laid them before me, saying, A caravan of merchants is on the point of setting out for Damascus, go and purchase with this money some articles of merchandise, and put them under the care of a merchant of probity and take a proper receipt for them from him ; do you also proceed to Damascus, and when you arrive there in safety, receive

(64) *Shurbuts* are similar to lemonades ; made in general with vegetable acids, sugar and water ; sometimes of sugar and rose water only.

(65) *Palaos*, erroneously called *Pilaws*, is a common dish in Asia, and too well known to require explanation. *Kubab* is meat roasted or fried with spices ; sometimes in small pieces, sometimes minced, sometimes on skewers, but never in joints as with us ; though they make *kubabs* of a whole lamb or kid.

the amount sales of your goods, and the profit which may accrue, from the merchant ; or sell them yourself, as may be most convenient and advantageous. I took the money and went to the Great Bazar ; ( 66 ) and having brought such articles of merchandise as would sell to advantage at Damascus, I delivered them over in charge to a considerable merchant, and took a satisfactory receipt from him. The merchant embarked with the goods on board a vessel, and set off by sea. and I prepared to go by land. When I took leave of my excellent sister, she gave me a rich dress and a superb horse with jewelled harness ; she put some sweetmeats in a leather bag, and hung it to the pommel of my saddle, and she suspended a flask of water from the cupper—she tied a sacred rupee on my arm, ( 67 ) and having marked my fore-head with *tier* ; ( 68 ) Proceed, said she suppressing her tears, I have put thee under the protection of God—though showest thy back in going, in the same happy state show me soon your face. I also said, after repeating the prayer of welfare, I joyfully accept your blessing, God be your protector also. Coming out from thence I mounted my horse, and putting myself under the protection of the Almighty, I set forward ; and marching two stages in one, I soon reached the neighbourhood of Damascus. In short when I arrived at the city gates, the night was far advanced, and the guards had shut them. I begged of them earnestly to open the gates, and added, “ That I was a traveller who had come a long journey, at a great rate ; if you would kindly open the gates I could get into the city, and procure some refreshment for myself and my horse.” They rudely replied from within, there is no order to open the gates at this late hour ; why did not you come sooner. When I heard this plain answer to my request, I alighted from my horse under the walls of the city, and spreading my housing I sat down ; but to keep awake, I often rose up and walked about. When it was full mid-night, there was a dead silence, I saw a chest descending slowly from the walls of the city. When I beheld this strange sight, by the light of the moon, I said to myself with surprise, what talisman is this ? perhaps God, taking pity on my poverty and my misfortunes, has sent me this unexpected treasure. When the chest reached the ground, I approached it with fear, and perceived it was of wood—instigated by avarice I opened it ; I be-

( 66 ) The grand street where are all the large shops ; the Strand of Asiatic cities.

( 67 ) The sacred rupee or piece of silver, is a coin which is dedicated to *Emaum Zanim*, to avert evils from those who wear then tied on the arm, or suspended from the neck.

( 68 ) To mark the fore-head with *tier*, or curdled milk, is a superstitious

held in it a beautiful lovely woman, at the sight of whom the senses would vanish, wounded and weltering in her blood, with her eyes closed, and in extreme agonies. I was struck with horror at the cruel sight—by degrees her lips moved, and these sounds issued slowly from her mouth--“ O faithless wretch ! O barbarous tyrant ! Is this cruelty the return I merited for all my affection and kindness ! O give me another blow, and complete thy savage deed—I commit our conduct to God, to do us justice.” After pronouncing these words, even in that insensible state, she drew the end of her *dowputta* ( 69 ) over her face ; she did not look towards me. Gazing her, and hearing her exclamations, I became torpid. I said myself, what savage tyrant could wound so beautiful a mistress ! what demon possessed his heart, and how could he lift his hand upon a woman so lovely ! she still loves him, who has murdered her, and, though dying, recollects him still ! I was muttering this to myself ; the sound reached her ear—drawing at once her veil from her face, she saw me, and her looks met mine. I nearly fainted, and my heart throbbed with difficulty—I supported myself as well as I could on my tottering knees, and taking courage, I asked her, “ Tell me true, who art thou, and what sad occurrence is this I see ; explain it, and give ease to my anxious heart.” On hearing these words, though she had scarce strength to speak, yet she slowly uttered, “ God be praised ! how can I speak ? my condition is so weak, owing to my wounds ; I am a guest in this world for a few moments only ; when my soul leaves me, then, for God’s sake, act like a man, and bury unfortunate me, in some place, in this chest ; that I may be freed from the tongue of the bad and good, and thou be worthy of future reward.” After pronouncing these words she became silent. In the night I could apply no remedy ; I brought the chest near me, and counted the hours of the remaining night. I determined, when the morning came, to go into the city and do all in my power for the cure of this beautiful woman. The short remaining night became so heavy a load on my heart, that I was quite restless ; however, after suffering much uneasiness, the morning approached—the cock crowed, and the voices of men

ceremony in *Hindoostan*, as a propitious omen, on begining a voyage or journey. I imagine it is borrowed from the *Hidoos*, though the Mahometans practise it likewise.

( 69 ) The *Dowputta* is a large piece of cloth worn by women, which covers the head and goes round the body—the act of drawing her *dowputta* over her face is mentioned as a proof of her modesty. Men likewise wore *dowputta* flung over the shoulders or wrapped round the waist. It is often gauze and muslin.

were heard. After performing the morning prayer, I lashed the chest on my horse, and just as the gates opened, I entered the city. I enquired of every man I met where I could rent a house; and after much search, I found a convenient handsome house which I rented. The first thing I did, was to take that beautiful woman out of the chest, and lay her in an apartment on soft cotton; I then placed a trusty servant near her, and went in search of a surgeon. I asked every person I met, who was the cleverest surgeon in the city, and where he lived. One person said, "A barber is unique in the practice of surgery, and the science of physic; and in these arts is quite perfect—if you carry a dead person to him, by the help of God, he will apply such remedies, as will bring him to life. He dwells in this quarter of the city, and his name is *Esau*. On hearing this agreeable intelligence, I went in search of him, and after some difficulty, I found out his abode, from the signs I had received. I saw a man, with a white bearded, sitting under the portico of his door, and many were grinding materials for plasters beside him. For the sake of flattering him, I made him a respectful *salam* ( 70 ) and said, "Having heard your name and renown, I am come to solicit your assistance. The case is this. I set out from my country for the purpose of trade, and took my wife with me, from the great affection I had for her; when I arrived near this city, the evening set in; I did not think it safe to travel at night in an unknown country; I therefore rested under a tree on the plains. At the last quarter of the night, I was attacked by robbers—they plundered me of all the money and property they could find, and they were even so barbarous as to wound my wife, from avidity for her jewels. Being alone, I could make no resistance, and passed the remainder of the night as well as I could, and gave my poor wounded wife all the assistance in my power. Early in the morning I came into this city, and rented a house; leaving her there, I am come to you to solicit your aid. God has given you great skill in your profession, favour this unfortunate traveller, and come to his humble dwelling; see my wife, and if you can save her life, you will acquire fame by your cure, and I will be beholden to you for life." *Esau*, the surgeon, was humane and devout; he took pity on my misfortune, and accompanied me to my house. On examining the wounds, he gave me hopes, and said, "By the blessing of God, this Lady's wounds will be cured in forty

70) The word of salutation among Mahometans, or rather *salamalaykum*.



days at most, and she shall at the end of that space of time perform the ablution of cure." In short the good man washed all the wounds with the decoction of *neem*, ( 71 ) and cleansed them ; those that required to be sitched, he sitched ; and on the others he laid lint and plasters, which he took out of his box ; he tied up the wounds with bandages, and said with much kindness, " I will call morning and evening ; be thou careful that she remain perfectly quite, that the stitches may not give way ; let her food be fowl broth, in small quantities at a time, and give her often the spirit of *Baidmooshq*, ( 72 ) with rose water, that her strength may be kept up." After giving these directions, he took his leave. I thanked him with joined hands, ( 73 ) and added, " The hopes you give, have given me life, else I saw nothing but death before her, from the wounds she has received ; God preserve you." And after giving him *Uttur* and *Beetle*, ( 74 ) I took leave of him. Night and day I attended on that beautiful, cruelly-treated Lady with the utmost solicitude ; rest to myself I renounced as impious, and to the mercy of God I daily prayed for her cure. By good luck the merchant, who had charge of my merchandise, arrived at this critical period, and delivered over to me the goods I had entrusted to his care. I sold them as well as I could, and I began to spend the amount in medicines and remedies for the wounded Lady. I procured her every convenience and comfort which her painful state required. The good surgeon was regular in his attendance, and in a short time all the wounds filled up, and began to heal ; a few days after she performed the ablution of cure. What strange and joyful sensations arose in my heart ! A rich *Khelut*, ( 75 ) and a purse of pieces of gold I laid before *Esau* the surgeon. I ordered elegant carpets to be spread, a rich *musnud* ( 76 ) to be laid, and placed

( 71 ) The *Neem* is a large and common tree in India, the leaves of which are degitated and bitter, and used as decoction to reduce contusions and inflammations ; also to cleanse wounds.

( 72 ) The spirit drawn from the leaves of an aromatic tree which grows in *Cashmeer*, called *Baidmoosq*—it is a tonic and exhilarating.

( 73 ) A humble deportment when addressing superiors in India and through complaisance used sometimes to equals.

( 74 ) An act of ceremony ever observed amongst the well-bred in India, when a visitor takes leave. *Uttur* is the essence of any flower, more especially of the rose ; and *Beetle* is the aromatic leaf so generally used in this country. The moment they are introduced, it is a hint to the visitor to take leave.

( 75 ) The *Khelut* is a dress of honour, in general a rich one, presented by superiors, to inferiors. In the zenith of the *Moghul* empire these *Kheluts* were expensive honours, as the receivers were obliged to make rich presents to the Emperors for the *Kheluts* they received.

( 76 ) *Musnud* means literally a sort of counterpane, made of silk, cloth or brocade which is spread on the carpet, where the master of the house sits and receives company ; it has a large pillow behind to lean the back against, and

this beautiful Lady on it. I distributed large sums to the poor on the rejoicing event, and that day I was as joyful as if I had gained possession of empire over the seven climes. ( 77 ) On that beautiful Lady's cure, such rosy, pure colour appeared in her complexion, that her face shone like the bright moon, and her eyes sparkled with ravishing lustre. I could not gaze on her without being dazzled. I devoted myself entirely to her service, and zealously performed whatever she commanded. In the full pride of beauty and rank, if ever she condescended to cast a look on me, she said, " Take care, if my good opinion is desirable to thee, never hesitate to execute implicitly my commands ; whatever I order, perform without delay or objection ; never mix your opinions with mine, but keep a respectful distance, or else you will repent your rash presumption." Though it appeared, in spite of the hauteur of her manners, that the return due to me for my services and obedience, was fully impressed on her mind. In all I did I consulted her will and pleasure, and obeyed all her commands with cheerful obedience. Months passed away in this mystery and submission—I instantly procured for her whatever she desired. During this long period I spent all the money I had, from the sale of my goods and jewels in supplying her wants. In a foreign country where I was unknown, who would trust me ? that by borrowing, I might still go on in supporting her. At last I was distressed for money, even for our daily expences, and was quite embarrassed what to do. With this anxious solicitude I pined daily, and the colour fled from my face ; but to whom could I impart the sufferings of my heart ? The grief of the poor only preys on his own vitals. One day the beautiful Lady, from the penetration of her own judgment, guessed my distressed state, and said, " O youth ! the services you have rendered me are engraven on my heart as indelible as on stone ; but their return I am unable to make at present ; if you require any thing at present for necessary expences, do not be distressed on that account ; but bring me paper, pen, and ink." I was then convinced that this fair Lady must be a princess of some country, or else she would not have addressed me with such hauteur, or spoken with such confidence. I instantly brought her pen, ink, and paper, and placed them before her—she wrote a note, put her

generally two small ones on each side. It also, metaphorically, implies the seat on which kings, *nuwabs* and governors sit the day they are invested with their royalty, &c. So to say that *Shah Allum saf* on the *musnud* such a day means that he was on that day invested with royalty.

( 77 ) Asiatics divide the world into seven climes, so to reign over the seven climes means, metaphorically, to reign over the world ; king of the seven climes is one of the titles of the kings of *Dhaillee*.

signature to it, ( 78 ) delivered it to me and said, " There is a *tree-poleea* ( 79 ) near the fort ; in the adjoining laue is a great house, and the master of that house is called *Seedee Buhar* ; ( 80 ) go and deliver this note to him." I went according to her commands, and by the signs and the name she had given me, I soon found out the house—by the porter I sent up the contents of the note ; the moment it was delivered, a handsome young negro, with a flashy turban on his head, came out to me—though his colour was dark, his countenance was pleasing. He took the note from my hand, but said nothing, and asked no questions and hastily entered the house. In a short time he came out accompanied by slaves, who carried on their heads eleven sealed trays covered with brocade. He told the slaves, " Go with this young man, and deliver these trays." I made my salutation and took my leave of him, and conducted the slaves with the trays to our house. I dismissed them from the door, and carried in the trays and placed them as they were before the fair Lady. On seeing them she said, " Take the eleven bags of gold contained in these trays, and appropriate the money to necessary expences—God is bountiful." I took the gold, and laid it out as she directed in immediate necessities—though I became more easy in my mind, yet my thoughts were greatly perplexed and agitated. O God, said I to myself, what a strange circumstance is this! that a stranger should on the mere sight of a bit of paper, deliver over to me so much money without asking any questions and without knowing me. I cannot ask the Lady to explain the mystery, as she has beforehand forbid me to ask questions, or to be inquisitive in her affairs ; these restless reflections, oppressed me greatly and raised my fears.

---

### CHAPTER III.

EIGHT days after this occurrence, the beloved Fair thus addressed me, " God has bestowed on man the robe of urbanity, that it

( 78 ) I use the English term in the original it is seal, as Asiatics do not sign their names, but put their seals to letters, bonds, papers, &c. ; on the seal is engraven their names, titles, &c. ; which absurd practice has given rise to much roguery, and even bloodshed in India ; as it is so easy, by bribes, to get a seal-cutter to engrave another's name on a seal. Though the Mahometan laws punish with severe penalties, such transgressions, yet seal-cutters are not more invulnerable to the powers of gold than other men. Kings, princes, *mutabs*, &c. have a private mark, as well as a public seal to official papers ; and a private seal and mark for private or confidential papers.

( 79 ) *Treepoleea* means three arched gates ; there are generally such which divide grand streets in Indian cities, and may be compared to our Temple bar in London.

( 80 ) Ethiopian, or other African slaves, are commonly called *Seedees* ; though correctly speaking it is only applicable to Abyssinian or Ethiopian slaves. They are held in great repute for honesty and attachment.

may not be torn or soiled, and although tattered clothes are no disparagement to his courtesy yet in the eyes of the world he has not credit for it, on account of his ragged appearance ; so take two bags of gold with thee, and go to the *Chouk*, ( 81 ) to the shop of *Eusof* the merchant, and buy there two rich suits of clothes and some rich jewels, and bring them with thee." I instantly took the two bags of gold, mounted my horse, and went to the shop described—I saw there a handsome young man, clothed in a saffron coloured dress, seated on a cushion ; his beauty was such that multitudes stopped in the street before his shop to gaze at him. I approached him with much pleasure, made my salutation, and sat down, and mentioned the articles I required. My pronounciation was not like that of the inhabitants of that city. The young merchant replied with great kindness, " Whatever you require is ready, but tell me Sir, from what country are you come, and what are the motives of your stay in this foreign city ? If you will condescend to inform me on these points it will not be stepping beyond the limits of kindness." It was neither convenient or agreeable to me to relate my story, so I made an excuse, took the jewels and the clothes, paid their price and rose to take my leave. The young man seemed displeas'd and said. " O, Sir, if you wished to be so reserved, it was not necessary to show such warmth of friendly greeting in your first approach ; amongst well bred people these amicable greetings are of much consideration, and give great claims." He pronounced this speech with such elegance and propriety, that it quite delighted my heart, and I did not think it courteous to be unkind and leave him so hastily ; therefore to please him, I sat down again and said, " I agree to your request with all my heart, and am ready to obey your commands." He was greatly pleas'd with my compliance, and laughing said, " If you will favour your humble servant with your company to-day, I will invite a few pleasant friends, and we shall amuse ourselves for some hours in good cheer and hilarity," I had never left the fair Lady alone since we first met, and recollecting her solitary situation, I made many excuses to the young merchant for declining his invitation, but he would not accept any ; at last I gave my promise to return as soon as I had carried home the articles I had purchased ; on this assurance he gave me leave to depart. I carried the jewels, and the clothes to the Lady, and laid

( 81 ) The *Chouk*, is in general a large square in Asiatic cities, where are the richest shops ; It is sometimes a large wide street.

them before her—she asked the price of the different articles, and what passed at the merchant's. I related all the particulars of the purchase, and the teasing invitation I had received from him. She replied, "It is incumbent on every person to fulfil the promises they make; leave me under the protection of God, and go to your engagement; the law of the prophet requires we should accept the offers of hospitality." I said, "My heart does not wish to go, and leave you alone, but your orders must be obeyed; and I am forced to go; until I return my heart will be attached to this spot." Saying this I went to the merchant's; he was waiting for me. On seeing me he said very graciously, "Come good Sir, you have made me wait long for the pleasure of your company." He instantly arose, seized my hand, and led me into the house—proceeding on, he conducted me to a garden—it was delightful—in the basons and canals fountains were playing—fruits of various kinds were in full bloom, and the branches of the trees were bent down with their weight—birds of various species were perched on the boughs, and sung their merry notes, and elegant carpets were spread in every apartment of the grand pavilion, which stood in the centre of the garden—there on the border of the canal, we sat down in an elegant saloon; he got up a moment after and went out, and then returned richly dressed. On seeing him, I exclaimed, "By the purity of God, let evil eyes be averted from thy beauty." (82) On hearing this exclamation, he smiled, and said, "It is fit you should Sir, also change your dress." To please him I put on other clothes that were finer than those I wore. The young merchant had prepared an elegant entertainment for me, and had provided every article of pleasure—he was warm in his expressions of attachment to me, and his conversation was quite enchanting. At this moment the cup-bearer appeared with a crystal cup, and a flask of wine; and meats of various delicious kinds were served up. The sparkling cup circulated briskly and when it had performed three or four revolutions, four young dancing boys, very beautiful, with loose flowing tresses, entered the assembly, and began to sing and play. We were in such spirits, and so delighted with their songs and performance, that had *Tunsain* (83)

(82) The Asiatics suppose that uncommon qualities of beauty, fortune or health raise an ominous admiration, which injures the possessor; for which reason to tell parents that their children are stout and healthy is a *mal-a-propos* compliment; also to congratulate women on their healthy appearance is often unwelcome; the same ridiculous and superstitious ideas accompany all admiration of beauty, fortune, &c.

(83) A celebrated musical performer in upper *Hindoostan*, and considered as the first in his art; he lived about 200 years ago.

been present at that hour, he would have forgot his strains; and *Buejou Bawurra*, (84) on hearing them, would have gone mad. In the midst of this high festive scene, the young merchant's eyes filled suddenly with tears, and two or three drops trickled down his rosy cheeks—he turned round and said to me, "To hide the secrets of our hearts from our friends is approved by no religion, and now that such sincere amity has taken root between us, I am going to impart a secret to you, in the confidence of friendship and without reserve. I have a mistress, and if you will give me leave, I will send for her, and exhilarate my heart with her presence; as without her I cannot enjoy the pleasure which surrounds us." He pronounced these words with such eager desire, that though I had not seen her, I was anxious to see a mistress so beloved, and replied, "I wish to contribute to your pleasure, and what can be better than what you propose; send for her without delay; nothing, it is true, is agreeable without the presence of our beloved." The young merchant made a sign towards the *chick* and shortly a black woman, as ugly as sin, on seeing whom one would die without the intervention of fate, entered the room, and sat down near him. I was frightened at her sight, and said within myself, Is it possible this witch can be beloved by so beautiful a young man, and is this the creature he praised so highly, and spoke of with such affection? I muttered the form of exorcism, and became silent.

In this festive scene of wine and music, we passed three days and nights—the fourth day, oppressed with wine, we fell asleep. In the sleep of forgetfulness, without any knowledge of what had happened. I slept until next morning, when the young merchant awaked me, and made me drink some cups of wine to the health of his mistress, and said, "To distress our guests any longer, is contrary to good manners," He then took hold of both my hands, and lifted me up. I begged leave to depart; well pleased with my complaisance, he gave me permission to return home. I then quickly put on my former clothes, and bent my way homewards. I waited on the angelic Lady, but as it had never before occurred to me leave her by herself for a day, and remain out all night, I was quite ashamed of myself for being absent three days and nights. I made her many apologies, and related the circumstances of the invitation, and what had passed, and his extreme reluctance to my coming home sooner. She was well acquainted with the manners of the world, and smiling said, "What

(84) A celebrated singer in upper-Hindoostan, who lived about 600 years ago. *Tansain* and *Bawurra* are worshipped by singers and musical performers.

does it signify, if you remained at the entertainment so long, to oblige your friend—1 cheerfully pardon your fault ; when a man goes on occasions of this sort to any person's house, he returns when the other pleases to let him. But having been so well feasted for nothing, will you remain silent, or give him a feast in return ? Now I think it proper you should go to the young merchant, and bring him with you, and feast him tow-fold greater than he did you. Give yourself no concern about the preparations for such an entertainment ; by the favour of God, all the requisites will soon be ready, in an excellent styel and highly elegant." According to her desire. I went to the young merchant, and said to him. " I have complied with your request most cheerfully, now in return grant my request, and to me the favour to come to my house. " He at first made some excuses, but I did not cease my solicitations until he consented, and said. " I will go with you with all my heart. " I brought him with me to my house, but on the way I could not avoid making the sad reflection, that if I had had my former means, I could receive my guest in a style which would be highly gratifying to him ; I am taking him with me, let us see what kind of a treat he is regaled with. Absorbed in this dejection and these apprehensions, I drew near my house. Then how was I surprised to see a great crowd and bustle at the door—the street had been swept and watered—silver mace and club bearers (85) were in waiting. I wondered greatly at what I saw, but knowing it to be my house, I entered, and perceived with still greater astonishment, that elegant carpets were spread in every apartment, and rich *musnuds* were laid out ; *beetle* boxes, *golaub-paushes*, *utler dauns*, *peck-dauns* (86) and spice boxes of gold, crystal, and silver ; and china flower pots were all arranged with taste in their proper places—in the recesses of the walls various kinds of orranges, and confectionary of various colours were placed—On one side variegated screens of *talc*, with lights behind them were displayed, and on the other side tall branches of lamps, in the shape of cypresses and lotuses, were lighted up—in the hall and alcove camphorated candles were burning on golden candlesticks, and rich glass shades were placed over them—every attendant waited at his respective post. In the kitchen the pots were boiling, and the *aubdarkhana*, (87) was equally grand—fresh jars and water stood on silver stands, and near them cups of

( 85 ) The insignia of state among the great in *Hindoostan*.

( 86 ) The *golaub-paush* is a silver or gold utensil like a French bottle, to sprinkle rose water on the company ; the *utler daun* is one to hold essences, and *peck dauns* are of brass or silver to spit in, called by the French *craivoirs*.

( 87 ) The *aubdarkhana*, is a room appropriated to the cooling of water in ice or saltpetre, by the servant called the *aubdar*.

gold and crystal were placed—further on *poolfess* (88) of Ice were arranged, and the *guglets* (89) were agitated in saltpeitre. In short every requisite for a princely entertainment was displayed—Dancing girls and boys, singers, musicians and buffoons, in rich apparel, were in waiting, and ready to begin their performances. I led the young merchant in, and seated him on the *musnud*; (90) I was all amazement, and said to myself, O God, in so short a time how have such preparations been procured and arranged. I was staring around and walking about, but I could nowhere perceive the beautiful Lady—searching for her I went into the kitchen, and all at once I saw her there in an adjoining apartment, with a common plain dress on and without any jewels. Those on whom God hath bestowed beauty have no need of ornaments; the full moon appears beautiful without the aid of decorations. With a white handkerchief tied round her head, she was busily employed in the preparations of the feast, and was giving directions for the various dishes that they might be well made, and of a proper relish. It was surprising to see how that delicate frame toiled, at the preparations for dinner. I approached her, and showering blessings on her, expressed my admiration of her good sense, and the propriety of her conduct. She was displeased at my praise and said, “Men can do more than angels: what have I done that thou art so much astonished? Enough—I dislike loquacity; but say what manners is this to leave your guest alone, and amuse yourself by staring about—what will he think of your behaviour? return to the company, and attend to your guest and send for his mistress, that he may fully enjoy the pleasures of your entertainment.” I instantly returned to the young merchant, and showed him every friendly attention. Soon after two handsome slaves entered with bottles of delicious wine, and cups set with precious stones, and served us the liquor. I then observed to the young merchant, “I am in every way your friend and servant; that handsome mistress, to whom your heart is attached, had better come here; it will be perfectly agreeable to me, and if you please I will send a person to call her.” On hearing this, he was extremely pleased and said, “Very well, my dear friend, you have by your kind offer anticipated the wish of my heart.” I sent an Eunuch to bring her. When half the night was,

(88) Small leaden mugs with covers for the congelation of Ice.

(89) To cool the water which they contain; they are made of pewter.

(90) The *musnud* and its large back pillow are criterions of Asiatic etiquette. To an inferior or dependant, the master of the house gives the corner of the *musnud* to sit on; to an equal or intimate friend, he gives part of the large pillow to lean on; to a superior, he abandons the whole pillow; and betakes himself to the corner of the *musnud*.



past, that witch mounted on an elegant *Chandole* (91) arrived like an unexpected evil. To please my guest I was compelled to advance, and receive her with the utmost kindness, and place her near the young man. On seeing her, he came as rejoiced as if had received all the delights of the world, and the hag also clung round his neck with extacy—the ludicrous sight appeared like the full moon eclipsed, when her black form shaded his bright person. As many as were in assembly put their fore-finger between their teeth, (92) and exclaimed within themselves, “How could such a witch subdue the affections of this young man?” Disregarding the amusements of the entertainment, the eyes of all were fixed on her, and the carecesses she bestowed. Some one present observed, “O friends, there is a spite between judgement and love; what judgement cannot conceive, this cursed love will show. You must behold *Lalay* with the eyes of *Mujnoo*.” (93) All present exclaimed, “True, it is so.” According to the directions of the Lady, I devoted myself to attending to my guests; and although the young merchant pressed me to eat and drink equally with himself, yet I refrained from fear of the fair angel’s displeasure; and did not give myself up to eating and drinking, or the pleasures of the entertainment. I pleaded the duties of hospitality, as my excuse, for not joining him in the good cheer. We passed three days and nights in carousing and enjoying the pleasures of the feast; the fourth night, (94) the young merchant said to me with extreme fondness, “I now beg to take my leave; for your good company I have neglected my affairs these three days, and have attenden you—pray sit near me for a moment, and rejoice my heart by participating in the pleasures of the feast.” I imagined he would be hurt if I did not comply with his request at his moment; and good manners required I should please my new friend and guest; on which account I replied, “I must, Sir, comply with your request, and your commands are superior to the respect I owe to my company.” (95) On hearing my compliance the young merchant presented me a cup of wine, and I drank it off; then the cup moved in such quick successive circles, that in a short time all the guests in the assembly

(91) A kind of *palankeen* or sedan, for the women of the great in India to travel in.

(92) A sign of afflicting surprise.

(93) *Mujnoo*, a lover of eastern romance, who long pined in unprofitable love for *Lylay*, an ugly hard-hearted mistress. The loves of *Eusof* and *Zoolai-kha* *Khaosroo* and *Sheersen*, and *Lylay* and *Mujnoo* are the fertile sources of all oriental romances, and the constant themes of their poets.

(94) The Mahometans reckon their day from sun-set.

(95) By sitting and drinking with the young merchant, when he ought to wait on his guests, and attend to their entertainment.

became inebriated and senseless—I also became senseless. When the morning came, and the sun had risen the height of two spears, (96) my eyes opened, but I could see nothing of the preparations, the assembly, or the beautiful fairy—only the empty house remained—but in a corner of the hall something lay folded up in a blanket—I unfolded it, and saw with horror the corpse of the young merchant and his black mistress, with their heads served from their bodies. On seeing this horrible sight, my senses forsook me, and my judgement was useless in accounting for this wonderful change. I was staring about me, with amazement and horror, when I perceived an Eunuch, whom I had seen in the preparations of the entertainment; I was somewhat comforted on seeing him, and asked him an explanation of the strange events which confounded my understanding. He replied briefly, “What good will it do thee to hear an explanation of what has happened, that thou askest?” I also reflected in my mind, that what he said was true, and my question of no use; however after a short pause I said to the Eunuch, “Well, do not tell it to me, but inform me where is the beloved Lady.” He answered, “Certainly; whatever I know I will relate to thee, but I am surprised such a sensible man as thou art, shouldst, contrary to the wishes of my Lady, get did drunk with that young merchant, whom thou hast only known a few days and disregard her disapprobation; what does this mean?” I became ashamed of my folly, and felt the justice of the Eunuch’s reprobation. I could make no other reply but to say, “Indeed I have been guilty, pardon me.” At last the Eunuch becoming more gracious, pointed out the place of the beloved Lady’s residence, and took his leave, and went to bury the beheaded bodies—thanks to God I had no hand in their death. I was anxious to meet the beautiful Lady, and searched for her according to the signs I had received, but being late in the evening, I had great difficulty in finding out the place; at last I reached it, and in a corner, near the gate of her abode, I passed the night in painful anxiety. I did not hear the sound of any person’s foot-steps, nor did any one ask me any question. In this forlorn state the morning came upon me—when the sun rose, the lovely Fair looked at me from a window in the balcony of the house. My heart only knows the joys I felt at that moment! I praised the goodness of God. In the mean while an Eunuch came up to me, and said, “Go and stay in the adjoining mosque; perhaps your wishes may be accomplished, and you may yet

(96) A figurative expression to express two *Gurrees*, or 45 minutes after sun-rise. Eight *gurrees* make one *puhur*, and eight *puhurs*, a day and night.

gain the desires of your heart." According to his advice, I got up from the place where I had passed the night, and went to the mosque, but kept my eyes fixed on the door of her house, to see what might appear from behind the curtain of futurity. I waited for the arrival of evening with the anxiety of a person who keeps lent; (97) At last the evening came, and the heavy day was removed from my heart; all at once the same Eunuch, who had given me the directions to find out the Lady's house came to the mosque; and after finishing the evening prayer he came up to me. This obliging person, who was in all the Lady's secrets, gave me much comfort, and taking me by the hand led me along with him—proceeding on, we entered a garden, where he made me sit down, and said, "Stay here until your desire of seeing your mistress be accomplished." He then took his leave, and went away; perhaps to impart my wishes to the beautiful Lady. I amused myself with admiring the beauty of the flowers which bloomed around me, the delight of the bright full moon, and the play of the fountains in the canals—but when I beheld the roses, I thought of that beautiful rose-like angel, and when I gazed on the bright moon I recollected her refulgent face. All these delightful scenes without her were joyless to me; but at last God made her heart favourable to me. After a little while that lovely Fair entered from the garden door, like the full moon from behind a sable cloud, adorned with a rich dress enriched with pearls; and covered from head to feet with an embroidered veil, she stepped along the garden walk, and stood at a little distance from me. By her coming, the beauties of the garden and my heart revived. After strolling for a few minutes about the garden, she sat down in the alcove on a rich *musnud*. I ran, and like the moth that flutters round the candle, offered my life as a sacrifice to her, and like a slave stood before her with folded arms. At this moment the Eunuch appeared, and pleaded for my pardon and restoration to her favour. Addressing myself to the Eunuch, I said, "I am guilty and highly culpable; whatever punishment is fixed on me, let it be executed." The Lady, though she was displeased, said with hauteur, "The best thing that can be done for him now is to give him a hundred bags of gold, and let him get his things ready; and return to his native country." On hearing these dreadful words I became a block of withered wood—if any one had then cut my body in two, not a drop of blood would have issued—

(97) During the Mahometan lent, which begins the first day of the lunar month *Rumzan* and ends the last day, no good *Moosulman*, who keeps the lent, can eat or drink any thing, or smoke, from sun-rise until sun-set, which naturally explains the anxiety they feel or the arrival of evening.

all the world began to appear dark before my sight ; an ah ! of despair burst involuntarily from my heart, and the tears flowed from my eyes. I had now no hope from any one except God ; driven to despair I ventured to say, " Well, cruel Fair, reflect a moment, that if this unfortunate wretch had been guided by interested or worldly views, he would not have devoted his property and his heart to you. What, are the acknowledgements due to my services, and my having devoted my life to you, flown all of a sudden from this world, that you have shewn such disfavour to a wretch like me ? It is all well ; I also disregard life ; desperate lovers cannot survive their mistress's infidelity." On hearing these words, she was greatly offended, and frowning with anger, she exclaimed, " Very fine indeed ! What, thou art my lover ! Has the frog then caught cold ? (98) O fool ! for one in thy situation to talk any more is an idle fancy—little mouths should not utter big words—no more, be silent—repeat not such presumptuous language ; if any other had dared to behave so improperly, I vow to God, I would have ordered his body to be cut into pieces, and given to the kites of the air ; but what have I done ? I recollect your services ; thou had'st best now take the road to thy home ; thy fate had decreed the food only until now in my house ?" I then weeping said, " If my destiny is such that I am not to attain the desires of my heart, but to wander through woods and over mountains, then I have no remedy left." On hearing these words she became vexed and said, " These hints and this flattering nonsense is not agreeable to me ; go and repeat them to those who are fit to hear them ; then getting up in the same angry mood, she returned to her house. I beseeched her to hear me, but she disregarded what I said. Having no resource, I likewise left the place, hopeless and sad. In short such was my condition for forty days that when I was tired of pacing the lanes of the city, I wandered into the woods, and when I became restless there, I returned to the lanes like a lunatic. I thought not of nourishment in the day, or sleep at night ; but was like a washerman's dog, who belongs neither to the house or the *ghaut* ; ( 99 ) the

( 93 ) As frogs live in wet, they are not likely to catch cold : the simile is introduced to ridicule the extravagant idea of a merchant's son presuming to be in love with a princess. The simile is a proverb.

( 99 ) The *Ghaut* is the ferry or ford of a river those for foot passengers are in India made of stone or brick steps, It is a high object of oriental ambition in India to construct these *ghauts*, and this species of useful ostentation has produced some grand *ghauts* on the rivers *Ganges* and *Jomra* which are of great public utility. Those of Benares are the grandest in India, though the neighbourhood of Calcutta will soon eclipse them. Washermen in India, in general, wash the linen at these *ghauts*, and their dogs of course wander after them from their homes to the *ghaut*, and back again. This is one of their proverbs, and answers to our's of " Kicked from pillar to post."

existence of man depends on eating and drinking ; he is the worm of the grain ; and as I disregarded food, no strength remained in my body—becoming feeble I lay down under the walls of the same mosque: when one day the same Eunuch came there to say his Friday prayers, and passed near me, I was repeating at the time slow; from weakness, this Verse .

“ Give me strength of mind to bear the pangs of love, or give me death ;  
“ Whatever my destiny may be, O God ! let it be son.”

Though my appearance and looks were greatly altered, and my face was such that whoever had seen me formerly, would not have recognised me to be the same person, yet the Eunuch, hearing the sounds of grief, looked at me, and regarding me with attention, knew me again, and pitied me, and with much kindness addressed me, saying “ At last to this state thou hast brought thyself,” I replied, “ What was to occur has now happened ; I devoted my property to hear welfare, and I have sacrificed my life likewise : her pleasure has been such ; then what shall I do ?—On hearing this account he left a servant with me, and went into the mosque ; when he finished his prayers, he returned to me, and putting me into a *dolec*, (100) had me carried along with him to the house of that indifferent Fair, and placed me near the *chick* of her apartment—though no trace of my former self remained, but as I had been for long while constantly with the lovely Fair, she must have recognised me ; yet seeming to take me for a stranger, she asked the Eunuch who I was. That excellent man replied, “ This is that unfortunate, ill-fated wretch who has fallen under your displeasure ; he is burning with the flame of love, for which reason his appearance is such ; how much soever he endeavours to quench the flame with the water of tears, yet it burns with double force, and his endeavours are vain ; moreover he is dying with the shame of his fault.” The cruel Lady mocking said, “ Why dost thou tell lies ! I heard, many days ago, the news of his arrival in his own country ; God knows who this is, of whom you speak.” Then the Eunuch putting his hands together said, “ If security be granted to my life, (101) then I will be so bold as to address your highness.” She answered, “ Speak ; your life is secure.” The Eunuch said, “ Your highness is a judge of things, for God’s sake lift up the *chick* and recognise

(100) A litter for transporting the sick and wounded ; when covered for women.

(101) A mode of humble address, when the inferior presumes to state something contrary to what the superior maintains or desires ; and as human life in India is not only precarious, but considered as insignificant, the oriental slave acts prudently by begging his life before he presumes to be candid.

him, and take pity on his lamentable condition—to misconceive matters is not proper ; whatever compassion you may feel for his present condition is amiable and meritorious—to say more would be to outstep the bounds of respect ; whatever your highness ordains is best.” On hearing this speech of the Eunuch, she smiled and said, “ Well, let him be who he will, keep him in the hospital ; when he gets well, then his situation shall be enquired into.” The Eunuch answered, “ If you will condescend to sprinkle rose water on him with your amiable hands, and say a kind word to him, then there hopes of living ; despair is a bad thing ; the world exists through hope.” Even on this the cruel Fair said nothing to console me. Hearing this dialogue I became impatient of existence, and fearlessly said, “ I do not wish to live on these terms ; my feet are hanging in the grave, and I must soon die ; my salvation is in the Lady’s power ; she may save me or not as she pleases.” At last the Almighty softened that heart of stone ; she became gracious and said, “ Send immediately for the royal physicians.” In a short time they came and assembled round me ; They felt my pulse and examined my ruine with great attention ; at last they pronounced “ that it was clearly to be distinguished this person is in love with some one ; except the possession of the object he loves there is no other cure ; whenever he possesses her he will be well.” When from the physicians, opinions also love was ascertained to be my complaint, the fair Lady said, “ Carry this young man to the warm bath, and after bathing him and dressing him in fine clothes, bring him to me.” They instantly carried me out, and after bathing me and clothing me well, they led me before the lovely Angel—then that beautiful creatures said with kindness, “ I was secluded from the world and easy in my mind but thou hast for nothing got me censured and dishonoured : now what more dost thou wish to do with me ? whatever is in thy heart speak it plainly. “ O *Durweshes* (102) at that moment my emotions were such that I thought I should have died with joy, and I swelled so greatly with pleasure, that my *Jama* (103) could hardly contain me my countenance and appearance changed visibly ; I praised God, and said to her, “ This moment all the art of physic is centered in you who have restored a corpse like me to life with a single word—behold what a change has taken place in my looks by the kindness you have shown,” After saying this I went round her three times, (104) and

(102) Here the first *Durwesh* addresses himself directly to the other three.

(103) The *Jama* is an Asiatic dress ; something like a modern female gown, only much more full in the skirts. It is made of white cloth or muslin.

(104) A superstitious custom in India ; it implies that the person who goes round, sacrifices his life at the shrine of her love, prosperity, health, &c. It is one of the affectations of Eastern love, and is only more ridiculous than those of Europe by being more *outré*.

standing before her I said, "Your commands are that I should speak whatever I have in my heart—then be generous and accept this wretch keep me at your feet and elevate me! this boon will be more precious to me than the empire of the world." On hearing this ejaculation he became thoughtful for a moment; then regarding me askance she said, "Sit down; your services and fidelity have been such that whatever you say becomes you? they are also engrave on my heart. Well? I comply with your request."

The same day, in a happy hour and under a propitious star, the *Qazee* (105) performed the marriage rites. After so much trouble and affliction God showed me this happy day, when I gained the desires of my heart; but in the same degree that my heart wished to possess this angelic Lady, it felt equally anxious and uneasy to know the explication of those strange event which had occurred. Until that day I knew nothing about who she was, or who was that brown, handsome Negro who on seeing a bit of paper delivered to me so many bags of gold; and how that princely entertainment was prepared in three hours, and why those two innocent persons were put to death after the entertainment, and the cause of the anger and ingratitude she showed me after all my services, and the airs I had borne from her; and then all at once to elevate this wretch to the height of happiness. In short I was so anxious to develop these strange circumstances and doubts, that for eight days after the marriage ceremonies; notwithstanding my great affection for her, I did not consummate the rites of wedlock. I slept with her at night and got up in the morning. One morning I desired the female servant to prepare some warm water in the bath to bathe, (106) my wife smiling said, "Where is the necessity for such an order?" I remained silent but she was perplexed to account for my conduct; moreover in her looks the signs of anger were visible; so much so that she one day said to me. "Thou art a strange man—so warm before, and now so cold! what do you mean? If you had not powers sufficient, then why did you form so foolish a wish?" I then boldly replied, "O my darling angel be just—no person ought to deviate from the rules of justice." She replied, "What further justice do you require; whatever was to happen has taken place." I answered. "In

(105) The *Qazee* is the Judge and magistrate in Asiatic cities; he performs the rites of marriage, settles disputes, and decides civil and criminal causes. As the Mahometan laws are derived from their religious code, the *Qoran*, the *Qazee* possesses secular and ecclesiastical powers.

(106) All good Mahometans bathe after performing the rites of Venus; they cannot say their prayers, they pretend to say, in a polluted state. Infatuated beings to suppose that the most exquisite bliss of life can pollute! but the *Qoran* says so, and they think it impious to doubt or question its mandates.

truth, that which was my most ardent wish and desire I have gained ; but my heart is uneasy with doubts, and the mind filled with suspicions is ever perplexed—he can do nothing, and becomes different from other human creatures. I had determined within myself, that after this marriage which is my soul's entire delight, I would request of you to develop some circumstances which I do not comprehend, and which I cannot unravel ; that from your happy lips I might hear their explanation ; then my heart would be at ease." The lovely Lady frowning said, " How pretty ! you have already forgotten what I told you ; recollect, many times I have desired you not to search into my concerns, or to oppose what I say ; and is it proper in you to take contrary to custom, such liberties ?" I laughing replied, " As you have pardoned me much greater liberties, forgive this also." That angelic Fair, changing her looks and getting warm, became a whirlwind of fire, and said in a rage, " You presume too much ; go and mind your own affairs ; what advantage can you derive from the explanation you require ?" I answered, " The greatest shame in this world is the exposure of our person ; but it so happens, from connections in life, that this repugnance is laid aside ; now as you have thought it right to lay aside this repugnance with me, then why conceal any other secrets from me?" Her good sense made her comprehend my hint, and she became more tranquil and said, " This is true ; but I am very apprehensive, if wretch I, should divulge my secrets, it may cause great troubles and affliction." I answered, " What strange apprehensions you form! do not conceive such an idea of me, and relate without restraint all the events of your life ; never shall they pass from my breast to my lips, much more reach the ears of any other." When she perceived, that without satisfying my curiosity she would not be quiet, necessity forced her to comply, and she said, " Many evils attend the explanation you require, but you are obstinately bent upon it. Well, I must please you ; for which reason I am going to relate the events of past life—take care ; it is equally necessary to you to conceal them from the world." In short after many, injunctions, she began the relation of her life as follow :—



## CHAPTER IV.

THE unfortunate wretch before you is the daughter of the King of Damascus—he is greater than the other Sultans ; he never had



any child except me. From the day I was born I was brought up with great delicacy and tenderness, under the eye of my Father and Mother—as I grew up I became attached to handsome and beautiful women, so that I kept near my person lovely young girls of noble families, and of my own age ; and handseme female servants of the like age, in my service—I ever enjoyed the amusements of dancing and singing, and never had a care of the world. Such was my happy state, that except the praises of God nothing else occupied my thoughts. It so happened that my disposition became suddenly of itself so changed, that I lost all relish for the company of others, nor did the gay assembly afford me any pleasure ; my temper became crazy, and my heart sad and confused ; no one's presence was agreeable to me, nor did I wish to hear the volce of any one—seeing this sad condition of mine, all the female servants were overwhelmed with sorrow and fell at my feet, and begged to know the cause of my gloom. This faithful Eunuch, who has long been in my secrets, and from whom no action of my life is concealed, seeing my melancholy said. “ If the Princes would drink a little of the exhilarating lemonade (107) she would certainly get well, and become cheerful.” (On hearing him say so, I had a desire to taste it, and ordered some to be prepared immediately—The Eunuch went out to make it, and returned accompanied by a young Boy, who brought a guglet of the lemonade, nicely prepared and cooled in ice ; I drank it, and perceived it produced the good effect ascribed to it ; for this piece of service I rewarded the Eunuch with a rich *khelut*, and desired him to bring me a guglet of the same every day at the same hour. From that day the Eunuch regularly came, accompanied by the boy who brought the lemonade and I drank it. When its inebriating quality took effect. I used, in the elevation of my spirits, to jest and laugh with the boy, and beguile my time ; when his timidity wore off his babble became very agreeable, and he related many pleasants anecdotes ; he imitated moreover the affectation of women in a very pleasant style ; his face was handsome and worth seeing—I began to like him greatly ; I was so pleased with his gambols, his fun and humour, that I daily gave him presents ; but the wretch always rpeared before me in the same beggerly clothes, and they were even dirty. One day I said to him you have received a good

(107) Called *Woorqool-kheal* ; it is made from the leaves of the *Churus*, a species of hemp ; it is a common inebriating beverage in India ; the different preparations of it is called *Ganja*, *Bhang*, &c.

deal of money from me; but your dress is as wretched as ever; what is the cause of it? have you spent the money, or do you amass it? When the Boy heard these encouraging words, and found that I enquired into his condition, he said with tears in his eyes, "Whatever you have bestowed on this slave, my tutor has taken from me; he did not allow me to keep a farthing for myself; with what shall I make up other clothes, and appear better dressed before you? it is not my fault, and I cannot help it." His humble words and poverty raised my compassion; I instantly ordered the Eunuch to take charge of the Boy from that day, give him good clothes, educate him under his own eye, and not to allow him to mix with idle boys; moreover that my wish was, he should be taught a respectful mode of behaviour, to fit him for my company and to wait on me. The Eunuch obeyed my orders, and perceiving how my inclinations leaned towards the Boy, he took the utmost care of him. In a little time, from ease and good living, his colour changed greatly, like a snake's throwing off its old skin; I restrained my inclinations as much as I could, but that creature's sweet face was so engraven on my heart, that I fondly wished to keep him clasped to my bosom, and never take my eyes off him for a moment. At last I made him a complete associate, and dressing him in rich clothes and jewels, I used to gaze at him. In short by being always with me, my longing eyes were satisfied and my heart comforted; I every moment complied with his wants and wishes; at last my condition was such, that if he was absent for a moment from my sight I became quite uneasy. In a few years he became a youth, and the down appeared on his cheeks; his body and limbs were well formed! then the servants of the Palace began to talk about him, and the guards forbid him from entering the serail; so that his entrance into it was quite stopped, and I could not live without him; a moment of absence was an age of pain. When I heard this sad circumstance, I was as distracted as if death had appeared before me; I was reduced to a distressing dilemma; I could not express my wishes or divulge my feelings; yet I could not live separated from him; I had no means of relief; O God, what could I do—a strange kind of uneasiness overpowered my mind, and I was so distracted, that I addressed myself to the same Eunuch who was in all my secrets, and beseeched him to take care of the youth for my sake, and advised him to take a thousand bags of gold to set him up in a Jeweller's shop in the *Chouk*, that he may from the profits of his trade live comfortably; and to build him a handsome house near my

residence ; to buy him slaves, and hire him servants, and fix their pay, that he may in every way live at his ease." The Eunuch furnished him with a house and set up a Jeweller's shop for him to carry on the traffic, and prepared every thing that was requisite. In a short time his shop became so brilliant and showy, that whatever rich *kheluts* or superb jewels were required for the king and his nobles, could only be procured there ; and by degrees it became such a shop that all the rarities of every country were to be found there ; and the trade of all other Jewellers became languid. In short no one was equal to him in the city nor in any other country, and he made a great deal of money by his business ; but grief for his absence daily preyed on my mind, and injured my health ; no expedient could be hit upon by which I might see him, and console my heart—compelled at last to adopt some measure to gratify my ardent wishes, I sent for the same Eunuch to ask his counsel. When he came I said to him, " I can devise no plan by which I may see the youth for a moment, and inspire my heart with patience except one, which is to dig a mine from his house to the seraglio, and join them by a communication underground." I had no sooner expressed my wish than such a mine was dug in a few days, that on the approach of evening the Eunuch used to conduct the young man through it, in silence and secrecy to my apartment. We used to pass the night in eating and drinking, and every enjoyment—I was delighted to meet him, and he was rejoiced to see me. When the morning star appeared, and the *Mouzzin* (108) gave notice of the time for morning prayers, the Eunuch used to lead the youth by the same way to his house. No one had any knowledge of these circumstances except the Eunuch, and two Nurses who had given me milk.

A long period passed in this manner ; but it happened one day that the Eunuch went to call him, according to custom, and perceived that he was sorrowful and silent ; the Eunuch asked him, " Is all well to-day? why are you so sad? come to the Princess, she has sent for you." The youth made no reply, but still kept his silence. The Eunuch returned alone with regret, and mentioned to me the young man's condition. As the devil possessed me, even after this conduct, I could not banish him from my heart, if I had known that my love for such an ungrateful wretch would have at last brought shame and censure

( 108 ) The *Mouzzins* are criers, who ascend the turrets or minarets of mosques, and call out to the inhabitants the five hours of prayers ; which are, before sun-rise ; three hours before sun-set ; an hour and a half before sun-set ; and an hour and a half after sun-set.

on my head and ruined my character, I would not have formed such a connection for an instant, but have shunned it, and never again pronounced his name, or devoted my heart to the shameless fellow ; but it was to happen so , for this reason I did not punish him as he deserved. and his not coming I imagined to be the affectation and airs of a lover ; its consequences I have sadly rued, and thou art now also informed of these events without hearing or seeing them ; or else where was you, and where was I ? Well, what has happened is past. Bestowing not a thought on the airs of that Ass, I again sent him word by the Eunuch, “ That if thou wilt not come to me now, by some means or other I will come to thee ; but there is much difficulty in my going to thee —if our secret is discovered thou wilt have cause to rue it, so do not act in a manner to bring disgrace and ruin on us both ; it is best that thou comest quickly to me, or else imagine me arrived near thee.” When he received this message he perceived that my love for him was unbounded, and came with disagreeable looks and airs. When he sat down by me I asked him, “ What was the cause of his anger and coolness to-day ; you never showed so much insolence and disrespect before and always came without making any excuses.” To this he replied, “ I am a poor fellow of an unknown name ; by your favour, and owing to you, I am arrived to such power, and with much ease and affluence I pass my days ; I ever pray for your life and prosperity ; I have committed this fault on the reliance of your forgiveness, and I hope for pardon.” As I loved him from my soul I accepted his well turned apology, and not only overlooked his knavery, but even asked him again with affection, “ What great difficulty has occurred that you are so thoughtful ; mention it and it shall be instantly removed.” In short, in his humble way he replied, “ Every thing is difficult to me ; to you all is easy.” At last from his round about discourse, it appeared that an elegant garden, with a grand house in it was for sale, situated in the centre of the city and near his house ; and that with the garden a female slave was also to be sold, who sung admirably and understood music perfectly ; but they were to be sold together and not the garden alone, like a cat tied to a camel's neck ; and that whoever purchases the garden must also buy the slave ; the best of it was, the price of the garden was a hundred pieces of silver, and the price of the slave five hundred thousand ; he concluded by saying, I cannot at present raise so large a sum. I perceived that his heart was greatly bent on buying them, and that for this reason he was

thoughtful, grieved and embarrassed—though he was seated near me, yet his looks were pensive and his heart sad ; as his happiness was dear to me, I ordered the Eunuch to go in the morning and settle the price of the garden and the slave ; get their bills of sale drawn up, and deliver them to him, and pay the price from royal treasury. On hearing this order the young man thanked me, his looks brightened, and we passed the night as usual in laughing and delight ; in the morning he took leave. The Eunuch agreeably to my orders, bought and delivered over to him the garden and the slave. The youth continued his visits at night according to custom and retired in the morning.

One delightful day in spring, when the clouds were hanging low, and the rain drizzling fell ; the lighting also glimmering flashed through the murky clouds, and the breeze played gently through the trees. In short it was a delightful scene—when in the *taugs* (109) various kinds of liquors of various colours, I saw arranged in elegant phials—my heart longed to take a draught—after I had drank two or three cups full instantly the idea of the newly purchased garden struck me: in the exhilarated state of my spirits, both from the soft scene and the wine, I had an ardent desire to view it for a moment. When the stream of misfortune flows against us, we struggle in vain against tide. (110) I was quite happy, but excited by my desire to enjoy the delightful scene, I took a female servant with me, and went to the young man's house by the way of the mine ; from thence I proceeded to the garden, and saw that the delightful place was in truth equal to the elysian fields—drops of rain on the green leaves of the trees appeared like pearls set in emerald, and the carnation of the flowers, in that cloudy day appeared as beautiful as the ruddy crepuscle after the setting sun ; the bassons and canals, full of water, seemed like sheets of mirrors. In short I was strolling about in that delightful garden, and admiring its beauties lightened by the murky state of the sky, when the vanished and the darkness of night overtook me. At that moment the young man appeared on a walk in the garden ; on seeing me he approached with respect and great warmth of affection, and taking my hand led me to the pavillion. On entering it all the beauty of the garden vanished from my mind, so superb was its appearance ; the illumination within was grand ; on every side girandoles in the shape of cypresses, and various kinds of lights

(109) *Taug*s are small recesses in the walls of apartments in Asia, for holding flower-pots, vases of wine, fruits, &c.

(110) In the original it is a proverb, "When misfortune comes the dog bites the canal." At another time he would not venture to do it.

In variegated lamps were lighted up; even, the *shubrat* (111) with all its moonlight and its illuminations would appear dark in comparison to the brightness which shone in the pavillion; on one side fire-works were displayed. In the mean time the clouds dispersed and the bright moon appeared like a lovely mistress clothed in lilac, who sudden strikes our sight; the refulgence of the moon inspired us with fresh delight, and the young man said to me, "Let us now go and sit in the balcony which overlooks the garden." I had become so great a fool that whatever the wretch proposed I did without hesitation; now he led me such a dance, that he dragged me above to the balcony, which was so high, that all the houses of the city and lights of the *bazar* could be seen from it. I was seated in delight with my arms round the youth's neck, when a woman quite ugly and black entered, with a bottle of wine in her hand; I was at that time greatly displeas'd at her sudden ontrance, and on seeing her looks I became alarmed; then in confuision I asked the young man, "Who is this beloved hag; from whence have you grubbed her up." Joining his hands together he replied, "This is the slave who was bought with the garden through your generous assistance." I had perceived that the simpleton had bought her with much eager desire, and perhaps his heart was fixed on her; for this reason I became displeas'd and remained silents; but my heart from that moment was disturb-ed and my temper indignant—moreover the wretch had the impudence to make his harlot our *sagee*; (112) at that moment I was drinking my own blood with rage, and was as uneasy as parrot shut up in the same cage with a crow: I had no opportunity of going away, and did not wish to stay. To shorten the story, the wine was so strong, that on drfknking it a man would become a beast. She plied the young man with two or three cups running of that fiery liquor, and I also bitterly swallowed half a cupsul at the importunity of the youth; at last the shameless harlot likewise got beastly drunk, and took very unbecoming liberties with him, and the mean wretch also, in his intoxication, began to be disrespectful and behave indelicatly. I was so much ashamed, that had the earth opend under my feet at the moment I would have willingly jumped into it; but so unaccountable was my passion for him that even after all these circumstances I said nothing—however he was completely a vile wretch and

(111) The *Soubtrat* is a Mahometan festival which happens on the full moon of the month of *Shaban*; illuminations are made at night and fire-works displayed; prayers are said for the repose of the dead, and offerings of sweetmeats and viands made to their manes. A luminous night-scene is therefore compar'd to the *Shubrat*. *Shaban* is the eighth Mahometan month.

(112) *Sagee* means cup-bearer. The Persian poet *Hafiz* invokes him in almost every ode.

did not feel the value of my forbearance. In the fervour of intoxication he drank two cups more, so that his little remaining sence vanished, and he lost all respect and decency for me. Without, shame, and in the rage of lust, the barefaced villain consummated before me his career of infamous indecency with his hideous mistress, who gave herself many airs and appeared very squeamish—they were well matched; he was as ungrateful as she was shameless. My state of mind at the time can be better imagined than described; I was crying shame on myself for having come there, and that I was properly punished for my folly. At last how could I bear it? I was on fire from head to foot, and began to roll on coals. In my wrath I recollected the proverb, that no one sees the load thrown without the bullock kicks; in saying this to myself I arose—the drunkard guessed his ruin from my action, and perhaps thought, If I was offended now what then would be his treatment the next day, and how much he had to dread; so he imagined it best to finish my existence whilst he had me in his power. Having formed this resolution in his mind with the advice of the hag, he put his *putka* (113) round his neck and fell at my feet, and taking of his turban from his head began to supplicate my forgiveness in the humblest manner—my heart was infatuated towards him; he led me as he pleased, and like the handmill he turned me as he wished; I implicitly complied with all he desired—some way or other, he pacified me and persuaded me to retake my seat, he again drank two or three cup-fulls of the fiery spirit and he induced me to drink some also; I was already inflamed with rage, and drinking besides such strong liquor I soon became quite senseless—no recollection remained, then that unfeeling, ungrateful, cruel wretch wounded me with his sword, and thought he had killed me; on receiving the wounds my eyes opened, and I uttered these words, “Well, as I have acted, so I have been rewarded; but screen thyself from the consequences of shedding unjustly my blood; and wash my blood from thy clothes, lest some unrelenting heart may be thy prosecutor; what has happened is past—do not divulge our secret to any one; I have not been wanting to thee even with loss of life.” Then placing him under the protection of God’s mercy, I fainted from the loss of blood and knew nothing of what afterwards happened. Perhaps the butcher conceiving me dead, put me into the chest you saw, and let me down over the walls of the city, I wished no one ill;

(113) The *putka* is a long narrow piece of cloth or silk, which is wrapped round the waist in Asia—among the rich a *shawl* is the general *putka*: The act of throwing one’s *putka* round the neck and prostrating one’s self at another’s feet, is a most abject mark of submission.

but these misfortunes were written in my destiny, and the lines of fate cannot be effaced ; my eyes have been the cause of all these calamities ; if I had not had a strong desire to behold beautiful persons, then that wretch would not have been my bane. God ordained that thou shouldst arrive where I lay weltering in my blood, and saved my life. After undergoing these disgraces, I am ashamed to reflect that I should yet live and show my face to any one ; but what can I do ? the choice of death is not in our hands ; God after killing me, hath restored me to life ; let us see what is written in my future fate. In appearance your services and zeal have been of use, that I have been cured of such wounds ; moreover thou hast been ready to forward my wishes with thy life and property, and whatever were thy means thou hast offered them cheerfully. In those days seeing thee without money and sad, I wrote the note the *Seedee Bahar* who is my cashier ; that note mentioned that I was in safety and in such a place, and to convey the intelligence of my unfortunate situation to my excellent mother. The *Seedee* sent by thee those trays of gold for my expences, and when I sent thee to the shop of *Eusof* the merchant, to purchase *kheluts* and jewels, I expected that the illmannered wretch, who soon becomes friends with every one, conceiving you a stranger, would certainly, to form an intimacy with you and indulge his conceit, invite you to an entertainment ; my expectations turned out right, and he did what I foresaw ; then when you promised him to return, and you came to me and related the particulars of the invitation and that his obstinacy, I was well pleased at the circumstance, as I knew if you went to his entertainment you would invite him in return, and he would eagerly come ; for this reason I sent thee back quickly to him. After three days, when I returned from the entertainment, and quite abashed made me many apologies for staying away so long ; to make you easy in your mind replied, " Never mind it, you could not come away before he gave you leave, but to be without dilicacy is not proper, and we should not bear another's debt of gratitude without an idea of paying it ; now do you go and invite himself also and bring him with you." When you went away to his house I saw that no preparations could be got ready for the entertainment at our house, and if he should come what could I do? but it fortunately happened that from time immemorial, the custom of this country has been for the kings to remain out for eight months in the year, to settle the affairs of the provinces and collect the revenues, and for four months during the rains to stay in the city, In those days the King, this unfortunate wretch's father, had gone into the provinces for two or three



months to arrange their affairs. Whilst you was gone to bring the young merchant to the entertainment, *Seedec Bahar* imparted the particulars of my present situation to the queen my mother ; ashamed of my guilty conduct I went to the queen and related to her all that happened to me ; from motherly affection and good sense she had used every means to conceal the circumstance of my disappearance, that God knows what might be the end of it ; she conceived it wrong, to make public my disgrace for the present, and for my sake she had concealed my errors in her maternal breast ; but she had all along been in search of me. When she saw me in this condition and heard all the circumstances of my misfortune, her eyes filled with tears and she said, “ O unfortunate unpromising wretch ! thou hast knowingly blasted the honor and glory of the throne ; a thousand pities that thou hast not perished also ; if instead of thee I had been brought to bed of a stone I should have been patient ; even now it is not too late to repent : whatever was in thy unfortunate fate has happened ; what wilt thou to next ? Wilt thou live or die ? ” I replied, with extreme shame. “ That in this worthless wretch’s fate it was so decreed, that I should live in such disgrace and disgrace after escaping such dangers ; it would have been better to have perished ; though the mark of infamy is stamped on my forehead, yet I have not been guilty of such an action as can disgrace my parents ; the great pain I now feel is, that those base villains should escape my vengeance and enjoy their crime, whilst I suffer such affliction from their hands : It is alas, strange that I cannot punish them. I hope one favour from your majesty, that you would order your steward to prepare all the necessary articles for the entertainment at my house, that I may, under the pretence of inviting them to it, send for those two wretches punish their crimes and revenge myself ; in the same manner that he lifted his hand upon me and wounded me, may I be enabled to cut them to pieces, and quench the flame of vengeance which rages in my bosom, or else it will reduce me to ashes.” On hearing this speech my excellent mother became kind from maternal fondness, and concealed my guilt in her own breast, and sent all the necessaries for the entertainment by the same Eunuch who is in my secrets—every necessary attendant came also and were ready in their different occupations. In the evening you brought the base villain ; I wished the harlot should likewise come, for which reason I earnestly desired you to send for her ; when she also came and the guests were assembled, they all became intoxicated and senseless by drinking largely of wine ; you also got drunk along with them and lay like a corpse. I ordered both their

heads to be cut off with sword by the *Qilmaqnee*; (114) she instantly drew her sword and cut off both their heads, and dyed their bodies with their blood. The cause of my anger towards thee that I had given thee permission to entertain them, but not to get drunk with people thou hadst only known for a few days—I was certainly not pleased with this folly on thy part, for what constancy can be expected from one who becomes senseless from intoxication? but I am so bound in ingratitude towards thee for the services thou hast rendered me, that I forgive thee thy past errors. And now behold I have related to thee all my adventures from the beginning to the end—do you yet desire any other explanations. In the same manner that I have, in compliance with your wishes, granted all you requested, do you also in like manner perform what I desire; my advice is, that it is no longer proper either for you or me to remain in this city; but you are master to do what you think best.” O devoted to God! (115) the Princess here ended her adventures, and I, who with heart and soul valued her wishes above every other consideration, and was entangled in the web of her affections, I replied, “Adorable princess! whatever you advice, that is best, and I will without hesitation do all you desire.”



## CHAPTER V.

WHEN the Princes found me ready and willing to follow her advice, she ordered two swift and strong horses to be brought from the royl stables and kept in readiness. I went and picked out just such horses as she required, and had them saddled and brought to our house. When a few hours of the night remained, the Princes put on men's clothes, and arming herself, mounted on one of the horses; I got on the other completely armed and we set out. When the dawn appeared we arrived on the banks of a large tank; alighting from our horses we washed our faces, breakfasted in haste, mounted again and set off. Now and thee Princes spoke and said, “I have for your sake, left shame, wealth, country and parents all behind me; now so may it not happen, that you also should behave to me like that ungrateful savage.” Sometimes I talked of different matters to beguile the journey, and sometimes replied to her questions and doubts; that

(114) *Moghul* Princes in the days of their splendour had guards of *Kalmuc*, or *Qilmaq* women for their seraglios; they were chosen for their size and courage, and were armed; other *Tartar* women were likewise taken, but they all went by the general name of *Qilmaqnees*.

(115) Here the first *Durwesh* addresses his three companions, and calls them “Devoted to God,” &c.

all men were not alike, and that there must have been some defect in that base villain's parentage, which made him act as he did that I had sacrificed my wealth and devoted my life to her, and she had dignified me in every way ; that I was now her slave without purchase, and if she made shoes of my skin and war them, I would not complain. In such conversation we passed the time, and devoted the day and night to travel on as fast as we could. If through fatigue we sometimes dismounted somewhere. We then killed birds and animals of the wood, and striking a fire with our steels we used to roast and eat them with salt, which we had brought with us ; the horses we let loose to graze, and they generally found sufficient to satisfy their hunger. One day we reached a large even plain, where there was no trace of any habitation, and where no human face could be seen ; even in this solitary and dreary scene, owing to the Princess's company, the day appeared festive and the night joyful.

Proceeding on our journey we came suddenly to the banks of a large river, the sight of which would appal the firmest heart—As we stood on its banks as far as the eye could reach, nothing was to be seen but an expanse of water—no limit to it could be perceived, nor did we know its name, O God! cried I, how shall we pass this sea ; we stood reflecting on this and obstacle for a few moments, when the thought came into my mind to leave the Princess there, and to go in search of a boat ; and that until I could find some means to pass over, the Princess would have time to rest after the severe fatigue she had undergone—Having formed this plan I said, “ O princess if you will allow me I will go and look out for a ferry.” She replied, “ I am greatly tired, and likewise hungry and thirsty ; I will rest here a little, whilst thou findest out some means to pass over the river.” On that spot was a large *peepul* (116) tree of such extent, that if a thousand horse sheltered themselves under its wide-spread branches, they would be protected from the sun and rain. Leaving there the Princess, I set out, and was looking all around to find somewhere or other on the round or the river some track of man. I searched much, but found no trace of a human creature ; at last I returned hopeless, but did not find the Princess under the tree—how can I describe the state of my mind at that moment ! my senses forsook me and I and I became quite distracted ; sometimes I mounted the tree, and looked for her amongst the leaves and branches—some-

(116) The *Peepul* is a large tree India, venerated by the *Hindoos* ; it affords great shade, and the leaves are large, in the shape of a heart. I never saw one that could afford shelter to a thousand horse, but I have seen many that would to a hundred.

times letting go my hold, I fell on the ground, and went round the roots of the tree was a sacrifice—(117) sometimes I wept and shrieked at my miserable condition—now I ran from east to west, then from north to south. In short I raved and searhed, but could not find any trace of the rare jewel I had lost; when I at last I found I could do nothing, then weeping and throwing dust over my head, I looked for her every where. I fancied that perhaps some *genius* had carried her away and planted a dagger in my heart; or else that some one had followed her from her country, and finding her alone, had persuaded her to return to Damasens—distracted with these fancies, I threw off my clothes and becoming a naked *jaqeer*, I wandered in the province of Syria from morn until eve, in search of the adored Princess, and at night lay down to rest in the first place I could find. I wandered over the whole province but could find no trace of her, nor hear any thing of her from any one, nor could I ascertain the cause of her disappearance. Driven to despair I resolved not to survive her loss. I perceived a mountain in the wilderness; I ascended it and formed the design of throwing myself headlong from its summit, that I might end my wretched existence in a moment, by dashing my head to pieces against the stones, and relieve myself from my present misery. Having formed this resolution within myself, I was on the point of precipitating myself from the mountain, and had even lifted up my foot, when some one laid hold of my arm, in the mean while I regained my senses, and looking round, I saw a horseman clothed in green with a veil over his face, who said to me, “Why dost thou wish to destroy thy life—it is impious to despair of God’s mercy; whilst we breathe we out to hope. Three *Durweshes* will meet thee shortly in Syria, who are equally afflicted with thyself, entangled in the same difficulties, and have met with adventures, similar to thine; the name of the king of that country is *Azadbukht*; he is also in trouble; when he meets you and the other three *Durweshes*, then the desires of the heart of each of you will be completely fulfilled.” I instantly laid hold of the stirrup of this guardian angel and kissed it, and exclaimed, “O Messenger of God, the few words you have pronounced have consoled my afflicted heart; but tell me for God’s sake who you are, and what is your name.” He replied, “My name is *Mourteza Ullee*, (118) and my office is to extricate those who are in difficulty.” Having said

(117) See Note 1<sup>st</sup> 6.

(118) *Mourteza Ullee*, the son-in-law of the prophet; his surname is *Nooshkilkasha*, or the remover of Difficulties. The *Siuds* who pretend to be descended from *Ullee*, wear green dresses, which is a sacred colour among Mahometans.

this, he vanished from my sight. In short, having derived great comfort from the happy tidings I received from *Ullee*, the Remover of Difficulties, I formed the design to proceed to Constantinople. On the road I suffered all those misfortunes which were decreed me by fate ; with the hopes of meeting the Princes through the assistance of God, I am come here, and by good fortune I have met you ; the promised meeting has taken place between us, and we have enjoyed each other's society and conversation ; now it only remains for us to be known to be king *Azadbukht* also, and to gain his acquaintance ; after which we five will certainly attain the desires of our hearts. Ye also, O holy *Durweshes* ; besecch the blessings of God and say amen! O ye holy guides! those adventures which have befallen this wanderer have been faithfully related to you ; now let us see when my trouble and sorrows for the lass of the Princes will be changed into joy and gladness." *Azadbakht*, concealed in silence in his corner, heard with attention the adventures of the first *Durwesh*, and was greatly pleased, and prepared to listen to the adventures of the next *Durwesh*.



## CHAPTER VI.

### ADVENTURES OF THE SECOND DURWESH.

WHEN it came to the turn of the second *Durwesh* to speak, he placed himself at his ease, and said —

#### VERSE.

O friend's to this *Jaqeer's* story listen.  
I begin, from first to the last listen ;  
Whose cure no physician can perform,  
My pain is beyond remedy, listen.

O clothed in rags! this wretch is a Prince of Persia! men, skilled in every science are born there, for which reason *Ispahan* is generally called half the world. In the seven climes there is no kingdom equal to that ancient kingdom ; the happy constellation of that country is predominant, and of all the seven constellation it is the greatest ; (119) the climate of Persia is delightful, and the inhabitants are, handsome, and refined in their manners. My father, who was the king of that country, to teach me the rules and lessons of government, made choice of very wise tutors in every art and science, and placed

(119) The Mahometans divide the world into seven climes, and suppose that a constellation presides over the destiny of each clime.

them over me for my instruction from my infancy. So having received complete instruction of every kind, I am learned; with the favour of God, in my fourteenth year I had learned every science, polite conversation, and polished manners; and I had acquired all that is fit and requisits for kings to know; moreover my inclinations ever led me to associate with the learned, and hear the histories of every country, and ambitious princes and heroes. One day a learned companion, who was well versed in history, and had seen a great deal of the world, said to me, "That though there is no reliance on the life of man, yet such excellent qualities are often found in him, that owing to them the name of some men will be pronounced with praise to the day of judgement." I begged of him to relate their renown, that I might hear it, and endeavour to attain it. Then my Companion related as follows, some of the adventures of *Hatim Taae*. That there lived in the time of *Hatim*, a king of Arabia named *Nouful*, who bore great enmity towards *Hatim* on account of his great good name, and having assembled some troops he went to give him battle. *Hatim* was a good man, and feared God; he justly conceived, that if I likewise prepare for battle, then the creatures of God will be slaughtered, and much blood will be spilt, the punishment of heaven, for which, will fall on me; reflecting on this, naked and alone, taking merely his life with him, he fled and hid himself in a cave in the mountains. When the news of *Hatim's* flight reached *Nouful*, he confiscated all the property and dwellings of *Hatim*, and proclaimed publicly, that who ever would look out for him, and bring him before the king, should receive five hundred pieces of gold. On hearing this proclamation all became avidious, and began to search for *Hutim*. One day an old man and his wife, taking two or three of their young children with them to pick up wood, strayed near the cave where *Hatim* was concealed; and began to gather fuel in the woods around it. The old woman exclaimed, "If my days had been fortunate, I should have seen *Hatim* somewhere or other, and seizing him, we should have carried him to *Nouful*; then he would give us the 500 pieces of gold, and we should live comfortably, and be released from this toil and care." The old woodman said; "What art thou prating about? it was decreed in our fate, that we should pick up wood every day, place it on our heads, and sell it in the *basar*: and with its produce procure bread and salt; or one day the lions of the woods will carry us off—piece, mind thy work; why will *Hatim* fall into our hands, and the king give us so much money?" The old woman heaved a heavy sigh and held her tongue. *Hatim* heard what they were saying, and conceiving it unmanly and ungenerous to coun-

ceal himself to save his life, and not to afford those unfortunate wretches an opportunity to attain their desires, and make their fortunes. True it is, that a man without humanity is not a human being, and he who has no feelings is a butcher,

## VERSE.

Man was created to exercise compassion.  
Or else Angels were not wanting for devotion.

In short *Hatim's* manly mind would not allow him to remain concealed, after what he had heard from the woodman—he instantly came out, and said to the old man, “O friend, I am *Hatim*, lead me to *Nouful*; on seeing me he will give thee what he has promised,” (120) The old woodman replied, “It is true that my welfare advantage certainly lie in doing so, but who knows how he will treat thee; if he put thee to death, then what shall I do? This I can never do—that I should deliver over a man like thee to thine enemy for the sake of avarice; many days shall I enjoy the promised wealth, and how long shall I live? I must die at last; then what answer shall I give to God?” *Hatim* implored him greatly, and said, “Take me along with thee—I wish it; I have ever desired that my wealth and life may be of use to my fellow creatures, as it is the best purpose I can apply them to.” But the old man could not be persuaded to carry *Hatim* along with him, and receive the proclaimed reward. At last becoming hopeless, *Hatim* said “If you do not carry me in the way I wish, then I will go of myself to the king and say, “This old man concealed me in a cave in the mountain.” The old man laughed and said, “If I am to receive evil for good, then hard will be my fate.” During this conversation other men arrived and assembled round them; conceiving the person they saw to be *Hatim*, they instantly seized him and carried him along; the old man also followed them in silent grief. When they brought *Hatim* before *Nouful*, he asked who has seized and brought him here? A worthless hard-hearted boaster answered, ‘Who is able to perform such a deed except myself? this achievement belongs to me, and I have planted the standard of glory in the sky.’ Another vaunting fellow clamoured, “I searched for him many days in the woods and caught at last, and have brought him here; have some consideration for my labour and give me what you have promised.’ In this manner, from avidity for the promised pieces of gold, every one said he had done the deed; the old man alone, who stood aloof in silence and heard all their boastings. and weht for *Hatim*. When each had recounted his act of bravery and

enterprise, then *Hatim* said to the King, "If you wish to know the truth, I will tell you; that old man who stands aloof from all, he has brought me here; If you can judge from appearances, then ascertain the fact, and give him for my seizure what you have promised; for in the whole body the tongue is most valuable, and men ought to perform what they have promised; for If God had given tongue to brutes likewise, then what would have been the difference between a man and other animals?" *Nouful* called the old man near him and said, "Tell the truth; what is the real case of the matter; who has seized and brought *Hatim* here?" The honest fellow related truly all that had occurred from beginning to end, and added, "*Hatim* is come here of his own accord for my sake." *Nouful* on hearing this manly act of *Hatim's* was greatly astonished, and exclaimed, "How surprising is thy liberality! even thy life thou hast not feared to risk for the good of thers!" To all those who laid the false claims for having seized *Hatim*, the King ordered them to have their hands tied behind their back, and instead of 500 pieces of gold to receive 500 strokes of a shoe on their heads, that their lives may perish under the punishment. Instantly the strokes of the shoe began to be laid on in such a style, that in a short time their heads became quite bald. True it is, that to tell an untruth is such a guilt, that no other guilt equals it. May God keep every one free from this calamity, and form the habit of telling lies; many people utter falsehoods, but at the moment of detection they are punished. In short, the liars were rewarded according to their deserts, and *Nouful* thought it contrary to manliness of character to harbour enmity towards a man like *Hatim*; from whom multitudes received happiness, and who for the sake of the necessitous, does not even spare his life, and is entirely devoted to the ways of God—he instantly seized *Hatim's* hand with great cordiality and friendship, and said to him, "Why should it not be the case! (121) such a man as you are can perform such an action. Then the King, with great respect and attention, made *Hatim* sit down near him, and he instantly restored him the lands and property he had confiscated, and bestowed on him anew the chieftainship of the tribe of *Taac*, (122) and ordered the 500 pieces of gold to be given to the old man from the treasury, who, blessing the King went away.

When I had heard the whole of this adventure of *Hatim's* greatness of mind I was ashamed of myself, and reflected that he was

(121) The case is *Hatim's* supernatural philanthropy in respect to the old woodman.

(122) *Taac* is an Arab tribe.



only the chief of a tribe of Arabs, who by one act of liberality has gained such renown, that to this-day it is celebrated; whilst I am by the decree of God, the King of all Persia; and it would be a pity if I had not the good fortune to be equally renowned. It is certain that in this world no quality is greater than generosity; for whatever a man bestows in this world, he receives its return in the next; and if any one sows a seed, then how much does he reap from its produce! With these ideas impressed on my mind, I called for the Lord of the Buildings, and ordered him to erect as speedily as possible, a grand palace without the city, with forty high and wide gates. In a short time such a grand palace as I wished was built; I used to go there every day and bestow pieces of gold and silver on the poor and helpless; whoever asked charity I granted it to the extent of their desires. In short the necessitous entered daily through the forty gates, and received whatever they wanted.

It happened one day that a *Faqeer* came in from the front gate and begged some alms; I gave him piece of gold; then the same person entered through another gate asked and two pieces of gold; though I recollected him to be same *Faqeer*, I passed over the circumstance and gave them. In this manner he came in through each gate, and increased a piece of gold in his demand each time; and I knowingly appeared ignorant of the circumstance, and granted his demand. At last he entered from the fortieth gate and asked forty pieces of gold—this sum I likewise ordered to be given to him. After receiving so much, the *Faqeer* re-entered from the first gate, and again begged alms; his conduct appeared to me highly impudent and I said, "Hear, O soul of avarice! what kind of *Faqeer* art thou, that dost not even know the meaning of the three letters which compose the word *faqeer*; a *faqeer* ought to act up to them." He replied "Well, generous soul, explain them yourself." I answered "The *Fa* means *Faqa* (fasting) *Qaf* signifies *Qanaut* (patience) and *Re* means *Reazut* (devotion) (123) whoever has not these three qualities, is not a *Faqeer*; thou hast already received a great deal; eat and drink with it, and when it is done, return to me and receive whatever thou requirest; this charity is bestowed on thee to relieve immediate wants and not to accumulate. O avaricious! from the forty gates thou hast received one piece of gold up to forty; add up the amount, and see how many pieces of gold it comes to; and even after all this, they avarice hath brought thee back again through the

(123) This and the following *jeu-de-mots* cannot be easily explained to a person who does not understand Arabic or Persian.

first gate. What wilt thou do with so much money? A real *faqeer* ought only to think of the wants of the passing day; the following day the Great Provider of Necessaries will afford thee a new pittance; take shame now, have patience and be content, what mendicity is this that thy master hath taught thee." On hearing these reproaches, he became displeas'd and angry, and throw down on the ground all the money he had received, and said, "Enough Sir, do not be so warm; take back your gift and keep it, and do not again pronounce the word Generosity; it is very difficult to be generous; you are not able to support the weight of Generosity, when will you deserve the epithet? you are as yet very far from it. *Sukhee* (Generosity) is also composed of three letters; first act up to the meaning of those three letters, then you will be called generous." On hearing this I became uneasy, and said to the *Eqeer*, "Well, holy pilgrim, explain to me the meaning of those three letters." He replied, "From *Seen* is derived *Sumacc* (power); from *Khai* comes *Khouf* (fear of God); and from *Yek* proceeds *Yead* (recollection of nec's nature). No one can be called Generous until he possesses these three qualities; and the generous man has this happiness, that although he acts amiss in other points; yet he is dear to his Maker on account of generosity. I have travelled through many countries, but except the princes of *Bussorah* I have not seen a person really generous; the robe of generosity God hath cut out on her person; others desire the name but do not act up to it." On hearing this speech I beseeched the *Faqeer*, by all that was sacred, to forgive my rebuke and take whatever he required. He would not accept my proffered gifts, but went away repeating these words, "Now if all thy kingdom thou givest, I would not spit upon it."

The pilgrim went away, but having heard such praises of the Princes of *Bussorah*, my heart became quite restless, and no way could I be easy; so I became desirous to go to *Bussorah*, and see her by some means or other. In the mean time the king died, and I ascended the throne, and the Empire; but the idea I had formed of going to *Bussorah* did not leave me. I consulted the *Wazeer* and Nobles, who were the support of the throne and empire about it, and said to them, "I wish to perform the journey to *Bussorah*, do ye remain steady in your respective stations; the time necessary to accomplish the journey will be short, and if I live I will soon be back." No one seem'd pleas'd at the idea of my going; my heart was already sad, and having no other resource I sent for the resourceful *Wazeer* one day without consulting any one, and made him regent

during my absence, and placed him at the head of the affairs of the empire. I then put on the habit of a pilgrim, and, assuming the appearance of a *Faqeer*, I took the road to *Bussorah* alone. In a few days I reached its boundries, and saw this scene ; wherever I halted for the night, the servants of the Princess advanced to receive me, and made me put up in an elegant house, and they laid before me whatever refreshments I required in profusion and excellence, and waited on me all night with the utmost respect ; the second day at the second stage I experienced the same reception, and received the same attentions and hospitality throughout the rest of my journey. At last I reached *Bussorah*. I had no sooner entered it than a good looking young man, well dressed and well behaved, who carried wisdom in his looks, came up to me and said, with extreme sweetness of address, “ I am the servant of pilgrims ; I am always on the look out to conduct to my house all travellers or pilgrims who come to this city ; except my house there is no other place here for a stranger to put up at , pray, holy Sir, come here and make me happy and exalted.” I asked him his name ; he replied, “ Your humble servent is called *Buedar Bukht*.” Seeing his excellent manners and appearance, I went along with him to his house, I saw a grand mansion fitted up in a princely style—he led me to a grand apartment, and made me sit down ; and sending for warm water, he had my feet and hands washed ; the cloth was laid before me, and the steward placed a profusion of dishes of various kinds, and large quantities of fruits and confectionary. On seeing such a grand treat my appetite was satisfied, and taking a mouthful from each dish my stomach was filled ; I then drew back my hand from eating ; (124) the young man became very pressing and said, “ Sir ! what have you eaten ? all the dinner remains entire : eat some more without ceremony.” I replied, “ There is no shame in eating ; God bless your house, I have eaten as much as my stomach can contain, and I cannot sufficiently praise the relish of your feast, and the delicacy and high flavour of the dishes ; now pray take them away.” When the cloth was removed, an ewer and bason of gold was brought to wash my hands and face, with scented soap and warm water ; then *beetle* was introduced in a box set with precious stones, and spices of various kinds ; whenever I called for water to drink, the servants brought it cooled in ice. When the evening came, comphorated candles were lighted up in the glass shades, and the

[young man sat down near

(124) The Asiatics eat with their right hand, and use no spoons, knives, or forks ; so to draw back the hand from eating is to leave off eating spoons are used by Mahometans for broths, &c. which cannot be eaten by the hand.

me, and entertained me with his agreeable conversation. At the last quarter of the night, he begged of me to sleep in a rich bed covered with a canopy. I said, "O Sir for us pilgrims a mat or a skin is sufficient; these luxuries God has ordained for men of the world." He replied, "All these things are for pilgrims; they are not for me." He pressed me so urgently that at last I lay down on the bed which was softer than roses; pots of roses and baskets of flowers were placed on both sides of the bedstead, and aloes and other aromatic gums were burning; whichever side I turned my senses were intoxicated with fragrance; in this state I slept. When the morning came, I had for breakfast dried and fresh fruits and *shurbuts*.

In this festive manner I passed three days and nights; the fourth day I requested leave to depart; the young man said with joined hands, "Perhaps I have been deficient in my attentions to you, for which reason you are displeased and wish to take an early leave." I replied with astonishment, "For God's sake what a speech is this; the rules of hospitality require one to stay three days—these I have fulfilled; to remain longer would trespass on good manners; besides which I have set out to travel, and if I remain long at one place, I shall never complete my tour; for which reason I beg leave to depart; or else your kindness is such that my heart does not wish to leave your hospitable mansion." He then said, "Do as you wish; but wait a moment, that I may go the Princess, and mention the circumstance to her; and as you wish to depart, I request you will accept the different articles which have been provided for your entertainment and reception; they are now your property, and conveyance shall be provided to carry them along with you." I answered, "Cease to talk in this manner; I am a pilgrim, and not an impudent beggar; if I had been avidious of these treasures, then why should I have turned pilgrim; were worldly objects bad that I should have renounced them if I had esteemed them?" The young man replied, "If the Princess hears of your refusal, she will discharge me from my employment; and God knows what other punishment I shall receive; if you are so indifferent to possess them, then lock up all these articles in a room, and put your seal on the door, and you may hereafter dispose of them as you please." I would not accept his offer, and he would take no refusal. At last I was obliged to adopt the alternative of locking them all up in a room, and put my seal on the door, and waited with impatience for my dismissal. In the mean time a confidential Eunuch came to me, well dressed, with a gold wand in his hand, attended by many good-looking servants carrying the different apparatus of their respective offices. He

addressed me with such kindness and complaisance that I cannot express it, and added, "O Sir, it will not be too much for your benevolence to do me the favour and kindness to dignify my humble dwelling with your presence; perhaps the Princess will hear that a traveller had been here and no one had received him as he deserved; and that he had gone away as he came; for this reason God knows what punishment she will inflict on me, or how far her displeasure will be raised; even my life may be endangered." I refused to listen to his request or accept his invitation; but through dint of solicitations he overcame my resistance and conducted me to his house, which was better than the first. Like the former hospitable host, he treated me for three days and nights with the same elegance and in the same superb manner; and when the time expired, he told me that I was the master of all the rich gold and silver dishes, carpets, &c. and that I might do with them whatever I pleased. On hearing these strange proposals I was quite confounded, and wished that I might by some means escape without taking leave. On perceiving my embarrassment the Eunuch said, "O creature of God, whatever your wants or wishes may be, impart them to me that I may lay them before the Princess." I replied, "In the garb of a pilgrim, how can I desire the riches of this world which you offer me unasked, and which I refuse?" He then said, "The wish to possess worldly goods forsakes the heart of no one, for which reason some Poet has said these verses.

Pilgrims with nails uncut I've seen;  
 Their heads with long locks I have seen;  
*Jogees* (125) with split ears I have seen;  
 Holy, dumb *fageers* I have seen;  
 Those with heads shaved I have seen,  
 And cover'd with ashes I have seen,  
 Gamboling joyful on the green,  
 And in the wilderness I've seen,  
 Great wrestlers and the brave I've seen,  
 The wise and ignorant I've seen,  
 Immersed in their golden scene;  
 The ever-contented I've seen;  
 Those who unfortunate have been;  
 But he who fond of wealth hasn't been.  
 Hitherto I have never seen.

On hearing these lines I replied. "What you say is true; but I want nothing except permission to send a note to the Princess, containing a request I have to make; if you will do me the favour to present it to her, I shall consider myself

(125) *Jogees* are *Hindo fageers* or fanatics—some of them let the nails grow through the palm of their hands by keeping their fists shut, &c.

as fortunate as if I had received all the riches of world." The Eunuch said, "I will do it with pleasure, there is no harm in it." Immediately wrote a note to the following purport: "First, I began with the praise of God; I then related my circumstances and situation, that this creature of God had been many days in the city, and from the munificence of her government had been taken care of in every way; that I had heard such accounts of her generosity and munificence as had raised in me an ardent desire to see her, and that I had found those qualities four-fold greater than they had been represented. Your servants now tell me to set forth before you whatever wants or wishes I may have; for this reason I beg to represent to you without ceremony the wishes of my heart. I am not in want of the riches of this world, I am also the king of my country; my sole reason for coming so far and undergoing such fatigues, was the ardent desire I had see you, which motive only has conducted me here in this manner, naked and alone, I now hope through your benevolence to attain the wishes of my heart; I shall then be satisfied—any further favours will rest with your pleasure; but if the request of this wretch is not granted, then I shall wander as I have done, and sacrifice my restless heart to the passion it feels for you, and like *Mujnoo* and *Furhad* (126) I will end my passion and my life in some wild or mountain." Having written my wishes I gave the note to the Eunuch; he carried it to the Princess. After a short while he returned and called me, and conducted me to the door of the Seraglio. On arriving there I saw a respectable old woman dressed in jewels sitting on a golden stool, and many Eunuchs and other servants richly clothed were standing before her with arms across. I imagined her to be the head lady of the Princess's household, and made her my obeisance; the old Lady returned my salute with much civility, and begged of me to sit down, and said, "You are welcome; it is you who wrote an affectionate note to the Princess." I was ashamed, and hung down my head, and remained silent. After a short pause she said, "O young man, the Princess has sent you her *salam*, and has desired me to say for her that there is nothing wrong in my taking a husband; you have demanded me; but to say that you are a king, and to conceive yourself a king, in this mendicant state, and to be proud of it, is quite out of place; for this reason, that all men among each other are certainly equal; although superior consideration ought to be due to those who are of the religion of *Muhumud*, I also have

(126) *Mujnoo* is a mad lover of Eastern romance, who pined in vain for the cruel *Lady—Furhad*. is equally celebrated as an unhappy *amant*, who perished for *Sheereen*.

wished for a long while to marry, and as you are indifferent to worldly riches, to me likewise God has given such wealth as cannot be counted ; but no condition that you first of all fulfil the conditions of my marriage. The conditions of the Princess, added the old Lady, is one word if you can fulfil it." I replied, " I am ready in every way, and I shall not be sparing of my wealth or life—say what is the word, that I may hear it." The old woman then said, " Remain here to-day, and to-morrow I will tell it to you " I accepted her proposal with pleasure, and taking my leave I came out.

The day had in the mean time passed away, and when the evening came an Eunuch called upon me and conducted me to the Seraglio. On entering I saw that the nobles, the learned in the laws, and the sages of the Court were in waiting. I likewise joined the assembly and sat down. In the mean time the cloth for repast was spread, and a grand dinner served up ; they all began to partake of it, and solicited me to join them. When dinner was over a female servant came out from the interior of the seraglio, and asked, " Where is *Bhairose* ? call him." The servants in waiting brought him immediately ; his appearance was very respectable, and many keys of silver and gold were suspended from his waist. After saluting me, he sat down by me. The same female servant said, " O *Bhairose* ! whatever thou hast seen relate it fully to this *Faqeer*." *Bhairose* regarding me, began the following narration.

O friend ! our Princess possesses thousands of slaves, who are established in trade ; among them I am one of the humblest. She sends them to different countries with merchandise to a great amount, of which they have the charge ; when they return from the respective countries to which they were sent to trade, then the Princess enquires of them the estate and manners and other circumstances relating to the countries they have visited, and hears their different accounts. Once it so happened that I went to the country and city of *Neemrose* ( 127 ) to trade, and perceived that all the inhabitants were dressed in black, and that they sighed deeply every moment and it appeared to me that some sad calamity had befallen them. I asked the reason of these strange circumstances from many, but no one would answer my enquiry. Many days passed in this state of astonishment. One day, the moment the morning appeared, all the inhabitants of the city, great and little, old and young, rich and poor, went out of it, and assembled on a plain ; the king of the country went there also mounted on horseback, and surrounded by his nobles ; then they all formed a long line ; I also joined them to see

(127) *Neemrose* is that part of Persia which comprehends the Provinces of *Segistan* and *Miqran*.

the strange sight, for it clearly appeared that they were waiting the arrival of some one. In an hour's time a beautiful young man appeared from afar and approached the line; he was of an angelic form, about 16 years of age, and made a loud noise, and roared and foamed at the mouth, and was mounted on a dun bull, holding something in one hand; he descended from the bull and sat down on the ground, holding the halter of the animal in one hand, and a naked sword in the other; a rosy coloured beautiful young attendant was with him; the young man gave him that which he held in his hand; the attendant took it and showed it to every one from one end of the line to the other; but such was the strange object, that whoever saw it wept loudly and bitterly at the strange sight. In this way he continued to show it to every one, and made every one weep; then passing along the front of the line he returned to his master; the moment he came near him, the young man rose up in a rage, and with the naked sword severed the attendant's head from his body at one blow; mounted his bull, and galloped off towards the quarter from whence he came, All present stood like statues, motionless with grief and horror. When he disappeared from their sight, the inhabitants returned slowly to the city in silent sorrow, I was anxiously asking every one I met the meaning of the strange and astonishing scene I had seen, and even offered money to have it explained, and beseeched and flattered to get an explanation; who the youngman was, and why he committed cruel act I had seen, and from whence he came and where he went, but no one would give me the slightest information on the subject, nor could I comprehend it. When I returned here I related to the Princess the astonishing circumstance I had seen. Since then the Princess herself has been amazed at the strange event, and distressingly anxious to ascertain its real cause, and quite sad to get a true account; for which reason the condition of her marriage has been fixed on this point, that whatever man will bring her a true and particular account of the strange circumstance, she will accept him in marriage; and he shall be the master of her wealth, her country and herself." *Bhairose* concluded by saying, "You have now heard now every circumstance; reflect within yourself if you can bring the intelligence which is required respecting the young man, then undertake the journey towards the country of *Neemrose* and depart soon, or else refuse the conditions and the attempt, and return to your home." I answered, "If God please, I will soon ascertain all the circumstances relating to the strange event, and return to the Princess and attain the fervent wishes of my heart; if my unfortunate fate should lead me to fail or perish in the



attempt then there is no remedy; but the Princess must give me her solemn promise on this head, that if I succeed, she will not swerve from what she engages to perform; And now an apprehension arises in my heart, whether the Princess will have the benevolence to call me before her, and allow me to sit down beyond the *chick*, and hear with her own ears the request I have made, and what I have to say, and favour me with an answer from her own lips; this will inspire my heart with confidence, and being fully satisfied on every point I will cheerfully undertake all she requires." These my requests the female servant related to the Princess. At last to appreciate my motives properly, she ordered me to be called before her; the same female returned and conducted me to the apartment where the Princess was; what a display of beauty I saw; handsome female slaves and servants were drawn up in two lines, dressed in rich jewels, with their arms folded across, and each standing in her appropriate station. Shall I call them angles or celestial beings? an involuntary sigh escaped from my breast, and my heart palpitated at the blaze of charms which surrounded me; I needed all my firmness to support me, and regarding them all around I advanced on; but my feet became as heavy as lead; whenever I gazed on one of those lovely women, my heart was unwilling to proceed on, and withdraw my eyes from her charms. At the end of the Saloon a *chick* was suspended, and a stool set with precious stones was placed near it, as well as a stool of sandal-wood; the female servant made me a sign to sit down on the jewelled stool; I sat down upon it, and she seated herself on the sandal-wood one; she said, "Now whatever you have to say, do it fully and without reserve." I first extolled the Princess's excellence, bounty, and justice; I then added, that ever since I entered the limits of her country, I saw at every stage grand accommodations for travellers, and found every where proper servants who waited on them and supplied their wants, and afforded relief to the poor. I have likewise spent three days at every place, and the fourth day, when I wished to take my leave, no one said with good will, you may depart; and whatever articles and furniture had been applied to my use at those places, I was told that they were all mine, and that I might either take them away or lock them up in a room, and put my seal on it; that whenever I came back I might take them away or dispose of them otherwise. I have done so; but the wonder is, that if a pilgrim like me has met with such a princely reception, then thousand of pilgrims like me will resort to your country, and have heretofore passed through it, and if

every one is received in the same manner as myself, sums incalculable must be spent ; from whence comes the great wealth to support such an expense; and of what nature is it? The treasures of Korah would not be equal to it ; and if we look at the Princess's territories and their extent, it would appear that their revenues would hardly suffice to defray the kitchen charges of such unbounded hospitality, setting the other expenses aside. If the Princess would condescend to explain this seeming wonder with her own lips and relieve my embarrassment, I should then set out for the country of *Neemroze* with perfect ease of mind; and reaching it by some means or other, learn the particulars of the strange circumstance, and return, if God spares my life, to devote my days to her service, and attain the fervent desires of my heart." On hearing these words the Princess herself said, " O youth, if you have a strong desire to know the source of my wealth, stay here another day. I will send for you in the evening, and the circumstances of my vast riches shall be unfolded to you, without any concealment or diminution." After this assurance I retired to my place of residence, and waited anxiously for the arrival of evening to have my curiosity gratified. In the mean time an Eunuch brought some covered trays on the heads of porters, and laid them before me and said, " The Princess has sent you a dinner from her own table, partake of it." When he uncovered the trays before me, the rich fragrance of the meats intoxicated my brain and cloyed my appetite. I eat as much as I could and sent away the rest, and returned my grateful thanks to the Princess. At last when the sun reached his home, like a weary traveller who has journeyed all day and is quite overcome with fatigue ; and the moon advanced from her crepusculous palace, attended by her starry nymphs, then the female servant came to me and said, " Come, the Princess has sent for you." I went along with her ; she led me to the private apartment ; the effect of the lights was such that the full-mooned night was nothing compared to it. A superb *musnud* was spread on rich carpets with a pillow covered with jewels ; over it an awning of brocade was stretched with a fringe of pearls on silver poles studded with precious stones ; and in front of the *musnud* shrubs, formed of precious stones of various colours were erected in beds of gold, the leaves and fruits of which imitated nature ; and on the right and left beautiful female slaves and servants were in waiting with folded arms and downcast eyes, in respectful silence. Dancing women and female singers, with ready tuned instruments attended to begin their performances. On

seeing such a scene and such splendid preparations, my senses were dazzled and bewildered. I exclaimed to the female servant who came with me, "That there was such gay splendour in the scene of the day, and such magnificence in that of the night, that the day might very justly be called *Ead* and the night *Shubrat* ; moreover a King who possessed the whole world could not exhibit greater splendour and magnificence, Is it always so at the Princess's Court ?" The servant replied, " The Princess's Court ever displays the same magnificence you see now ; there is no abatement or difference, except that it is sometimes greater ; sit you here, the Princess is in another apartment, I will go and inform her of your arrival." Saying this she went, and returned quickly, and desired me to come to the Princess, The moment I entered her apartment I was dazzled and amazed. I could not tell where the door was, or where the walls, for they were covered with large mirrors, the frames of which were studded with precious stones ; the reflection of one fell on the other, and it appeared as if the whole room was inlaid with diamonds. At one end a *purdah* was hung, behind which the Princess sat ; the female servant seated herself close to the *purdah*, and desired me to sit down also ; then she began the following narrative, according to the Princess's commands,



## CHAPTER VII.

HEAR, O sapient youth ! The Sultan of this country was a potent King ; he had seven daughters. One day the King had a fete, and these seven daughters were standing before him superbly dressed. Something came into his mind, and he looked towards his daughters and said, " If your father had not been a King, and you had been born in the house of some poor man, then who would have called you Princesses !—Praise God that you are so called ; all your good fortune depends on my life." Six of his daughters being of one mind, replied " Whatever your majesty says is true, and our happiness depends on your welfare." But the reigning Princess, though she was the youngest of all her sisters, yet in sense and judgment, even at that age, she was superior to them all. She stood silent, and did not join her sisters in the reply they made ; for this reason, that to say so was impious. The King looked towards her with anger and said, " Well, my Lady, you say nothing ; what is the cause of your silence ?" Then, the Princess, tying both her hands with a handkerchief, humbly replied, " If your majesty will pardon my presumption, then this humble slave will unfold the dic-

tates of her heart." The King said, "Speak what thou hast to say." Then the Princess said, "Mighty King, you have heard that truth is best, for which reason, disregarding life at this moment, I presume to address your majesty, and say that whatever God has written in the book of my destiny no one can efface, and in no way can way its decrees be avoided.

VERSE.

Be thou either pleas'd or angry,  
Thou can'st not shun thy fate's decree.

That King of Kings who has made you a King, he also has made me a Princess—over his works no one has power—you are my sovereign and benefactor, and if I put the dust which lies under your feet on my head, it would become me, but the destiny of every one is with every one." The King on hearing this speech became very angry; the reply displeased him highly, and he said with anger, "What great words issue from thy little mouth! Now let this be the punishment of her presumption, that whatever jewels she has on, be taken off her; let a mean garb be put on her and let her be set down in such a wilderness where no human traces can be found; then we shall see what is written in her book of fate." According to the King's commands, at that late hour of a dark night, the Princess who had been reared with such delicacy and tenderness, and had seen no other place except her apartments, was carried by the porters in a litter, and set down in a plain where no animals existed, much less human creatures; they left her there and returned; the Princess's heart was in such a state as cannot be conceived; who in one moment was reduced to what she was from what she had been! Then to her God she addressed herself and said, 'Thou art so mighty, O Lord, that what thou wished thou hast done, and whatever thou mayest wish that thou wilt do; whilst life remains in my nostrils I shall not be hopeless of thy protection. Impressed with these thoughts she fell asleep. When the morn appeared she awoke, and called for water to perform her ablutions; then recollecting the occurrences of last night she said to herself, where are thou and to whom dost thou call? Saying this to herself she got up, and without ablution said her prayers and poured forth the praises of her Maker! O youth, the heart is torn with anguish to reflect on the Princesses sad condition at that time—Ask that innocent and inexperienced heart what it felt? In short, she sat in the litter, and putting her trust in God, she repeated to herself at that moment these Verses;

When I had no teeth then thou gavest milk,  
When thou gives teeth wilt thou not grant food!

He who takes care of the fowls of the air,  
 And of all the animals of the earth.  
 He will also, O wretch ! take care of thee.  
 Why art thou sad and thoughtful, simple food ?  
 By being sorrowful thou'lt nothing get.  
 He who provides for the fool and wise.  
 Will likewise with bounty provide for thee.

It is true that when no resource remains then God is remembered, or else in their plans each thinks himself a *Loqman* and a *Boo-Ullec Sina*. (128) Now listen to the surprising ways of God. In this manner three days past in such fast, that a grain of food did not enter the Princess's mouth ; her delicate frame became quite exhausted, and her rosy colour became pale ; her tongue was parched with thirst, and her eyes sunk in their sockets ; a feeble life only remained to animate her exhausted frame; but whilst there is life there is hope. In the morning of the fourth day a Hermit appeared, bright in appearance like *Khezur*, (129) and of an open heart. Seeing the Princess in that state he said, " O daughter, though your father is a King, yet these sorrows were decreed thee by fate; now conceive this old Hermit your servant, and think day and night of your Maker. God ever acts right." And whatever morsels the Hermit had in his wallet he laid them before the Princess ; he went in search of water and saw a well, but no bucket or rope wherewithal to draw it ; he pulled off some leaves from a tree and made a cup, and taking off the cord which was tied to his waist, he drew up some water and gave it to the Princess. At last she regained her senses. The holy man seeing her helpless and solitary state gave her every comfort and assurance, and began to weep himself. When the Princess saw his sympathetic grief and heard his kind assurances, she became easy in her mind.

From that day the old man went regularly in the morning to the city to beg, and brought to the Princess whatever scraps or morsels he received. In this way a few days passed. One day the princess designed to put some oil in her hair and comb it ; just as she opened the plaits of her hair a fine pearl dropped out. The Princess gave it to the Hermit, and desired him to sell it in the city and bring her the amount ; he sold it and gave her the money. Then the Princess desired that a small habitation might be erected on that spot for her to live in. The Hermit replied, " O daughter, do you dig the foundation for the walls and collect some earth, and I will

(128) *Loqman* is supposed to be the Greek slave Esop, the author of the Fables. *Boo-Ulle-Sina* is the famous Arab physician and philosopher erroneously called *Avicenna*.

(129) The prophet *Elias*,

some of these days bring some water and reeds and erect a room for you." The Princess on his advice began to dig the ground; when she had dug a yard in depth a door appeared; she cleared away the earth which lay before it and opened it, and entered a large room filled with gold and jewels; she took four or five handfulls of gold and closed the door, and filled up the place with earth. In the mean time the Hermit returned. The Princess desired him to bring good masons and carpenters, and workmen of every kind, that a grand palace might be erected on that spot equal to the palace of Cyrus, and superior to the palace of the kings of *Hyra*, (130) and that the walls for a grand city, a strong fort, a fine garden, and an extensive caravanserai be built as soon as possible but first of all let the master workman, draw out the plans and bring them to me for approval. The Hermit brought such clever workmen that the erection of the different buildings was soon begun according to the Princess's directions, and clever and trusty servants for every office were chosen and entertained. The news of the erection of such princely buildings soon reached the King, the Princess's father. On hearing it he became greatly surprised and asked every one, "Who is this person who has began to erect such edifices?" No one knew any thing of the matter to be able to give a reply. All put their hands on their ears and said, No slave knows who is the builder of them. Then the King sent one of his nobles with the message that he wished to come and see those buildings, and to know also of what country she was a Princess, and of what family, and that he wished much to ascertain these circumstances. When the Princess received this agreeable message, she was greatly pleased, and wrote the following letter: "To the Protector of the World, prosperity! On hearing the intelligence of your Majesty's visit to my humble roof, I am infinitely rejoiced; respect and dignity will accure to me from the royal condescension. How happy is the fate of that place where your Majesty's footsteps are impressed and on the inhabitants of which the shadow of your royal person is cast; may they both be dignified with the look of favour! This slave hopes that to-morrow, being Thrusday and a propitious day, and to me more welcome than the day of *Naoroze*, (131) your Majesty by coming here will, like the sun, give value with your rays to this worthless atom; and partake of whatever his humble slave can provide; this will be complete benevolence

(130) *Hyra*, the ancient *Aria*, and the modern *Khorasan*; a province of Persia, the eapital of which is *Herat*.

(131) The first day of the new Mahometan year, which is celebrated with great splendour and rejoicings.

on the part of your Majesty to the poor and stranger ; to say more would exceed the bounds of respect." To the Nobleman who brought the message she made some presents, and dismissed him with the above reply. The King read the letter, and sent word that he accepted the invitation and would certainly come. The Princess ordered the servants to get ready the necessary preparations for the invitation, with such propriety and elegance, that the King on seeing them might be highly pleased, and that all who came with the King, great and little, should be well entertained and return content. From the Princess's strict directions the dishes were so deliciously prepared, that if the daughter of a *Brahmun* (132) had tasted them, she would have become a Mahometan. When the evening came the King went to the Princess's palace, seated on an uncovered throne ; the Princess with her ladies in waiting advanced to receive him ; when she cast her eyes on the King's throne, she made the royal obeisance with such proper respect, that on seeing it the King was still more surprised ; with the same profound respect she accompanied the King to the precious throne she had erected for him. The Princess had prepared a platform of 125,000 pieces of silver ; (133) a hundred and one trays of jewels and pieces of gold and shawls, muslins, silks and brocades ; two elephants and ten Arabian horses, with caparisons set with precious stones, were likewise prepared for the royal acceptance. She presented them to his Majesty, and stood before him herself with folded arms. The King asked with great complaisancy, "Of what country are you a Princess, and for what reasons are you come here ?" The Princess, after making her obeisance, replied, "This slave is that offender who from royal anger was sent to this wilderness, and all that your Majesty sees are the wonderful works of God." On hearing these words the King's blood glowed with paternal warmth, and rising up he pressed the Princess fondly to his bosom, and seizing her hand he seated her near the throne ; but still the King was astonished and surprised at all he saw, and ordered the Queen and Princesses to be sent for immediately. When they arrived, the mother and sisters recognised the Princess, and embracing her with fondness wept over her ; and praised God ; the Princess presented her mother and sisters with such heaps of gold and jewels that the riches of the world

(132) The *Erahmun*s, erroneously called Bramins, do not eat meat.

(133) The common mode to present large sums in specie to Princely visitors is to form a platform with the money, spread the *musnud* on it, and place the visitor on the rich seat. I have seen *Asof ood Dowleh*, the late Nawab of Lucknow, receive a lack of rupees in this way from his Eunuch, the late *Abnas*.

could not equal their amount. Then the King made them all sit round him, and partook of the feast which had been prepared.

As long as the King lived the time passed in this manner ; sometimes the King came to the Princess's palace, and sometimes carried the Princess with him to his own. When the King died, the government of his Kingdom decended to this Princess ; for, except herself, no other person of her family was fit to govern. O youth, the past is what you have heard ; which clearly shows that heaven-bestowed wealth never fails waen the intentions of the possessor are just ; moreover as much as is spent out of this providential wealth, so much also is the increase ; to be astonished at the power of God is net right in any religion.

— oo —

## CHAPTER VIII.

THE female servant after finishing the relation of the Princess of *Bussorah's* adventures, added, “ Now if you still intend to proceed to the country of *Neemrose*, and bring full intelligence of the strange circumstances you have heard, then depart soon.” I replied, “ I am going this moment, and if God pleases I shall be back very soon.” At last taking leave of the Princess, and relying on the protection of God, I sent out for that quarter. In a year's time, after encountering many difficulties, I arrived at the city of *Neemroze*. All the inhabitants of that place that I saw, noble or common, were dressed in black, and whatever I had heard, that I fully perceived. After some days the new moon appeared, and being the first day of the month, all the inhabitants of the city, great and little, went out with the King and assembled on a large plain. I also in my sad wandering state, went along with the vast concourse ; separated from my country and possessions, in the garb of a pilgrim, I was standing in the crowd to behold the strange sight, and to see what results from the mysterious scene. In the mean time a young man advanced from the woods mounted on a bull, foaming at the mouth, and roaring and shouting in a frightful manner. Though I had undergone such labour and overcome so many dangers, and had come there to ascertain the meaning of this surprising and mysterious sight ; - yet on seeing the young man, I was quite confounded, and remained silent with astonishment. The young man according to his usual custom did what he used to do, and returned to the woods ; the concourse likewise returned to the city. When I collected my scattered senses and recovered from my con-



sternation, I repented of what I had done, as I had to wait another month before I could pursue my research; having no remedy I returned with the rest.

I counted the days of that month like the month of *Rumzan*; (134) at last the next new moon appeared, and was hailed by me as *Ead* (135) On the first of the month the King and the inhabitants again assembled on the same plain; then I determined, that this time, let what will happen, I would be resolute and profound this mysterious circumstance. Suddenly the young man appeared, mounted according to custom on a yellow bull, and dismounting sat down on the ground; in one hand he held a naked sword, and in the other the bull's halter; he gave the vase to his attendant, who as usual showed it to every one, and carried it back to his master. The crowd on seeing the vase began to weep; the young man broke the vase, and struck such a blow on the slave's neck as to sever his head from his body, and remounting himself the bull returned towards the woods. I attempted to run after him; but the inhabitants laid hold of me and exclaimed, "What art thou going to do? why knowingly throw away thy life? If thou art so tired of life, there are many other and better ways of dying, by which thou mayest end thy existence." How much soever I beseeched them to let me go, and struggled to get out of their hold, yet I could not release myself; three or four men siezed me and led me towards the city. You may readily imagine what painful inquietude I suffered for another tedious month; when that month passed also and the first day of the next month arrived, all the inhabitants assembled on the plain in the morning in the same manner. I arose early in the morning, and separating myself from the rest, I went before all the others and hid myself in the woods; exactly on the road by which the young man was to pass; for no one could there restrain me from executing my project. The young man came in the usual manner, performed the same acts, remounting; I followed him, and running up I joined him; the young man from the noise of my steps perceived that some body was running after him. All at once, turning round the halter of his bull, he gave a loud scream, and frowning at me with rage he forbid me from following him; then drawing his sword, he advanced towards me, and wished to strike. I bent down

(134) *Rumzan* is the ninth Mahometan month, during which they keep lent.

(135) The *Ead* is the grand festival after the lent of *Rumzan* is over. There is another *Ead*, called *ool goorban* in commemoration of Abraham's sacrifice of the Ram. The first *Ead* is called *Ead oot-fittur*.

with the utmost respect, and made him my *salam*, and joining both my hands together I stood in silence. Being a judge of respectful behaviour, he restrained his blow, and said to me, "O pilgrim thou wouldst have been killed for nothing, but thou hast escaped; thy life is prolonged; get away. Where art thou going?" He then drew a jewelled dagger from his waist, and threw it towards me and added, "At this moment I have no money about me to give to thee; carry this dagger to the King, and thou wilt get whatever thou askest." His looks and his actions struck me with such awe and fear, that I could not move or speak; my throat was choaked and my feet became stone. After saying this the brave young man gave a roar and went on. I said to myself, let what will happen, to remain behind now is folly; thou wilt never get such an opportunity to execute thy project; regardless therefore of my life I followed him. He turned round again, and forbid me with wrath to follow him and determined to put me to death. I stretched forth my neck, and conjuring him by all that was sacred, I said, "O *Roostum* (138) of these days, strike such a blow that I may be cut clean in two; let not a fibre remain together, and release me from this wandering state of misery; I pardon you my blood." He replied, "O demon-faced? why dost thou for nothing bring thy blood on my head, and makest me criminal; go thy road; what! is thy life a burthen to thee?" I did not mind him but advanced; then he knowingly appeared not to regard me but proceeded on his way, and I followed him.

Proceeding on about four miles we passed the wood and came to a square building; the young man went up to the door and gave a loud and frightful scream; the door opened of itself; he entered and I remained outside. O God! said I, what shall I do? I was perplexed; at last after a short delay a slave came out and said, "Come in, you are called; perhaps the angel of death hovers over your head; what evil fortune hath led you to this place?" I replied, "Good fortune." And without fear entered along with him into the garden; he led me at last to a place where the young man was sitting; on seeing him I made him a very low *salam*; he beckoned to me to sit down; I sat down with respect. How surprised I was to perceive the young man was sitting alone on a *musnud*, with the tools of a goldsmith lying before him; he had just finished a branch of emeralds. When the time came for him to rise up, all the slaves that were around the place concealed themselves in different rooms; I also hid myself in a room

(138) *Roostum*, a brave and famous hero of Persia; whose gigantic actions are celebrated in the Persian epic poem called the *Shauama*, written by *Firdosee*, the Homer of Persia. See Herbelot's *Bib. Orient.*

from fear; the young man rose up, and fastened all the locks of the different rooms, and went towards a corner of the garden and began to beat the bull he rode; the animal, roaring reached my ear, and my heart quaked with fear; but as I had ran all these risks to develope this mystery, I forced the door, though trembling with fear, and ran behind a tree, and saw what was going on. The young man threw down the stick with which he was beating the bull, and unlocked a room and entered it; then instantly coming out, he stroked the bull's back and kissed its muzzle, and giving it some grain and grass, he came towards me. On perceiving this I ran off quickly and hid myself in the room; the young man unlocked all the rooms, and the slaves came out, and some brought him water to wash. After washing his hands and face, he stood up to pray; when he had finished his prayers he called out, where is the pilgrim? On hearing myself called; I ran out and stood before him; he desired me to sit down: after making him a *salam* I sat down; the dinner was served; he partook of it and gave me some; when the dishes were removed, and we had washed our hands and face, he dismissed his slaves and told them to go to rest. When no soul remained near us, he then spoke to me and asked, "O friend, what great misfortune has befallen thee that thou seekest thy death?" I related in detail all the adventures, of my life, from beginning to end, and added, that from your goodness I have hopes of obtaining my wishes. On hearing this he heaved a deep sigh, and became senseless, and raved and exclaimed, O God! thou only knowest the tortures of love; who has not had the chilblains how can he know the pains of others; he only knows the degree of pain who has felt the pangs of love!

### VERSE.

The anguish of love ask of the lover.

Not he who feigns, but of the true lover.

A moment after coming to himself, he heaved a heavy sigh; the room resounded with it; then I perceived that he was likewise tortured with the pangs of love, and was suffering under the same malady as myself. On this discovery I plucked up courage and said, "I have related to you all the adventures of my life; now do me the favour to impart to me the past events of your life; I will then assist you as far as I can, and if possible obtain you the desires of your heart." In short, that true lover conceiving me his fellow sufferer and companion in the secrets and pangs of love, began the relation of his adventures in the following manner.

Hear, O friend! I, whose heart is tortured with anguish, am

the Prince of his country of *Neemroze*, the King, that is to say my father, at my birth collected all the astrologers together, and ordered them to cast my horoscope, to ascertain what would be the events of my future life; they all assembled according to the King's order, and consulting together, they, from their mystical science, ascertained my future fate and said, "By the blessing of God the Prince is born under such a propitious planet, that he ought to be equal to Alexander in extent of dominion, and in justice equal to *Noushairwan*; he will be moreover proficient in every science, and every branch of learning, and towards whatever subject his heart is inclined, he will accomplish it with perfection; he will in bravery and generosity acquire such renown, that mankind will no longer remember *Roostum* or *Hatim*; but until he attains the age of fourteen he is exposed to great danger, if he sees the sun or moon; for it is to be feared he may become mad, and shed the blood of many; and restless of living in society, he will fly to the woods, and associate with birds and beasts; great and strict pains must be taken that he should never behold the sun or the moon, or cast a look towards the heavens. If these fourteen years pass away without danger and in safety, then the rest of his life he will reign in peace and prosperity. On hearing this prognostication the King ordered this garden to be laid out, and raised in it many apartments of various kinds. I was directed to be brought up in a vault, which was lined on the inside with felt, that a single ray of light from the sun or moon might not penetrate into my apartment. I had a wet nurse and other female servants attached to me, and was brought up in this grand place with extreme care and tenderness. Learned tutors, who were skilled in public affairs, were appointed to superintend my education. I was taught every science and art and every branch of learning, and my father always looked after me; the occurrences of every day and every moment were told to the King. I considered that place as the world, and amused myself with toys and flowers, and had every delicacy the world could produce for my food; whatever I desired I had. By ten years of age I had acquired every species of learning and every useful science.

One day in the dome of the vault an astonishing flower appeared in the closed sky light, which increased in size as I gazed upon it; I wished to seize it with my hands, but as I stretched them towards it, it ascended and eluded my grasp; I was quite astonished; and was looking steadfastly at it, when the sound of a loud laugh reached my ear; I raised my head to look towards the dome from which the noise proceeded, and saw that the felt was torn, and a face resplen-

dent as the full moon was peeping through the aperture. On beholding it my senses vanished, and I fainted away. On coming to myself I looked up, and saw a throne of jewels raised on the shoulders of fairies; a person was seated on it with a crown of precious stones on her head, and clothed in a superb dress; she held a cup of emeralds in her hand and was drinking wine; the throne descended by slow degrees from its height, and rested on the floor of the dome, then the Fairy called me, and placed me beside her on the throne she smiling used many expressions of endearment, and pressed her lips to mine, and made me drink a cup of rosy wine and said, "The son of a man is faithless, but my heart loves thee." In short her expressions were so endearing and so fascinating that my heart was enraptured, and I felt such pleasure as if I had tasted the supreme joys of life, and fondly conceived that I had only on that day entered the world of enjoyment; the sad result is my present state! but no one on earth hath ever tasted, seen or heard such exstastic pleasure! in that zest, without molestation, we were both seated and enjoying ourselves, when all at once our joys were dashed to pieces! Now listen to the sad circumstance which produced this sudden change. At the moment four fairies descended from the heavens, and whispered something into my beloved angel's ear. On hearing it her colour changed, and she said to me, "O my beloved, I fondly wished to pass some moments with you and beguile my heart; and to repeat my visits in the same manner, or to take thee with me but cruel fate will not permit two persons to remain in one place in peace and felicity; farewell my beloved! may God protect you!" On hearing these dreadful words my senses vanished, and my bliss fled from my grasp. I cried, "O my charmer, when shall we meet again? what dreadful words have you made me hear; if you return quickly you will find me alive, else you will regret the delay; or else tell me your name and place of residence, that I may from the directions search for you, find you, and throw myself at your feet." On hearing this she said, God forbid you should do so; may you live a hundred and twenty years; (137) if we live we shall meet again; I am the daughter of the King of the Fairies, and live in the mountains of *Qaf*." (138) On saying this the fairies took up the throne, and it ascended in the

(137) The *Oomre-tubuce* or the natural life of man, which the Mahometans reckon at a hundred and twenty years

(138) The mountains of *Qaf* or Caucasus are the celebrated abode of the Geni; *Purces* and *Deves* or Demons, and all the fabulous being of Oriental Romance. They are a fertile source for the Eastern novelists to adorn their pages, as much as enchanted castles and spectres, &c. with us.

manner it had descended. Whilst the throne was in sight our eyes were fixed on each other ; when it disappeared my state was that of a lunatic ; a strange gloom seized my heart, and my understanding and consciousness left me ; the world appeared dark under my eyes ; distracted and confused, I wept bitterly, and scattered dust over my head, and tore my clothes ; I became regardless of food and drink, nor cared for good or evil. What strange evils doth this same love cause ! it fills the heart with sadness, and racks it with impatience.

My misfortune was soon known to my nurse, and my other attendants ; with fear and trembling they went before the King and said, “ Such is the Prince’s state ; we do not know how this disaster has suddenly and of itself fallen upon him, that he has abandoned rest, food and drink.” On hearing these sad tidings the King immediately came to the garden where I resided, accompanied by the *Wazeer*, learned Nobles, wise physicians, true astrologers, and holy priests ; seeing my distracted, sighing, weeping condition, his mind became also distracted ; he wept and with fond affection clasped me to his brest, and gave orders for my cure ; the physicians wrote out their recipes, in order to strengthen my heart and cure my head, and the holy priests wrote out charms (139) to be worn on the arm, and to be drank, and repeated the prayers of exorcism, the astrologers said this misfortune had happened owing to the revolution of the stars and planets, and that it ought to be averted by pious donations. In short every one advised according to his profession and his science ; but what passed within me my heart alone knew ; no one’s assistance, advice, or remedy was of avail to my unfortunate destiny ; day after day my lunacy increased, and my body became emaciated from the want of nourishment ; I shrieked and moaned day and night.

Three years passed in this sad state ; in the fourth year a merchant who was on his travels arrived at my father’s court, and presented him rare and valuable articles of different countries, and was graciously received. The King favoured him greatly, and after inquiries after his health and his travels, he said to him, “ You have seen many countries, but have you any where seen a truly learned physician, or have you heard of one ?” The merchant replied, “ Mighty Sir, this

(139) The Mahometans have great confidence in charms ; these written in astrological characters, or quotations from the *Qoran*, or often diluted in water, and drank as medicine in various distempers ; as the India ink and paper can do no harm, they are probably more innocent than the physic administered by eastern physicians, who are the most ignorant of their profession. The *Hindoos* likewise believe in charms.

slave has travelled a great deal, but the best I have seen live on a rock, in the middle of the Ganges River in *Hindoostan*; he is a *Juttadharee Gosanee*, (140) and has built there a great *pagoda* to *Muhadeo*, (141) with a fine house and garden; he lives in it and his custom is this that once a year on the day of *Sheorat*, (142) he comes out of his dwelling, swims in the river, and enjoys himself. After washing himself when he returns to his abode, then the sick and afflicted of various countries who come there from afar, assemble in great number near his door. The holy *Gosanee*, who ought to be called the *Plato* (143) of these days, examines the urine and feels the pulse of each, gives each a recipe and re-enters his room. God has given him such happy skill, that no taking his medicines their various maladies are entirely removed. These circumstances I have seen with my own eyes, and adored the power of God which has created such beings! If your majesty orders it, I will conduct the Prince to that wonderful man and show the Prince to him; I firmly hope he will soon be cured; moreover this scheme has another advantage in it, that from the change of air of each country and from the climate of different countries through which we shall pass, the Prince's mind will be amused and relieved." The Merchant's advice seemed very proper to the King, and his Majesty was pleased and said, "Very well; perhaps the holy man's remedies may prove efficacious and remove the lunacy of my son's mind." A confidential nobleman, who had seen the world and had been tried on various occasions, and the merchant were ordered to attend me, and every necessary was provided. We embarked on boats and set sail.

After a long voyage we arrived at the place where the holy *Gosanee* lived: from change of air and climate my mind became more composed; but I was still insensible and silent, and often wept; the recollection of the lovely Fairy was not effaced from my mind; if I spoke sometimes it was only to repeat these lines:

What Fairy has captivated me I do not know,  
But my heart was tranquil not long ago.

(140) The *Juttadharee Gosanee* is a sect of fanatic *Hindoo fapeers* who let their hair grow and matted, and go almost naked.

(141) *Muhadeo* is a *Hindoo* idol; the emblem of the creative power, and generally and naturally represented by the *Lingum*. *Muhadeo* may be compared to the *Priapus* of the Greeks and Romans.

(142) *Sheorat* is a *Hindoo* festival which corresponds nearly with the Mahometan *Shubrat*; see Note 115.

(143) *Plato* is supposed by the Mahometans to be not only a profound philosopher, but a wise physician. In short it is too general an idea with them that a clever man must be a good doctor.

In short, when two or three months had passed away, nearly four thousand sick assembled on the rock, and all said, "If God please the *Gosanee* will shortly come out of the *pagoda* and bestow on us his advice, and we shall be perfectly cured." To shorten my story; when that day arrived, the *Gosanee* appeared in the morning welcome as the sun, and bathed and swam in the river; he crossed over it and returned, and rubbed ashes over his body, and hid his fair from like live coals under the ashes; he made a mark with sandal wood on his forehead, girted on his *lungotee*, (144) threw his handkerchief over his shoulders, tied his long hair up in a knot, stroked his whiskers and put on his sandals. It appeared from his looks that the whole world seemed nothing to him. He put an ink-horn under his arm, felt the pulse and regarded the urine of each, gave them his recipes and came to me. When our looks met he stood still, paused for a moment, and then said to me, "Come with me." I followed him. When he had done with all the rest, he led me into the garden and desired me to reside in a neat private apartment which he pointed out, and went himself to his *pagoda*. When forty days had elapsed he came to me, and found me better; he then smiling said, "Amuse yourself in the garden, and eat whatever fruits you like," He gave me a china pot filled with *majoon*. (145) and added, "Take without fail six *mashas* (146) from this pot every morning fasting." Saying this he went away, and I followed strictly his prescription and perceived that my body gained strength daily, and my mind composure; but mighty love was still triumphant; that Fairy's lovely form ever wandered before my eyes. One day I perceived a book in a recess in the wall; I took it down, and saw that all the science in the world and all that related to religion was comprised in it, as if a river had been compressed in a vase. I read it hourly and daily; I became a perfect adept in the science of physic and the mystical art of philters.

A year passed in this manner and again the day of joy returned; the *Gosanee* came out of his abode; I made him my *salam*; he gave me the ink-horn and said, "Accompany me," I followed him; when he came out of the gate a vast

(144) The *lungotee* is a piece of cloth which *jusi* conceals what civilization requires should be hid from public view. The whole account is very descriptive of a *faqeer*.

(145) *Majoon* is the extract from the intoxicating plant called *Churus* or *Bung*, a species of Hemp; it is mixed with sugar and spices to render it palatable. The inebriation it produces fills the imagination with agreeable visions, and the effects are different from those of wine or spirits.

(146) Six *mashas* is about a quarter of an ounce; a *Sicca Rupee* weighs eleven *mashas*.



crowd showered blessings on him. The nobleman and the merchant seeing me with the *Gosanee*, fell at his feet and poured forth their blessings on him for all he had done to me. The *Gosanee* went to the river according to custom and bathed and prayed, as he did every year; returning from thence he was proceeding along the line and examining the sick. It happened that in the group of lunatics a handsome young man struck the *Gosanee's* sight, who had scarce strength to stand up; he said to me, "Bring him with you." After delivering his prescriptions of cure to all, he went into his private apartment and opened a little of the young lunatic's skull; he attempted to seize with his pinchers the centipede which was curled on his brain. The idea struck me and I said quickly, "If you could lay a burning coal on the centipede's back with the pinchers, it would be better, as it would then come out of its own accord; but if you attempt to pull at off in this manner it will not quit its grasp on the brain; and the patient's life will be endangered." On hearing this the *Gosanee* looked towards me and rose up, and, without saying a word, he went to the corner of the garden, tied his long tresses to a tree, put a noose round his neck and hanged himself. As soon as I recovered from my surprise, I went to the spot, and saw with astonishment that he was dead. I became quite afflicted at the sorrowful and strangely astonishing sight; but as I could do nothing to restore him to life, I thought it best to bury him. The moment I began to take him down from the tree, two keys dropt from his locks; I took them up, and interred that holy treasure of excellence in the earth. I applied the two keys to all the locks, and by chance opened the locks of two rooms with them, and perceived that they were filled with precious stones; in a corner I saw a chest covered with velet, with clasps of gold, and locked; I opened it and saw in it a book, in which was comprised the modes to acquire the Great name of God, (147) to assemble the Genii and the Fairies and spirits, and how to subdue the sun. I became quite enchanted at the idea of having acquired such a treasure, and began to study it. I opened the garden door, and said to the Nobleman and to those who had come with me to send for the vessel which had brought us and charge with it the jewels, specie, mer-

(147) The *Ism Azim*, or the great name of God, is an astrological word which the acquirer can apply to wonderful purposes. God hath among the Mahometans ninety nine names; the *Ism Azim* is one of number; but it is only an astrologer or necromancer who can which; and unfortunately I am not one or the other. It is melancholy to reflect that some of the strongest minds have believed in astrology even in Europe.

chandise and books; and embarked myself in a small vessel and set sail from thence. Sailing on I reached my country. The King my father, on hearing the tidings of our arrival, mounted his horse and advanced to meet us; with anxious affection he clasped me to his bosom; I kissed his feet and said, "May this humble being be allowed to live in the former garden?" The King replied, "That garden appears to me calamitous, and I have forbid its being kept up; that spot is not fit for the abode of man; reside on any other place you please; you had best choose some place in the fort, and live under my eyes, and form there such a garden as you wish to amuse yourself. I was strenuously bent on having the former garden and embellished it anew, and made a perfect Eden, and went to reside in it.

There, at my ease, I set about subduing the Genii to my will, according to the magical science I had acquired. I fasted and prayed for forty days, and quitted animal food, and began my magical operations. When the forty days were completed such a terrible storm arose at midnight, that great buildings fell down, and large trees were uprooted and scattered; an army of Fairies appeared and a throne descended from the air, on which a person of haughty appearance was seated, richly dressed, with a crown of pearls on his head. On seeing him I saluted him with great respect; he returned my salutation and said; "O friend, why hast thou raised this storm for nothing? what dost thou want with me?" I replied, "This wretch has been long in love with your daughter, and for her I have wandered about distracted; and am dead though alive; I am now sick of existence, and have staked my life on the game I have played; all my hopes now rest on your benevolence; that you will crown this unfortunate wanderer with your favour, and save my life by allowing me to behold your fair daughter; it will be an act of real charity." On hearing my wishes he said, "Man is made of earth, and we are formed of fire; connection and friendship between such different beings is very difficult." I swore I only desired to see her, and had no other wish. Then again the King of the Fairies replied, "Man does not adhere to his promises; in time of need he promises every thing, but soon forgets them; I say this for thy good, and mark me; for if ever thou formest other wishes, then she and thou wilt be ruined and undone; moreover endanger your lives." I repeated my oaths, and added, that whatever could injure us I would never do, and that all I desired was to see her sometimes. These words were passing between us, when suddenly the Fairy, of whom we were talking, appeared before us, completely adorned; and the throne of the King of the Fairies remounted with him

in the air. I then embraced the Fairy with fond eagerness, and repeated this Verse.

Why should my mistress stay away,  
For whom I have pained many a day.

In that state of felicity we resided together in the garden, I dreaded through fear to think of other joys. I only tasted the pleasure of her roseate lips, clasped her fondly to my bosom, and gazed upon her charms. The lovely fairy seeing me so true to my oath was surprized within herself, and used sometime to say. "O my beloved, you are ever strictly faithful to your promise; but I will give you, by the way of friendship, a piece of advice; take care of your mystical book; some Genius, seeing you off your guard, will purloin it some day or other." I replied, "I guard this book as I would my life."

It so happened that one night Satan led me astray; my passions were aroused, and I said to myself, let happen what will, how long can I restrain my desires. I clasped the lovely Fairy to my bosom, and attempted to revel in exstastic joys. Instantly a sound struck my ears saying, "Give me the book, for the Great name of God is written in it; do not profane it." In that fervour of passion I was insensible to every other consideration; I took the book from my bosom and delivered it, without knowing to whom I gave it, and plunged myself into the fervid joys of love. The beautiful Fairy, seeing my foolish imprudent conduct, said, "Alas! thou hast at last forgot thyself and my admonition." On saying this she became senseless, and I perceived a Genius standing at the head of the bed, who held the magical book in his hand; I attempted to seize him, and beat him severely, and snatch away the book; when another appeared, took the book from his hand and ran off I began to repeat the incantations I had learnt; the Genius who was still standing near me became a bull; but alas! the lovely Fairy still lay quite senseless. Then my mind became perfectly distracted and all my joys were turned into bitterness. From that day man became my aversion. I live in a corner of this garden; to beguile my mind I make this emerald vase, and every month I go to the plain mounted on the bull; break the vase and kill a slave; with the hope that every one may see my sad state and pity me; perhaps some creature of God may so far favour me and pray for me, that I regain the desire of my heart. O faithful friend, such as I have related to thee is the sad tale of my madness.' I wept at hearing it and said, O Prince, you have truly suffered greatly from love; but I swear here by God, that I will abandon my wishes and my designs, and will now

roam among woods and mountains for your good, and do all I can to find out your beloved Fairy." Having made this promise I took leave of Prince, and for five years wandered like a mad man from clime to clime, but found no trace of the Fairy. At last desponding of success, I ascended a mountain and wished to throw myself off from its summit, that a bone in my frame might not remain entire. The same veiled horseman, who saved you from destruction, (148) came up to me and said, "Do not throw away thy life; in a few days thou wilt gain the desires of thy heart." O holy *Durweshes*! I have at last seen and met you I have now hopes of being happy through the grace of God, from which alone desponding creatures can attain their wishes.



## CHAPTER IX.

WHEN the second *Durwesh* had likewise finished the relation of his adventures, the night ended and the morning appeared. The King *Azadbukht* returned to his palace in silence and unperceived. On arriving there he said his prayers, then went to the bath, and dressing himself superbly he proceeded to the *Dewon Aum*, and mounted his throne, and ordered a messenger to go to such a place and to bring along with him, with respect, four *Durweshes* he would find there to the royal presence. The messenger went there according to orders and perceived that the four *Durweshes*, after performing their necessary calls and ablutions, were on the point of setting out on their peregrinations and take their different roads. The Messenger said to them, "The King has called you four, come along with me." The four *Durweshes* began to stare at each other, and said to the messenger, "Son we are the monarchs of our own actions what have we to do with the kings of the world?" The Messenger answered, "Holy Sirs, there is no harm in it, and it is better you should go." The four *Durweshes* then recollected what *Ullee* (149) had promise them, and saw that it had come to pass; they were pleased at the recollection and went cheerfully along with the messenger; when they reached the fort and appeared before the King they blessed his Majesty and wished him prosperity. The King retired to the *Dewankhans* and called two or three of his confidential nobles near him, and ordered the four *Durweshes* to be brought in; when they appeared before his

(148) The first *Durwesh*.

(149) The veiled horseman who rescued the first and second *Durweshes* from suicide.

majesty, he commanded them to sit down, and asked them their adventures ; from whence they had come, where they were going to, and where they lived. They replied, "The King's age and wealth be great ! we are *Durweshes*, and have wandered over this world for a long while ; our backs are our homes, as the saying is, that a pilgrim's home is where the evening overtakes him ; and all we have seen in this versatile world is too long a tale to relate." *Azadbukht* gave them every confidence, and sent for something for them to eat, and made them breakfast before him. When they finished their meal, the King said to them, "Relate all your adventures to me ; whatever services I can render you I will not fail to do." The *Durweshes* replied, "That whatever has happened to us we have not the strength to relate, nor will the King be pleased to hear it, therefore pardon us." The King then smiled and said, "Where you were sitting last night, and relating your adventures, there I was likewise ; moreover I have heard the adventures of two of you ; I now wish that the two who remain would also relate their's ; stay with me a few days in perfect confidence, as the presence of holy *Durweshes* scares away the evil genii." On hearing these words from the king they began to tremble, and hung down their heads in silence, and had not the power to speak. When *Azadbukht* perceived that fear and awe deprived them of the power of speech, he said to revive their spirits, "There is no person in this world to whom rare and strange incidents have not occurred ; although I am a king, yet I have seen strange scenes which I will relate, to you, to inspire you with confidence and remove your fears." The *Durweshes* replied, "O King, you do us great favour ; condescend to relate them."

*Azadbukht* began his adventures and said,

#### VERSE.

Hear, O Pilgrims, the adventures of the King,  
 Whatever I have heard or seen, O hear !  
 I will relate to ye every thing.  
 My story with heartfelt attention hear.

When my father died and I ascended the throne, I was quite a youth, and all the kingdom of Romania was under my dominion. It happened one year that some merchant of *Budukhshan* (150) came to my capital, and brought a good deal of merchandise. The Reporter of Intelligence (151) re-

(150) *Budukhshan* is a part of the grand province of *Khorasan*, and the city of *Bulkh* is its metropolis, near which is a chain of mountains celebrated for producing fine Rubies called the rubies of *Budukhshan*. N B The *N*, with a circumflex over it, is nasal ; the French *On*.

(151) All Asiatic princes have spies called the Reporters of Intelli-

ported to me, that so considerable a merchant had never visited this city. I sent for him; he presented to me the rarities of every country which were worthy my acceptance. Indeed every article appeared of inestimable value; but the most valuable was a Ruby in a box which weighed five *misqals*; (152) of a fine shape and colour, high water and very brilliant. Though I was a King, I had never seen such a precious stone. I accepted it, and made the merchant many rich presents, and gave him passports for the roads; that throughout my empire no one should ask him any duties; that he should meet kindness, and be treated with attention wherever he went; that he should be waited on and have guards for his protection, and that they should consider any loss he might experience as their own. The merchant attended the audience constantly, and was well versed in the forms of respect due to royalty; his conversation was eloquent, and the anecdotes he related were worth hearing. I used to send for the Ruby daily from the jewel office, and amuse myself by looking at it at the time of public audience.

One day I was seated in the *dewanaum*, and the nobles and officers of state were in waiting in their respective places, and the ambassadors of different sovereigns, who had come to congratulate me on my accession to the throne, were likewise present. I then sent for the Ruby according to custom; the officer of the jewel office brought it; I took it in my hand and began to praise it, and gave it to the ambassador of the Franks to look at. On seeing it he smiled, and praised it by way of flattery; in the same manner it passed from hand to hand, and every one looked at it, and all said together, "Mighty Sire, the preponderance of your majesty's good fortune has procured you such a stone; for no monarch ever acquired so inestimable a jewel." At that moment my father's *Wazeer*, who was wise and held the same station under me, and was standing in his place, made his obeisance and said, "I wish to impart something to the royal ear, if my life be granted." I ordered him to speak: he said, "Mighty Sire, you are a King, and it does not become Kings to value so greatly a stone; though it is unique in shape, colour, weight and brilliancy, yet it is but a stone; and this moment the ambassadors of all countries are present; when they return to their respective countries, they will assuredly relate this gence, who inform themselves of what passes in public and ever in private families, and report it to them. They are the pest of society; and generally corrupt.

(152) A *misqal* is four and half *mashas*; our ounce contains twenty-four *mashas*. So the Ruby weighed nearly an ounce. I have seen emeralds much more heavy.

anecdote, that what a strange King he is, who has got a Ruby from somewhere, and makes so much of it that he sends for it every day, and praising it himself the first, shows it to every one present; then whatever King or *Rajah* (153) hears this anecdote will certainly laugh at it. Great Sire, there is a poor merchant in *Nishapore* (154) who has twelve rubies, each weighing seven *misqals*, (155) which he has sewed on a dog's collar, and put it round his dog's neck." On hearing this I became greatly displeased and said with anger, "Put this *Wazeer* to death." The Executioners; immediately seized hold of his hands, and were going to lead him out to execution, when the ambassador of the Franks joining his hands in humble supplication stood before me. I asked him what he wanted. He replied, "I hope I may know the *Wazeer's* fault." I answered, "What can be a greater fault than to lie, especially before Kings." He replied, "Your majesty has not yet ascertained his falsehood; perhaps what he has said may be true; now to put an innocent person to death is not right." I said to him in reply, "I can never believe that a merchant, who for gain wanders from country to country and from city to city, and hoards up every farthing he can save, should sew twelve rubies which weigh seven *misqals* each on the collar of a dog." The ambassador in answer said, "Nothing is surprising before the power of God; perhaps it may be the case; such rarities often fall into the hands of merchants and pilgrims; for these kind of people go into every country, and they bring away with them whatever they find rare in their travels. It is most advisable for your majesty to order the *Wazeer* to be imprisoned, if he is as guilty as you suppose; for *Wazeers* are the advisers of Kings, and it appears unhandsome in them on such an occasion, the truth and falsehood of which is as yet unascertained, to order them to be put to death, and that the services and fidelity of a whole life should be forgotten in a moment; Mighty Sire, former Kings have erected prisons for this very reason, that when their wrath is raised towards any one, he might be confined until their anger subsides, and time is allowed to prove his innocence, and save the King from the stain of shedding innocent blood, and not have to answer for it on the day of judgment." Though I wished to convict the *Wazeer*, yet the ambassador of the

(153) The word *Rajah* is the *Hindoo* name of a Prince or Sovereign. *Ranee* his wife.

(154) *Nishapore* was the richest and grandest city in the province of *Khorasan*.

(155) Seven *misqals* are more than an ounce and a quarter. See note (152.)

Franks gave such just replies that I could not confute him ; but said, “ Well, I agree to what you say, and I pardon him his life ; but he shall be imprisoned ; if in the space of a year his words are proved to be true, that such rubies are round the neck of a dog, then he shall be released, or else he shall be put to death with torments.” I accordingly ordered the *Wazeer* to be carried to prison. On hearing this order the ambassador made me his humble obeisance and thanked me.

When this sad news reached the *Wazeer's* family, weeping and lamentations took place and all was mourning. He had a daughter of about fifteen, very handsome, intelligent, and well educated; the *Wazeer* loved her greatly, and was extremely fond of her ; so much so that he had erected an elegant apartment for her behind his *Dewankhana* and had procured for her the daughters of noblemen as her companions, and handsome female servants waited on her; with these she passed her time. It happened that the day the *Wazeer* was sent to prison, the Girl was sitting with her young companions and was celebrating with infantile pleasure the marriage of her doll, music was playing on the happy occasion and sweetmeats were preparing for the joyful event, when her mother suddenly ran into her apartment, lamenting and weeping, with disbevelled tresses and naked feet ; she reproached her daughter and said, “ I should have been better pleased if God had given me a blind son instead of thee ; for he would have been the friend of his father.” The *Wazeer's* daughter asked, “ What use would a blind son have been to you? whatever he could do, I can do likewise.” The mother replied, “ Unfortunate wretch what canst thou do ? such a calamity hath fallen on thy father, that he is confined in the prison for having used some improper expressions before the King.” The daughter asked,— “ What were the expressions ; let me hear them.” Then her mother answered, “ Your father said that there was a merchant in *Nishapore*, who had sewed twelve inestimable rubies on his dog's collar ; the King would not believe him but conceived him a liar and has imprisoned him ; if he had had today a son, he would have exerted himself by every means to ascertain the truth of the circumstance; he would have assisted his father, besought the King's forgiveness, and have got my husband released from prison.” The *Wazeer's* daughter said in reply, “ O mother, we cannot combat against fate ; man under unmerited calamity ought to be patient and place his hopes in the bounty of God ; he is merciful and removes our troubles, weeping and lamentations are improper; perhaps our enemies may misrepresent the motive of our tears, and the teller of tales increase the royal anger towards us by



false representations; instead of lamentations, let us offer up our prayers for the King's weifare; we are his slaves and he is our master; he is wroth; he will be gracious." The girl made her mother comprehend these things in such a manner, and with such good sense, that she became patient, and returned quietly and in silence to her palace. When the night arrived the *Wazeerzadee* (156) sent for her nurse's husband, and fell at his feet, and beseeched him greatly, and weeping said, "I have formed a plan to release my father, and wipe off the reproach my mother has cast on me. If you will be faithful to the confidence I repose in you and afford me your assistance, I will set out for *Nishapore*, and see the merchant who has such rubies round his dog's neck, and do all in my power to release my father." The man made some excuses at first; at last, after much solicitation, he agreed to her request. Then the *Wazeerzadee* said, "Make the preparations for the journey in secrecy and silence, and buy some articles of trade fit to be presented to Kings, and procure as many slaves and servants as may be required; but do not let any one hear of the plan I have formed." The man agreed to the project, and set about the necessary preparations; when all was ready he loaded the camels and mules and set out; the *Wazeer's* daughter also put on the dress of a man and joined him. No one knew any thing of her departure. When the morning came it was mentioned in the *Wazeer's* family, that the *Wazeerzadee* had disappeared, and that no one knew where she was gone; at last the mother concealed the circumstance of her daughter's disappearance, from fear of the world's censure.

On the journey the *Wazeerzadee* called herself the son of a merchant. Travelling stage by stage they arrived at *Nishapore*, and were pleased at having reached the end of their journey; they put up at the carvanserai, and unloaded their merchandise. The *Wazeerzadee* remained there that night; in the morning she went to the bath and put on reach dress according to the costume of the inhabitants of *Romania*, and went out to view the city; rambling on she reached the *chouk*, and stood where the four great streets crossed each other; a jeweller's shop appeared on one side, where a great deal of precious stones were exposed for sale, and richly dressed slaves were in waiting with crossed arms; and a man of about fifty years of age, who appeared to be the *Khoja*, (157) dressed like a rich person was seated there, with many elegant companions near him seated likewise on stools, and

(156) *Wazeerzadee* means the *Wazeer's* daughter.

(157) *Khaja* means chief, master, &c.

were conversing among themselves. The *Wazeerzadee*, who had assumed the appearance of a merchant's son, was greatly surprised at seeing the jeweller and his vast display of jewels and precious stones, and conceived within herself that it might be the person she sought; the thought rejoiced her greatly. God forbid, she said to herself, that my conjecture should be wrong; perhaps this is the very merchant, the anecdote of whom my father mentioned to the King. O great God, let my conjecture be fulfilled. It happened that on looking around her, she saw an adjacent shop in which two iron cages were suspended, and two men were confined in them; they looked like *Mujnoo* in appearance, only skin and bones remained; the hair of their heads and their nails were quite overgrown, and they sat with their heads reclined on their breasts; two ugly negroes completely armed were standing on each side of the cages. The *Wazeerzadee* was struck with amazement and exclaimed, God bless us! When she looked round the other way, she saw another shop in which carpets were spread, on which an ivory stool was placed with a velvet cushion, and a dog lying on it, with a collar set with precious stones, and chained by a chain of gold; two young handsome servants waited on the dog; one was shaking a *chowree* (158) over it with a golden handle set with precious stones, and the other held an embroidered handkerchief in his hand, with which he wiped the dog's mouth and feet. The *Wazeerzadee* looked at the animal with great attention, and perceived on its collar the twelve large rubies, as she had heard them described. She praised God, and began to ruminate how she could carry those rubies to the King and show them to him, and get her father released; she was plunged in these perplexing reflections; meanwhile the passers by in the streets, seeing her beauty and youth, were struck with astonishment, and gazed with admiration on her charms, and said to each other, "As yet we have seen no person so beautiful and so lovely." The *Khaja* also perceived her, and sent a slave and told him, "Go thou and entreat that young merchant to come to me." The slave went up to hear and delivered his master's message, and said, "Be so kind as to favour my master with your company; he wishes to see you and welcome you." The *Wazeerzadee* wished it above all things and said in reply, very well. The moment she came near the *Khaja*, and he had a full view of her, the throbs of

(158) *Chowrees* are fly flaps, to drive away those troublesome companions; the best kind is made of the fine white long tail of the mountain cow; the others of the long feathers from the peak's tail, or the odoriferous roots of a species of grass called *khus*. They are likewise a part of the paraphernalia of state in India.

attachment agitated his breast ; he rose up to receive her, but his admiration of her extreme beauty bewildered his senses ; the *Wazeerzadee* perceived that he was entangled in the net of her charms, and embraced him with satisfaction. The *Khaja* kissed the *Wazeerzadee's* forehead and made her sit down near him, and asked her with much kindness to disclose to him her name and parentage, from whence she came, and where she was going. She replied, " This humble servant's country is Romania, and Constantinople has been for ages the birth place of my parents ; my father is a merchant, and as he is now from extreme age unable to travel from country to country on his commercial concerns, he has sent me abroad to learn the affairs of commerce ; and until now I had not put my foot out of our door ; this is my first journey. I could not come here by water, I therefore came by land ; but your excellence and good name is so renowned in this country of *Ujum*, (159) that to have the pleasure only of meeting you I have come so far ; at last by the favour of God I have had that honour, and have found your good qualities exceed your renown ; the wish of my heart is gratified ; God bless you ; I will now set out from hence." On hearing these last words the *Khaja's* mind was discomposed, and he exclaimed. " O my son, do not tell me such bad news ; stay some days with me ; pray tell me where is your baggage, your goods and your servants ?" The *Wazeerzadee* replied, " The traveller's lodgings is the *Serai* ; (160) leaving them there I came to see you." The *Khaja* said, " It is unbecoming a person of your consideration to put up in the *Serai* ; I am well known in this city, and much celebrated ; send quickly for your baggage, &c ; I will allot a house for them and your goods ; let me see the merchandise you have brought ; I will so manage it, that you will get here great profit on them, and be pleased, and save the danger and fatigue of travelling any father for a market, and by staying with me a few days you will greatly oblige me." The *Wazeerzadee* pretended to make some excuses, but the *Khajah* would not accept them, and ordered one of his agents to send some conveyance quickly

(159) *Ujum* means in general Persia ; the Arabs use it in the same sense as the Greeks did the word Barbarian ; and all who are not Arabs they call *Ujmee* ; more especially the Persians.

(160) *Serai* or Caravanserai are buildings for travellers and merchants in cities, and on the great roads in Asia. Those in Upper *Hindoostan*, built by the Emperors of *Dhaillee*, are grand and costly ; they are either of stone or burnt bricks. In Persia they are mostly of bricks dried in the sun. In Upper *Hindoostan* they are commonly twenty miles distant from each other, which is a *Munzil* or stage. They are generally a square, with rooms for goods, men, and beasts.

to the carravanseri, and bring the goods, &c. and lodge them in such a place; the *Wazeerzadee* likewise sent a slave of her own with the agent to bring the merchandise and baggage, and remained herself with the *Khaja* until the evening.

When the night came and the shop was shut, the *Khaja* went towards his house; then one of the two slaves took the dog up under his arm, and the other took up the stool and carpet; and the two armed negro slaves placed the two cages on the heads of porters and went alongside of them. The *Khaja* took hold of the *Wazeerzadee's* hand, and conversing with her reached his house. The *Wazeerzadee* saw that the house was grand, and fit for nobles and princes to reside in; carpets were spread on the border of the caual, and before the *musnud* the different articles for the entertainment were laid out; the dog's stool was placed there also, and the *Khajah* and *Wazeerzadee* took their seats; he presented her some wine without ceremony; they both began to drink, and when they got merry the *Khaja* called for dinner; the cloth was spread, and all the delicacies of the country were, laid out; first they put some meat in a dish and covered it with a cover of gold, and carried it to the dog, and spreading an embroidered napkin, laid the dish before him; the dog descended from his stool, eat as much as he liked and drank some water out of a golden bowl, then returned to his stool. The slaves wiped his mouth and feet with napkins, and then carried the dish and bowl to the two cages, and taking the keys from the *Khaja* opened their locks, and took out the two men who were confined in them, gave them many blows with a thick stick, and made them eat the leavings of the dog and drink the same water; then locked them up again in the cages, and returned the keys to their master. When all this was over the *Khaja* began to eat himself; the *Wazeerzadee* was not pleased at these circumstances, and did not touch the victuals from disgust; how much soever the *Khaja* pressed her, yet she made excuses and refrained; then he asked the reason of her not eating; the *Wazeerzadee* replied, "This conduct of yours appears disgusting to me for this reason, that man is the noblest of God's creatures, and not the most impure; so to make two of God's noblest creatures eat the leavings of a dog is not according to any religion; do not you think it sufficient that they are your prisoners? otherwise they and you are equal. I doubt if you are a *Moosulmaun*; who knows what you are? Perhaps you worship dogs; it is disgusting to me to eat your dinner, until these doubts are removed from my mind." The *Khaja* answered, "O son, I comprehend perfectly what you say, and am generally censured for these reasons; for the inhabitants of this city think me a worshipper of dogs,

and called me so, and have published it every where ; but the curse of God a light of the Impious and the Infidel !”—The *Khaja* then said his prayers, and removed the *Wazeerzadee's* doubts, and satisfied her mind ; she then asked, “ If you are really a *Moosulman* in your hart, why do you act so strangely and get yourself generally censured ?” The *Khaja* said in reply, “ O son, my name is reprobated, and I am generally blamed ; and I pay double taxes in this city, that no one may know the secret motive of my conduct ; I rather pay the fine than divulge it ; it is a strange circumstance, which whoever hears, will get nothing by the recital but grief and indignation ; you must likewise pardon me from relating it ; for I shall not have strength of mind to recount it, nor will you have the composure of mind to listen to it.” The *Wazeerzadee* thought within herself, I have only to mind my own business ; why should I to no purpose press him further on the subject ; she accordingly replied to the *Khaja*, “ Very well ; if it is not proper to be related, do not mention it ;” and she began to partake of the dinner.

The space of two months the *Wazeerzadee* passed with the *Khaja*, with such prudence and circumspection, that no one found out that she was a woman ; and although she appeared as a man, yet the *Khaja's* affection for her increased daily, and he could not be a moment absent from her company without pain. One day in the midst of a drinking feat the *Wazeerzadee* began to weep ; on seeing it the *Khaja* comforted her and began to wipe away her tears with his handkerchief, and asked her the cause of her weeping. She answered, “ O father, what shall I say ? if I had not met you, I should not have felt the effects of all the kindness you have shown me ; I am now cruelly distressed between two difficulties ; I have no heart to leave you, nor can I stay here ; it is necessary for me to go ; but in separating from you I have no hopes of life, such as been your fatherly kindness to me.” On hearing these words the *Khaja* wept so loudly, that he was nearly choaked, and exclaimed, “ O light of my eyes, are you so soon tried of your old friend, that you think of going away and leaving him in affliction ; banish from your heart the wish of departing ; as long as I have to live, remain here ; I shall not live a day in your absence, and will die before my appointed hour ; the climate of Persia is very fine and congenial to our healths ; you had best despatch a confidential servant, and send for your parents and property here ; I will furnish whatever conveyances you require ; when your parents come here, you can pursue your commercial concerns at your ease ; I have also in my life gone through much trouble and misery, and have seen many countries ; I am now old, and have no

issue ; I love you dearer than a son, and make you may heir and the master of my property ; take charge of my affairs, and give me bread to eat whilst I live ; when I die bury me, and enjoy my wealth." To this the *Wazeerzadee* replied, "It is true you have been more than a father to me, and the kindness and affection you have shown me has been such, that I have forgotten my parents, but this humble culprit's father only gave me a year's leave ; if I exceed it, he in his extreme old age will weep himself to death ; a father's approbation is meritorious before God, and if mine should be displeased with me, then I fear he may curse me, and I would be an outcast from God's grace in this world and the next ; now I hope from your kindness, that you will give me leave to obey my father's commands and fulfil the duties of a son ; I shall always bear in mind the recollection of your many favours and kindness, and pray for your prosperity ; if I am even so fortunate as to reach my native country, I will still ever think of your goodness with my heart and soul ; God is the cause of causes ; perhaps some such cause may occur through his goodness that I may again meet you."

In short the *Wazeerzadee* urged such persuasive arguments to the poor *Khaja* that he yielded to their force, and although he doated on her already, he said in reply, "Well, if you will not stay here I will myself go with you ; I love you dearer than my life ; if you go away my life goes with you, and of what use is a lifeless body ? If you are determined to go then proceed and take me with you." Saying this to the *Wazeerzadee* he began his preparations likewise for the journey, and gave orders to his agents to get ready quickly the necessary conveyance. When the news of the *Khaja's* departure became public, on hearing it the merchants of that city began likewise their preparations to set out with him. The dog worshipping *Khaja* took with him specie and jewels to a grate amount many servants and slaves, and rich rarities and property, and pitched his tents outside of the city and went to them. All the merchants took articles of merchandise with them according to their means and joined the *Khaja* ; the assemblage appeared like an Army, fixing on a propitious day to set out on its journey ; the merchandise was loaded on thousands of camels, and the jewels and specie on mules ; five hundred brave slaves of *Kubchag*, *Zung* and *Romania*, (161) completely armed and well mounted accompanied the caravan ; in the rear of all came the *Khaja* and the *Wazeerzadee*, richly dressed and mouten on sedans ; a rich litter was lashed on the back of a camel in which the dog

(161) Tartar, African, and Turkish Slaves.

reposed on a cushion, and the cages of the two prisoners were slung across a camel. At every stage they came to, all the merchants waited on the *Khaja* and eat and drank with him. The *Khaja* offered up his grateful thanks to the Almighty for the happiness of having the *Wazeerzadee* with him, and proceeded on stage by stage.

At last they reached the environs of Constantinople in safety, and encamped without the city. The *Wazeerzadee* said to the *Khaja*, "O father, if you grant me permission, I will go and see my parents, and prepare a house for you, and when it is agreeable to you, you can go and live in the city." The *Khaja* replied, "I am come so far for your sake; well, go and see your parents and return soon, and give me a place to live in near your own." The *Wazeerzadee* took leave of the *Khaja* and came to her house. All the family of the *Wazeer* were surprised and exclaimed, "What man has entered the house!" The *Wazeer's* daughter ran and threw herself at her mother's feet, and wept and said, "I am your child." On hearing this the *Wazeer's* wife began to reproach her by saying, "O vain girl, thou art very cunning; thou hast disgraced thyself and brought shame on thy family; I had imagined thee lost, and after weeping for thee had given up all hopes of seeing thee again; get alone with thee!" Then the *Wazeerzadee* threw the turban off her head and said "O dear mother, I did not go to an improper place and have done nothing wrong; I have done all this according to your wishes to release my father from prison. God he praised, that though his assistance and your prayers, I have accomplished the object, and am now returned; I have brought that merchant with me from *Nishapore*, also the dog around whose neck are those rudies, and have returned with the innocence you bestowed on me; I assumed the dress and appearance of a man for the journey; now one day's work remains; doing that I will get my father released from prison, and return to my home; if you give me leave I will go back again and remain abroad another day, and then return to you." When the mother thoroughly comprehended the affair, that her daughter had acted the part of a man, and had preserved her innocence and virtue, she offered up her grateful acknowledgements to God, and rejoicing at the event, clasped her daughter to her bosom and kissed her; she prayed for her, and gave her leave to go, saying, "Do what thou thinkest best; I have full confidence in thee." The *Wazeerzadee* again assumed the appearance of a man, and returned to the dog-worshipping *Khaja*. He had been in the mean time so much distressed at her absence, that through impatience he had left his encampment and was proceeding towards the

city. It so happened that as the *Wazeerzadee* was going out to join him and he was coming in to meet her, they met each other on the road near the city. On seeing her the *Khaja* exclaimed, "O child! leaving this old man by himself, where wast thou gone?" She answered; "I went to my house with your permission, but the desire I had to see you again would not allow me to remain at home, and I am returned to you." They perceived a shady garden on the borders of the sea, and near the city gate; the *Khaja* pitched his tents and descended there; the *Wazeerzadee* and he sat down together and began their repast. When the evening approached they left their tents, and sat out on high seast to view the country; it happened that a royal chasseur passed that way; he was astonished at seeing them and their encampment, and said to himself, perhaps the Ambassador of some King is arrived; he stood and amused himself by staring at them. The *Khaja's* attendants called him forward and asked him who he was. He replied, "I am the King's head chasseur." The attendant mentioned him to the *Khaja*, who ordered a negro slave to go and tell the chasseur, that we are travellers, and if you are inclined to come and sit down, the Coffee and Pipe is ready (162) When the chasseur heard the name of the merchant he was still more astonished, and came with the slave to the *Khaja's* presence; he saw on all sides an air of propriety and magnificence, and many slaves and attendants. To the *Khaja* and the young merchant, alias the *Wazeerzadee*, he made his salutations, and on seeing the dog's state and treatment his senses were confounded with amazement. The *Khaja* asked him to sit down, and presented him coffee; the chasseur asked the *Khaja's* name; and when he requested leave to depart, the *Khaja* presented him with some pieces of cloth and rarities and dismissed him.

In the morning when the chasseur attended my audience he related to those present the circumstances of the *Khaja*; by degrees it came to my knowledge; I called the chasseur before me, and asked about the merchant. He related whatever he had seen. On hearing of the dog's state and the two men's confinement in the cage, I was quite indignant and exclaimed, "That reprobated merchant deserves death!" I ordered some of my attendants to go immediately, and cut off and bring me the heretic's head. By chance the same ambassador of the Franks was present; he smiled, and I

(162) The coffee and pipe are always presented to visitors in Turkey, Arabia, and Persia, and they are considered as indispensable in good manners. In India this is not the case. Sometimes hot rose-water with sugar is given in the three former countries.



became still more angry and said, "O disrespectful ! to grin and show one's teeth without cause in the presence of kings is highly insolent ; it is better to weep than laugh out of season." The ambassador replied, "Mighty Sire, many ideas came across my mind, for wick reason I smiled ; the first was the *Wazeer* had spoken truth, and would now be released from preson ; secondly, that your Majesty's renown will be unstained with the blood of the innosent *Wazeer* ; and the third was, that your Majesty, without cause or crime ordered the Merchant to be put to death ? at this latter circumstance I was surprised, that without any enquiry your Majesty should, on the tale of an idle fellow order people to be put to death ; God knows what is the Merchant's real case ; call him before the royal presence and ask his story ; if he is guilty, then your Majesty is master to do what you please with him." When the ambassador thus explained the matter to me, I also recollcted what the *Wazeer* had said, and ordered the Merchant, his son, the dog and the cagesto be brought in my presence imediatly. The Messengers set off quickly on the errand, and in a short time brought them all before me. I called them near me ; first the *Khaja* and his son, the young Merchant (163) approached' both richly dressed ; all present were astonished on beholding the young Merchant's extreme beauty ; he brought in his hand a golden tray loaded with precious stones, the brilliancy of which illuminated the room, and laid it before my throne, made his obeisance and stood in respectful silence. The *Khaja* also kissed the ground, and offered up his ejaculations for my prosperity ; he spoke as sweetly as if a nightingale was singing. I greatly admired his elegant and decorous speech ; but assuming the appearance of anger I exclaimed," O satan in human form ! what diabolical net is this that thou hast spread, and in thy path hath dug an infernal pit ; what is thy religion, and what rite is this I see ; what prophet dost thou worship ? If thou wast an infidel, even then what sense is there in thy conduct ; what is the reason that thou actest thus ? The *Khaja* calmly replied, " May your Majesty's years and prosperity ever increase ! this slaves religious creed is this, That God is one ; he has no equal, and *Muhumud* the pure's (the mercy of God be shown to him and his posterity ; may he be safe ! ) prayer I repeat. After him I consider the twelve *Emaums* as my guides ; and my rite is this, that I say the five regulated prayers and fast, and I have likewise performed pilgrimage, and from my wealth give the fith in alms and charity, and I am called a *Moosulmaun*. But there

is a reason, which I cannot disclose, that I appear to possess all those bad qualities which have raised your Majesty's indignation, and for which I am condemned by every one. Though I am ever so much called a dog-worshipper, and pay double taxes, and I acknowledge all this; but the secrets of my heart I have not divulged to any one." On hearing these excuses, my anger became greater, and I said, "Thou art beguiling me with words; I will not believe them until thou explainest clearly the reasons which have made thee deviate from the right path that my mind may be convinced of their truth; then thy life will be saved; or else as retribution for what thou hast done, I will order thy belly to be ript up, that the exemplary punishment may deter others in future from transgressing the religion of *Muhumud*." The *Khaja* replied, "O King, do not spill the blood of this unfortunate wretch, but confiscate all the wealth I have, which is inestimable, and release me and my son, and spare us our lives." I smiled and said, "O fool! dost thou wish to bribe me with thy wealth? thou canst not be released except thou speakest the truth." On hearing these words, the tears streamed profusely from the *Khaja's* eyes; he looked towards the *Wazeerzadee*, and heaved a deep sigh and said to her, "I am criminal in the King's eyes; I shall be put to death; what shall I do now? to whom shall I entrust thee?" I threatened him and said, "O dissembler! cease; thou hast made too many excuses already; what thou hast to say, say it quickly." The *Khaja* advanced forward, came near the throne and kissed it, and poured forth my praise and said, "O King of Kings, if you had not ordered me to be put to death, I would have borne every torture, and would not have disclosed my story; but life is dear above every consideration; no one knowingly jumps into a well; to preserve life then is right; and not to do what is right is contrary to the mandates of God! Well, if such is the royal pleasure, then hear the past events of this old man's life; but first ordered the two cages, in which the two men are confined, to be brought and placed near your majesty; I am going to relate my adventures; if I falsify any circumstance, then ask them to convict me and let justice be done." I approved of his proposal, and sent for the cages; took them both out, and made them stand near the *Khaja*.

## CHAPTER X.

THE *Khaja* said, "O King! this man who stands on the right is my eldest brother, and he who stands on the left is my second brother; I am younger than them; my father was a merchant in Persia, and when I was fourteen years of age my father died. When the burial ceremonies were over, and the rites of *Seeoom* (164) were finished, my two brothers said to me one day, "Let us now divide our father's wealth, and let each do with his share what he pleases." On hearing this proposal, I said, "O brothers, what words are these! I am your slave, and do not claim the rights of a brother; our father is dead, but you both are alive, and in the place of that father; I only want a dry loaf daily to pass through life, and wait on you; what shall I do with shares or divisions? I will fill my belly with your leavings and remain near you; I am a boy, and have not learned to read or write; what am I able to do? educate me; it is all I want." On hearing this they replied, "Thou wishest to ruin and beggar us also along with thyself." I was silent and retired to a corner and wept, then reasoned with myself and said: My brothers after all are my elders; they are angry with me for my good and improvement, that I may learn some profession; in these reflections I fell asleep. In the morning a messenger of the *Qazee* came, and conducted me to the Court of Justice; I saw that both my brothers were there in waiting. The *Qazee* asked me, "Why dost not thou divide thy father's property?" I repeated to him what I had said to my brothers. They said, "If he is sincere in what he says, let him give us a release, saying he has no claims on our father's property." Even then I thought, that as they were my elders, they advised for my good; that if I got my share of my father's property I might spend it; so according to their desire I gave them a release with the *Qazee's* seal. They were satisfied, and returned home.

The second day after this they said to me, "O brother, we require the apartment in which you live; hire another place for your residence, and go and stay there." 'Twas then I perceived that they did not wish I should even remain in my father's house. I had no remedy, and determined to leave it. O Protector of the World! when my father was alive, whenever he returned from his travels he used to bring the rarities

(164) The *Seeoom* are the rites performed for the dead on the third day after demise; it is likewise called the *Teeja* in *Hinduwoe*; *Seeoom* in Persian.

of different countries, and give them to me by way of present for this reason that every one loves most the youngest child. I sold these presents, and raised a small capital of my own ; with this sum I trafficked. Once my father brought for me a female slave from Tartary, and he once purchased some horses from which he gave me also a promising young colt, and I used to feed it from my own little property. At last seeing the ingratitude of my brothers, I brought a house and went and resided there ; this dog followed me also. I purchased the requisite articles for house keeping, and brought two slaves for attendance ; with the remainder of my capital I opened a shop for clothes, and placing my confidence in God I sat down quietly in it. I was contented with my fate, though my brothers had behaved unkindly to me ; but God was gracious. In three years time my shop encreased so greatly that I became a man of credit ; whatever clothes or dresses were required in every great family went from my shop ; my profits were concenterable, and I became affluent in my circumstances ; every hour I offered up my prayers to the Pure God and lived at my ease, and often repeated these Verses on my ease:

Why let the Prince be displeas'd,  
 We have nothing to do with him,  
 Except thyself, O Mighty Prince, (165)  
 What other sovereign can I praise ?  
 Let my Brothers be displeas'd,  
 Nothing can they to harm me do ;  
 To thee alone we look for help,  
 And to whom else shall we apply ?  
 Let the friend or foe be displeas'd,  
 Do thou vouchsafe to bear me through ;  
 Let the World be wrathful with me,  
 But thou dost far transcend the world ;  
 If thou art not displeas'd with me,  
 Then all mankind may kiss my thumb,

In happened that on a Friday I was sitting at home, when a slave of mine had gone to the *Bazar* for necessaries ; after a short time he returned in tears ; I asked him the reason, and what happened to him. He replied with anger, "What is it to you ? you enjoy yourself, but what answer will you give on the day of judgment ?" I said, "O Infidel, what demon has pass'd thee ?" He answered, "This is the dreadful reason ; your eldest brother's arms are tied behind his back in the *Chouk* by a Jew ; he beats him which roars, and laughs and says, "If thou dost not pay my money I will beat

thee to deth, and if I lose my money by the act, it will be at least meritorious in the eyes of God. Such is your brother's treatment, and you are indifferent; is this right? and what will she world say?"—On hearing these circumstance from the slave my blood glowed with fraternal warmth; I ran towards the *Chouk* with naked feet, and told my slaves to hasten with money; when I arrived there I saw that all the slave had said was true; blows fell on my brother; I exclaimed to the magistrate's guards, "For God's sake forbear a while; let me ask the Jew what great fault my brother has committed, for which he is so severely punished." On saying this I went up to the Jew and said, "To-day is a sabbath day; (166) why dost thou beat him?" The Jew replied, "If you wish to take his part, do it fully, and pay the money for him, or else take the road to your house." I said, "What money? produce the bond, and I will count thee the money. He replied, that he had given the bond to the magistrate. At this moment my slaves brought two bags of money. I gave a thousand pieces of silver to the Jew and released my brother; he was in a sad plight; naked, hungry, and thirsty. I brought him with me to my house, and had him instantly bathed in the bath and dressed in new clothes, and gave him a hearty meal; never asked him what he had done with our father's great wealth, lest he might feel ashamed. O King, they are both present; ask them if I tell truth or falsify some circumstances. Well, after some days, when he recovered from the bruises and pains of the beating he had suffered, I said to them one day, "O brothers, you have now lost your credit in this city, and it is better you should travel for some days, until the recollection of what has happened be some what effaced." On hearing this they were both silent; but I perceived they were satisfied with my proposal. I began to make preparations for the journey, and having procured tents and conveyance, I purchased for them merchandise to the amount of 20,000 pieces of silver. A *Qafeela* (167) of merchants was going to *Bokhara*; (168) I sent them along with it.

After a year that caravan returned. but I heard no tidings of my brothers; at last putting a friend on his oath, I asked

(166) The Mahometan Sabbath is Friday.

(167) A *Qafeela* means a company of merchants who assemble and travel together for mutual protection. It is synonymous with caravan.

(168) *Bokhara* is a celebrated city in Tartary; it was formerly the capital of the Province called *Mawarunuhor* before the Tartar conquerors fixed on *Sumurgund*, and lies to the northward of the River *Oxus* or *Gihoun*, which divides Tartary from Persia, or as the Persian geographers term it, *Iran* from *Tooran*. *Bokhara* is celebrated by Persian poets for its climate, its fruits, and its beautiful women.

him what had become of them. He replied, "When they went to *Bokhara*, one of them lost all his property at the gambling house, and is now a sweeper at the same house, and keeps the place of gambling clean, and waits on the gamblers who assemble there; they by way of charity give him something, and he goes on their errands. The other brother became enamoured of a *bozeh* Vender's (169) daughter and squandered all his property on her, and now he carries errands for the *Bozeh* shop, for which reason the persons of the *Qafeela* do not mention these circumstances to you, as you will be ashamed and hurt at hearing them." On hearing these unfortunate circumstances from my friend, I was in a strange and sad state; hunger and sleep vanished through grief; taking some money for the expences of the road I set out instantly for *Bokhara*. When I arrived there I searched for them both, and finding them, I brought them to the house I had taken. I had them bathed and clothed in new dresses, and to prevent their being abashed with shame, I said not a word to them on what had happened. I again purchased some merchandise for them, and returned with them home. When we arrived near *Nishapore*, I left them in a village with all the goods and came secretly to my house; for this reason, that no one might hear of my return. After two days I gave out publicly, that my brothers were returned from their journey, and that I would go out to-morrow to meet them. In the morning, as I wished to set out, a former of that village came to me, and began to make loud complaints; on hearing his voice I came out, and seeing him crying I asked, "Why dost thou weep?" He answered, "My House has been plundered, owing to your brothers; if you had not left them there, this would not have happened." I asked, "What misfortune has occurred?" He replied, "A gang of robbers came at night and plundered their property and goods, and my house likewise." I pitied him and asked "Where are my brothers?" He answered, "They are sitting without the city, naked and distressed." I instantly took two suits of clothes with me and went to them, and clothing them brought them to my house. the neighbours hearing the circumstances of the robbery, came to see them, but they did not go out through shame. Three months passed in this concealment; at last I reflected within myself, how long will they conceal themselves at home: if it can be brought about I will take them with me on some voyage of trade. I pro-

(169) The *Bozeh* is an intoxicating drink made of spirits, the leaves of the *churus* plant, *taree* and opium, *Taree*, erroneously called *todee*, is the juice of the plain tree.

posed it to my brothres, and added, if you please I will go with you. They were silent. I again made the necessary preparations for the voyage, purchased some goods for the trade, and set out, and took them with me. After I had distributed the customary alms for a prosperous voyage, and loaded the merchandise on the boat, we weighed the anchor and the boat set sail. This dog was sleeping on the banks of the river; when he awoke and saw the boat in the middle of the stream, he was surprised, and barked and jumped in to the river and swam towards the boat, I sent a skiff for him, and they brought the faithful animal into the boat.

One month passed in safety on the river; some how my second brother became enamoured of my slave girl, and said one day to our eldest brother, "That to bear the load of our younger brother's favours is very shameful; what remedy shall we happy to this evil?" The eldest answered, "I have formed a plain in my mind; if it can be executed it will be a great thing." Both at last consulted together, and settled it between them to destroy me, and seize all my property and goods. One day I was asleep in the cabin, and the female slave was *shampooing* me, (170) when my second brother came in hastily and awaked me I started up in a hurry and ran on deck; this dog also followed me. I saw my eldest brother leaning against the boat's side, looking at the stream of the river and calling me. I went up to him and said, "I hope all is well," He answered, "Behold this strang sight; mer-man are dancing in the stream, with pearl oysters and branches of coral in their hands; if any other had related this strange circumstance, I should not have believed it." I imagined what my brother said to be true, and leand over to look at it; but how much soever I looked I perceived nothing, and he kept saying, "Do you see it?" But had there been any thing I should have seen it. Perceiving me by this trick off my guard, my second brother came behind me unperceived, and gave me such a push that I tumbled into the water, and they began to scream and cry aloud, "Run, run, our brother has fallen over board." In the mean time the boat went on, and the waves carried me away from it; I was plunging in the water and drifting with the waves; I was

(170) Agreeatful and luxurious operation in the warm climate of India, more especially after the fatigue of travelling; it is generally performed by women among the rich orientals, and adds to the pleasure they fell; with their delicate hands they press and gently beat the legs and thigh of the fatigued or indolent wretch, who is stretched out on a bed or carpet. Shampooing is an awkward word; I do not know its etymology—the French have a better word, *masser*. The natives say it has a physical advantage, as it quickens their languid circulation, perhaps they are right.

at last quite exhausted, and recalling God to my mind I gave myself up for lost, when all of a sudden my hand touched something; I looked at it and saw this dog; perhaps when they pushed me over board, he also jumped after me and kept swimming by my side. I took hold of his tail, and God made him the cause of my salvation: Seven days and nights passed in this manner; the eighth day we reached the shore. I had no strength left, but throwing myself on my back, I rolled along as well as I could, and threw myself on the land. I remained senseless the first day; the second day the dog's barking reached my ears and I came to myself. I thanked God for my salvation, and looking around me I perceived a city at adistance, but where had I strength to go to it? Having no other resource I crawled a few paces and then rested; in this way I proceeded a *cose* (171) by the evening; half way to the city I reached a mountain and lay there all night; the next morning I reached the city; when I came to the *bazar* and saw the confectioner's and baker's shops, my heart grieved that I had not money to buy, nor did I wish to beg in this way I went along, saying to myself, I will ask something in the next shop; at last the little remains of strength I had failed me, and my stomach yearned with extreme hunger; life was nearly quitting my body, when by chance I saw two young men coming along arm in arm, dressed like Persians; on seeing them by spirits revived, as they seemed by their dress by to be my countrymen, perhaps some of my acquaintance, to whom I might relate my circumstances. When they drew near I perceived they were my brothers; and no perceiving this I was extremely rejoiced, and praised God that I should be saved from the humiliation of stretching forth my hands to strangers for subsistence, for I did not then know the infernal villainy of their hearts; I went up to them and saluted them, and kissed my eldest brother's hand. On recognising me they made a great noise, and my second brother struck me so forcibly that I staggered and fell. I seized my eldest brother's robe, and thought that he would perhaps take my part; but he gave a violent kick. In short they both pounded me well and behaved to me like Joseph's brothers did to him; though I besought them in God's name to desist, they felt no pity; a crowd assembled round us, and demanded what fault I had committed; my brothers replied, "This rascal was our brother's servant, and pushed him overboard and seized all his property; we have been long in search of him, and have met him to-day by chance." They then turned towards me and said,

(171) A *cose* is generally two English miles.



“ O villain ! what infernal idea entered thy mind that thou murderedst our brother ; what had he down to thee ; had he behaved ill to thee that he had made thee superintendant of his affairs ? ” They then tore their own clothes, and wept loudly with sham grief for their brother, and beat and kicked me cruelly

In the mean time the soldiers of the Governor arrived, and ordered them to forbear and said, “ Why do you beat him ? ” And taking hold of my hand they carried me to the magistrate. This two (172) also went with us, and repeated the same tale to him which they had told the crowd, and giving him a bribe demanded justice, and blood for blood. The majestrate asked me what I had to say for myself. I was so enfeebled from gunger and the blows I had received, that I had not strength to make a reply ; hanging down my head, I was standing in silence, and was not able to give an answer ; which circumstance perhaps induced the Majestrate to believe that I was guilty, and he ordered me to be led to the plain and placed on the stake, (173) O protector of the world. (174) I had paid money and got these two here released from the Jew’s bondage ; in return for which they gave money to take away my life ; they are both present ; ask them if in all I have related I have varied a hair’s breadth from the truth. Well, they led me to the plain ; when I saw the stake I gave myself up for lost, and except this dog I had no one else to weep for me ; his state was such that he rolled on every one’s feet and barked ; some beat him with sticks and others with stones, but he would not stir from thence. I stood with my face towards the *qibla*, (175) and addressing myself to God, I said, “ At this awful moment I have no one except Thee to intervene and save the innocent ! Now, if thou savest, I am saved.” After this address, I repeated the prayer of *shuhadut*, (176) staggered, and fell.

By the mercy of God it to happened, that the King of that country was attacked with a stroke of the palsy ; the Nobles and Physicians assembled ; whatever remedies they replied produced no good : One holy man said, “ The best of all remedies is, that alms be given to the poor and the prisoners

(172) Pointing to his two brothers who were present and heard his tale

(173) The stake was a common mode of punishment in India in former days, and is still practised among the *seiks*, *Mharrattas* and other Asiatic Princes, who are independent of our Government.

(174) Alluding to the King *Azadbukht*.

(175) The *Qibla* is the city of *Mecca* in Arabia ; all Mahometans must turn towards it when they pray.

(176) The prayer of Martyrdom among the *Moosulmauns*. It is often repeated when they go into action against Christians and Pagans.

released ; for prayers are better than physic." Instantly the royal messengers flew towards the prisons ; by chance one came to the plain where I was, and seeing a crowd he imagined they were placing some one on the stake ; struck with the thought, he galloped up to the stake and cut the ropes with his sword, and reproached and beat the Magistrate's soldiers and said, " At such a time, when the King is in such a state, you are going to put a creature of God to death," and he got me released. Upon which these two brothers went again to the Magistrate and urged him to put me to death ; as he had already taken a bribe from them, he readily acquiesced to their wishes and said, " Rest satisfied ; I will now confine him in such a way that he will die of himself from want of food and drink, and no one will know any thing about it." They re seized me and brought me to the Magistrate, and kept me in a corner. about a *cose* without the city was a mountain, in which, in the time of Solomon, the Genii had dug a dark and narrow well ; it was called the prison of Solomon ; and whoever fell greatly under the King's wrath was confined in that well, where he perished of himself from hunger and thirst. To shorten, my story these two brothers and the Magistrate's soldiers carried me at night in secrecy and silence to the mountain, and putting me into the well, they secured me and returned. O King, this dog went with me, and when they put me into the well he lay on its brink ; I lay long senseless in the inside, and when I regained a little consciousness I conceived myself a corpse, and that place my grave. At this time I heard the sounds of two men's voices, who were saying something to each other, and conceived they were *Nukeer* and *Moonkir*, (177) the angels of death who were come to question me, and I likewise heard the rustling of ropes, as if something had been let down. I was wondering and began to fell about me, when bones came into my gripe ; after a moment a noise like some one masticating struck my ears, and I exclaimed, " O creatures of God, who are ye, tell me for God's sake ?" They laughed and said, " This prison is Solomon's, and we are prisoners." I asked them if I was alive. They again laughed heartily and replied, " You are as yet alive, but will soon die." I said, " What are you eating ? whatever it be, give me a little of it I beseech you." They then got angry and gave me a dry answer, but nothing else. After eating they fell asleep. Faint and weak I fell into a swoon ; and wept and dreamed of God Mighty Sire, I had been seven days in the sea, and so many

(177) According to Mahometan superstition, *Nukeer* and *Moonkir* are to Angels who called the dead to an account.

days since without food, owing to my brother's false accusation; instead of food I had got a beating, and was now ingulphed in such a prison, that no appearance of release whatever came into my fancy; at last life was leaving me; sometimes it left me, and then returned like the expiring light on an exhusted lamp. Sometimes a person came at midnight, and let down by a rope some bread tied up in an handkerchief, and a jar of water, and called out; those two men who were confined near me used to seize it and eat it; the dog (178) saw this constantly from above, and divine instinct led him to devise some means to convey some food to his helpless master, in the same manner, and save his life; conducted by this divine instinct he went to the city, and saw round cakes of bread piled up at the baker's shop; leaping up he seized a cake in his mouth, and ran off with it; the people pursued him and pelted him with stones; but he would not quit the cake; they became tired of pursuing him and returned; the dogs of the city ran after him; he fought them and saved the cake; he came to the well and threw it in; there was sufficient light for me to see the cake lying near me, and I heard moreover the dog bark, which made me look around me and I took up the cake. After throwing down the cake the dog went to look for water; near some village there was an old woman's hut; a full pot of water stood at the door, and the old woman was spinning; the dog went up to the pot and attempted to seized it; the old woman made a noise, and the pot slipt from the dog's mouth, fell, and broke; she seized a stick, and rose up to beat the animal; it seized the end of her clothes, and began to rub its mouth on her feet, and wag its tail, and than ran towards the mountain; then returning to her, it sometimes seized a rope and sometimes a bucket, and then pulled the end of her dress and howled most piteously. The Almighty inspired the old woman with sufficient understanding to comprehend the meaning of the dog's strange actions and she took up the rope and bucket and followed the dog, he keeping hold of the end of her clothes, brought her out of the hut and went on before her and at last guided her to the mountain; the old woman imagined from the dog's conduct, that his master was confined in the well, and that he perhaps wanted water for him. In short he conducted the old woman to the mouth of the well, and she filled the bucket with water and let it down. I seized it; eat some of the cake, and drank two or three gulps of the water, and satisfied my hunger and thirst; I thanked God

(178) Here I have changed the original a good deal, to render it less absurd and less incredible.

for this timely supply, and retired to a corner and waited with patience for the interference of the Alinity to see what would happen. In this manner this dumb animal brought me bread, and by means of the old woman procured me water. When the bakers perceived that the dog always carried off bread in this way, they took compassion on him, and used to throw him a cake whenever they saw him, and if the old woman neglected to carry the water he broke her pots, which obliged her to let down a bucket of water every day; by this means this faithful animal removed all my apprehensions for bread and water, and he always lay at the mouth of the prison.

Six months passed in this manner; but what must be the condition of the man who is confined so long in such a prison, where fresh air could scarcely reach him? my skin and bones alone remained; life became a burthen to me, and I used to pray to God to deliver me from such existence. One night the two Prisoners were asleep; my heart was heavy and I began to weep bitterly, and besought the Almighty to end my woes. At the last quarter of the night, what do I see that by the mercy of God a rope was hanging in the well, and I heard a low voice saying, "O unfortunate wretch! tie the end of the rope tightly to thy hands, and escape from this place." On hearing these heavenly words I imagined, that my brothers had at last felt compassion for me, and from the ties of blood were induced to come and take me out; with much joy I tied the rope tightly to my waist; some one pulled me up; the night was so dark that I could not recognise the person who had hauled me up. When I was out, he said, "Come, be quick; this is no place to tarry." I had no strength left and my limbs were stiff through long confinement; but from fear I rolled down the hill as I could. I saw at the bottom two horses standing ready saddled; that person assisted me to mount one of them, and he mounted the other himself and took the lead. Proceeding on we reached the banks of a river, the morning appeared, and we had gone ten or twelve *cose* from the city. I then saw the young man very clearly; he was well armed and mounted, and looking at me with great rage and biting his lips, he drew his sword, and springing his horse towards mine he made a cut at me. I threw myself off my horse on the ground, and called out for mercy, and said, "I am faultless; why do you wish to kill me? O kind Sir, from such a prison you have taken me out, and now wherefore this unkindness?" He replied, "Tell me the truth, who art thou?" I answered. "I am a traveller, and have been involved in numerited calamity; by your humane assistance I have come out alive." And I

addressed to him many other softening expressions. God inspired his heart with pity. He sheathed his sword and said, "Well, what God wills he does; go, I forgive thee thy life? remount quickly; this is no place to delay." We pushed the horses, and went on briskly; on the road I grieved, repented, yet went along. By three o'clock in the afternoon we reached an island; there the young man got off his horse, and made me alight, and took the saddles off the horses, and let them loose to graze; he took off his arms and sat down and said to me, "O unfortunate wretch, relate now thy story, that I may know who thou art." I told him my name and place of residence, and all that had befallen me I related to the end.

When the young man heard all my adventures he wept, and looking at me he said, "O youth, hear now my story. I am the daughter of the *Rajah* of *Zairbad*, (179) and that young man who is confined in the prison of Solomon, his name is *Buhurmund*; he is the son of my father's prime minister. One day the *Rajah* desired that all the *Rajahs* and *Kounwurs* (180) should assemble on the plain, which lay under the lattices of the seraglio, to shoot arrows and play at *chougan* (181) that the dexterity and horsemanship of each may appear. I was sited near the *Ranee* (182) my mother, behind one of the lattices of the highest story and beholding the amusement; the female servants and slaves were in waiting around. The minister's son was the handsomest man among them; he caracoled his horse with great elegance, and performed his exercises with much address; he appeared very agreeable in my eyes, and my heart became enamoured of him. I kept this circumstance concealed for a long while; at last when I became quite restless, I mentioned it to my maid, and gave her many presents to gain her assistance. She contrived by some means or other to introduce the youth in secrecy into my apartment; he then began to love me likewise, and many days passed in these love interviews; but the sentinels saw him one midnight going armed into my apartment, and seized him and informed the *Rajah* of the circumstance; the *Rajah* ordered him to be put to death; through the solicitations of all the officers of state his life was pardoned, but he was ordered to be thrown into the prison of Solomon; and the other young

(179) The name of the countries which lie, as the people of Hindoostan term it, below Bengal, i. e. to the South East of it; the name includes the kingdoms of Ava and Pegue.

(180) *Kounwur* in the *Hindoo* name for the son of a *Rajah*.

(181) *Chougan* is a Persian sport performed on horse back, with a large ball, like a foot ball, which is knocked forward with blunt spears.

(182) *Ranee* is the *Hindoo* name of a *Rajah's* wife.

man who is a fellow prisoner with him, is his bosom friend, and was with him the night he was seized. Both were put into the well, and it is now three years since they were confined, but no one has yet found out why the youth entered the *Rajah's* palace; God preserved my character from public exposure, and in return for His goodness I conceived it my duty to supply the two prisoners with bread and water. Since their confinement I go there every eight days and let them down eight day's provisions at once. Last night I dreamt, that some body advised me to arise quickly and take horse, a dress, a rope-ladder and some money for expences, and go to the well and deliver the unfortunate prisoners; this dream made me start up from my sleep, and being greatly rejoiced at it, I dressed myself like a man, filled a casket with gold and jewels, and taking some clothes and these two horses with me, I went to the prison to draw them out with the rope-ladder; but it was your fate to be delivered from such a confinement through my means; no one knows what I have done; perhaps your protecting angel sent me to enlarge you. Well, it was my ill fate that things should turn out as they have done, and it cannot now be helped."

After finishing this relation, she took out some cakes and meat from her handkerchief: but first she dissolved some sugar in a cup of water, and put some spirit of *Baidmooshq* in it and gave it to me; I took it from her hand and drank it, and then eat some breakfast. After a short while, she made me wrap a piece of cloth round my waist and led me to the river, and cut my hair and nails and bathing me, dressed me in the clothes she had brought, and made a new man of me. I turned to the *Qibla* and offered up my prayers for her welfare; the beautiful girl regarded what I was doing, and when I had finished she asked me, "What hast thou done?" I answered, "I have performed my devotions, and offered up my grateful acknowledgements to that Almighty and Incomparable being, who has created the universe, and who has delivered me from such a prison, and sent so beautiful a woman to attend on me, and made thy heart kind towards me." On hearing these words she said, "You are a *Moosulmann*" I replied, "Thanks be to God I am." My heart, said she, is delighted with your pious expressions; teach me also to repeat those prayers. I said to myself, God be praised that she is inclined to embrace our faith. In short I repeated our Creed, and made her repeat it; then mounting our horses we set out from thence. When we halted at night, she talked of nothing else but our religion and faith; and listened with pleasure and attention to what I said on the subject.

## CHAPTER XI.

IN this way we journeyed on together for two months ; at last we arrived in a country which lay between the boundaries of the kingdoms of *Zairbad* and *Surundeeep* ; (183) a city appeared which was more populous than Constantinople, and the climate very fine ; the King of the country was as renowned for his justice as Cyrus, and for being the protector of the husbandman ; my heart was greatly rejoiced at the sight of this city, where I bought a house and took up my residence. After a repose of some days, when I had got over the fatigues of the journey, I purchased the necessary article and married the young Lady according to the rites of *Muhumud* and lived with her. In the space of three years I formed acquaintances with the great and small of that place, established my credit, and entered into an extensive trade, and at last surpassed all the merchants there.

One day I went to wait on the first *Wazeer*, and saw a great crowd assembled on a plain ; I asked some one the cause of it, and learnt that two persons were caught in stealing and adultery, and perhaps in murder, and they were brought there to be lapidated. On hearing this circumstance I recollected my own case ; that once I had likewise been led in the same manner to be staked, and that God preserved me. I know not, said I to myself, who these are that are involved in such calamity ; I do not even know if they are really guilty, or like me are falsely accused. Pressing through the crowd I reached the spot where the culprits stood, and perceived they were my Brothers, who were led along with their hands tied behind their backs, and with naked heads and feet. On seeing their sad state my blood glowed with fraternal warmth and my bowels yearned. I gave the guards a handful of gold, and besought them to delay the execution for a moment: and went full speed from thence on the horse to the Governor's house. I presented him a ruby of great value and solicited their pardon. He replied, "A person has a plaint against them, and their crime is fully provided ; the king's mandate has been issued, and I can do nothing," At last, after much entreaty on my part, the Governor sent for the complainant, and satisfied him by a promise of giving him five thousand pieces of silver, to withdraw his complaint and forgive the culprits. I gave him

(183) *Zairbad* is Ava and Pegue—See note 179. *Surundeeep* is the Hindoo name for the Island of Ceylon ; also called *Lunha* from its capital.

the money and got his written engagement not to prosecute them again, and had them released from their dreadful situation. O Protector! ask these two here if I tell truth or falsehood; (the two Brothers stood in silence and hung down their heads with shame) well, I got them released and brought them to my house, had them bathed and dressed, and gave them apartments to live in, in the *dewankhana*. I then did not show my wife to them; I attended to all their wants, and eat and drank with them; and at the hour of sleep returned to my apartment.

They staid with me three years, and I saw nothing wrong in their conduct during that time at which I could be displeased; when I went out they remained at home. It happened that my good wife went one day to the bath; when she came to the *dewankhana*, seeing no one there she took off her cloak; perhaps my second Brother was lying down there and awoke and saw her; he became enamoured of her, and imparted the circumstance to our eldest Brother; and they formed a plan together to murder me. I knew nothing of this circumstance at the time, but used to say to myself, God be praised that this time, untill now, they have done nothing wrong; their conduct is now correct; perhaps they have felt the effects of shame. One day after dinner, my eldest Brother began to weep and praised our native country, and described the delights of *Iran*, (184) On hearing this the other Brother likewise began to sigh. I said, "If you wish to return to our native land, let us go; I am devoted to your wishes and it is also my wish; now if it please God I will go along with you." I related the circumstance of my Brother's afflictions to my Wife, and also my intentions. That sensible woman replied, "You know best; but they again design to deceive you; they are the enemies of your life; you have fostered a snake in your bosom, and you still rely on their regard; do what you please, but beware of the worthless."

Hastening matters as much as I could, the preparations for the journey were completed in a short time, and the tents pitched on the plain. A great *qafeela* assembled and they agreed to make me the *Qafeela-bashee* (185) A propitious hour being ascertained we all set out; but I was on my guard against my Brothers, though I obeyed their commands in

(184) *Iran* means Persia in its limited sense, i. e. Persia Proper.

(185) The *Qafeela-Bashee* is the chief of the *qafeela* or company of merchants, who travel in a body for mutual safety, and compose what is commonly called a Caravan, properly a *Karwan*; the richest and most respectable merchant of the party is generally elected *Bashee*; all the rest obey his orders, and he directs the movements of the *Karwan* He has moreover judicial powers.



every way and made every thing agreeable to them. One day when we arrived at our stage my second brother said, "That one *fursookh* (186) from this place in a fountain like *Sulsabeel*, (187) and in the circumjacent plain for miles around, lilies and tulips and narcissuses grow spontaneously ; in truth it is a delightful spot, and worthy to be seen ; if I had my will I would go there to-morrow, enliven my heart with the sight, and recover from my fatigues." I said, " You are master here ; if you wish it we will halt to-morrow, and go to the spot, and view it, and amuse ourselves !" He replied, "What can we do better ?" I gave orders to advertise the *qafeela* that there would be a halt the next day, and said to my attendants to get breakfast of every kind ready to-morrow, as we should go on a excursion of pleasure. When the morning came these two brothers put on their clothes and armed themselves, and begged of me to make haste, that we might arrive there in the cool of the morning and view the place. I ordered my horse ; but they observed, " That the pleasure we will derive by viewing the place on foot, we shall not have on horseback ; tell the groom to lead the horses after us." These two slaves (188) carried the *quleean*, (189) and coffee pot with us ; we amused ourselves on the road by shooting arrows, and when we had gone some distance from the encampment, they sent one of the slaves on some errand ; advancing a little farther, they sent the other slave to call back the first. My unfortunate fate would have it that I remained silent, as if some one had put a seal on my lips, and they did what they wished, and occupied my attention in talk ; this dog was with me. When we had advanced a considerable way, I saw neither fountains or flowers, but a plain covered with thorns and briars ; there I had an urinary call, and sat down to perform it ; I saw behind me the flash of a sword, and on looking back my second brother struck me with his sword and clove my skull ; before I could call out, " O savage ! why dost thou murder me, " my eldest brother gave me a blow on the shoulder ; both wounds were severe, and I staggered and fell ; then these two cruel savages mutilated me at their ease, and left me weltering in my blood ; this dog on seeing my condition flew at them, and they wounded him likewise. After this they gave themselves some slight

(186) The *fursookh* is a measure of distance in Persia, and contains 6166 yards ; it is sometimes called a *fursung*.

(187) *Sulsabeel* is the name of a fountain in Paradise, according to Mahometan superstition.

(188) The two who guarded the iron cage in which the Brothers were confined.

(189) The *quleean* is the Persian *hooka*.

wounds, and ran back to the encampment with naked feet and heads and said, "That some robbers had murdered their brother on the plain, and wounded themselves also in the fight, and advised the *qafeela* to move off quickly or else the robbers would soon fall on them and rob them all." When the people of the *qafeela* heard the name of robbers, they became alarmed and confused, and marched off with haste. My wife had already heard of these brothers' good qualities and their former conduct, and of all the treachery they had practised towards me; hearing now from my false brothers of the accident which was said to have happened to me, she instantly stabbed herself to death with her dagger, and restored her soul to her Maker.

O *Durweshes*! (190) when the dog-worshipping *Khaja* had in this manner brought the relation of his misfortune and adventures to this length, I wept involuntarily on hearing them; he perceived my grief and said, "Lord of the World! if it was not a want of respect, I would strip myself naked and show the whole of my body." Even on this, to prove the truth of what he related, he tore the upper part of his dress and showed his breast; in truth there was not a space of four fingers on it free from wounds; and he took off his turban before me from his head, and there was such a great dint in his skull that a whole pomegranate might be put into it. All the Officers of State who were present shut their eyes, and could not behold the shocking sight. The *Khaja* continued his narrative by saying, "O blessed Majesty! when these brothers thought they had finished their work and went away, one side I and one side this dog lay wounded near me. I lost so much blood that I had no strength or knowledge left, and I cannot conceive how life remained.

Where I lay was the boundary of the kingdom of *Surundeeep*, and a very populous city was situated near the place; there was in that city a great pagoda, and the King of that country had a handsome daughter; many Kings and Princes were in love with her; the women of that country did not conceal themselves, for which reason the Princess used to go out a hunting all day with her companions; near the spot where I lay was a royal garden; she had that day got leave from her father and had come to the garden, and during her ride she chanced to pass over the plain where I lay; some female attendants accompanied her on horseback and came to the spot where I was; hearing my groans they stopped near me; but seeing me weltering in my blood they rode off to the

(190) Here the King *Azadbukht* speaks in his own person, and addresses himself to the *Durweshes*.

Princess and said, "That a man and a dog are lying weltering in their blood." On hearing this from them the Princess herself came near me, and afflicted at the sight she exclaimed "See if any life still remains!" Two or three of the attendants dismounted and examined me, and replied, "He still breathes." The Princess instantly ordered them to lay me on a carpet and carry me to the garden. When they brought me there the royal surgeon was sent for, and he was ordered to attend strictly to my and the dog's cure, and was promised great rewards. The surgeon wiped my whole body, cleaned the wounds, and washed them with spirits, stitched them, and put on plasters, and instead of water poured the spirit of *Baidmooshq* into my throat. The Princess herself used to sit at the head of my bed and see that I was attended to; and three or four times during the day and night she made me swallow from her own hands, some broth or *shurbut*. At last when I came to myself I heard the Princess say with sorrow, "What bloody tyrant hath used thee so cruelly; did he not fear even the Great Idol?" (191) After ten days, with the help of the spirit of *Baidmooshq* and *shurbuts* and *majoon*, I opened my eyes, and saw that elysian beauties were standing around me, and the Princess at the head of my bed; I heaved a heavy sigh and wished to speak, but had not sufficient strength. The Princess said with kindness, "O Persian, be comforted and do not grieve, though some cruel savage hath used thee thus; but the Great Idol has made me favourable towards thee, and thou wilt now recover." I swear by that God who is one and unequalled, that no beholding her charms I became again senseless; the Princess perceived it, and sprinkled rose water over my face with her own fair hands. In twenty days my wounds filled up; the Princess used to come regularly at night when all slept, and feed me.

In short after forty days I got quite well and bathed; the Princess was extremely rejoiced, and rewarded the surgeon largely and clothed me richly. By the grace of God and the care and attentions of the Princess, I became quite stout, healthy, and fat; the dog also got quite well; she made me drink wine every day, heard my conversation, and was pleased I used also to amuse her by relating some agreeable stories. One day she asked me to relate my adventures, and tell her who I was, and how this accident happened to me. I related all my adventures to her from beginning to end. On hearing them she wept and said, "I will now behave to thee in such a manner that thou wilt forget all thy past misfortunes." I replied, "God preserve you; you have bestowed on me a

(191) The Image of the Divine power in that country of Pagans.

new existence, and I am now wholly your's; for God's sake be ever equally kind and favourable to me." In short she used to sit all night with me alone; sometimes the Nurse likewise staid with her, and heard my storics, and related others herself. When the Princess used to go away and I remained alone, I used to perform my ablutions, and concealing myself in a corner I used to say my prayers. Once it so happened that the Princess had gone to her father, and I was repeating my prayers in perfect security, after having performed my ablutions, when suddenly the Princess entered, saying to her Nurse, "Let us see what the Persian is doing; is he asleep or awake?" But seeing me not in my place, she was greatly surprised and exclaimed, "Hey day! where is he gone? I hope he has not formed any connection with some one." She began to examine every corner in search of me, and at last came to where I was saying my prayers. She had never seen any one perform his prayers; (192) she stood in silence and looked on. When I had finished my prayers, and lifted up my arms to bless God, and prostrated myself, she laughed loudly and said, "What! is this man become mad? what is he about!" On hearing the sound of her laugh I became alarmed. The Princess advanced and asked me, "O Persian, what wast thou doing?" I could make no reply on which the Nurse said, "My dear Lady, it appears to me that this man is a *Moosulmaun*, and the enemy of *Laut* and *Munaut*; (193) he worships God without seeing him." On hearing this the Princess exclaimed with regret and displeasure, "I did not know he was a Turk and a foe to our Gods, for which reason he drew on himself the wrath of our Idol; I have to no purpose saved him and kept him in my house." Saying this she went away. On hearing her words I became disturbed, and alarmed to know how she would now behave to me; sleep fled through fear, and untill morning I wept and bathed my face with tears. I passed three days and nights in this fear and perturbation and in tears; I never shut an eye during this time. The third night the Princess came to my apartment flushed with wine, and the Nurse along with her. She was full of anger, with bow and arrows in her hand; she sat down outside of the room on the border of the *chumun*; (194) she asked the Nurse for a cup of wine, and drinking it off, she said, "O Nurse! is the Persian who

(192) That is to say Mahometan.

(193) *Laut* and *Munaut* were the two great Idols of *Hindoo* worship in former times See Dow's *Hindoostan*.

(194) The *Chumun* is a small garden or *parterre*, which is laid out before the sitting room in the interior of the women's apartment, it means in general *parterres* of flowers.

is involved in our Great Idol's wrath, dead or yet alive?" The Nurse answered, "Dear Child, some life still remains." The Princess said, "He has now fallen in my estimation; but tell him to come out." The Nurse called me; I ran out and perceived that the Princess's looks were red and inflamed with rage; I was sinking with fear: I saluted her, and joining both my hands together stood before her in silent respect. Giving me a dreadful look, she said to the Nurse, "If I kill this enemy of our faith with an arrow, will the great Idol pardon my guilt or not? I have committed a great crime by keeping him in my house, and supplying his wants." The Nurse answered, "What is your guilt? you did not conceive him an enemy when you took him into your house; you only took compassion upon him, and you will receive good for the good you have done, and this man will be punished by the great Idol for the evil he has done." On hearing these words the Princess said, "Nurse, tell him to sit down." The Nurse made me a sign to sit down; I sat down. The Princess drank another cup of wine and said to the Nurse, "Give this wretch also a cup, that he may be killed with more ease." The Nurse presented me a cup of wine; I drank it without hesitation, and made my *salam* to the Princess; she would not look at me directly, but gave me a side look. When I became elevated with the effects of the wine, I began to repeat some verses; among others I repeated this verse:

I am in thy power, and if alive yet, what then?  
Under the Dagger if one breathes awhile, what then?

On hearing this verse she smiled, and turning towards the Nurse she said, "What, art thou sleepy?" The Nurse guessing her motive, replied, "Yes, sleep overcomes me." She then took her leave and went away. After a short pause the Princess asked me for a cup of wine; I quickly filled it and presented it to her; she took it from my hand with airs and drank it off; I then fell at her feet; she passed her hand kindly over me and said, "O idiot! what hast thou seen bad in our Great Idol that thou worships an unseen God?" I answered, "Be just and reflect a little, that that God is worthy of adoration who with a drop of liquor hath created a lovely creature like thee, and hath given such beauty that the hearts of thousands are entranced in a moment; what is an Idol that any one should worship it? A stone-cutter shapes a block of stone into a figure, and spreads a net to entangle fools; whoever the devil beguiles, confounds the Creator with the Created, and he prostrates himself before that which his own hands have formed. I am a *Mossulmann*, and worship Him

who created me. He hath created a Hell for those misguided fools, and a Heaven for us true believers ; if you place your faith in God, you will experience the delights of Heaven, and distinguish truth from falsehood, and find that your present devotion is false." In short, on hearing these pious admonitions, her stony heart softened, and through the power and mercy of God she began to weep and said, " Well, teach me thy faith." I taught her our prayers, she repeated them with sincerity of heart, and renouncing her former faith became a true *Moosulman*. I then threw myself at her feet, and thanked her. Until the morning she repeated our prayers and adjured her own.

Again she said, " Well, I have embraced your faith, but my parents are idolaters ; what shall we do for them ?" I replied, " What is it to thee ? as they act, so they will be treated." She said, " They have betrothed me to my Uncle's Son, and he is an idolater ; if I should be married to him to-morrow, which God forbid, he would cohabit with me, and I should bear issue, which would be a dreadful misfortune ; we ought to think of some remedy for this now, that I may be freed from the pending calamity." I replied, " What you say is right ; do whatever you think proper." She said, " I will remain here no longer, but go somewhere else." I asked, " How can you escape, and where will you go ?" She answered, " First, do you leave me and put up with *Moosulmans* in the *serai*, that every one may hear of it, and not suspect you ; do you there look out for the departure of vessels, and if any vessel sails for Persia, let me know ; for which reason I will send the Nurse to you frequently, and when you send me word that all is ready, I will join you, embark with you, and leave this place, and get out of these sad idolaters' hands." I replied, " I will devote myself to your welfare and your faith, but what will you do with the Nurse ?" She answered, " Her case can be easily settled ; I will give her a cup of strong poison." The plan was fixed upon, and when the day appeared, I went to the *caravanserai* and hired a private apartment and put up in it. During this absence I only lived in the hopes of meeting again.

Two months after this event the merchants of Romania, Syria, and Persia collected together, and formed the project of returning by water, and embarked their merchandise on vessels ; from residing together I had formed acquaintances with many of them, and they said to me, " Well Sir, come along with us ; how long will you stay in this country of Infidels ?" I answered, " What have I where with I can return to my country ; I have only a female slave, a chest, and a dog ; if you could give me a little room to stay in and fix its price,

I shall then be at ease and embark likewise." The merchants allotted me a cabin, and I paid its hire. Having secured a cabin I went to the Nurse's house under some pretext and said, "O mother, I am come to take leave of thee and am now returning to my country; if I could through your kindness see the Princess for a moment, it would be a great satisfaction to me." After some difficulty she complied with my request. I said I will return at night, and wait in such a place; she replied very well. Having settled this point I returned to the *serai*, and carried my chest and bedding on board the vessel, and delivered them in charge to the master, and added, "I will bring my female slave on board to-morrow morning." The master said, "Come early, as I shall weigh anchor to-morrow." I answered very well. When the night came I went to the place I had fixed upon with the Nurse and waited. After the first quarter of the night the gate of the seraglio opened, and the Princess came out dressed in dirty clothes, with a casket of jewels in her hand; she delivered the casket to me and went along with me. As soon as it was morning we reached the sea side, and embarking on a skiff we went on board the vessel; this faithful dog also went with me. When the day was far advanced we weighed anchor and set sail; we were sailing along in perfect security, when the report of cannon was heard from the port; all on board were surprised and alarmed; the ship was anchored, and a consultation was held to know if the Governor of the port intended some foul play, and what could be the cause of the firing. It happened that the merchants had some handsome female slave on board, and for fear the Governor of the port might seize them, they locked them up in chests; I did so likewise and shut my Princess up in my chest. In the mean while the Governor and his suite appeared on board a vessel sailing towards us; he soon reached our ship. Perhaps the cause of his coming to us was this: That when the news of the nurse's death and the Princess's disappearance was carried to the King, he was ashamed to mention the circumstance, but sent orders to the Governor of the port saying, "I have heard that the Persian merchants have handsome female slaves with them, and as I wish to buy some for the Princess, you will stop them and send all the slaves that may be in the vessel to the presence; on seeing them I will pay for and keep whoever I like and return the rest." According to the King's orders the Governor of the port came himself on board our vessel for this purpose. Near my cabin was the berth of another person, who had a handsome female slave locked up in his chest; the Governor sat down on that chest, and began to collect all the slaves that could be found; I praised God

that no mention was made of the Princess. In short the Governor's people put into their boat all the female slaves that were to be found; and the Governor laughing asked the owner of the chest on which he was sitting, "Thou hadst also a female slave?" The block head was frightend and answered, "I swear by your feet, I alone have not acted in this manner; but all of us from fear of you have concealed our handsome female slaves in our chests." The Governor on hearing this confession began to search all the chests; my chest was likewise opened. and the Princess taken out and carried away with the rest. I became quite frantic with rage and grief, and exclaimed to myself: Such a dreadful circumstance has occurred that thy life is gone for nothing, and Lord knows how the Princess will be treated! In my grief for her I laid aside all regard for my own life, and spent the day and night in prayers to God for her safety. When the next morn arrived they brought back all the female slave to our vessels in their boat; the merchants were well pleased and each took back his own. All returned but the Princess! I asked what is the reason that my slave is not come back with the rest? They answered that they did not know; perhaps the King had chosen her. The merchants began to console and comfort me and said, "Well, what has happened is past, do not afflict yourself; we will all subscribe and make up her price, and give it to you." I was quite distracted and said, "I will not now go to Persia; and said to the boatmen, "O friends, take me with you and land me on the shore; they agreed, and I left the vessel and stepped into the boat? this dog likewise came with me. When I reached the port, I kept the casket of jewels which the Princess had brought with her, and gave every thing else to the Governor's servants. I wandered every where in search of the Princess, that perhaps I might get some intelligence of her; but I could find no trace of her or get the smallest hint. One night I entered the King's seraglio by a trick, and searched for her, but got no intelligence.

For the space of a month I sifted every lane and house in the city, and through toil and sorrow reduced myself almost to death's door, and wandered about like a lunatic. At last I fancied that she must certainly be in the Governor's house, and no where else; I regarded all round his house to find out some way by which I might enter it; I perceived a sewer high enough to allow a man to go in and out, but there was an iron grating at its mouth; I formed the plan to enter the house by the way of this sewer; I took off my clothes, entered into the filthy channel, and broke the grating with much difficulty. I entered the shore-



*muhul*, (195) through the sewer, and putting on the dress of a woman I began to search and examine around me ; a sound from a chamber reached my ear ; as if some one was praying fervently ; advancing towards place the I saw it was the Princess, who was weeping bitterly and prostrate before her Maker, and praying to Him that He would vouchsafe, for the sake of his prophet and his pure offspring, (196) to deliver her from this country of infidels, and to restore to her in safety the person who had taught the faith of *Islam*. On seeing her I ran and threw myself at her feet ; she clasped me to her bosom and we both fainted away. When we regained our senses, I asked her what had happened to her ? she answered, " When the Governor of the port carried all the female slaves on shore, I prayed to God that my secret might not be known, and that I might not be recognised, and your life endangered ; His mercy is so great a concealer of our shame, that no one knew I was the Princess. The Governor was examining every one with a view to purchase some for himself ; when it came to my turn he chose me, sent me secretly to his house, and carried the rest to the King. When my father did not see me among the slaves, he sent them all back. The whole of this scheme was laid on my account, and he now gives out that the Princess is very ill, and if I am not found my death will be publicly promulged in a few days ; then the King's shame will not be divulged ; but I am now greatly distressed, as the Governor has other designs upon me and always wishes to cohabit with me ; I do not agree to his desires, though he doats on me ; untill now he was waited for my cheerful acquiescence to his desires, and is silent and quiet ; but I dread to think how long matters can go on in this way ; for which reason I have determined within myself, that when he attempts any thing else I will put myself to death ; but now that have met the another thought strikes me, if God willing ; except this mode I see no other for my escape." I replied, " Let me hear it ; is your scheme ?" She said, " If you assist and exert yourself it can be accomplished." I said, " I am ready to obey your commands ; If you order me I would leap into the burning flames, and if I could find a ladder I would for your sake ascend to the sky, and would perform whatever you commanded." The Princess said, " Go then to the temple of the great Idol, and where those are

(195) The *Chorc-muhul* is a private serail, where intrigues are carried on by the master in Asia, unknown to his other wives and mistresses ; those in the palaces of *Dhailce* and *Agra* have often been the scene of every crime which lust, jealousy, or revenge can prompt.

(196) The twelve *Enaums*.

taken off (197) there lies a piece of black canvas ; the custom of his country is, that whoever becomes destitute sits in that place and covers himself with the black canvas ; the people of this country who go there to worship, give him something according to their means ; in three or four days, when he collects some money, the head priest gives him a *khelut* on the part of the great Idol and dismisses him—having acquired money he goes away, and no one knows who he was. Go and sit under that covering, and hide well thy face and body, and speak to no one. After three days the priests will give thee a *khelut*, and wish greatly to dismiss thee ; but do not get up from thence; when they entreat thee greatly then tell them, “ I do not want money or riches ; I am an injured person, and am come to complain ; if the mother of *Brahmuns* does me justice, it is well ; or else the great Idol shall do me justice, and he will himself have justice done to me by the person who has injured me.” Until the mother of the *Brahmuns* does not come herself to thee, let them entreat thee ever so much, but do not mind them or agree to what they say ; for she will at last be obliged to come to thee herself ; she is very old, for she is two hundred and forty years of age, and six and thirty of her sons are the chief priests of the temple ; she is highly respected by the great Idol, for which reason her power is so great, that all the great and little of this country think it a high honour to comply with her wishes ; whatever she commands they perform with all their heart and soul. Lay hold of her garment and say to her, “ O mother, if you do not do justice to this injured traveller, I will dash my head on the ground before the great Idol ; he will at last pity me and intercede for me with you.” When she asks thee what is thy complaint ? Tell her, “ I am an inhabitant of Persia, and hearing of your justice I am come here from a great distance, and to see the great Idol ; my wife also came with me ; I remained here many days sat my ease ; she is young and handsome ; I do not know how the Governor of the port saw her, but he forcibly took her away from me and shut her up in his house ; the rule with us *Moosulmauns* is, that if a stranger sees our wives or takes them away, it is right that the stranger be put to death by whatever means it may be accomplished, and our wife be taken back, or else we must quit all food ; for whilst the stranger lives, that wife is forbidden to the husband. Now having no other resource, I am come here. Let us see what justice you do to me.”

When the Princess had instructed me fully in all these

(197) The threshold of a pagoda or a mosque.

circumstances, I took my leave and came out by the same sewer, and replaced the iron grating. As soon as the morning came I went to the temple, and covering myself with the black canvas I sat down. In three days time so much gold and silver and linen were heaped up near me, that it appeared like a mountain; the fourth day the Priests came to me praying and singing with a *khelut*, and wished to dismiss me; I would not agree to it and called on the great Idol for protection, and said I am not come to beg but to get justice from the great Idol and the mother of the *Bhramuns*; and until I get justice I shall not stir from hence. On hearing this determination they went to the old woman and related what I had said; after which a *Brahmun* came to me and said, "Come, the mother calls you." I instantly wrapt myself up in the black canvas from head to foot, and went to the threshold of her apartment; I saw that the great Idol was placed on a stool set with precious stones, and a rice covering was spread on a stool of gold, on which was seated an old woman dressed in black, with an air of dignity and with cushions around her; on her right left and set two boys of about ten or twelve. She called me before her; I advanced towards her with profound respect, and kissed the foot of her stool, and then took hold of the end of her garment—she asked me my story; I related it exactly as the Princess had instructed me to do. On hearing it she said, "Do *moosulmans* keep their wives concealed;" I replied, "Yes, God bless your children; it is ancient custom." She said, "Your religion is good; I will instantly give orders that the Governor of the port and your wife appear here; and I shall punish that as in such a manner that he will not act so another time, and all will take warning and tremble." She asked her attendants, "Who is the Governor of the port, that he dares to take away the wife of another by force?" They answered, He is such a one. On hearing his name she told the two Boys who were sitting near her, "Take this man along with you instantly and go to the King and say, 'That the mother orders and the commands of the great Idol are, that as the Governor of the port forces people and does them injustice, an instance of which appears in the case of this poor man whose wife he has seized, and as his guilt is proved to be great, let an account be quickly taken of the delinquent's effects and property, and let them be delivered to this Turk, whom I esteem; or else you will be destroyed to-night, and attract on yourself our wrath.'" The two Boys rose up, came out of the place and mounted their horses; all the priests accompanied them, blowing their shells and singing hymns. In short the great

and little of that country conceived the dust of the spot where these boys trod as holy; they used to take it up and put it to their eyes. In this manner they went to the fort where the King resided; he heard of it and advanced with naked feet to meet them, conduct them with great respect, and placed them on the throne near himself and asked them, "What has given me the honour of your visit to-day?" The two young *Brahmuns* repeated on the part of their mother all that they had been told, and threatened him with the great Idol's anger. On hearing it the King said, "Very well" and ordered his attendants to send some soldiers immediately to bring the Governor and the woman before the presence, that his crime might be examined into and punished. On hearing this order I was greatly embarrassed and uneasy. and said to myself: This is not quite so well; for if they bring the Princess with the Governor of the port, the matter will be discovered; what will be then my situation?—Being extremely alarmed in my mind I looked up to God, but my whole frame trembled and I was nearly fainting with dread. The Boys seeing my color change, perhaps imagined that this order was not agreeable to my wish. for they instantly arose with anger and said harshly to the King, "O wretch, thou art it seems become mad, that thou dost step out beyond the great Idol's obedience, and conceivest what we said to be untrue, that thou wishest to send for them both and examine the business; now take care, thou hast fallen under the great Idol's wrath; we have delivered our orders; now look to it, or the great Idol will look to thee." On hearing these words the King was so greatly alarmed, that joining both his hands together, he stood before the Boys and trembled from head to foot, and endeavoured to appease them by supplications; but the Boys would not sit down, In the mean time all the Nobles who were present began unanimously to speak ill of the Governor and added, "That he is such a wicked man and so tyrannical; and commits such offences, as we cannot relate before the royal presence; and whatever the mother of the *Brahmuns* has sent word of is all true; for it is the great Idol's decion; how can it be false?" When the King heard the same story from all, he was ashamed of what he had said; and instantly gave a rich *khelut*, and an order written with his own hands and sealed with his private seal; he also wrote a note to the mother of the *Brahmuns*, and laid trays of gold and jewels before the Boy as presents and dismissed them. I return to the temple highly pleased, and went to the old woman. The contents of the King's letter which had arrived were, after the usual compliments, "That according to your orders I have given this *Moosul-*

*maun* the place of the Governor of the port, have likewise given him the *khelut* (198) for it; he is now at liberty to put the former Governor to death, if he wishes it; and all his effects and money now belong to this *Moosulmaun*: he may do with them what he pleases; I hope my fault will be forgiven." The mother of the *Brahmuns* was pleased with the letter, and said," Let the music strike up in the *nowbut-khana* of the *qagoda*." And she commanded five hundred solders, who were good marksmen, to go with me, and gave them orders to go to the port, seize its Governor, and deliver him up to this *Moosulmaun*; and he may put him to death with what tortures he pleases, and take care that except this *Moosulmaun* no one be permitted to enter the Governor's seraglio, and deliver over his money and effects untouched to the new Governor; when he sends you back with his own accord, get a letter of approbation of your conduct from him and return to me. She gave me a *khelut* from the wardrobe of the great Idol, and desiring me to set out she dismissed me. When I reached the port a messenger proceeded before me, and informed the Governor of my arrival; he was sitting in anxiety and alarm when I arrived; my heart was already filled with rage; on seeing him I drew my sword and struck him such a blow on the neck, that his head spun off his shoulders like a top I ordered the treasure, the clerks and officers of the port to be seized immediately, and got all their papers and accounts. I then entered the seraglio and met the Princess; we embraced each other most tenderly, and wept and praised the goodness of God; we wiped each other's tears; I then came out and sat on the *musnud*, and gave *kheluts* to the officers of the port, and re-established them in their respective situations; to the servants and slaves I gave rewards; to those soldiers who had come as an escort from the temple I gave presents, and to their officers *kheluts* and dismissed them.

After a week's stay at the port I returned to the temple, and took with me valuable jewels, gold, fine cottons, shawls, brocades and rarities of different countries, as presents for the King, the Nobles, according to their respective ranks, the mother of the *Brahmuns*, and for the Priests, to be divided among them. I laid the presents before the old woman; she gave me another *khelut* of dignity and a title; I then went to the audience of the King, and presented my *paishcush*. (199)

(198) *Khelut* or dress of instalment.

(199) The *paishcush* is a sum of money which the Governor or Farmer of a province pays to the Prince of the country, when he is appointed to his situation. It is the great source of emolument and peculation in Asia, from the smallest land holder to the King of the country.

I addressed his majesty on the best means to remove the evil consequences of whatever acts of tyranny and injustice the former Governor of the port had committed; for which reason the King, the Nobles and the Merchants were all well pleased with me, and the King showered favours on me, and gave me a *khelut* titles, *jageers*, (200) and dignity; his Majesty then dismissed me. When I came out of the royal presence, I gave servants and attendants such presents that they all applauded me, and prayed for my welfare. In short I was quite delighted with the respect and attentions I experienced; and I passed my days in that country in extreme ease and felicity, after marrying the Princess, and offered up daily my grateful thanks to God for the happiness I enjoyed. The inhabitants were quite happy through the equity of my administration; and once a month I used to go to the temple and the King's levee; his Majesty's esteem for me augmented daily; at last he enrolled me as one of his privy counsellors, and did nothing without my advice. My life passed in extreme delight; but God only knows that I often thought on these two brothers, and was anxious to know how they were, and where they were.

Two years after a *qafeela* of merchants arrived from the country of *Zairbad* at the port, and was bound to Persia; they wished to return to their own country by sea. It was the rule at that port, that whenever a *Caravan* arrived there, the Chiefs of the Caravan presented the Governor with some rare presents of different countries; the second day the Governor went to the Chief's place of residence, and levied ten per cent, duties on the goods, and gave the necessary passports and permission to depart. In the same manner the merchants from *Zairbad* likewise came to wait on me, and made me rare and valuable presents; the second day I went to their tents and perceived two men dressed in rags, who brought packages on their heads before me, and after I had examined the packages they carried them back; they laboured hard and attended constantly; I looked at them with great attention, and perceived they were my two brothers: at that time shame would not allow me to see them in such servitude, so when I returned home I desired my servants to bring those two men to me; when they brought them, I had clothes made up for them and kept them near me. But these incorrigible villains again laid a plan to murder me. One day at midnight (201) finding all asleep they came like assass-

(200) *jageers* are donations of lands for military service, in the strict sense of the word; though they are sometimes bestowed without that condition.

(201) As the Mahometans reckon their day after sun-set, this is no bull.

kins to the head of my bed; I had kept a guard at my door from apprehension for my life, and this faithful dog was asleep at the side of my bed; the moment they drew their swords from the scabbard, the dog first barked then flew at them; the noise he made awaked all; I also; started up and the guards seized them. I knew them to be my brothers; every one began to execrate them, that in spite of such kindness how infamously they behaved!

O King, I also became at last alarmed for my life. There is a common saying, "That the first and second fault should be pardoned, but the third punished." I determined then to confine them; but if I had put them in the prison, who would have looked after them and taken care of them? They might have perished from want of food and drink, or they might have escaped and done more mischief; for which reasons I have confined them in a cage, that they may be always under my eye, and my mind be at rest; lest being from my sight they may hatch further wickedness; and I show this dog such attention and care on account of his fidelity. O great God, a man without gratitude is worse than a faithful brute! These were the past events of my life, which I have related to your Majesty; now either order me to be put to death or grant me my life; it depends on the royal will."

---

## CHAPTER XII.

ON hearing this narrative I (202) praised that man of faith and said, "Your kindness and forbearance have been unbounded, and there has been no limits to these fellows' (203) shameless and villainous conduct; so true it is, that if you bury a dog's tail for years, it will still remain crooked." (204) After this I asked the *Khaja* how he got the twelve rubies which were in the dog's collar? He replied, "May your Majesty live long! After I had been three or four years Governor of that port, I was sitting one day on the top of my house, which was high, to view the country and woods around. I was looking round me, when suddenly I perceived two human figures, who were turdging along from one side of the wood, where there was no high road: I looked at them through a glass, and saw they were of a strange appearance; I

(202) The King *Azadbukht*.

(203) The two Brothers in the iron cage.

(204) A proverb synonymous to our's of "what is bred in the bone will never get out of the flesh."

sent a messenger to call them ; when they came I perceived they were a man and a woman ; I sent the woman into the seraglio to the Princess, and called the man before me ; I saw he was a youth of twenty or twenty-two years of age, for the down appeared on his cheeks; but his colour was become quite black owing to the heat of the sun ; his hair and his nails were grown greatly, and he looked like a man of the woods ; he held on his shoulder a boy of three or four years old, and two sleeves of a garment filled with something were suspended round his neck ; he cut a strange appearance, and was oddly dressed. I was greatly surprised and asked him, "O friend, who art thou, and the inhabitant of what country, and in what a strange condition do I see thee ?" The young man began to weep bitterly, and taking off the two filled sleeves from arround his neck he laid them before me and cried out, "Hunger, hunger ! for God' sake give me something to eat ; I have subsisted for a long while on roots and herbs, and am quite famished." I instantly ordered him some meat, bread and wine ; he began to devour them. In the mean time the Eunuch brought from my haram many other bags which he found on the strange woman. I ordered them all to be opened, and saw that they contained fine precious stones of every kind, each of which equal in value to the amount of the king's revenue ; ono was more valuable than another in weight, shape and brilliancy ; and the whole apartment was illuminated with variegated colours from the reflection of their different coloured rays.

When the young lad had eaten something and drank a cup of wine, his senses returned ; I then asked him, "Where did you get these stones ?" He answered, "My native country is *Uzurbejan* ; (205) I left my parents and my home in my infancy and have undergone many hardships ; I was for a long while buried alive, and have often escaped from the jaws of death." I said, "Pray young man, give me the details, that I may fully comprehend your story." He began to relate his adventures as follows :

My father was a merchant, and travelled constantly to *Hindoostan*, China, Katay, Romania and Europe. When I was ten years of age he set out for *Hindoostan* and wished to take me with him, although my Mother and Aunts said that I was yet a child and not old enough to travel ; my father did not mind them and said, "I am now old ; if he is not formed whilst I live, I will carry the regret with me to grave ; he is a boy it is true, but if he does not learn when will he learn ?" Saying this he took me with him in

(205) A province of Persia ; the ancient Med



spite of their entreaties and we set out. The journey was performed in safety, and when we arrived in *Hindoostan* we sold some our goods there, and taking some rarities with us from thence, we set out for the country of *Zairbad*. This journey was likewise performed in safety; there also we sold and brought goods, and embarked on board a ship to return the quicker to our country. After a month's voyage we were overtaken by a storm; heavy rains fell, and the whole sky became dark, and the rudder broke; the Master and Mate began to beat their heads; for ten days the winds and waves carried us where they pleased; the eleventh day the ship struck against a rock and went to pieces. I did not know what became of my father, our servants and our goods; I found myself on a plank, which floated for three days and nights at the mercy of the waves; the fourth day it reached the shore. I had just life enough remaining to get off the plank and crawl to the land. I saw some fields at a distance, and many people were assembled there; but they were all black, and as naked as the day they were born; I crawled to them and they said something to me; but I did not understand a word they spoke. The fields were of *gram*; (206) the men lighting a fire, roasted and eat it; some houses appeared near the spot; perhaps this was their usual food, and that they lived in those houses; they made me signs to eat also; I plucked up some of the *gram*, roasted it and eat it; and having drank a little water, I laid down to sleep in a corner of the field. After some time, when I awoke, a man from them came to me, and began to show me by signs the road; I plucked up some more of the *gram*, and followed the road he pointed out; a great plain appeared before me vast as the plain on the day of judgement (207) I eat the *gram* and paced over this plain; after a journey of four days I perceived a fort; when I went near it, I saw a high fort of stone, each side of which was near two *ross* in length, and a stone gate made of a single slab, which was shut with a large lock; but I could see no trace of a human being. I proceeded on from thence and saw a hillock, the earth of which was as black as *soormeh*; (208) when I passed over

(206) A kind of pea common to India, and is the great food of horses, oxen, camels, &c. likewise of the natives. Mr. C. F. Martyn, one of his Majesty's Justices of the Peace for the Town of Calcutta, has sent some of it to England to be tried there, I believe this is the first instance of its being sent to Europe.—as it grows in winter in the high latitudes of Upper *Hindoostan*, it may succeed in summer in England.

(207) The Mahometans believe that on the day of Judgment, all who have died will assemble on a vast plain, to hear their sentences from the mouth of God; so the reader may naturally conceive the size of the plain.

(208) The *Soormeh* is a black powder made of antimony, which the

the hillock I saw a large city, surrounded with a wall with bastions, and a wide river flowed on one side of the city ; proceeding on I reached the gate, and invoking God I entered it ; I saw a person who was dressed like an European and seated on a chair ; the moment he saw I was a traveller, and heard me invoke God, he desired me to advance ; I went up to him and made him a *salam* ; he returned my salutation with great kindness, and laid on the table instantly some bread and butter, and a roast fowl and wine and said, " Eat thy belly full." I eat a little, and drank some of the wine, and fell sound asleep. When the night came I opened my eyes, and washed my hands and face ; he gave me again something to eat and said, " O son, relate thy story." I told him all that had happened to me. He then exclaimed, " Why art thou come here ?" I became vexed and replied, " Perhaps thou art mad ; after long hazards and fatigues I have at last seen the face of man ; God has conducted me so far, and thou askest me why I am come here." He answered, " Go and rest thyself now ; I will to-morrow tell thee what I have to say."

When the morning came he said to me, " There are in the room a spade, a sieve and a leather bag ; bring them out." I said to myself, God knows what labour he will make me undergo because he has fed me ; having no help for it, I took up those articles and brought them to him. He then ordered me to go to the black hillock I had passed, and dig a hole a yard deep, and whatever you find in it pass it through this sieve ; what does not pass through, put it in the leather bag and bring it to me." I took those implements and went there, and dug as much as I was ordered, and passing it through the sieve put what remained into the bag as directed ; I saw they were all precious stones of different colours, and my eyes were dazzled with their brilliancy. In this manner I filled the bag up to the mouth, and carried it to that person ; on seeing it he said, " Whatever is in the bag take it for thyself, and go away from hence ; for thy stay in this city will not do thee good." I gave for answer, " You think you have done me a great favour by giving me these stones and pebbles ; but of what use are they to me ? When I am hungry I cannot eat them and fill my belly ; and if you give me more of them, what use will they be to me?" He laughed and said, " I pity thee, for thou like me art an inhabitant of the north ; for this reason I advice thee against remaining here ; but it rests with thee ; if thou art determined to stay

Asiatic women use on their eyelids, to give a superior lustre to their black or hazel eyes ; when used with taste it certainly has that effect. It is likewise used for sore eyes, but I cannot say with what success.

in this city, then take my ring with thee; when thou reachest the *chouk*, thou wilt find sitting there a man with a white beard; his face is very like mine; he is my eldest brother—give him this ring; he will then take care of thee; act conformably to whatever he says, or else thou wilt lose thy life for nothing; my authority only extends as far as this; I have none in the city.” I took the ring from him, and saluting him took my leave. I entered the city, and saw it was an elegant place; the shops and streets were clean, and the men and women unconcealed and without shame; they were buying and selling among themselves, and were all well dressed. I advanced on, viewing the city and amusing myself; when I reached the *chouk* I saw such a crowd assembled, that if you threw a brass plate it would have skimmed over the heads of the crowd; they were so close to each other that one could hardly squeeze through the throng. When the concourse became less I pushed my way through it, and advancing forward I saw at last the person described, seated a chair, and a *chamaq* (209) set with precious stones lay before him. I approached him, made him my salam, and gave him the ring; he looked at me with anger and said, “Why art thou come here, and plunged thyself in calamity; did not my foolish brother forbid thee?” I replied, “He did forbid me, but I did not mind him.” I then related to him all my adventures from beginning to end. He got up and taking me with him, he went towards his house; his residence was like the abode of a king, and he had many servants. When we retired to his private apartment, he said with mildness, “O son! what folly hast thou committed, that with thy own feet thou hast come to thy grave; what unfortunate blockhead ever comes to this enchanted city!” I answered, “I have already related to you how fate brought me here; but do me the kindness to let me know the customs and ways of this place; then I shall know for what reasons you and your brother have dissuaded me from staying here.” The good man answered, “The king and all the inhabitants of this city are under the wrath of God; strange is their religion and manners! In the pagoda here is an Idol, from whose belly the devil tells the name, sect and faith of every one; so whatever poor traveller arrives here, the king hears of it; he is carried to the pagoda, and made to prostrate himself before the Idol; if he prostrates himself, it is well; or else they drown the poor wretch in the river, and

(209) *Chamaq* is the Turkish name of a kind of *baton* set with precious stones, and used by some of the Officers of the place as an insignia of state; like our rods, wands, &c.

if he attempts to escape from the river his private parts elongate; so much so that he drags them along the ground, and from their weight he cannot get along. Such talisman has God ordained in this city, that I fell pity for thee on account of thy youth: but for thy sake I am going to execute a scheme I have formed, that thou mayest be able to live a few days and be saved from this impending calamity." I asked, "What is the project you have formed? impart it to me." He replied, "I would marry thee, and get thee the *Wazeer's* daughter for thy wife." I gave for answer, "How can the *Wazeer* give his daughter to a wretch so poor and destitute as myself except I embrace his faith, and this I can never do." He replied, "The custom of this city is this, that whoever prostrates himself before the Idol, if he be a beggar and demand the King's daughter, the King would deliver her up to him, to gratify his wish and not to grieve him. I am in the King's confidence and he esteems me, for which reason all the Nobles and officers of state of this place respect me; they go twice a week to the pagoda to worship; so they will all assemble there to-morrow, and I will carry thee with me." Saying this he gave me something to eat and drink, and sent me away to sleep.

When the morning came he took me with him to the pagoda; when we arrived there, I saw that people were going to and fro, and performing their devotions; the King and Nobles were seated on the ground with respect and uncovered heads before the Idol and near the priests; handsome unmarried boys and girls, like *Hoor* and *Ghilman*, (210) were drawn up in lines on the four sides. The good old man spoke to me and said, "Now do whatever I say." I agreed and said, "Whatever you desire I will perform." He said, "First kiss the King's feet and hands, then lay hold of the end of the *Wazeer's* dress." I did so. The king asked, "Who is this and what does he want? The good old man replied, "This young man is my relation, and he is come from fair to have the honour to kiss your Majesty's feet, and hopes the *Wazeer* will exalt him among his slaves by admitting him into his family, if the order of the great Idol and your Majesty's approbation be to that effect." The King said, "If he will embrace our faith and sect and adopt our customs then, his wishes shall be granted." Immediately the drum of the *nowbut-khana* of the pagoda struck up and I was invested with a rich *khelut*; they then put a black rope

(210) *Hoors* are celestial females, and *Ghilman* heavenly boys who are to administer to the future bliss of all good Mahometans in their Paradise, according to their ridiculous and abominable superstition.

round my neck and dragged me before the seat of the Idol, and having made me prostrate myself before it they lifted me up. A sound issued from the Idol saying, "O youth, thou hast done well to enter into the number of my worshippers; rely now on my favour and mercy." On hearing these words all present prostrated themselves, and began to roll on the ground and exclaimed, "Long may you prosper! you are great and good indeed!" When the evening came, the King and the *Wazeer* mounted and went to the *Wazeer's* house. They married me to the *Wazeer's* daughter according to their rites, and delivered her to me; they gave a great dowry with her and told me, that according to the commands of the great Idol they had given her to me; they settled us both in one home. When I saw that beauty, I perceived that in truth she was as handsome as an angel; her features were regular and beautiful, and all we have heard of celestial forms was comprised in her lovely person. I cohabited with her without ceremony and with delight. I bathed in the morning and waited on the King; he bestowed on me the *khelut* of marriage, and ordered that I should always attend his levee; at last after some days I became one of his Majesty's counsellors; the King was much pleased with my society, and often gave me presents and rich *kheluts*, although I was rich in worldly treasures, for my wife possessed so much gold, precious stones and property that they could not be valued.

Two years passed in extreme delight and ease. It happened that my wife became pregnant; when the seventh and eighth months passed and she entered her full time, the pains came on; the midwife came, and a dead child was brought forth; its poison infected the mother, and she also died. I became frantic with grief and exclaimed, "What a dreadful calamity has befallen me!" I was seated at the head of the bed and weeping; all at once the noise of my lamentations spread through the whole house, and women poured in upon me from all sides; whoever entered struck both her hands on my head, and exposing her nudities, stood before my face and began to weep; so many women assembled round me that I was suffocated in the crowd, and nearly expiring. At this time some one behind me seized me by the collar, and dragged me along; I looked up and saw it was the same man who had married me to the *Wazeer's* daughter. He exclaimed, "O blockhead! for what art thou weeping?" I replied, "O cruel! what a question thou askest! I have lost my empire and the repose of my house is gone, and thou demandest why I weep!" He said with a sneer, "Now weep for thy own death; I told thee at first, that perhaps thy doom had led thee here to perish; so it has

turned out ; now except death thou hast no other release." At last the people seized me, and led me to the pagoda ; I saw that the king, the Nobles and all the inhabitants were assembled there ; the wealth and property of my wife was all collected there, and every one took what he pleased and put down its price. In short all her property was converted into specie ; with this specie precious stones were purchased, and locked up in a box ; they then filled a chest with meat, bread, dried and green fruits, and other eatables ; and they put the corpse of my wife into another chest, and slung both the chests across a camel ; they mounted me on it, and put the box of precious stones in my lap. All the *Brahmuns* went before the camel on which I was mounted, singing hymns and blowing their shells, and a crowd followed me wishing me joy. In this manner I was conducted out of the city through the same gate by which I entered the first day ; the moment the same keeper of the gate saw me, he began to weep and said, "O unfortunate, death-seized wretch ! thou wouldst not listen to me ; but by entering this city thou hast lost thy life for nothing ! I am not to blame ; I did disadvise thee." He said this to me ; but I was so confounded, that I could not use my tongue to reply to him ; nor were my senses in their right place, to foresee what would become of me at last. They conducted me at last to the same fort, the door of which I had seen shut the first day I entered this country. The lock was opened with the assistance of many, and they carried in the corpse and the chest of food. A *Brahmun* came up to me and said, "Man is born one day and one day dies ; such is the way of this world ; now these, thy wife, thy son, thy wealth and forty day's food are placed here ; take them and remain here until the great Idol is favourable to thee " In my wrath I wished to curse the Idol, the inhabitants of that place and their damned customs, and beat the *Brahmun* ; but the same inhabitant of the north forbid me in his tongue and said, " Take care, do not open thy lips ; if thou sayest a word they will burn thee immediately ; be patient ; whatever was thy destiny, that has taken place ; rely now on the mercy of God ; perhaps He will deliver thee alive from this place." in short all of them left me by myself, and went out of the enclosure and shut the door.

I then wept bitterly at my solitary and helpless state, and kicked the corpse and exclaimed, "O cursed corpse, if thou wast to perish in child-birth, why didst thou marry and become pregnant ?" After cursing and beating her I again sat silent. In the mean time the day advanced, and the sun became very hot ; my brains began to boil, and I was dying

with the stench ; on whatever side I looked I saw the bones of the dead, and boxes of precious stones in heaps. I then gathered some old chests together and placed them over each other, and formed a shed against the heat of the day and the night dews. I began to search for water, and on one side I saw something like a fountain, which was cut out of stone in the wall of the enclosure, and had a mouth like a pot. In short I subsisted many days on the food they had left with me, and the water I had found ; at last the victuals were done, and I became alarmed and complained to God. He is so beneficent that the door of the enclosure opened, and another corpse was brought in; an old man accompanied it. When they left him and went away, it came into my head to kill the old man, and take his chest of provisions ; so taking up the leg of an old chest I went up to him ; he was, poor devil, reclined on his arms, which were across his knees, and quite absorbed in grief. I came behind him and struck him such a blow, that his skull was fractured and his brains came out, and he instantly expired ; I seized his provisions, and began to live on it. For a long while this was my way, that whatever living beings came in with the dead I used to kill them, and taking their provisions I fared plentifully.

After sometime a young girl once came with a corpse; she was very handsome, and I had not the hard heart to kill her; she espied me and swooned away through fear ; I took up her provisions, and carried it to where I lived ; but I did not eat it alone ; when I was hungry I used to carry her some victuals and we eat together. When the young girl perceived that I did not molest her, her timidity lessened daily, and she became more familiar and used to come to my shed. One day I asked her her story and who she was; she replied, ' I am the daughter of the King's *Wakeel-ool-mootluq*, (211) and was married to my uncle's son ; On the marriage night he was attacked with colic, and was in such agonies from the pain that he expired in a short time ; they brought me here with his corpse and have left me." She then asked to hear my story, I also related the whole to her and said, " God has sent thee here for me." She smiled and remained silent. In this way mutual affection arose between us in a short time ; I taught her the rites of *I salam*, and made her repeat our prayers. I then performed the marriage ceremony and cohabited with her; she also became pregnant and brought forth a son. Nearly three years passed in this

(211) The prime minister, or first officer of state in the time of the Moghul empire. *Dowlut Roa-Sainthea* is the present *Wakeel-ool-Mootluq*.

manner. When she weaned the child, I said to my wife; "How long shall we stay here, and how shall we get out from hence?" She replied, "If God takes us out then we shall get out; or else we shall die here some day." I wept bitterly at what she said and at our confinement, and continuing to weep I fell asleep. I saw a person in my dream who said to me, "If thou wishest to get out, get out through the drain." I stared up with joy and said to my wife, "Collect and bring all the old nails and bolts which belonged to the rotten chests, that we may with their help enlarge the the drain." In short I endeavoured to enlarge the mouth of the drain with the nails and bolts until I became quite tired; however after a year's labour I widened the opening so much that a man could get through it; I then put the finest precious stones into the sleeves of the habits of the dead and taking them with us, we three got out through the opening I had made, and blessed God for our deliverance. I placed the Boy on my shoulders, and we set out. It is a month since we quitted the high road from fear, and have travelled through woods and mountains; when hunger attacked us we fed on roots and berries. I have not strength left to say more; these are my adventures which you have just heard.

O mighty King, (212) I took pity on his condition, and sending him to the bath I had him well dressed, and made him my deputy. I had many children by the Princess, but they all died young; one son lived to five years of age and then died; from grief for him my wife died also, and I was greatly afflicted, and that country became disagreeable to me after her loss; I became quite sad and determined to return to Persia. I solicited the king's leave to depart, and got the situation of Governor of the port transferred to the young man, whose story I have just related. In the mean time the King died also; I took this faithful dog and all my jewels and money with me, and came to *Nishapore*. That no one should know the story of my brothers, I was generally called the dog-worshipper; owing to this calumny I pay double taxes and duties to this day to the King of Persia. It so happened that this young merchant came to *Nishapore*, and owing to him I have had the honour to kiss your Majesty's feet. I asked (213) the *Khaja*, "Is not this young merchant your son?" He answered, "Mighty Sire, he is not my son, but one of your subjects; but he is now my son, or heir, or whatever you choose to call him." On hearing this I asked the young merchant, "What merchant's son art thou, and where do thy

(212) Here the *Khaja* resumes his own story to *Azadbukht*.

(213) The King *Azadkht*.



parents reside ?” The young merchant kissed the ground, and beseeching pardon for his life said, “This slave is the daughter of your Majesty’s *Wazeer* ; my father came under the royal anger on account of this *Khaja*’s rubies, and your Majesty’s orders were, that if in one year my father’s words should not be verified, he should be put to death. On hearing the royal mandate, I assumed this disguise, and went to Nishapore. God conducted the *Khaja*, with the dog and rubies, before your Majesty, and you have heard all the circumstances; I now beseech my old father may be released.” On hearing these circumstances from the *Wazeerzadee*, the *Khaja* gave a groan and fell down; when rose water was sprinkled over his face, he recovered his senses and exclaimed, “O dire mishap ! that I should have come from such a distance, with such toil and sorrows, in the hope that I would adopt the young merchant for my son, and make over to him by a deed of gift, all my wealth and property, that my name may not perish, and every one call him *Khajazada* ; (214) but my fond hopes are all blasted and overturned ; he by becoming a woman has ruined the old man. I fell into female snares, and the saying may be applied to me, “Thou remainedst at home and didst not go to pilgrimage, yet thy head was shaved and thou art scoffed by all.” (215) To shorten my story, I took pity on the poor *Khaja*’s tears and groans and lamentations, and called him near me, and whispered in his ear the glad tidings that he should get her, and added, “Do not grieve ; I will marry thee to her, and if God willing thou shalt have children from her, and they will become thy heirs.” On hearing these welcome words he became a little composed and comforted. I then ordered them to conduct the *Wazeerzadee* to the scraglio, and to take the *Wazeer* out of prison, bath, him in the bath, dress him in the *khelut* of Restoration to Favour, (216) and bring him quickly before me. When the *Wazeer* arrived, I went to the end of the *fursh* (217) to receive him, and conceiving him my superior, I embraced him, and bestowed on him anew the Inkhorn of the *Wazeership*, (218) I conferred also titles and *jageers* on

(214) The Son of a *Khaja*. See note 157.

(215) When Mahometans go on pilgrimage to *Mecca*, they shave their heads on their arrival there ; the ridicule is, to have the trouble of the shaving without the merit of the pilgrimage.

(216) Called the *Khelut* of *Surfurazee* or exaltation.

(217) The *fursh* is the carpet or cloth which is spread in the room, where company is received, or the King’s audience is held ; for the King to advance to the end of the *fursh* to receive the *Wazeer* is a mark of respect, which Asiatic princes seldom pay to their equals or even to any creature of God.

(218) The insignia of the *Wazeer*’s office in India and Persia is the Inkhorn of State.

the *Khaja*, and fixing on a happy hour I married him to the *Wazeer's* daughter. In a few years he had two sons and a daughter born to him. In short the eldest son is now *Mulikoot Toojjar*, and the youngest the chief manner of my household. O *Durweshes*, I have related these adventures to you for this reason, that last night I heard the adventures of two of your number; now the two who remain, let them fancy I am still where I was last night, and think me your servant and my house your *tuckeea*; (219) relate your adventures without fear, and stay some days with me. When the *Durweshes* perceived that the King was kind to them, they said, "Well; as your Majesty condescends to from amity with *Durweshes*, we both will also relate our adventures, hear them.

---

### CHAPTER XIII.

#### *Adventures of the Third Durwesh.*

THE third *Durwesh* putting himself at his case, began thus to relate the events of his travels.

#### VERSE.

O friends, the story of this pilgrim hear;  
That's to say what has happen'd to me, hear;  
How the King of Love hath behav'd to me,  
I am going to relate it, O hear!

This humble being is the Prince of Persia; my father was King of that country, and had no children except myself. In my youth, I used to play with my companions at cards, dice, and backgammon; or mounting my horse, I used to enjoy the pleasures of the chase. It happened one day, that I ordered my hunting party, and taking all my friends and companions with me, we sallied forth over the plains. Letting loose the hawks on partridges and ducks, we followed them on horseback. I advanced a great way, until a very beautiful piece of land appeared in sight; on whatever side I cast my view, I saw for miles green plants, studded with red flowers. Beholding this delightful scene, we dropt our bridles, and moved on at a slow pace, admiring the charming prospect. Suddenly we saw a black deer on the plain, covered with brocade, and a chain of gold set with precious stones, and gold bells round its neck; fearless it grazed, and moved about the plain, where man or animals never come. Hearing the sound

(219) The abode of a *Faqeer* is called a *tuckeea*,

of our horses' hoofs, it started, and lifting up its head, looked at us, and moved slowly away. On perceiving it I wished to get it alive, and said to my companions, "Remain where you are; take care you do not advance a step, and do not follow me." I was mounted on such a swift horse, that I had often galloped him after deer, and confounding their bounds had seized them with my hand. I pushed after it; on seeing me it began to bound and went like the wind; my horse also kept pace with the wind, but could not overtake its speed; the horse streamed with sweat, and I was dying with thirst; but there was no alternative; the evening was approaching, and I did not know how far I had come, or where I was. Having no other chance of getting the animal I stopt, and drew an arrow from the quiver; I adjusted my bow, drew the arrow to its full length, aimed it at its thigh, and pronouncing the name of God, I let it fly; the arrow entered its leg, and it hobbled along towards the foot of the mountains; I dismounted from my horse, and followed it on foot; it took to the mountains, and I went after it. After many ascents and descents a dome appeared; when I got near it, I perceived a garden and a fountain; but the deer disappeared like a vision, I was greatly fatigued, and began to wash my hands and feet in the fountain; all at once the noise of weeping and lamentation struck my ears, as issuing from the dome, and as if some one was exclaiming, "O child, may the arrow of grief stick in the heart of him, who hath struck thee with this arrow; may he perish in his youth and God make him a mourner like me. On hearing these words I went to the dome, and saw a respectable old man with a white beard and well dressed, seated on a *musnud*, and the deer lying before him; he was drawing the arrow from its thigh and cursing the shooter. I made him my *salam*, and joining my hands together I said, 'Respectable Sir, I have unknowingly committed this fault; I did not know it was your deer; for God's sake pardon me.' He answered, "You have hurt a dumb animal; if you have committed this cruel act through ignorance, God will forgive you." I sat down near him, and assisted him in taking out the arrow; we pulled it out with great difficulty; we put some balsam to the wound and let the deer go; we then washed our hands, and the old man gave me some victuals to eat, which was then ready; after satisfying my hunger I spread myself out on a bed, and being much fatigued I slept soundly. In my sleep the noise of weeping and lamentation struck my ears; rubbing my eyes I looked round, but could not see the old man or any one else; I was alone on the bed, and the room quite empty. I began to look around me with alarm, and perceived a *pardah*

in a corner which was down ; going to it I lifted it up, and saw a platform covered with a rich covering, on which was seated an angelic woman of about fourteen years of age ; her face was like the moon, and her locks were loose ; her looks were smiling, and she was dressed like an European, and had a most charming air in her regard ; the old man lay prostrate before her with his head on her feet ; he wept bitterly and seemed quite senseless. On seeing the old man's condition and the woman's beauty, I was quite lost, and fell down like a corpse ; the old man seeing my senseless state brought a bottle of rose water and sprinkled it over my face ; when I recovered, I got up and went up to the angelic woman and saluted her ; she did not return my salute or open her lips. I said, " O lovely angel, in what religion is it right to be so proud, and not to return a salute ?

### VERSE.

" Although to speak little is becoming, yet not so much so ;  
 " If the lover is dying, even then she would not open her lips."

For the sake of Him who hath created thee, give me an answer ; I am come here by chance, and it is proper we should please our guests." I talked much to her, but it was of no use ; she heard me and sat silent like a statue ; I then advanced, and laid my hand on her feet ; when I touched them they felt quite hard ; at last I perceived that this beautiful object was formed of stone, and that *Azoor* (220) had formed this statue. I then said to the old man, the worshipper of Idols, " I struck an arrow in thy deer's leg ; but thou hast with the dart of love pierced my heart through and through ; your curse has taken place ; now tell me the particulars of these strange circumstances ; why hast thou made this talisman, and leaving the city thou has preferred living in woods and mountains ? in short tell me all that has happened to thee." When I pressed him greatly he said, " That which thou wishest to know hath ruined me ; dost thou also wish to perish by hearing it ?" I exclaimed, " Hold, thou hast already made too many excuses ; answer to the purpose, or else I will kill thee." Seeing me angry and urgent he said, " O youth, may God keep afar every person from the scorch of love ; see what calamities this love hath produced ; for love the woman burns herself with her husband, and sacrifices her life ; (221) and all know the story of *Furhad*

(220) *Azoor* the father of Abraham, was a famous statuary according to the ideas of the Mahometans.

(221) Alluding to the *Hindoo* custom of the wife's burning herself with the corpse of her husband ; in these cases I imagine fear is a stronger motive than love.

and *Mujnoo* ;(222) what wilt thou gain by hearing my story? thou wilt leave thy home, fortune and country, and wander for nothing." I gave for answer, "Cease, keep thy friendship to thyself ; conceive me now thy enemy, and if life is dear to thee tell me plainly thy story." Perceiving there was no alternative, his eyes filled with tears, and he said with a sigh, " This is this miserable wretch's story, This humble servant's name is *Neaman Suia*; I was a great merchant; arrived to these years I have seen all parts of the world for the purpose of trade, and have been admitted to all Kings. Once the fancy came into my mind that I had seen the four corners of the world, but never went to the European Island, (223) and never saw its King, soldiers and citizens; I knew nothing of its manners and customs ; that I ought to go there also for once. I took the advice of my acquaintances and friends and resolved on the voyage ; I took with me the rarities of every country which were fit for the European Island, and collecting a *qafeela* of merchants, we embarked on board a ship and set sail. Having favourable winds we reached the Island in a few months and put up in the city. I saw a magnificent city, to which no city could be compared for beauty or grandeur ; all the streets and lanes were paved and watered, and kept so clean that a bit of straw could not be seen; much more dirt; the buildings were of various colours, and at night the streets were lighted by two rows of lamps ; without the city were delightful gardens, in which rare flowers and fruits were seen in rich profusion ; such as perhaps no were else could be seen except in elysium. In short whatever I may say in praise of this magnificent city would not exceed the truth. The arrival of our merchants was much talked of. A confidential servant, mounted on horseback, and attended by many servants, came to our *qafeela*, and asked the merchants who was their chief ; they all pointed to me; he came to my place; I rose up to receive him with respect, and we saluted each other ; I seated him on the *musnud*. and offered him the pillow ; (224) after which I asked him to tell me what was the occasion which afforded me the pleasure of his visit ; he replied, " The Princess has heard that many merchants are arrived, and have brought much merchandise ; for which reason she has desired me to bring

(222) *Furhad* and *Mujnoo* are two mad lovers celebrated in Eastern romance. See Herbelet's *Bibliothèque Orientale*.

(223) I really cannot conceive which Island my author alludes to ; it does not relate in the remotest degree to our noble Islands, except the lighting of the streets ; and thank God the manners he describes are country to ours.

(224) See Note 98 , relative to the etiquette of the *musnud*.

the merchants to her ; so come, and take along with you whatever merchandise may be fit for the Princess, and gain the happiness of kissing her threshold." I gave for answer, " I beg to be excused to-day, as I am greatly fatigued ; to-morrow I will meet her wishes with my life and property ; whatever I have by me I will present to the Princess, and whatever pleases her is her's." Having made this promise, I gave him essence and *beetle* and dismissed him. I called all the merchants near me, and whatever rarities each had I collected together, and those of my own I took also, and went in the morning to the door of the royal seraglio. The door-keeper sent word of my arrival, and orders came to bring me to the presence ; the same confidential servant came out, and taking my hand in his led me along with kindness and friendly converse. Having passed the apartments of the female attendants of the Princess, I was conducted into a noble apartment. O friend ! you will not believe it, but so beautiful was the scene, as if angels had been let loose there with their wings shorn ; on whatever side I looked, my attention was there transfixed, and my limbs were ready to fail me from the extacy I felt ; I supported myself with difficulty, and reached the presence of the Princess. The moment I cast my eyes upon her, I was ready to faint and my limbs trembled ; I contrived with some difficulty to make my salutation. Beautiful women were standing in rows to the right and left, with their arms folded across their lovely person. I laid before the Princess the various kinds of jewels, fine clothes, and other rich rarities that I had brought with me ; from these she selected some, although they were all worthy of choice. She was greatly pleased, and delivered them to her head servant, and said to me that their prices should be paid the next day according to the list. I made my obeisance, and was pleased within myself that under this pretext I should come again the next day. When I took my leave and came out, I was like a maniac : I said one thing and intended another. In this state I came to the *serai* ; but my senses were not right ; all my friends asked me what was the matter with me ; I replied, " My head is rather heated in going and returning so far " In short I passed that night in tossing and tumbling about in my bed.

In the morning I went again to wait on the Princess, and entered the seraglio along with the confidential servant, and saw the same scene I had seen the day before. The Princess received me kindly, and sent every one present away on various errands ; when she was left alone, she retired to a private apartment and called me to her ; and when I entered she desired me to sit down ; I made her my obeisance and

sat down. She said, "As you have come here and have brought these goods with you, how much profit do you expect on them?" I replied, "I had an ardent desire to see your Highness, which God hath granted, and now I have got all I wished; I have acquired the prosperity of both worlds; whatever prices are marked in manifest, half is the prime cost and half profit." She replied, "No, whatever price you have marked down shall be paid; moreover you shall receive presents besides, on condition that you will do one thing; if you promise to do it, I will then tell you." I replied, "This slave's life and property are at your service, and I shall think my destiny happy if they can be of any use to your highness; I will perform what you desire with my life and soul." On hearing these words she called for her ink-horn, wrote a note, put it into a small purse made of pearls, wrapt the purse in a fine muslin handkerchief and gave it to me; she gave me likewise a ring which she took off from her finger, as a mark by which I might make myself known; she then said to me, "On the opposite side of the city is a large garden; its name is Delight of the Heart. Go you there. A person named *Kaikhoosro* is the superintendant of the garden; deliver into his hands the ring, and bless him for me, and ask a reply to this note; but return quick, as if you eat your dinner there and drank your wine here; (225) I will reward you so for this work that you will be quite delighted." I took my leave, and went along enquiring my way. When I had gone about two *ross* I saw the garden, and when I reached it an armed man seized me and led me into the garden gate. I saw there a young man with the looks of a lion; he was seated on a stool of gold, with an air of dignity, and had on an armour like David's, with steel breast plates and a steel helmet. Five hundred young armed men were drawn up in a line, and ready to execute his orders. I made him my *salam*, and he called me to him; I delivered him the ring, and paying him many compliments I shewed the handkerchief, and mentioned that I was the bearer of a note. The moment he heard me, he bit his finger with his teeth and slapping his head he said, "Perhaps your evil destiny hath brought you here. Well, enter the garden; an iron cage hangs on a cypress tree, in which a young man is confined; give him this note, receive his answer, and return quickly." I immediately entered the garden; it was not a garden but an elysium; parterres bloomed with variegated flowers, the fountains were playing, and the birds were warbling on the trees. I went straight on and saw the cage suspended from the

(225) In the original it is water; the meaning is self-evident.

tree, in which I perceived a very handsome young man; I bent my head with respect and saluted him, and gave him the enveloped note through the bars of the cage. He opened the note and read it, and enquired about the Princess with great affection. We had not done speaking when an army of Africans appeared, and fell on me on all sides, and began to attack me without delay with their swords and spears; what could one single unarmed man do? I was in a moment felled to the ground, covered with wounds; I had no recollection of myself. When I recovered my senses, I saw myself on a bed which two soldiers were carrying on their shoulders; they were speaking to each other; one said, "Let us throw the corpse of this dead man on the plain; dogs and crows will soon eat it up." The other replied, "if the King enquires and learns this circumstance, he will bury us alive, and grind our children to paste; what, is our lives a burthen to us that we should act so rashly?" On hearing this conversation I said to the two, Gog and Magog, "For God's sake take some pity on me, I have still a spark of life left; when I die, do with me what you please; the dead are in the hands of the living; but tell me what has happened to me; why have I been wounded and who are ye? pray explain thus much to me." They then took pity on me and said, "The young man who is confined in the cage, is the nephew of the King of this country; his father was at first on the throne; on his death he said to his brother, "My son, who is heir to my throne, is as yet young and inexperienced; do you guide the affairs of state with zeal and prudence; when he is a man, marry your daughter to him, and make him master of the empire and the treasury." After saying this the King died, and his younger brother became King; he did not attend to the late King's last injunctions, but gave it out that his nephew was mad and put him into a cage, and has placed such strict guards on the four sides of the garden that no one can enter it; he has often given his nephew strong poisons; but his life is stronger and has overcome their effects. Now the Princess and this Prince are lover and mistress; she is distracted at home and he in the cage; she sent him a billet-doux by your hands; the spies instantly conveyed this circumstance to the King; a body of Africans were ordered and treated you thus. The King has consulted his *Wazeer* on the means to murder this imprisoned Prince, and that ungrateful, artful wretch has persuaded the Princess to kill the innocent Prince with her own hands in the King's presence." I said, "Let us go, that I may see this scene in my dying moments." They at last agreed to my request, and the two soldiers and myself, though dreadfully wounded,



went to the scene and stood in silence in a retired corner. We saw the King seated on his throne ; the Princess held in her hand a naked sword ; the Prince was taken out of the iron cage, and made to stand before the King ; the Princess becoming an executioner advanced with the naked sword to kill her lover ; when she drew near the Prince she threw away the sword and embraced him ; the loving Prince said to her, "I am willing to die so ; here I desire thee, there I shall wish for thee." (226) The Princess said, " I have used this pretext to behold thee." The King on seeing this scene became greatly enraged, and reproached the *Wāzeer* and said, " Thou hast brought me here to see this sight." The Princess's confidential servant separated the Princess from the Prince, and conducted her to the saraglio. The *Wāzeer* took up the sword ; and flew with rage at the Prince to end with one blow his unfortunate existence ; as he lifted up his arm to strike, an arrow from an unknown hand pierced his forehead and he fell. The King seeing this mysterious event retired hastily into his palace ; and they put the young prince again into the cage, and carried him to the garden ; I likewise came out from where I was ; on the road a man called me and conducted me to the Princess ; seeing me severely wounded she sent for a surgeon, and enjoined him very strictly to cure me quickly, and perform the ablation of cure, "Your welfare depends on it," added she, "as much care and attention you bestow on him, so much presents and favours you will receive from me." In short the surgeon used his skill and assiduity according to the Princess's injunctions, and cured me in forty days, and presented me to the Princess. She asked me, Is there now any thing else to be done ?" I replied, that through her humanity I was quite recovered. The Princess, then gave the surgeon a rich *Khelut* and a good deal of money, as she had promised and even much more and dismissed him. I took all my friends and servants with me, and set out from that country to return home. When I reached this spot I desired my friends to return to their native country, and I erected on this hill this building, and got a statue made of the Princess. I took up my residence here, and having rewarded my servants and slaves according to their respective merits, I dismissed them saying, "Whilst I live provide me with food ; beyond this act you are your own masters." They supply me with subsistence from gratitude, and I worship this statue without molestation ; whilst I live this will be my sole care and employment ; these are my adventures which you have just heard."

## CHAPTER XIV.

O *Durweshes*! on hearing his story I put on the habit of a pilgrim, and set out, from extreme desire to see the country of the Europeans. After long wandering over mountains and through woods I resembled *Mujnoo* and *Furhad*. At last any strong desire carried me to the same European city where the old statue-worshipper had been; I wandered through its streets and lanes like a lunatic, and I often remained near the seraglio of the Princess; but I could get no opportunity to see her. I was greatly vexed that I should not obtain the object for which I had undergone such misery and toil, and come so far. One day I was standing in the *Bazar*, when all at once the people began to run, and the shop keepers shut up hastily their shops. What crowds there were a moment before, and how desert the place became all of a sudden! But I soon perceived a young man rushing forward from a side street; he was like *Koostum* in appearance, and roared like a lion; he flourished a naked sword in each hand; he was in armour, with a pair of pistols in his girdle, and kept muttering something to himself like an inebriated maniac; two slaves followed him clothed in woollen, and bearing on their heads a hearse covered with purple velvet. On seeing this sight, I determined to proceed with it; those I met dissuaded me from it, but I would not hear them. Pushing forward, the young man went towards a grand house; I went along with him; he looked back, and perceiving me he wished to give me a blow and cut me in two; I urged him by oaths to do it, and that I wished it; "I forgive you my blood." added I, "relieve me by some means or other from the misery of life, for I am quite impatient of existence; I have voluntarily put myself in your way; do not delay my execution." Seeing me determined to die, God infused compassion into his heart, and his anger cooled, and he asked me with gentleness, "Who art thou, and why art thou tired of life?" I replied, "Sit down awhile that I may tell you; my story is very long; I am in the claws of love, for which reason I am desperate." On hearing this, he took off his arms and washed his hands and face; took some food and gave me some likewise; when he finished his meal he said, "Say what has befallen thee."

I related all the adventures of the old man and the Princess, and my meeting with him, &c. On hearing them he wept at first, and then said, "What numbers this unfortunate Princess has ruined! Well, thy cure is in my hands; it is probable that through the means of this guilty being thou

wilt attain thy wishes ; do not be cast down ; be confident." He then ordered the barber to shave me and bathe me ; (227) his slave brought me a suit of clothes, and dressed me. The young man then said to me, " This hearse which thou seest contains the corpse of the young prince, who was confined in the iron cage ; another *Wazeer* murdered him at last through treachery ; though murdered, he is blessed through his innocence ! I am his foster-brother ; I put that *Wazeer* to death with a blow of my sword, and made the attempt to kill the King ; but he entreated mercy, and swore that he was innocent ; I spurned him as a coward and spared his life. Since then my occupation has been to carry this hearse, in this manner, though the city on the first Thursday of every moon, and mourn for the murdered Prince." On hearing these circumstances from his mouth I became easy in my mind, for if he wished it, my desires would be accomplished ; God favoured me greatly, since he made such a mad man favourable towards me ; so true is it, that if God is favourable, all goes well. When the evening came and the sun set the young man took up the hearse, and instead of one of the slaves, he put it on my head and took me along with him. He said, " I am going to the Princess, and will plead for thee as much as I am able ; do not thou open thy lips, but remain silent and listen." I replied, " Whatever you advice I will strictly do ; God preserve you, for you feel pity on my case."

We went to the royal garden, and when we entered it, I perceived an octagon marble platform in one of the squares of the garden, on which was spread an awning of silver tissue with pearl fringe, and erected on poles set with precious stones ; a rich brocade *musnud* with pillows was spread under the awning. The hearse was placed there, and we were both ordered to sit under a tree ; in a short time the lights of flambeaux appeared, and the Princess herself arrived, accompanied by some female attendants ; melancholy and anger were visible in her looks ; she mounted the platform and sat down on the *musnud* ; the foster-brother stood before her with folded arms, then sat down at a respectable distance on a corner of the *fürsh*. The prayers for the dead were read, then the foster-brother said something ; I was listening with attention ; at last he said, " O Princess of the world, the prince of Persia hearing of your beauty and excellence, has abandoned his throne, and becoming a pilgrim like *Ibraheem Udhum*, (228) he is arrived here, after over-

(227) Barbers in Asia not only shave but wash persons in the private and public baths.

(228) A Prince of Persia who became a *fapeer* from disappointed love

coming many difficulties and undergoing great fatigue. The pilgrim hath quitted *Bulkh* (229) for thee ; he hath wandered for some time through this city in distress and misery ; at last forming the resolution to die, he joined me ; I attempted to alarm him with my sword ; he presented his neck and conjured me to strike without delay, adding that it was his wish. In short he is firmly in love with you ; I have proved him well, and found him perfect in every way ; for which reason I have mentioned him to you ; if you take pity on his case and be kind to him, as he is a stranger, it would not be doing too much from one who fears God and loves justice." On hearing this speech the Princess said, " Where is he ? if he is really a Prince, then it does not signify, let him come." The foster-brother got up and came to where I was, and took me with him ; on seeing the lovely Princess I was so overjoyed that I lost my senses and my sense ! I became dumb ; I had not power to speak ; the Princess shortly after returned to her palace, and the foster-brother came home. When we reached his house he said, " I have related all the circumstances you mentioned to the Princess from beginning to end, have likewise interceded for you ; now go there every night without fail and enjoy yourself !" I fell at his feet ; he lifted me up and clasped me to his bosom.

All the day I counted the hours until the evening came that I might go and see the Princess. When the night arrived I took leave of the foster-brother, and went to the garden ; I sat down on the marble platform in the lower garden ; an hour after the Princess came slowly, attended by one female servant only, and sat down on the musnud ; it was my good fortune that I lived to see this day ! I kissed her feet, she lifted up my head, and embraced me and said " Conceive this opportunity as fortunate, and mind my advice and take me from hence ; let us go to some other country. I replied, " Come along." After this short speech we both got out of the garden, but we were both so confused, through wonder and joy, that we lost our road ; we went along but knew not where we were going. The Princess got angry and said, " I am now tried, where is your house ? let us hasten to get there, or else what dangers you will expose us to ! my feet are so blistered that I shall be obliged to sit down somewhere on the road." I replied, " My slave's house is near, we shall soon reach it, be easy in your mind and march on." I told a falsehood, but I was at a loss where to take her to. Luckily a locked door appeared on the road ; I quickly broke

(229) A celebrated city of Khorasan, famous in former times for its riches.

the lock and entered the place, and found it a fine house laid out with carpets, and flasks full of wine were arranged in the recesses, and dinner was ready in the kitchen; we were greatly fatigued, and drank a bottle of Portugal wine each with our meat, and passed the night in mutual bliss. In this scene of felicity the morning dawned; and an uproar was raised in the town that the Princess had disappeared; proclamations were issued in every street and lane, and bawds and messengers were despatched with orders, that wherever she was to be found, she might be seized and brought to the King; guards of royal slaves were posted at all the gates of the city with orders not to let an ant pass without the royal permission, and that whoever would bring any intelligence of the Princess should receive a *khelut*, and a thousand pieces of gold as a present. The bawds roamed through the whole city and entered every house; I, who was ill fated, did not shut the door. An old hag, the aunt of Satan, whom God blast, with a string of beads in her hand and covered with a veil from head to foot, finding the door open entered, without fear, and standing before the Princess lifted up her hands and blessed her, saying, "May God preserve you long a married woman and your husband; I am a poor beggar widow, and have a daughter who is in her full time and perishing in the pains of child birth; I have not means to get a little oil for our lamp, food is out of the question; if she dies how shall I bury her, and if she is brought to bed what shall I give the midwife, or how procure remedies for the confined; it is now two days since she has lain hungry and thirsty. O good Lady! give her a morsel of bread, that she may bear a drink of water." The Princess took pity on her, and called her near her, and gave her four loaves, some roast meat, and a ring from her little finger, that selling it she might make jewels for her daughter, and live comfortably; and she begged she would sometimes call and see her, for she should be welcome. The old hag having completely gained the object she came in search of, poured heartfelt blessings on the Princess, saluted her, and trotted off; she threw away the loaves and meat at the door, but kept the ring snug, as by it she possessed the clue to trace the Princess. As God wished to preserve us from this calamity, just then the master of the house arrived; he was a brave soldier, mounted on a horse with a spear in his hand, and a deer hanging by the side of his saddle. Seeing the door of his house open, the lock broken, and the old hag coming out of it, he was enraged and seized her by the hair and dragged her to the house; he tied both her feet with a rope, and hung her on the branch of a tree with her head

down. In a short time the old devil died in agonies. The moment I saw the soldier's looks, I was overcome with such fear that I turned quite pale, and my heart trembled with dread whilst I told my tale. The man seeing us alarmed, gave us assurances of safety and added, "You have acted very imprudently in opening the door." The Princess smiling said, "The Prince said it was the house of his slave, and brought me here under a deception." The soldier observed, "The Prince said truly, for all the people are the King's slaves; all are reared and fed from his favour and protection; this worthless slave is yours; but to conceal secrets is consonant to good sense. O Prince, you and the Princess's coming to his humble roof will be a source of happiness to me in both worlds; you have dignified this slave, and I am ready to sacrifice my life for you; in no way will I withhold it, and my property from your service; you may repose here in confidence; there is no danger. If this vile bawd had gone away in safety, she would have brought calamity upon you; remain here now as long as you please, and let this servant know whatever you require; he will procure it. What is the King's name? angels themselves shall have no tidings of your being here." The brave fellow spoke such words of comfort and gave such confidence, that we became more easy in our mind and replied, "Well said, you are a brave fellow; when I am able I will show you the return for this kindness; what is your name?" He answered, this slave's name is *Behzad Khan*.

In short he performed for six months, from his heart and soul, all that duty required, and we passed our time very comfortably. One day my parents and my country recurred to my recollection, which made me pensive and melancholy. Seeing my thoughtful looks, *Behzad Khan* joined his hands together and stood before me. (230) I said, "For God's sake what hast thou to say? thou hast behaved to us in such a manner, that we have lived in this city as comfortably as we had been at home; for I had committed such an act that every one was my enemy. Who was such a friend to me, that I could have tarried here a moment? God preserve thee; thou art a brave man." *Behzad Khan* then said, "If you are tired of this place, I will conduct you in safety wherever you wish to go." "If I could reach my country," replied I, "I should see my parents; I am in this state; Lord knows what has been their condition; I have attained the object for which I quitted my country, and it is proper I should

(230) The attitude of respect when a servant in Asia has a request to make to his master; or a very inferior person from one who is greatly his superior.

now return to my relations ; they have no tidings of me, whether I am dead or alive ; God knows what sorrows they feel." The soldiers replied, " It is very proper ; let us go." Saying this he brought a Turkish horse for me which could travel a hundred *coss* a day, and a swift quite mare for the Princess, and made us both mount ; then putting on his armour and arming himself completely, he mounted on his horse and said, " I will go before, do you follow me with full confidence." When we came to the city gate he gave a loud cry and with his mace broke the bolt and frightened the guards ; he vociferated to them, "Ye rascals, tell your master that *Behzad Khan* is carrying off the Princess *Mehurnegah* and the Prince *Kamgar*, who is thy son-in-law ; if thou hast any spunk, came out and rescue her ; do not say that I carried her off in silence and by stealth ; or else stay in the fort and enjoy thy repose." This news soon reached the King ; he ordered the *Wazeer* and General to seize the three rebellious villains, and bring them tied neck and heels to the royal presence, or cut off their heads, and lay them before the throne. A body of troops appeared in a short time, and the heavens and earth were darkened by a whirlwind of dust. *Behzad Khan* placed the Princess and me on the bridge, and turned about himself and pushed his horse towards the troops ; he rushed in among them like a growling lion ; the whole body dispersed like a flock of sheep, (231) and he penetrated to the two chiefs and cut off both their heads. When the Chiefs were killed, the troops dispersed, as the saying is, that all depends on the head ; when it is gone, all is lost. The King came immediately to their assistance with a body of armed troops ; *Behzad Khan* completely defeated them also, and the King fled. So true it is, that God alone gives victory ; but *Behzad Khan* behaved so bravely, that even *Röostum* himself could not have equalled his valour. When he saw that the field of battle was cleared, and that no one remained to pursue him, and that there was nothing to apprehend, he came confidently to the place where we were, and taking the Princess and me along with him, he pushed forward. A journey is soon ended ; we reached the boundaries of my country in a short time. I despatched a letter to the King my father mentioning my safe arrival ; he was quite rejoiced on reading it, and thanked God for my safe return. As the withered plant revives by water, so the joyful tidings renovated his drooping sprits ; he took his court with him, and advanced

(231) In the original the word is *Kahee*, or the green scum that floats on stagnate water, " *Behzad Khan* dispersed the Enemy as *Kahee* is dispersed when a stone is thrown into the water," is nearly the original simile.

as far as the banks of the river *Qoolzoom* (232) to meet me, and boats were ordered to cross us over. I saw the royal train from the opposite bank; from eagerness to kiss my father's feet I plunged my horse into the river, and swimming over I rode up to the King; he clasped me with eager fondness to his fraternal bosom; but at this moment an unforeseen calamity overwhelmed me with despair. The horse on which I was mounted was perhaps the colt of the mare on which the Princess rode, or they had been perhaps always together; for seeing my horse plunge into the river, the mare became restive, followed my horse and likewise plunged into the river with the princess and began to swim; the princess being alarmed pulled the bridle; the mare was tender mouthed and turned over; the Princess struggled, and sunk with the mare; so that they were not seen again. On seeing this circumstance *Behzad Khan* dashed into the river on horseback to save the Princess; he got into a whirlpool, and could not extricate himself; all his efforts were vain and he also suuk. The King seeing this sad circumstance sent for nets, and had them thrown into the river, and ordered the boatmen and divers to look for the bodies; they swept the whole river, but could not find the bodies, *O Durweshes!* this dreadful occurrence affected me so much that I became mad; I abandoned all worldly cares and pleasures; I put on the habit of a pilgrim and wandered and raved, ever repeating these words, "Such are the vicissitudes of this life! thou hast seen its joys, now behold its griefs!" If the Princess had vanished or died, I should then have grievedless; for I would have gone in search of her, or have borne the loss with patience; but when she perished before my eyes in this dreadful manner, I could not support the shock, and determined to perish with her in the stream, that I might meet her in death; I accordingly plunged into the same river one night to drown myself, and went up to the neck in the water; I was on the point of stepping forward and diving down, when the same veiled horseman who saved you two, (233) came up and seized my arm; he consoled me and told me to be comforted; that the Princess and *Behzad*

(232) *Qoolzoom* is the Persian name of the Red Sea; as the Prince could not see, without a miracle, across the Red See, I hope for the sake of my friend *Meer Ummun's* veracity that there may be some river which empties itself into the Red Sea, and is called *Duare Qoolzoom*, or the river of *Qoolzoom*; for though the Ancients tell us that Hercules made a bridge, in a strange manner, across the Hellespont to pass over his mistress, yet I should regret that my Person friend should believe that any human being could swim his horse, or see across the *Buhure Qoolzoom*, or the Red Sea.

(233) The first and second *Durwesh*.



*Khan* were alive, and that such events have occurred in the world; "Why should you throw away," continued he, "your life for nothing? Do not despair of the help of God; if you live, you will some day or other meet the two persons for whom you are going to sacrifice your life. Proceed now to Constantinople; two other unfortunate *Durweshes* are gone there already; when you meet them you will attain your wishes." O *Durweshes*! I am come here to you according to the advice of my heavenly Mentor; I firmly hope that each of us will gain the desires of his heart. These were this pilgrim's adventures, which he hath related to you from beginning to end.



## CHAPTER XV.

### *Adventures of the Fourth Durwesh.*

THE fourth *Durwesh* began with tears the relation of his adventures in the following manner:—

#### VERSE

The sad tale now of my misfortunes hear,  
Pay come attention and my story hear;  
From what cause a pilgrim I came here,  
I will relate it all, the reason hear.

O Guides to the path of God, (234) bestow a little attention This pilgrim, who is reduced to this wretched state, is the son of the King of China; I was brought up with tenderness and delicacy and well educated; I was unacquainted with the cares and evil of this world, and imagined my life would ever pass in the same maner. In the midst of this extreme thoughtlessness the sad event of my father's death took place; before his death he sent for his younger brother, who was my uncle and said to him, "I now leave my kingdom and wealth behind me and am going to depart; do you perform my last wishes and act the part of an elder, untile the Prince who is the heir to my throne, is a man, and has sense to govern his kingdom; do you act as regent, and do not permit the army and the husbandman to be injured or oppressed; when the Prince arrives at the years of maturity; give him advice and deliver over to him the government; marry him to your daughter *Roshun Ukhtur*, and retire yourself from the throne; by this conduct the sovereignty will remain in my family, and no harm will arrive to it."

(234) One of the many epithets aplyied to *Durweshes* in the East.

After this speech the King expired and my uncle became King ; he began to regulate the affairs of government, and ordered me to remain in the seraglio, and that I should not come out of it until I reached the years of manhood.

Until my fourteenth year I was brought up among the Princesses and female attendants, and amused myself with their society. Having heard of my intended marriage with my cousin I was quite happy, and on this hope I became thoughtless and said to myself, that I shall now in a short time ascend the throne and be married; the world exists on hope. I used often to go and sit with *Mobaruc*, a negro slave, who was formed in my late father's service, and in whom he placed much confidence; he was sensible and faithful, and had a great regard for me; he beheld me with pleasure advancing to the years of manhood and used to say, "God be praised O prince, you are now a man, and God be willing your uncle will shortly fulfill the injunctions of your late father, and give you his daughter and your throne. One day it happened that a common female slave gave me without cause such a slab, that the marks of her five fingers remained on my cheek: I went weeping to *Mobaruc*: he clasped me to his bosom, and wiped away my tears with his sleeve and said, "Come, I will conduct you to-day to the King: he will perhaps be kind to you on seeing you, and conceiving you mature in years he may give up to you your rights." He led me immediately to my uncle, who shewed me great affection before the Court, and asked me why are you so sad, and wherefore are you come here to-day? *Mobaruc* replied, "He is come here to say something to your majesty. On hearing this he said of himself, "I will shortly marry the young prince." *Mobaruc* answered, "It will be a joyful event." The astrologers were sent for instantly, and my uncle in appearance asked them, in this year what month, what day and what hour is auspicious, that I may order the preparations for the prince's marriage. They perceived what were the King's real wishes, made their calculations and said, "Mighty Sire, the whole of this year is unpropitious; no day in any of the months appears happy; if this whole year pass in safety, then the next is most propitious for the marriage." The King looked towards *Mobaruc* and said, "Reconduct the prince to the seraglio; if god willing after this year is over, I will deliver my trust over to him; let him make himself perfectly easy, and attend to his studies." *Mobaruc* made his *salam* and taking me along with him, reconducted me to the seraglio.

Two or three days after this I went to *Mobaruc*; on seeing me he began to weep; I was surprised and asked him why

he wept, and hoped that all was well. Then that well wisher, who loved me most truly said, "I conducted you the other day to a tyrant; if I had known it I would not have carried you there." I was alarmed and asked him, "What harm has occurred from my going, pray tell me?" He said, "That all the nobles and officers of state, great and little of your father's time, were greatly rejoiced on seeing you and said, God be praised that their Prince was now a man and fit to reign; he will now be shortly invested with his rights; then he will be justice to our merits, and appreciate the length of our services. "This news reached the ears of that faithless wretch, (235) and entered his breast like a serpent; he sent for me in private and said, "O *Mobaruc*, act now in such a manner that the prince may be destroyed by some means or other; remove the dread of his existence from my heart that I may reign securely." Since I heard these cursed words I am quite confounded, that your uncle is become the enemy of your life." When I heard this dreadful news from *Mobaruc* I was dead without being murdered, and fell at his feet from fear of my life and said, "For God's sake save my life in some way or other, and I relinquish my throne." The faithful slave lifted up my head, clasped me to his breast, and said, "There is no danger, a thought has struck me; if it turns out well then there is nothing to fear; whilst we have life we ought not to despair; it is probable that by this scheme your life will be preserved, and you will attain your wishes." Giving me these hopes he took me with him, and went to the place where the deceased King my father used to stay, and gave me every confidence; a stool stood there he told me to lay hold of one of its legs, and taking hold of the other himself we removed the stool, and he lifted up the carpet and began to dig the floor; a window appeared suddenly, which was locked; he called me near him; I apprehended within myself that he wished to butcher me, and buried myself within myself that he wished to bury me in the place he had dug: death appeared in all its horrors before my eyes; but having no other alternative, I advanced slowly and in silence towards him, repeating within myself my prayers to God. I peeped into the window, and saw a building with four rooms, and in every room ten large vases of gold were suspended by chains; on the mouth of each vase was placed a brick of gold, on which was set the figure of a monkey inlaid with precious stones. I counted thirty vases of this kind in the four rooms and saw one vase filled with pieces of gold, on the mouth of which there was neither the brick nor the figure of a monkey; I also saw

a vat filled with precious stones: I asked *Mobaruc* what talisman this was, for what use were the figures, and whose place it was? He replied, "The following is the story of those figures of monkeys which you see. Your father from his youth formed a friendship and kept up an intercourse with *Muliksadiq*, who is the King of the Genii; so that once every year he used to visit the *Mulik* and stay a month with him, and carried with him many kinds of essences (236) and the rarities of this country, as a present for the King of the Genii; when he took his leave *Mulhsadiq* used to give him the figure of a monkey set with precious stones, and our king used to bring it and place it in these rooms; no one but myself knew the circumstance. Once I observed to your father, "O mighty king you carry with you thousands of gold pieces worth of rarities and rich perfumes, and bring back from thence the figure of a monkey in stone; what is the advantage of this exchan in the end?" In answer to my question he smiling said, "Beware, and do not divulge the secret to any one; but each of the lifeless monkies which thou seest has a thousand powerful demons (237) at his command, ready to obey his orders; but untile I have the number of forty monkies complete, they are of no use and will be of no service to me." So one monkey was wanting to compleat the efficient number when the King died, and all his labour and expence were fruitless, and no benefit has accrued from it. O prince, I recollected this circumstance on seeing your forlorn situation, and determined within myself to conduct you to *Mulihisadiq* by some means or other, and mention your Uucle's cruel tyranny to him; perhaps recollecting your father's friendship for him, he may give you the monkey which is wanting to complete the number; then with their aid you may get your empire, and reign peaceably over China and *Macheen*, (238) and your life be rescued from present danger, if nothing else can done; I see no other way to escape from the hands of this tyrant except the plan I propose.

On hearing all these consoling circumstance from *Mobaruc* I said to him, "O friend, you are now the disposer of my life; do whatever is best for me." Giving me every confi-

(236) According to the fabulous sestion of Genii, *Deves*, *purees* &c. in Asia it is supposed that the Genii and *purees* live on essences, &c. the *Deves* are malignant spirits or beings, and live on less delicate food *Mulik* Means King.

(237) *Deves* or Demons; the malignant race of Genii. See Herbelot's *Bib Orien*.

(238) *Cheen* and *Macheen* is the general name of China among the *Pereians*. See Herbelot's *Bib Orien*.

dence he went to the *Bazar* to buy some *utter* and *buk-hore*, (239) and what was fit to be carried as a present for *Muliksadiq*. The next day he went to my cruel Uncle, who was a second *Uboojuhul*, (240) and said, "Protector of the world! I have formed a Plan to destroy the prince, and if you order me I will relate it. The sanguinary wretch was quite pleased and said, "What is the plan?" If I murder him here, replied *Mobaruc*," your Majesty will be highly censured by every one; but I will take him out to the woods, finish him bury him and return; no one will know what is become of him." On hearing this plan of *Mobaruc's* the King said, "It is an excellent plan; I desire he may not live; I am greatly afraid of him, and if thou relivest me from this fear, I will reward thee greatly: take him where thou wilt, and finish him and bring me the welcome tidings." Being in this manner sure of the King, *Mobaruc* took me with him and the presents and set out from the city at midnight; we proceeded towards the north, and went a month without stopping. One night we were trudging along when *Mobaruc* observed, "God be praised, we are now arrived at the end of our journey." On hearing this exclamation I said, "O friend, what dost thou say?" He replied, "O prince, do not you see the army of the Genii?" I answered, "I see nothing except you." *Mobaruc* then took out some *soormeh* (241) of Solomon and put it on my eyelids. I instantly saw the camp of the Genii and their tents; they were all handsome and well dressed. Recognising *Mobaruc* they all embraced him, and rejoiced to see him. Proceeding on we reached at last the royal tents and entered them; I saw there were well lighted, and stools of various kinds were arranged in double rows, on which were seated men of learning, philosophers, *durweshes*, nobles and the officers of state; servants with their arms across were in waiting, and in the centre was placed a throne set with precious stones, on which was seated with an air of dignity the King *Muliksadiq*, with a crown on his head, and clothed in a dress of pearls. I approached him and made my salutation; he desired me with kindness to sit down, and then ordered dinner; after which he looked towards *Mobaruc* and asked my story *Mobaruc* replied, "The Prince's uncle now reigns in the room of his father, and is become the enemy of his life, for which reason I have ran off with him from thence and have conducted him to your Majesty; he is an orphan and the throne

(239) *Bukhore* is a kind of frankincense.

(240) *Uboojuhul* was the name of an Arab who was an inveterate enemy to *Muhumud* and his religion.

(241) See Note 208.

is his due ; but no one can do any thing without a protector ; with your majesty's assistance he may get his rights ; recollect the return due for his father's services, afford him your assistance and give him the fortieth monkey, that the number may be completed and the Prince get his rights with their aid, (242) and he will pray for your majesty's long life and prosperity ; he has no other resource except your protection. On hearing all these circumstances *Mulksadiq* after a pause said, " In truth the return for the deceased King's services and his friendship for me are greates ; and considering that this helpless Prince is overwhelmed with misfortunes, that he has quitted his lineal throne to save his life and is come as far as this, and has placed himself under the shadow of our protection, I shall in no way be wanting to afford him my assistance as far as I am able. nor will I excuse myself ; but I have an affair in hand ; if he can do it, and does not deceive me ; if he executes it properly and answers the trial, I then promise that I will be a greater friend to him than I was to the late King his father, and that I will grant him whatever he asks." I joined my hands and replied, " This servant will most cheerfully perform, as far as he is able, whatever services your Majesty may require ; he will execute them with prudence and vigilance, and without deceit, and think it a happiness to him in both worlds." The King of the Genii observed, " You are now a child, for which reason I wran you so repeatedly that you may not deceive me and plunge yourself in calamity. " I answered, " God and the good fortune of your Majesty will make it easy to me, and I will as far as in me lies, exert myself to your satisfaction."

*Muliksadiq* on hearing these assurances called me near him, and taking out a paper from his cabinet showed it to me and said, " Search where you think proper for the person whose portrait this is ; find her out and bring her to me ; when you find out her name and place, go before her and express greates affection to her on my part ; if you perform this service hen whatever expectations you may have from me, I will exceed them in the performance ; or else you will be served as you deserve." When I saw the paper, I perceived such a beautiful portrait in it that a faintness came over me, and I supported myself with difficulty through fear and answered, " Very well, I take my leave ; if God favours me, I shall execute what your Majesty commands." Saying this I took my leave and *Mobaruc* with me, and bent my course towards

(142) The forty figures of monkeys would give the possessor a power over the *Devs* or Genii ; and having them at his command he could easily overset the usurper, alias his uncle,

the woods and mountains. I wandered from city, to city from town to town, from village to village, and from country to country, and enquired of every one I met the name and place of the fair whose portrait I had ; but no one could give me any information. I passed seven year in this wandering state and suffered every misery ; at last I reached a city which was populous, and contained many grand edifices ; every one there repeated the great Name (243) and worshipped God I saw a blind begger of *Hindoostan* begging alms, but no one gave him a farthing (244) or a mouthful ; I wandered at it and pitied him ; I took out a piece of gold from my pocket and gave it to him ; he took it and said, " O donor ! God reward you ; you are perhaps a traveller, and not an inhabitant of this city." I replied, " It is true ; I have wandered for seven years. and cannot find the smallest trace of the object for which I set out, and have this day reached this city." The old man poured blessings on me and went on ; I followed him ; a grand building appeared without the city ; he entered it and I also followed, and saw that here and there the building had fallen down, and was out of repair ; I said to myself, this edifice was fit for princes when it was in order ; what an agreeable place it must have been, and now alas how deserted ! but I cannot conceive why it is abandoned, and why this blind man lives in it The blind man was going on feeling his way with his stick, when I herd a voice as if some one was saying, " O father I hope all is well ; why have you returned so early to-day ?" The old man on hearing this question replied, " Daughter, God made a traveller compassionate my condition, and he gave me a piece of gold ; it is long since I have had a bellyful of good food, so I have brought meat. &c. and such clothes for you as were necessary ; cut them out, sew them, and wear them ; but first dress the dinner, that we may partake of it, and then offer up our prayers for the generous man who has been kind to us ; though I do not know the desires of his heart, but God knows and sees all, and will grant our prayers.

When I heard the circumstance of his hard fare, I wished much to give him twenty pieces of gold more ; but looking towards the quarter from whence the sounds came, I saw a woman who resembled exactly the portrait I had ; I drew it out and compared it, and perceived that there was no difference ; a deep sigh escaped from my bosom, and I became sense

(243) The *Izam Asem* or Great Name of God See Note 147 ?

(244) In the original it is a *cowree*, a species of shell (fish), the smallest medium of exchange in the world ; a rupee or half a crown in general contains 6000 *Cowrees*.

less *Mobaruc* took me in his arms and sat down, and began to fan me ; I recovered a little and was gazing at her, when *Mobaruc* asked, "What is the matter with you?" I had not yet answered him, when the beautiful female said, "O young man, fear God and do not look at the concealed honour of another ; (245) every one ought to have shame." She spoke with such property, that I was as much enchanted with her manners as her beauty ; *Mobaruc* comforted me greatly, but he did not know the state of my heart; having no alternative I called out and said, "O creatures of God and the inhabitants of this place, I am a poor traveller ; if you call me near ye, and give me some place to put up in, it will be an act of charity." The old man called me to him, and recognising my voice, he embraced me and conducted me to where the lovely woman was seated ; she arose and hid herself in a corner. The old man asked me to tell my story ; why I had left my home and wandered over the world, and whom I was in search of? I did not mention *Muliksadiq's* name, nor did I say anything about him ; but thus told my supposed tale. "This wretch is the Prince of China and *Macheen* ; so that my father is still king ; he purchased from a merchant this picture for four hundred thousand pieces of silver ; from the moment I beheld it my peace of mind fled, and I put on the dress of a pilgrim ; I have searched the whole world, and have now found the object here ; she is in your power." On hearing these words, the old man heaved a heavy sigh and said, "O friend, my daughter is entangled in great misfortunes ; no man can presume to marry her and enjoy her." I replied, "I am in hopes you will explain yourself more fully." Then the old man related thus his story.

"Hear, O Prince ! I am a noble and an inhabitant of this city ; my forefathers were celebrated, and of a great family ; God bestowed on me this daughter ; when she became a woman, her beauty, and elegance of manners were celebrated over the whole country ; it was said that in such a person's house is such a daughter, that even angels are envious of her beauty ; how can human nature therefore be compared to her ? The prince of this city heard those praises, and became enamoured of her without seeing her ; he quitted food and drink, and became quite melancholy ; at last the King heard of it and called me at night in private, and proposed a marriage between the prince and my daughter ; he coaxed me so with fine speeches, that at last he got my consent ; I likewise naturally reflected, that as a daughter was born to

(245) Alluding to the Asiatic custom of the women being concealed from the view of, all except their husbands or very near relations.



me, she must be married to some one ; then what can be better than to marry her to the prince ; this the King also entreats ; so I accepted the proposal and took my leave. From that day the preparations for the marriage were begun by both parties, and on an auspicious hour all the *Qazees* and *Mooftees*. (246) the learned men and the nobles were convened, and the marriage rites were performed ; the bride was carried away with great eclat, and all the ceremonies were finished. At night when the bridegroom wished to consummate the nuptial rites, such a noise arose in the palace, that the guards who were outside were surprised and alarmed, and attempted to open the door of the room to see what was the matter ; but it was so fastened from the inside, that they could not open it ; a moment after the noise became less ; they then broke open the door, and saw the bridegroom with his head severed from his body, and weltering in his blood ; the bride foamed at the mouth, and rolled senseless in her husband's blood. On seeing this horrible sight, the senses of all present forsook them ; that such grief should succeed such felicity ! The dreadful intelligence was conveyed to the King ; he flew to the spot beating his head ; all the officers of state were soon assembled there, but no one's judgment was of any use in ascertaining the cause of this mysterious affair when no one could account for it, the King, in his distracted state, ordered the ill-fated luckless bride's head to be cut off likewise ; the moment this order was issued from the King's lips, the same clamour arose ; the King was alarmed, and from fear of his life he ran off, and ordered the bride to be turned out of the palace ; the female attendants conveyed the unfortunate girl to my house. The account of this strange event soon spread over the whole kingdom, and whoever heard it was amazed ; and owing to the prince's murder, the King himself and all the inhabitants of this city became bitter enemies of my life. When I had mourned forty days, according to custom, the King asked the counsel of the officers of state what was next to be done ; they all said, nothing else can be done to console your majesty's mind and inspire it with patience, than to put the girl and her father to death, and confiscate their property. When this punishment was determined on, the magistrate received orders to put it in execution ; he came and surrounded my house with guards, and wished to enter it to execute the King's orders, when such showers of stones and bricks were

(246) the *Qazees* and *Mooftees* are the Judges in Turkey, Arabia, Persia and *Hindoostan*, of all civil and religious causes : they likewise marry, divorce, &c.

poured on them by some mysterious hand, that they could not stand against it and ran away; and these dreadful sounds issued, which even the King himself heard in his palace: "What misfortune impels thee! what demon possesses thee! if thou desirest thy welfare, molest not that beauty, or else the fate that thy son met with by marrying her, thou shalt experience the like doom by being her foe; if thou now molested her, thou wilt rue its consequence." The King fell sick through fear, and instantly ordered that no one should molest these evil-fated persons; to say nothing to them, to here nothing from them, but to let them remain in their house, and that no one use them ill.

From that day the magicians conceiving this mysterious event to be witchcraft, have used all their exorcising arts to destroy its effects; and all the citizens read prayers, and pronounce the Great name of God through fear. It is a long while since this awful scene took place, but to this day the mysterious secret has not been developed, nor do I know any thing about it; I once asked the girl what she had seen, she replied, "I know nothing more than that when my husband wished to consummate our marriage, I saw the roof instantly open, a throne set with precious stones descended through the aperture, on which was seated a handsome young man richly dressed, and many persons accompanied him, who advanced to put the Prince to death; the young man came up to me and said. "Well, my love, where will you now escape to from me?" They had the appearance of man, but with feet like goats; my heart palpitated, and I fainted through fear; I do not know what happened after." From that period we have both lived in this condition in this ruined place, and from the fear of offending the King all our friends have forsaken us; when I go out to beg no one gives me a farthing; (247) moreover they do not like I should even stand before their shops; I pray daily to God to end our miserable existence, or that the earth may open and swallow up this unfortunate girl; she has not a rag to cover her nakedness, nor sufficient food to satisfy her hunger; death is better than such existence; God has perhaps sent thee here for our good, that thou tookest pity on me and gave us a piece of gold, which has enabled us to have good food and clothes for my daughter; God be praised, and blessed be thou; if she was not under the influence of some demon or genius, I would give her for thy service like a slave, and think myself happy. This is my wretched story; do not think of her, but abandon all thoughts on that head."

(247) In the original a *Cowree*, See Note 244.

After hearing this sad narrative, I entreated the old man to accept me as his son-in-law; and if evil be my future doom then let it come; but the old man would on no account agree to my request. When evening came I took my leave of him and went to the *serai*; *Mobaruc* said, "Well, Prince, rejoice, God has favoured you, and your labours are not thrown away." I answered, "I have to-day entreated the old man greatly to bestow his daughter on me, but he will not consent; God knows if he will give her to me or not." My mind was in such a state that I passed the night in great restlessness, and wished the morning was come that I might return and see her; I sometimes fancied, that if the father should be kind and agree to my wishes, *Mobaruc* would carry her away for *Muliksadiq*; I then said to myself; Well, let us once get her; I will then get over *Mobaruc* and enjoy her; again my heart was filled with apprehensions, that even if *Mobaruc* should likewise agree to my project, the Genius would serve me as he served the prince; moreover the Kind of this city will never consent, that after the murder of his son another should enjoy his bride. I passed the whole night without sleep, agitated by these hopes and fears. When the day appeared I went to the *chouk*, and purchased some pieces of fine cloth and lace, and fresh and dried fruits, and carried them to the old man; he was greatly pleased and said, "That to every one nothing is dearer than life, but even if my life could be of any use to thee, I would not grieve to sacrifice it, and gave thee now my daughter; but I fear that by doing so I would endanger thy life, and the stain of this reproach remain upon me to the day of judgment." I answered, "I am now in this city, helpless it is true, and you are my father in every respect, but consider what pains, fatigues and miseries I have for a long while suffered to attain the object of my wishes, before I arrived here and traced her out; God has likewise made you kind towards me, since you consent to marry her to me, and only hesitate on account of my safety; be just for a moment, and reflect that to save our heads from the sword of love, and screen our lives from its dangers is not commendable in any religion; let what will happen, I have lost myself in every way, and to possess the object of my love I consider as existence, and do not care if I live or perish; moreover despair will finish my days without the assistance of fate, and I will demand justice of you on the day of judgment." In short, in such altercations, in hesitations, between refusal and acquiescence, a tedious month passed heavily over my head, accompanied with future hopes and fears; I devoted my services every day to the old man, and every day I entreated him to grant my boon.

At last the old man fell sick; I attended him during his sickness; I used always to carry his case to the physician, and whatever medicines he ordered I used to get them and administer them to him; I used to dress his pish-pash with my own hands, and give it to him to eat. One day was uncommonly kind and said, "O young man, thou art very obstinate; I have repeatedly told thee of all the evils which will ensue if thou persistest in thy object, and have often warned thee not to think of it; whilst we have life we have every thing, but thou art determined to jump into the abyss; well, I will to-day mention thee to my daughter; let us hear what she says." O holy *durweshes*, on hearing this enchanting words I swelled so with joy, that my clothes could scarce contain me; I fell at the old man's feet and exclaimed, "You have now laid the foundation of my future happiness and existence. I then took my leave and returned to my abode; but forgetting food and sleep, I passed the whole night in talking with *Mobaruc* of my future bliss. Early in the morning I again went and saluted the old man; he said, "Well, I give you my daughter; God bless you with her; I have put you both under his protection; whilst I have life, stay with me; when my eyes are closed, then do what you wish; you will then be master of your own actions." A few days after this conversation the old man died; we mourned for him and buried him. After the *teeja*, (248) *Mobaruc* brought his beautiful daughter to the *serai* in a *dolee* (249) and said to me, "She belongs pure and untouched to *Muliksadiq*; beware you do not touch her, and lose the fruits of your labour." I replied, "O friend, where is *Muliksadiq*? my heart will not mind me, and how can I have patience? let what will happen, whether I live or perish, let me now enjoy her." *Mobaruc* lost all patience and replied with anger, "Do not act like a boy; now, in an instant, matters will change dreadfully; do you think *Muliksadiq* far off that you disregard his injunctions? he explained every circumstance to you on taking leave and warned you of the consequences; if you, act according to his directions and convey her safe to him, he has a royal mind, and may regard the toils you have undergone with a favourable eye and give her to you; how different will the case be then! you will preserve his friendship and gain your mistrees." At last from the force of his admonitions and the apprehension he inspired, I remained silent; I brought tow camels, and mounting on a *Kujawa*, (250) we set out for the country of *muliksadiq*.

(248) The *Teeja* is the same as the *Seeoom*. See Note 164.

(249) A kind of litter for the conveyance of women and the sick.

(250) A kind of litter for travelling in Persia and Arabia; tow of them are slung across a camel or a mule; those for camels carry four persons.

## CHAPTER XVI.

WE pursued our journey, and at last reached a plain where loudnoises were heard ; *Mobaruc* exclaimed, "God be praised our toils and sufferings are not fruitless, for lo ! the army of the Genii are arrived," He met them at last and asked them where thy were going. They replied, "The King has sent us forward to meet you, and we are now under you orders ; if you command us, we will convey you in a moment to the King." *Mobaruc* turning to me said, "See how God has elevated us in the King's opinion ; after all our toils and dangers, what is the use of haste now ? if some misconduct should occur, which God forbid, then the fruits of our labours would be lost, and we should fall under the King's displeasure." They all answered, "You are the best judge of this ; proceed as you please." Althou we were comfortable in every way except that we marched day and night, yet when we approached the place where the King was, I, seeing *Mobaruc* asleep feel at that beautiful woman's feet, and bewailed to the her restless state of my heart and my helpless conditon, owing to the threats of *Muliksadiq* ; and that form the day I had seen her picture I had forsworn food and rest ; and now that fate that afforded my this favourable opportunity, I was estranged from her. She repled, "My heart is also inclined towards you, for what toils and dangers have you undergone for my sake, and with what labour and difficulty have you brought me away ; remember God, and do not forget me ; let us see what happens." On saying this she wept so loud that she was nearly suffocated. Such was my state, and such was her's ! in the mean time *Mobaruc* awoke and seeing us both in tears, he was greatly affected and said, "Be comforted ; I have an ointment which I will rub over her beautiful body, from the smell of which the *Mulik* will be disgusted, and he will perhaps abandon her to you." On hearing this consolatory plan of *Mobaruc's* I was greatly revived, and embracing him fondly I said, "O friend, you are now a father to me ; owing to my life was saved, now also act so that I may no perish with grief." He gave me every friendly assurance.

When the day appeared, we heard the noise of the Genii, and saw that many personal attendants of *Muliksadiq* were arrived, and had brought tow rich *kheluts* for me and a covered litter with a covering of pearls accompanied them. *Mobaruc* rubbed the ointment over my beloved's body, dressed her richly, and plucing her in the litter he conveyed her to *Muliksadiq*. On beholding her the King rewarded me greatly,

and dignified me with a seat near himself and said, "I will behave to thee so as no one has as yet done to any one, the kingdom of thy father awaits thee, besides which thou art as a son to me." He was talking to me in this gracious manner when the beautiful woman appeared before him, and suddenly the smell of the ointment raised such disgust, that he became faint; he could not support it, and getting up he went out and called *Mobaruc* and me; he looked at *Mobaruc* and said, "Well, Sir, you have truly performed the injunctions I gave; I had warned you, that if you deceived me you would incur my displeasure; what smell is this! now see how I will treat you." He was very angry; *Mobaruc* from fear opened his trowsers, and showed his state, (251) and said, "Mighty King, when I undertook this business, according to your commands, I then cut off my privities, and put them in a box sealed it and delivered it over in charge to your treasurer, and putting some ointment of Solomon on the mutilated parts, I set out on the errand." On hearing this reply from *Mobaruc*, the King of the Genii looked sternly at me and said, "Then this is thy doing," and getting into a rage he began to abuse me. I immediately perceived from his words and looks that he would put me to death; despairing of life I became desperate; and snatching the dagger from *Mobaruc*'s waist, I plunged it into the King's belly; on receiving the stab he bent down and staggered; I wondered, for I thought I had killed him; I then perceived that the wound was not so mortal as I imagined, and could not account for it; I was staring with surprise, when he rolled on the ground, and assuming the appearance of a tennis ball, he flew up to the sky; he ascended so high that at last he disappeared; a moment after flashing like lightning, and vociferating something with rage, he descended and gave me such a kick, that I became dizzy and fell flat on my back and swooned away. Lord knows how long I remained in this state; but when I opened my eyes I saw that I was lying in such a wilderness where except thorns and briars nothing else was to be seen; at that moment my understanding was of no avail to fix on what I should do or where I should go; overcome with despondence I gave a sigh, and followed the first path that offered; if I met any one I enquired for *Mnlksadiq*; he thinking me mad, answered that he had not even heard his name. One day climbing a mountain, I likewise determined to throw myself off its summit, and end my existence; just as I was jumping off, the same veiled horseman appeared and said, "Why do you throw your life; man is exposed

to every pain and misery ; your unhappy days are now over, and your propitious ones are coming ; no quickly to Constantinople ; three afflicted persons like thee are gone there also ; meet them, and see the King of that country ; the wishes of all five will be fulfilled in the same place." This is my story which I have just related ; at last from the happy tidings of our preserving genius (252) I am come here, and have met the King ; we ought all now to be comforted "

This conversation was passing between the King *Azadbukht* and the four *Durweshes*, when an Eunuch came running from the royal seraglio, and with respectful salutation wished his Majesty joy, and added, " This moment a Prince is born, before whose refulgent beauty the sun and moon are abashed. The King was surprised and asked, " No one was pregnant in appearance ; who has brought forth this son ?," The Eunuch replied, " *Mahroo*, the female slave, who for some time hath lain under your Majesty's displeasure, and lived like a wretch in a corner of the seraglio, and no one from fear ever went near her or asked after her state ; on her the grace of God hath been such, that she hath borne a son like the moon." The King was so rejoiced, that he nearly expired from excessive joy ; the four *Durweshes* also blessed him and said, " May you be ever happy and your son prosperous, and live to a good old age." The King replied, " This is owing to your propitious arrival, for I had no idea of such an event ; if you give me leave I will go and see him." The *Durweshes* answered, " Certainly, go." The King went to the seraglio and too the young Prince in his lap, and thanked God ; his mind became easy ; pressing the infant to his bosom, he brought it and laid it at the *Durweshes'* feet ; they blessed it and, exorcised all evil spirits from approaching it. The King commanded the preparations of rejoicing to be made on the happy occasion and the royal music struck up, and the treasure was opened ; with princely donations he made the poor rich ; on all the officers of state he bestowed lands and titles, and to the army he gave five year's pay as a present ; to the learned and holy he gave pensions and lands ; and the wallets of the beggars were filled with pieces of silver and gold ; and the *ryots* (253) were excused from paying any revenue for three years, and that whatever they cultivated during this period, they should keep for them-

(252) The veiled horseman *Ullee*, *Mooshkilkosha*.

(253) *Ryots* are the husbandman in India ; the tillers of the soil who rent small parcels of land from the Government, through the medium of the *Zumeendar*, who is a servant of Government, and not the proprietor of the land, as some have erroneously supposed. The ward means keeper of the land, and not the proprietor.

selves. The whole city rejoiced and fested, and all were as happy as princess

In the midst of these rejoicings the sounds of lamentation and weeping issued suddenly from the seraglio; the female servants and Eunuchs ran out crying and lamenting, and said to the King, "When we had bathed the prince, and delivered him to the nurse, a cloud descended from the sky and enveloped the nurse; a moment after we saw the nurse prostrate and senseless, and the little Prince gone; what a dreadful calamity has occurred!" The King was thunder-struck on hearing this dreadful circumstance, and the whole country mourned for the sad event; for tow days no one dressed any victuals, but fed on their grief for the prince's loss? in short all was despair and despondency. The third day the same cloud appeared, and a cardle set with precious stones, and with a covering of pearls descended from it into the area of the seraglio; the cloud then disappeared, and the servants found the little prince in the cardle sucking his thumbs; the mother took him up immediately, and pressed him fondly to her bosom; she saw that he was dressed in fine muslin embroidered with pearls, and on his ankles and wrists were rings of gold inlaid with precious stones, and round his neck a collar of precious stones; toys and bells were lying in the cardle alongside the child. All were transported with joy, and thanked God and blessed the infant. The King ordered a new grand place to be built and furnished, and kept the four *Durweshes* in it; when he was disengaged from the affairs of state he used to go there, and provided every thing for them and waited on them; but on the first Thursday night of every month the same cloud descended, and took away the prince, and after keeping him tow days it used to bring him back, with such rich toys and rarities of every country in his cardle, that on beholding them the minds of the spectators were confounded with astonishment.

In this manner the Prince reached insafely his seventh year; on the birth day, the King *Azadbukht* said to the *Durweshes*, "O holy men, I cannot conceive who carries the Prince away and brings him back; it is very wonderful; let us see what will be the end of it." The *Durweshes* said, "Do one thing; write a friendly note to this purport, and put it into the Prince's cardle: That having seen your friendship and kindness to my son, my heart wishes most anxiously to meet you, and if by way of amity you favour me with your tidings, I shall be highly gratified and my wonder will cease. The King according to the *Durweshes* advice, wrote a note to this purport and put it in the cardle; the Prince according to custom



disappeared; and in the evening *Azadbukht* was sitting with the *Durweshes* and conversing with them, when a folded paper fell near the King; he opened it and read it, and found that it was an answer to his note; these two lines were written in it: "Conceive me likewise anxious to see you; a throne goes for you, it is best that you should come now. that we may meet; all the preparations of enjoyment are ready; you alone are wanting." The King took the *Durweshes* with him and ascended the celestial throne; it was like the throne of Solomon, and mounted into the air; proceeding on it descended in a place where grand edifices and sumptuous preparations appeared; but it could not be perceived if any one was there or not. In the mean time some one rubbed some powder of antimony over the eyes of *Azadbukht* and the *Durweshes*; two drops of tears fell from their eyes. and they saw an assembly of Genii who were waiting to receive the King, dressed in rich habits, with vials of rose-water in their hands to shower on him. *Azadbukht* advanced forward, and saw ten thousand Genii standing in double rows in respectful order, and in the center was placed an elevated throne inlaid with precious stones, on which was seated, with an air of great dignity, *Mulik Sheh Bal* the son of *Sharookh*; a beautiful little girl of the genii race was seated before him, and was playing with the young Prince *Bukhtear*; seats were arranged in rows on both sides of the throne, on which the nobles of the Genii were seated. *Mulik Sheh Bal* stood up on seeing the King *Azadbukht*, and descended from his throne and embraced him, and taking him by the hand he seated him on the throne beside himself, and they conversed together with much cordiality; the whole day passed in feasting and hilarity, and music and dancing.

The second day when the two Kings met, *Sheh Bal* asked *Azadbukht* the reason for bringing the *Durweshes* with him; *Azadbukht* related fully their adventures and interceded for them, and asked of the Genii's assistance and added, "That they had undergone great hardships, and suffered great misfortunes; and if now through your favour they attain their wishes, it would be an act of great humanity, and I also will be grateful for it through life; by your kind assistance they will reach the summit of their desires." *Mulik Sheh Bal*, after hearing these adventures and the King's request replied, "Most willingly; I will not fail to obey your commands." "Saying this he looked sternly at the Genii who were present, and wrote to the great Genii who were chiefs indifferent places, and ordered them, that on receiving his commands they must repair speedily to the presence, and that if any one delays in coming he shall be punished seized and

brought ; and that whoever possessed any persons of the human species, male or female, he must bring them along with him ; that if they concealed any one and it be known hereafter, the concealer and his family shall be extirminated. Receiving these written orders the Genii set out in all directions. A great warmth of friendship arose between the two Kings, and they passed their time in amicable conversation, amidst which *Mulik Sheh Bal* turning round to the *Durweshes* said, " I had a great wish to have children, and had resolved, if God gave me a son or a daughter, to marry it to the offspring of some King of the human race ; after this resolve I learnt that my wife was pregnant ; at last after counting with anxiety each day and hour, the full period arrived, and this girl was born ; according to my determination I ordered the Genii to search the four corners of the world, and that whatever King had a Prince born to him, to bring the child quickly to me with care ; agreeable to my orders the Genii flew instantly to the four corners of the earth and after some delay brought this young Prince to me ; I thanked God and took the child in my lap, and loved it dearer than my daughter ; I could not bring myself to separate him from my heart for a moment, but used to send him back for his reason, that is his parents did not see him they would be greatly afflicted ; for which reason I sent for him once every month, and keeping him with me a couple of days I sent him back ; if God willing, now that we have met, I will marry them to each other ; all are liable to death then let us whilst we are alive, see their marriage performed." *Azadbukht* on hearing this proposal of *Sheh Bal's* and seeing his amiable conduct, was greatly pleased and said, " At first the prince's disappearance and re-appearance raised strange apprehensions in my breast, but I am now, from your conversation, easy in my mind and perfectly satisfied ; this son is now yours ; do with him whatever you please . . . In short the intercourse between the two Kings was very agreeable, and they fully enjoyed themselves.

In the space of ten or twelve days, mighty Kings of the Genii race, from the *Goolistan* of *Ireem*, (254) and from mountains and Islands, to call whom the Genii had been despatched, all arrived at the court of *Sheh Bal*. First *Muliksadiq* was ordered to produce the human creature he had in his possession ; he was much vexed at it and sad, but having on remedy he produced the rosy beauty. Next the

(254) A famous garden in Arabia Felix, founded by a king named *Shehbad* . it is also applied to the Garden in Paradise, in which all good Mahometans are to revel after death, according to the *Qoran*,

Genii King of *Omman's* (255) daughter was demanded. for whom the prince of *Nemroze*, the bull rider, went mad ; he likewise made many excuses, but produced her at last. When the daughter of the King of the European Island and *Behzad Khan* were demanded, all present denied having any Knowledge of them, and swore by *Soloman* ; at last when the King of the river *Qoolzoom* was asked if he knew any thing of them, he hung down his head and remained silent. *Mulik Sheh Bal* had a deference for him, and entreated him to give them up, and gave him hopes of future favour and even threatened him then the River King joined his hands together and said, "Please your Majesty, the particulars of that circumstance are as follows : When the King of Persia came to the river *Qoolzoom* to meet his son, and the prince from eagerness plunged his horse into the flood, it chanced that I had gone out that day to hunt ; I passed by the place, and stopped to behold the scene ; when the princess's mare carried her also into the stream, my looks met her's and I was enchanted, and gave instant orders to the Genii to bring her to me, and the mare. *Behzad Khan* plunged in also after her on horseback ; I admired his bravery and gallantry, and had him seized likewise ; I took them with me and returned home ; so they are both safe, and with me." Saying this he sent for them both before *Mulik Sheh Bal*. Great search had been made for the daughter of the King of Syria, and strict enquiries were put to all present ; but no one acknowledged having her, or knowing any thing about her : *Mulik Sheh Bal* then asked if any king or chief was absent, and if all were arrived ; the Genii answered, "Mighty sire, all are present but one named *Masulsul Jadoo*, who has erected a fort on the mountain *Qaf* by the means of magic ; he is not come from haughtiness, and we your majesty's slaves are not able to bring him by force ; the place is strong, and he is a great devil." On hearing this *Mulik Sheh Bal* was very angry, and an army of Genii and *Deves* were sent with orders, that if he came of his own accord and brought the princess with him, well and good, or else subdue him and bring him tied by the neck and heels, and raze his fort to the ground. Immediately on the orders being given such numbers of troops flew to the place, that in a day or tow the rebellious haughty chief was

(255) *Omman* is the name of the southern part of *Yeman* or Arabia Felix; the country which lies between *Nusgut* and *Aden*, that is to say, between the mouth of the Persian Gulph, and the mouth of the Red sea ; the sea which washes this coast is called the sea of *Omman*, or *Buhurool Omman*, in Persia and Aradia ; as the Red-sea is called *Buhurool Qoolzoom* or the sea of *Qoolzoom*, *Buhur* means sea.

brought in irons to the presence. *Mulik Sheh Bal* repeatedly asked about the princess but the haughty rebel gave no reply; the King got angry and ordered him to be cut to pieces, and his skin stretched and filled with chaff; (256) a body of Genii were ordered to go to the mountain of *Qaf* and search for the princess; they went and found her, and brought her to *Mulik Sheh Bal*. All these prisoners and the four *Durweshes* seeing the King of the Genii's strict orders and justice, were greatly rejoiced and admired him highly the King *Azadbukht* was also much pleased.

*Mulik Shesh Bal* then ordered the women to the royal seraglio and the men to the palace; the city was ordered to be illuminated, and the preparations for the marriages to be quickly completed; all was instantly made ready, as if the order alone was wanted to be given. A happy hour being fixed the upon, prince *Bukhtear* was married to the princess *Boshun-Ukhtur*; and the young merchant of Arabia (257) was married to the princess of Syria; and the prince of Persia (258) was married to the princess of Bussorah; and the prince of *Ujum* (259) was married to the European princess; *Behzad Khan* was married to the daughter of the King of *Neemroze*; and the prince of *Neemroze* was married to the Genii's daughter; and the prince of China (260) was married to the daughter of the old blind man of Hindoostan; she who had been in the possession of *Muliksadiq*. Through the favour of *Mulik Sheh Bal* every hopeless person gained his desires and obtained his wishes; afterwards they all enjoyed themselves for forty days and passed their time in pleasures and festivity. At last *Mulik Sheh Bal* gave to each prince rich and rare presents, and dismissed them to their different countries. All were pleased and satisfied, and set out and reached their homes in safety, and began their reigns; but *Behzad Khan* and the Arabian Merchant of their own accord remained with the King *Azadbukat*, and in the end the merchant was made head steward to his Majesty, and *Behzad Khan* Generalissimo of the army of the fortunate prince *Bukhtear*; whilst they lived they enjoyed every felicity. O God! as these four *Durweshes* and the King *Azadbukht* attained their wishes, in like manner grant to all hopeless

(256) A mode of punishment used in former times in Persia, India and Arabia, against great enemies or atrocious, delinquents, and what the poor Emperor Valerian experienced from the haughty Shabour or Sapor, king of Persia or Parthia.

(257) The first *Durwesh*.

(258) The second *Durwesh*.

(259) The third *Durwesh*.

(260) The fourth *Durwesh*.

beings the wishes of their hearts, through thy power and goodness, and by the medium of the Five pure Bodies, (261) the twelve *Emaums* and the fourteen Innocents, (262) on all whom be the blessing of God!

When this Book was finished through the favour of God, I took it into my mind to give it such a name, that the date should be found out from the name; (263) when I made the calculation, I found that I had begun to compose this work in the end of the year of the Hegira 1215, and owing to want of leisure it was not finished until the beginning of the year 1217; I was reflecting on this circumstance when it occurred to me that the words *Bagh O Buhar* was a proper name, as it answered to the date of the year when the work was finished; so I gave it this name. Whoever shall read it will stroll through a Garden; moreover the Garden is exposed to the blasts of winter, but this Book is not; it will ever be in verdure. Verse; When this *Bagh O Buhar* was finished, the year was 1217; stroll through it night and day, as its name and date is *Bagh O Buhar*; the blasts of winter can do it no injury; for this *Buhar* (264) is ever green and fresh; it hath been nourished with the blood of my heart, and its (the heart's) pieces are its leaves and fruits; all will forget me after death; but this Book will remain as a *souvenir*; whoever reads it, remember me; this is my agreement with the Reader; if there is an error excuse it; for in flowers lie concealed thorns: man is liable to errors, and he will fail, let him be ever so careful. I have only one wish, and this is my prayer: O God, that Thou mayest ever preserve me in Thy ways, and thus pass my nights and days! That I may not be questioned with severity on the day of death (265) and the day of Judgement

(261) The five pure bodies are *Muhumud* the prophet, *Fateema* his daughter, *Ullee* her husband, and *Hussun* and *Hoossain* their children.

(262) The fourteen Innocents are the children of *Hussun* and *Hoossain*.

(263) By an arithmetical operation, called in Persian *Ubjud*; as Persian letters have arithmetical powers, the letters which compose the words *Bagh O Buhar* added up, produce the sum 1217. From the inscription on most Mahometan tombs and those on the gates of Mosques, the dates of demise and erection can be ascertained. We had the same barbarous custom in Europe about the 13th and 14th Centuries; see the Spectator on this ridiculous subject. They were considered as proofs of ingenuity.

(264) A pun on the word *Buhar* which means Spring, when flowers are in full bloom, but the French word *Printemps* conveys more exactly the compound signification; for *Buhar* not only means spring, but an agreeable spring. The Persians are fonder of these *doubte entendres* than any people I know; their poetry is strewed with it, and their prose is full of it. It is seldom a proof of taste.

O God ! in both worlds shower thy favours on me, through the mediation of the Great Prophet !

(265) The Mahometans believe, according to the superstition inculcated by the *Qoran*, that two angels, *Nukur* and *Moonkir*, are deputed by God to make a *proces verbal* of all who die. Many a man of sound sense amongst the Mahometans, believes this idle tale as firmly as his own existence. This is a proof, if proofs were wanting, how inconsistent is the human mind, and how the absurdity of early mal instruction may pervert the brightest understandings ! We are taught in early youth five hundred ridiculous tales more absurd than the *proces-vearbal* of the two heavenly Commissionaire above noticed; and many of us believe them, through life, and support them strenuously ; others do not credit them, yet maintain them. The immortal Johnson believed in second sight, or what is equally absurd, hesitated to disbelieve it ; surely no understanding was stronger or more luminous than that of the author of the Rambler.

THE END OF THE TALE.

## APPENDIX.



The following four Letters were published in the *European Magazine* and the *Annual Asiatic Register* about the period they were written, and as they are illustrative of Asiatic Manners and Customs, I have thought they might be added to this work.

LUCKNOW, 20TH JANUARY, 1794.

MY DEAR SIR,

I am just returned from a four month's excursion with his Excellency the *Nawab*, and as a sketch of our ramble may afford you some amusement in an idle hour, I shall detail a few of the most agreeable and interesting circumstances which occurred: We left *Lucknow* on the 4th of October last, and directed our course towards *Baraitch*. Our *Qaseela* or party consisted of about 40,000 men and 20,000 beasts, composed of 10,000 soldiers 1,000 cavalry, and near 150 pieces of cannon; 1,500 Elephants, 3,000 *Hackeries*, and an innumerable train of Camels, Horses and Bullocks. Great numbers of *Ruts* or covered carriages for woman, drawn by Oxen, which were filled with the *Nawab's* ladies; many large and small boats carried on carts, drawn by 30, 40 and 50 oxen each; Tigers, Leopards and Hawks; fighting Cocks, fighting Quails, and Nightingales; Pigeons; Dancing women and Boys; Singers, players. Buffoons and Mountebanks. In spot his Excellency had every thing, every object which could please or surprise; cause a smile or raise a sneer; attract admiration, fix with wonder, or convulse with laughter; captivate the eye, lull the ear, or tickle the palate. Above 500 *Coolies* or Porters were employed to carry his shooting apparatus, guns, powder shot, and ceteras; he has above a thousand double barrel, guns, the finest that Manton or Nock could make; single barrels, pistols, sword and spears innumerable. Religion constrained him to stop some days at *Barritch*, to pay homage at the tomb of a celebrated Saint called *Sular Ghazee*; all good Mahometans who are able resort to worship this holy anchorite once a year; generally in the month of May; his bones were discovered about four hundred years ago, and manifested their sanctity by some miraculous marks; the witty and unbelieving say they were the skeleton of an ass, without thinking of the impiety in imagining there is any resemblance between an ass and a saint, whether dead or alive.

From *Baraitch* we steered towards *Naupara*, a small town in the first range of mountains, commonly called the *Common Hills*, which extend from the Eastern extremity of *Bootan* to *Hurdwar* and divide

*Hindoostan from Tibet and Napaul,* Game of all shorts were destroyed every morning and evening without number or distinction. His Excellency is one of the best marksmen I ever saw; it would be strange if he was not, as one day with another he fires above a hundred shots, at every species of birds and animals. The first Tiger we saw and killed, was in the mountains; we went to attack him about noon; he was in a narrow valley, which the *Nuwab* surrounded with above 200 Elephants, we heard him growl horribly in a thick bush in the middle of the valley. Being accustomed to the sport and very eager, I pushed in my Elephant; the fierce beast charged me immediately; the Elephant, a timid animal, as they generally are turned tail and deprived me of the opportunity to fire; I ventured again, attended by two or three other Elephants; the Tiger made a spring, and nearly reached the back of one of the Elephants on which were three or four men; the Elephant shook himself so forcibly as to throw these men off his back; they tumbled into the bush; I gave them up for lost, but was agreeably surprised to see them creep out unhurt. His Excellency was all this time on a rising ground near the thicket, looking on calmly, and beckoning to me to drive the Tiger towards him. I made another attempt and with more success, he darted out towards me on my approach, roaring furiously, and lashing his sides with his tail; I luckily got a shot and hit him; he retreated into the bush, and ten or twelve Elephants just then pushed into the thicket alarmed the Tiger, and obliged him to run out towards the *Nuwab*, who instantly gave him a warm reception, and with the assistance of some of his *Omraos* or noblemen, laid the Tiger sprawling on his side, as dead as a stone. A loud shout of *wha! wha!* proclaimed the victory, and those who had been too timid to approach before, from idle apprehension, assumed their valour, and rushed on the fallen hero with slaughtering swords. On Elephants there is no danger in encountering these savage beasts, which you know from repeated trials. I have been at the killing of above thirty Tigers, and seldom saw any one hurt: if you recollect I was once at *Plassey* thrown off my Elephant on a Tiger, and escaped with a bruise.

The next sport we had of any magnitude was the attack on a wild Elephant, which we met a few days after the battle with the Tiger; we espied him on a large plain overgrown with grass, the *Nuwab* eager for such diversion, immediately formed a semicircle with four hundred Elephant, who were directed to advance on and encircle him. This was the first wild Elephant I had ever seen attacked, and confess I did not feel very easy, however I kept alongside of his Excellency, determined to take my chance. When the semicircle of Elephant got within three hundred yards of the wild one, he looked amazed, but not frightened; two large *must* (1) Elephaat of the *Nuwab's* were ordered to advance against him; when they approached within fifty yards, he charged them; the hock was dreadful; however the wild one conquered, and drove the *must* Elephants before him. As he passed us, the *Nuwab* ordered some of the strongest female Elephants with thick ropes to go alongside of him, and endeavoured to entangle him with nooses and running knots the attempt was vain, as he snapt every rope, and none of the tame

(1) *Must* Elephant are those that are in high rut; they are then very unmanageable, bold, savage, and often very dangerous. The male Elephants become *must* at a certain age, which some say is forty years; the *must* Elephant are the only ones that will daire face a male wild one; they are also used in the Elephant fights exhibited before the Princes of India.



Elephants could stop his progress. The *Nuwab* perceiving it impossible to catch him, ordered his death, and immediately a volley of above a hundred shots were fired; many of the balls hit him, but he seemed unconcerned, and moved on toward the mountains; we kept up an incessant fire for near half an hour; the *Nuwab* and most of his *Omraos* used rifles, which carried two or three ounce balls; but they made very little impression; the balls just entered the skin and lodged there. I went up repeatedly, being mounted on a female Elephant, within ten yards of the wild one, and fired my rifle at his head; the blood gushed out, but the skull was invulnerable. Some of the *Kunddher* horse galloped up to the wild Elephant, and made cuts at him with their sabres; he charged the horsemen, wounded some and killed others. Being now much exulted with the loss of blood, having received above three thousand shots and many strokes of the sabre, he slackened his pace; quiet calm and serene, as if determined to meet his approaching end with the undaunted firmness of a hero. I could not at this time refrain from pitying so noble an animal, and thought I saw in him the great Epaminondas encompassed by the Lacedemonians at the battle of Mantinea. The horsemen seeing him weak and slow, dismounted, and with their swords began a furious attack on the tendons of his hind legs; they were soon cut. Unable to proceed, this noble monarch of the woods staggered; looked with an eye of reproach mixed with contempt at his unfeeling foes, and then fell without a groan, like a mountain thrown on its side. The hatchmen now advanced, and commenced an attack on his large ivory tusks; whilst the horsemen and soldiers with barbarous insult, began a cruel and degrading assault on the extended hero: to try the sharpness of their swords, display the strength of their arm, and show their invincible courage; the sight was very affecting; he still breathed, and breathed without a groan; he rolled his eyes with anguish on the surrounding crowd, and making a last effort to rise, he expired with a sigh—thus has many a brave Roman met his fate, overcome by superior numbers. The *Nuwab* returned to his tents, as much flushed with vanity and exultation as Achilles; and the remainder of the day, and many a day after, was dedicated to repeated narrations of his victory, which was ornamented and magnified by all the combined powers of ingenious flattery and unbounded exaggeration.

“Sooth’d with the strain the Prince grew vain,

“Fought all his battles o’er again,

“And thrice he routed all his foes, and thrice he slew the slain.”

From the mountains we directed our course to words *Bukra Jheel* were we arrived on the 4th of December. *Bukra Jheel* is a large lake about three miles in circumference at its most contracted size in the dry season, and about thirty in its extensive period in the rainy season, surrounded by thick and high grass at the foot of the *Goruckpore* hills. The *Jungle* or wild which *entour* the lake is full of wild Elephants, Rhinoceros, Tigers, Leopards, wild Buffaloes, Deer, and every species of acial game. This was the place destined for the grand Hunt, which we were daily taught to expect with pleasing anxiety by the florid descriptions of his excellency.

On the 5th day of December (early in the morning, we were summoned to the *Sylvan war*—a line of twelve hundred Elephants was drawn up on the North of the lake, facing the East, and we proceeded rapidly through the high grass, with mind glowing with the expectation

of the grand sport we should meet. Lay down your pipes, ye country squires who boast in such pompous language the destruction of a poor Fox or Puss, and say in what splendid lexicon could ye find terms to convey an idea of the scene I saw, and now endeavour to describe! When we had arrived at the Eastern extremity of the lake, we perceived a large drove of wild Elephants feeding, and gambuling at the foot of the mountains, I counted above one hundred and seventy. At this critical moment Mr. Conway, a gentleman in the *Nuwab's* service, fell off his Elephant, owing to the animal's slipping his fore foot into a concealed hole: Mr. Conway was much bruised, pale and almost senseless. The *Nuwab* stopped to put him into a *palankeen*, and send him back to the Encampment, This gave the wild Elephants time to get on our dreadful front, and recover from their nmaze; many of them scampered off towards the hills. The *Nuwab* divided our line of twelve hundred Elephants into four bodies, and sent them in pursuit of the wild ones, which they were to take or destroy. I remained with the division attached to the *Nuwab*. we attacked a large male Elephant, and after a long contest killed him in the same manner as the one I have already described; we kill also four smaller ones, and our division, including the other three, caught twenty-one Elephants, which we led to our encampment in high triumph.

I have only given a short account of the grand hunt, as, it is impossible for the most splendid language to describe what we saw and felt. The confusion, tumult, noise, firing, shrieking and roaring of twelve hundred tame Elephants, and their riders, attacked and attacking one hundred and seventy wild ones, "All in terrible disorder tossed," formed a dreadful melange, which cannot be imagined by the most luxuriant fancy, to attempt therefore a delineation would only injure the sublime subject. There were above 1000,000 shots fired from all quarters and considering the confusion I am surprised the scene was not more bloody on our side; about twenty men were killed and wounded, and nearly half a dozen horses. I had two rifles and two double barrels, and a boy to load for me in the *khuwas* (2) yet I could not fire quick enough, though I expended above four hundred balls. Many of our tame Elephants that were *must*, and brought to oppose the wild ones, were knocked down, bruised, pierced and made to fly. The largest Elephant we killed was above ten feet high, (3) and would have sold for 20,000 Rupees, if he had been caught. Our prize of this day might without amplification, be estimated at 50,000 Rupees; but you know the love of lucre was not our object. Pause for a moment, my dear Sir, and reflect on the scene I have described, and you will confess, though seen through the imperfect medium of a languid description, that it must have been the sublimest sight that ever was presented to the mind of man in the Sylvan war. Apollo would have been astonished, Acteon consterned, and Diana and her Nymphs frightened out of their wits; we expatiate on it with rapture to this day, and no one who was present will lose the remembrance of it as long as he enjoys his rappellant faculties.

(2) The *Khuwas* is a place in the rear of the *Howda*, where the attendant sits: the *Howda* is a carriage or box like the body of a phaeton, tied on the back of the Elephant where the rider is seated.

3 Travellers say there are Elephants sixteen feet high, but this is the exaggerated language of Travellers, who are in general more anxious to excite wonder than convey information. I never saw one eleven feet high, and I have seen some thousands, The *Nuwab* gives extravagant prices for uncommonly large Elephants, and he has none eleven feet high—the first we killed was the highest I ever saw. Their general highest is about seven or eight feet.

From *Bakra Sheel* we came to *Faizabad*; were we reposed for three weeks, to recover from the great fatigue we had undergone. After a gay scene of every species of oriental amusement and festive dissipation, we returned to this place; having killed on our excursion eight Tigers, six Elephants and caught twenty-one. To enumerate the other kinds of game, would require a sheet as ample as the Petition which was presented to *Junggaize Khan*, and might perhaps be treated by you in the manner that Tarter conqueror treated the Petition. Adieu.

I am, my dear Sir,

Your's very sincerely,

L. F. S.

---

LUCKNOW, 23TH FEBRUARY, 1795.

MY DEAR ELIZA,

As I have nothing better to amuse you with, and no domestic matter of sufficient consequence to write about, I shall beguile the tediousness of time by giving you an account of the celebration of an Eastern *Nuwab's* marriage, at which I have been lately invited. It was the nuptials of *Wazeer Ullee* (4) the eldest son, real or pretended, of *Nuwab Asufood Dowleh*, (5) the present *Nuwab* of *Oude*, (6) whose capital is *Lucknow*. I say real or pretended, as public rumour confidently asserts that the *Nuwab* is incapable of having children, though his seraglio contains above five hundred of the greatest beauties of India. All his children are by adoption, and they amount to about sixty in number; thirty-two sons and twenty-eight daughters.\* Pregnant women are purchased or beguiled into the seraglio where they lie in. If a son, a royal salute is fired, which proclaims the birth of a young *Nuwab*. if a daughter, the public knows nothing, as women are in this country considered merely as a piece of necessary furniture to ornament the *Haram*, and the birth of a daughter occasions no joy the father. Judging from his own conduct, he foresees the treatment his child will experience, when she is consigned to the animal love of another; that they will be merely slaves in purple and fine linen; loaded with jewels to please the eyes of their tyrants, and never allowed to step beyond the precincts of the *Zumana* or *Haram*. except on occasional visits to

4 *Wazeer Ullee*, who is now confined in Fort William for his atrocious murder of Mr. Cherry and others at *Banares*.

5 The late *Nuwab* of *Lucknow*.

6 Properly *Uwad*; the country of the *Muwabs* of *Lucknow*.

some female friend; nor ever suffered to behold the face of any man besides their masters, for they cannot be called husbands without outrage to the term, except through the latticed windows of their high walled prisons, called *Zunans* or *Harams* to mollify the name. How different this, my dear Eliza, from the life and freedom of a British Fair; Bless God that you were not born in the unfeeling land of *Hindoostan*, and cherish more the country which gave you birth; a country which is equally renowned for Beauty as for Freedom and delicacy of sentiment; were the Fair tyrannise over the wounded hearts of their admirers, and were they often wear the breeches, and sometime comb the heads of their pliant husbands with a slipper.

But to return to the marriage, after this long digression: The Bridegroom was about thirt-en, dark complexioned and not handsome; the Bride about ten, still darker and still more ordinary. We went in the evening to the celebration; our Party consisted of about four Ladies and twelve Gentlemen. We went all on Elephant caparisoned. On the plains which border on the city of *Lucknow* the *Nuwab* had pitched many Tents, but two large ones in particular made of strong cotton cloth lined with the finest English broad cloth, cut in stripes, of different colours; with cords of silk and cotton—these two large Tents cost five lacks of Rupees: they were each about 120 feet long and 60 board, and the poles about sixty feet high, and the walls of the tents about ten feet high. The walls of one of the Tents were cut lattice work for the woman of the *Nuwab* seraglio, and those of the principal native Nobility, to see though. In front of the large tent destined for our reception, and for the reception of the principal Nobility at the *Nuwab's* Court, was a large awning called a *Shumeeana* of fine English board cloth, supported on about sixty poles covered with plates of silver; this awning or *Shumeeana* was about 100 feet long and the same in breadth.

When we arrived, the good humoured *Nuwab* received us very politely, and conducted us to one of the large Tents destined for the men where we sat for about an hour; he was covered with jewels to the amount at least of two millions sterling; we then went out and sat under the *Shumeeana*, which was lighted up with a couple of hundred elegant English Girandoles, and as many shades, with wax candles; and many hundred flambeaux; the glare and reflection was dazzling and offensive to the sight. Here were above a hundred Dancing Girls, richly dressed, who went through their elegant, but rather lascivious dances and motions, and sung some soft airs of the country chiefly Persiau, and Hindoo-Persian. About seven at night the Bride-

groom, *Wazeer Ullee*, the young *Nuwab*, appeared, loaded so absurdly with jewels, that he could scarcely stagger under the precious weight. We then mounted our Elephants to proceed to a rich and extensive Garden which was about a mile off. The procession was grand beyond conception ! It consisted of above twelve hundred Elephants richly caparisoned, and drawn up in a regular line like a regiment of soldiers ; about a hundred of the Elephants, which were in the centre, had castles, called *Umbarees*, lashed on their backs, which were covered with plates of silver. In the centre was the *Nuwab*, mounted on an uncommonly large Elephant, covered with cloth of gold, and a rich *Umbaree* covered with plates of gold, and inlaid with precious stones. On his right hand was the British Resident at his Court, Mr George Johnstone, and on his left the young *Nuwab Wazeer Ullee* ; the other English Gentlemen and Ladies and the Native Nobility. were intermixed on the right and left. On both sides of the road, from the Tents to the Garden, were raised artificial sceneries of *bamboo* work very high, representing bastions, arches, minarets and towers, covered with lights in lamps, which made a grand and sublime display, And on each side of the procession, in front of the Elephants, were Dancing Girls, richly dressed, carried on platforms supported by men called Bearers, who danced as we went along, all these platforms were covered with gold and silver cloths, and there were two girls and two musicians on each platform ; the number of these platforms were about a hundred on each side of the Procession.

All the space of ground from the Tents to the Garden, over which we moved along, was *inlaid* with Fireworks, and at every step the Elephants took, the earth burst before us, and threw up artificial stars in the heavens to emulate those created by the hand of Providence ; besides innumerable rockets and hundreds of wooden shells that burst in the air, and shot forth a thousand fiery serpents ; which winding through the heavens, illuminated the sky and turned a dark night into a bright day, assisted by the light of the *bamboo* scenery. The procession moved on very slowly, to give time for the fireworks, which were inlaid in the ground, to go off, and the whole of this grand scene was further lighted by above three thousand flambeaux carried by men hired for the occasion. Thus enlightened we moved on in stately pomp to the Garden, which though only a mile off, required two hours. When we arrived at the Garden gate we descended from the Elephants and entered the Garden, which we found illuminated by innumerable transparent paper lamps or lanterns of various colours suspended from the branches of the Trees. In the centre of the Garden was a large edifice to which we as-

cended, and were introduced into a Grand Saloon, brightened by innumerable Girandoles and pendant Lustres of English manufacture lighted with wax candles. Here we had an elegant and grand collation of English and Native dishes, with wines, fruits and sweetmeats; at the same time above a hundred Dancing Girls sung their sprightly airs, and danced their native dances. Thus passed the time until the dawn when we all returned to our respective homes, quite delighted and wonder-struck with this enchanting and sublime scene, which surpassed in splendour every sight of the kind beheld in this country. The affable *Nuwab* rightly observed, with Asiatic vanity, that such a spectacle was never before seen in India, and never would be seen again. The whole expense of this marriage Fete, which was repeated for three successive nights, in the same manner I have described, cost above three hundred thousand pounds, or twenty-five lacks of Rupees. Now my dear Eliza, your heart must pant with delight, and you must regret that you was not present to behold what I have so feebly described. I wish you were there; it would have given a delight to this grand and elegant scene which I cannot describe! Adieu! Believe me ever your's very affectionately.

L, F, S.

---

LUCKNOW, 11<sup>TH</sup> MARCH, 1795.

MY DEAR ELIZA,

In my last I sent you a description of a Hymenial Fete at which I was present; in this letter I shall offer for your amusement an historical sketch of the present *Nuwab* of *Oude*, called *Asuf ood Dowleh*. He is the eldest son of the famous *Shuja ood Dowleh*, the former *Nuwab* of *Oude* who was conquered by the irresistible arms of the British East India Company, directed by the invincible and wonderful Clive—a man to whom the British Government ought to have raised an everlasting monument of adamant for having conquered an immense territory as large as England and France united, with numbers which would be scarce sufficient to sterm a redoubt in Europe. The founder of the Family that reigns as present in *Oude* (7) was *Sadut Khan*, a Persian soldier who came to *Dhailee* to seek his fortune, and who raised himself to rank, riches and power by his sword and his policy *Shuja ood Dowleh* was the son of *Sufdur Jung* who was married to this *Sadut Khan's* daughter, and I believe was of the family of *Sadut Khan*, *Shuja ood Dowleh* died in 1775, leaving

(7) The present *Nuwab* is *Sadut Ullee Khan*, the brother of *Asuf ood Dowleh*.

the character of a bold, cruel, enterprising and rapacious Prince. *Asufood Dowleh* his son succeeded to the Government by the assistance of the East India Company ; he is mild in manners, generous to extravagance, affably polite, and engaging in his conduct ; but he has no great mental powers though his heart is good, considering the education he has received, which instilled the most despotic ideas ; he is fond of lavishing his treasures on Gardens, Palaces, Horses and Elephants ; and above all on fine English Guns, Lustres, Merrors and all sorts of European more especially English ; from a tow penny deal board painting of ducks and drakes to the elegant paintings of a Lorraine and a Zophani ; and from a little dirty paper lantern to Mirrors and Lustres which cost tow or three thousand pounds each. Every year he expends about tow hundred thousand pounds in English goods of all sorts. He has above a hundred Gardens, twenty Palaces, twelve hundred Elephants three thousand fine saddle Horses, fifteen hundred elegant double barrell Guns, seventeen hundred superb Lustres, and thirty thousand Shades of various kinds and colours ; some hundreds of large Mirrors, Clocks and Girandoles. He lately bought four Mirrors, which werè the largest that had ever been made in Europe, of course in the world ; they were ordered expressly for him, and were made in London, where they cost eight thonsaud pounds ; they were twelve feet lencg and six feet broad within the frame, of single sheets of glass, in elegant gilt frames : he bought them and sent them to his Repository, where they will repose in peace and unnoticed until the time of the Religious Fete called the *Mohnrrum*, when they will be displayed with the rest of his Mirrors, Lustres and Girandoles, &c. in the Grand Hall of a Grand Religious Edifice called the *Emaumburra*, which cost a million sterling in building, and which is the largest building in *Lucknow*. Some of his Clocks are curious, and richly set with precious stones, which play tunes every hour, and have figures in them in continual movement ; a pair of these Glocks cost him thirty thousand ponnds. His Museum is curious, rich, and rediculously displayed. You see a wooden cuckoo clock which perhaps cost a crown, alongside of a rich superb Clock which perhaps cost the price of a Cron ; an elegant Land-cape of Lorraine beside a deal board daub of ducks and drakes ; a superb Lustre of forty or fifty lihts, which cost perhaps four or five thousand pounds hung up near a paper lantern of tow pence.

*Asufood Dowleh* is absurdly extravagant and rediculously curious ; he has no taste and less judgment. I have seen him more amused with a Tetotum than with electrical exprements ; but he is never-

theless extremely avidious of all that is elegant and rare ; he has every instrument and every machin of every art and every science ; but he knows none. His *Harm* is grand and contains above five hundred of the greatest beauties of *Hindoostan* who are immured in high walls, never to have it expect on their biers ! He has large Carriages drawn by one or tow Elephants, in which he may give a dinner to ten or twelve persons at their ease ; he has an immense number of domestic servants and a very large army, and he is always at peace with his neighbours ; moreover he is fully protected from hostile invasion by the Company's subsidiary Force, for which he pays five hundred thousand pounds per annum, Such is old *Asuf ood Dowleh*, as he is generally called, though he is now only forty-seven years of age ; (8) a curious inexplicable compound of absurdity, generosity, candour, lenity, childish curiosity, devoid of taste, affable, polite, good humoured, weak, ignorant, and often detestably brutish in his private pleasures. In his public appearance and conduct he is admirable agreeable and courteous. In short he has some qualities to prise, some to detest and mony to laugh at. He has many adopted children, but none of his own ; he was married when young to one of the finest women in India, of high birth and high character ; but for these sixteen years he has not seen her, and report says he has never fulfilled the duties of a husband. He was once fond of drinking European liquors to excess especially claret and cherry brandy ; but he has lately forsworn them, and now intoxicates himself with large quantities of opium, and a green inebriating leaf called *Subsee*, a species of the hemp, which is pounded, diluted in water and sugar, and drank ; he is very fond of the Eeglish and English manners ; he eats at table with them without the silly supersitious repugnance of other Mahometans, and he relishes a good dish of tea and hot rolls for breakfast, Once he was at table, and a roasted pig by mi-take was placed before him ; he smiled and said, " Though I am fordid to eat that animal, I am not forbid to look at it.

He Revenues amount to about three millions sterling and he is generally in debt ; he never troubles his head about the government of his country, which is generally entrusted to rapacious ministers ; all he looks to is, that there be money sufficient for his private expences. His Jewels amount to about eight millions storling . I saw the whole the day before the marriage of his eldest adopted son *Wazeer Ullee* ;

(8) *Asuf ood Dowleh* died on the 21st September 1797; aged 49 of a dropsy. He was succeeded by his adopted son *Wazeer Ullee*, who was soon dethroned for his voices and crimes.



(9) he had them collected from all parts ; from his own wardrobe, his women. &c.; they were accumulated since the time of his Grandfather *Sufdur Jung*, to his own. I never saw such a precious sight, and I believe I shall never see it again the good humoured *Nuwab* was in the midst of them, handing them like a child does its baubles, and in a philosophic sense they are more baubles. Do they add to a man's real happiness ! do they cure a head-ache, or mitigate the pangs of the gout ! do they give a better appetite, or do they assist digestion ? do they procure a more tranquil sleep, or do they retard the hand of death ? do they calm a guilty conscience, or do they elevate a poor one ? do they add grace to natural beauty, or do they add charms to deformity ? No ! No ! then in God's name why are they so eagerly pursued through paths of shame and villany ? Riches can only add to a reasonable being's happiness by the means they afford of bestowing happiness on others in relieving their distress by brightening the face of misery and wiping the tear from the cheeks of the unfortunate Ah my dear Eliza I which I possessed them ! not to buy pearls or diamonds but to transport me to you ! Adieu ! Believe me ever yours affectionately.

L. F. S.

DHAILLE, 1st MAY, 1801.

MY DEAR SIR,

I was duly favoured with your kind letter requesting some information respecting the rites of Birth, Marriage and Burial, observed among the Mahometans in this part of India, and take up my pen to give you the best information I have been able to collect on those subjects. I do not know any writer who has written correctly or fully on these matters, or I would refer you to him ; as the erratic life I lead does not allow time for deep researches ; moreover the *Moosulmans* are tenacious of entering on these subjects ; I have therefore had some difficulty in acquiring the particulars I now transmit. To begin with the rites of Birth ; The custom of Mahometans in *Hindoostan* of the opulent class is, that when a woman becomes pregnant and enters into her seventh month they send for *Domnees* or female singers to celebrate the seventh month of pregnancy, and after this period the family prevent the woman from going to her father's house, until the forty days after birth are elapsed. When she enters her ninth month great rejoicings are made, and female friends and relations are invited ; but the pregnant woman does not adorn herself in fine clothes or jewels until the ninth month ; the

(9) *Wazeer Ullee* got the greatest part of them, after the death of *Asuf ood Dowleh*, and used them to the worst of purposes.

*Rutjuga* or religious vigils are kept by the woman, and the *suanuk* or offerings to *Fateema*, the daughter of Mahomet, are performed by them. They then fill the except mother's lap with the fruits and vegetables of the season and a *cocoanut*, and give her the *Punjeera*, a mixture of flour, dried fruits, sugar and spices to eat. When the period of delivery approaches, some of the nearest female relatives or friends remain constantly with her, and fix on an apartment for the *accouchement* and a midwife comes from the woman's father to act as *accoucheuse* and cut the navel string. After the child is born the *Chuttee* or sixth day is celebrated with great rejoicings; female singers, *Hijras*, (10) Cashmerians, and Buffoons assemble at the house, and perform their different parts. It is also a custom on the day of birth for the paternal uncle of the infant to repeat the *Uzzam*, a form of commencement to prayers, into the child's ear, by which ceremony they consecrate him to their Prophet; after which the mother and father give the uncle money, sweetmeats, and flowers according to their means. On the *Chuttee* night they make a *choumook*, or lamp of flour pase with four wicks, and put it into the mother's hand, place the child in her arms, and lead them out to behold the stars; the mother and the infant are adorned with strings of flowers; at this time three women are appointed to attend her; one of whom holds the *Quoran* open before her, and retreats backwards, holding the book towards the mother; the two others hold naked swords over her head to frighten away evil spirits; the mother advances until she has counted seven stars; the uncle shoots an arrow into the ceiling into the room which remains there for forty days; this ceremony is called *Mirgmarna*; they then return to the apartment. Add it is likewise customary not to allow the mother to leave her apartment for forty days, except to see the stars as above described, and to perform the usual ablutions on the sixth and the twentieth day after delivery. For the first six days they give the mother nothing to eat but *Uchwance* and *Suthora* (11). The first six days after birth are celebrated with as much festivity and rejoicings as their means will admit. The rites of *Uqeepa* or shaving the child is performed on the sixth day; the infant's hair is shaved, and its weight in silver given to the barber, and a he-goat which is *Suhechooluxa* or perfect, and of one colour, is killed, and his meat

(10) *Hijras* are a race in India who have not the powers of manhood; they dress like women, and sing and dance at births, marriages, &c.

(11) *Uchwance* is a decoction made from different medicinal ingredients; the *Suthora* is made of ginger, sugar, flour and *ghee*, a kind of butter; they are given to the Lady in the straw to eat and drink during six days.

cut up in such manner that no bones may be broken; it is then cooked and given to strangers. The mother bathes on the sixth, twentieth and the fortieth in warm water. On the great *Chilla* or the fortieth day great rejoicings are made, and great care is taken of the Mother during these forty days, and every one is not admitted into her presence; whoever enters the apartment throws *ispund*, a black grain, on the fire which burns constantly in the room for the forty days; the *ispund* is burnt, that no evil spirits which may have accompanied the visitor be able to do any evil; a piece of iron, such an old knife or the head of an arrow are always kept in the apartment, generally under the mother's pillow or bedding. On the fortieth night the lamp is kept burning all night in her apartment, and four or five women keep watch by turns during the night, and great care is taken to prevent a Cat from entering the room during the forty days nor is the name even to be pronounced. In this manner the first forty days are passed; after which all who attended the ceremonies, &c. bathe and return to their homes. The child's maternal grandmother has, according to her means, large quantities of uncooked *kichree* (12) loaded on bullocks and covered with cloths of gold and silver tissue and sent the child; also rupees and gold mohurs in trays, if she can afford it, and a cradle for the infant; and gold and silver rings for its neck and wrists, and a *huckul*, a species of necklace which hangs down to the waist, and other jewels. After which the *kheerchootae* (13) of the child is celebrated with great rejoicings, also *moothee bandnee*; (14) at the latter celebration, when the child closes its fist and begins to crawl, then *moorundas* or balls of purchased rice and sugar, are made and distributed to near relations. If the child is a girl, besides these ceremonies great rejoicings are made when her ears are bored. When the child is a year old, his birth-day is kept with high festivity; relations and friends are invited, and the nights passed in vigils by the women, and in rejoicings by all; flowers, sweetmeats and dresses are distributed, and the oldest of the family ties the first knot on a red string, for the first year of the new born, and receives presents of offerings from the child's family. In this manner the birth-day is celebrated every year for four years. The child is generally weaned at two years; a propitious day is fixed on for the ceremony, which is accompanied

(12) *Kichree* is a very common dish in India made of rice, *ghee*, and a pulse called *daul*.

(13) The *Kheerchootae* is making the infant taste the *Kaeer*, which is rice and sugar boiled in milk.

(14) *Moothee bandnee* is when the child shuts his fist and begins to crawl.

with festive rejoicing—the child is richly dressed and adorned with flowers—a new pot filled with water is placed before him, on which is laid a kind of sweetmeat called *khujoor*, from its resemblance to a date, and the boy is told to take up some of them; from the number he takes up they judge how many days he will cry for the breast—the relations and friends present give the child money, and presents to the nurse. When the boy is four years, four months, and four days old, the *Bismilla*, or the pronouncing the name of God, is celebrated; if a daughter the *pulgoondhun* (15) is likewise performed with the *Bismilla*; for the son a silver slate is made, and they write on it the *Soorey Iqra*, a chapter in the *Qorau*, and make him repeat it; at this time a master is kept for him. The rites of circumcision may be performed at any period after the fortieth day until the end of the fifth year. A barbar performs the ceremony, which is attended with prayers and great rejoicings. The above details, as far as I can learn are, all that attend the ceremonials of Birth until the fifth year.

When marriage is determined on, *Mushatas* or go-betweens are sent for, and desired to look out for a good match for the Boy; and when a family is fixed on, the father's and grand father's names are written on red paper, put into a silver dish with rupees and gold mohurs, according to their means, and sent to the father of the girl. When the marriage is determined on, the Bridegroom's mother, sister and aunt take a Gold ring and a handkerchief to the Bride, and put the former on the little finger of her right hand, and the handkerchief into the same hand. This ceremony is called the *Mungnee* or Betrothment; after which a propitious hour is ascertained by *Hindoo* astrologers, called Pundits, and the day of marriage is fixed. Ten or twenty days before, they put the Bride in what is called *Maeoon* or concealment, and rub her over with perfumes; the Bridegroom is likewise perfumed in the same manner. When the day of marriage approaches, two days before it the *Sasuch* goes at night from the Bridegroom's house to the Bride's parents. The *Sachuk* is a present of *Sohagpoora*, or perfumes and aromatics wrapped up in red paper, and essenced oils and Missee, or the powder which the women rub on their teeth and lips to make them black, and other perfumes, and a dress for the Bride, and jewels according to the Bridegroom's means, all which are sent with great pomp and rejoicings; also coloured pots filled with fruits, sweetmeats and

(15) *Pulgoondhun* is the plaiting of the little girl's side locks, which is done first with the *Bismilla*.

sugar. The Bridegroom's sister goes with the *Sachuk*, and adorns the Bride with the dress and jewels which are sent to her. The whole of this ceremony is called the *Sachuk*; attended by musicians, singers, Elephants, horses and crowds with ornaments of *talc*, artificial flowers, representations, &c. In short the pomp of a *Sachuk* cannot be clearly described, but most who have been in India any time must have seen it in a Marriage Procession. One day before the wedding the *Maindhee* (16) comes at night from the Bride's house to the Bridegroom. The ceremony of the *Maindhee* is as follows: Lighted Candles are sent in a large tray and in another the *Maindhee* leaves pounded and made into a paste with water, and in other trays cardamum comfits and other confectionary, and a dress for the Bridegroom, and a gold ring set with some kind of precious stone, also a plain gold ring like ours. The Bride's sister and other women of the family put the *Maindhee* on the Bridegroom and take their customary present. After which the Bridegroom's relations and friends, mounted on Elephants, horses and *palankeens*, come to his house in the day time; and when the *Burat* or Marriage Procession proceeds at night from the Bridegroom's to the Bride's, they all accompany it attended by branch-lights, trumpeters, musicians, and singers; in the front and in the rear of the Procession are large kettle drums carried on Elephants and Camels, with fireworks, &c. In short this is the most resplendent and pompous part of the marriage ceremonies; I have given a sketch of it in my account of *Wazeer Ullee's* wedding. When they reach the street in which the Bride lives, the parents of the Bride keep the door of the house shut, and do not let the Bridegroom enter until they receive the customary sum, called the *Dheegana*, which depends on the means of the Bridegroom. At this time the female singers, who are at the Bride's make a lamp of the scented ointment which has been used on her body, and put a light in it, and show it to the Bridegroom; this is called, to show she *Jhilneele*. When the Bridegroom descends from his horse, which he must ride to the Bride's if he is able, a strife arises between the relations of both parties, who is to mount the horse; these altercations often end in bloodshed; it is intended as a joke, but often becomes a serious dispute, as jokes often are on other occasions than those of marriage. When the Bridegroom takes

(16) The *Maindhee* or *Hinna* is the green leaves of a shrub called the Indian myrtle, which the women in Asia use to stain their nails, &c. of a beautiful scarlet.

his seat on the *Musnud*, the *Quazee* performs the *Neekah* (17) or the marriage contract, after which the gold ring called the *Nuth* is put into the Bride's nose, and the ceremony of the *Shurbut* (18) takes place, for which the Bridegroom and his relations and friends make presents according to their means. When the Bridegroom enters the female apartments, the Bride's female relations and friends perform the ceremony called the *Tona*, (19) and others which are customary on these occasions, and they then put lamps of sugar on the Bride's head, and shoulders and knees, and make the Bridegroom take them up with his lips—this is called *Nubat choonana* the Bride is muffled; up during this sweet ceremony. They then make the anxious Bridegroom grind aromatics on a stone for the future wife, which is the last remnant of her authority. After this the female singers chant hymenial songs and hymns to God, called *Huravais*. They then show the *qoran* to the Bridegroom and Bride, and a looking-glass is so placed that the face of both may be seen in it by both; this is the first time the Bridegroom sees his Bride's face, and they both drink *shurbut*. The Bride's relations and friends make presents in silver and gold to the friends and relations of the other party, for the mirror and *shurbut* ceremonies. When all these rites are over, preparations are made for the Bride's departure to her husband's house; the ardent youth takes the panting fair in his arms and puts her in the *Muhadole* or palankeen, and the Bride's relations send with her the usual presents called *Duhaize* or dowry, according to their means, and supplicate the relations of the other side with tears that they have given them a slave for the services of their Family. To shorten the account, when the marriage procession returns to the Bridegroom's house with the Bride, it is stopped near the place, and two he-goats are killed, and some of the blood put on the Brides thumbs; the Bridegroom then takes the Bride out in the same manner in his arms from the *Muhadole*, and brings her to the apartment destined for the performance of the rites of Hymen. The abashed fair is

(17) In the ceremony of the *Neekah* or marriage contract, great strictness is observed. Two agents from the Bridegroom and two from the Bride appear before the *Qazee* or Judge, and at the time of the *Neekah* they go to the mother of the Bride and ask her consent, as the poor girl from the false ideas of delicacy among the *Moosulmanus*, is not supposed to say yes or no, though she may do it by the Mahometan law. The *Muhur* or settlement given by the Husband is a contested point. Some suppose ten *dirhems* or about two rupees is the proper sum, some 105 Rupees, some say thousands—this settlement is not paid; but in case of a divorce the wife claims it and ought to get it. Their prophet says, "that no one ought to agree to a greater *muhur* than he can pay at the time of divorce."

(18) The *Shurbut* or sugar and water is given to the Bridegroom's party, who pays something each.

(19) The *Tona* are *double-entendre* songs on the joyful occasion.

placed on the hymeneal bed, and her feet washed with milk and then rubbed with the perfume of sandal wood. The parties are then left to themselves to consummate the happy marriage. In the morning *tumbole* and *punjeree* (20) are sent from the wife's relations to the husband's, and distributed to them. This latter ceremony is enacted, that all may be know that the marriage has been consummated. The fourth day wife returns to her paternal home and the husband with her, accompanied by all his relations. Her relations prepares ticks entwined with floweres and gold and silver lace and spsngles, and various kinds of vegetables; the husband and wife and the relations of both parties now act the hymnial fight, and strick each other in fun and play. When this agreeable farce is over, the ceremony of the *Kheer Khalaee* or the eating of the *kheer*, or rice, milk and sugar boiled together, takes place--that is to say they make both parties, the husband and wife, eat the *kheer*, and amuse themselves by tantalising them and each other with it. After the rites of the fourth day the victuals of the *Buhora*, or the marriage food are sent by the relations of the wife to the husband and his relations for forty days; these victuals are often the subject of many jokes and much mirth.

With respect to Burials, the custom is that when a *Moosulmaan* is near the point of death, all his friends and relations are collected near him, and he gives directions about the distribution of his property among his children and relatives, and these directions are strictly followed. Written wills or testaments are seldom made by the Mahometians. It is likewise the custom at this awful period for the dying this person to supplicate forgiveness for his faults and crimes, and the calls on witnesses to bear testimony to his repentance and vouch for him on the day of judgment. If he dies, well and good; if he survives he ought not to commit the same faults and crimes. If he is too far gone to make this repentence, his friends or relations do it for him, and he confirms it by a sigh or a word. When the breath is leaving his body they read the *sooreheuseen*, a chapter in the *Qoran*; and when he dies, they prepare immediately for the interment, by washing the body, and get white cloth, coarse or fine, according to their means, and after washing the corpse they wrap it up according to the directions of the Prophet, and put camphor on the elbows, on the wrists, on the knees, navel and chest: they then place the body in a wooden coffin or on a bier, and accompanied

(20) I have already explained the *punjeree*; the *tumbole* is aromatics and slightly inebriating ingredients put into the beetle beat.

by the relatives they carry the corpse to the place of interment. Sometimes when a holy person dies, he requests before his death, that some religious singers may accompany his body, and sing hymns in praise of God, to the grave, which is done accordingly; and grain, bread, and specie are carried along with the corpse. When they arrive at the place of burial, which is always out of the city, and the grave is ready, the people who have accompanied the body repeat the prayer for the dead standing, and two or three in of the nearest relatives descend into the grave and place the it with care; if the body is not in a wooden coffin, they place boards over it: they then fill up the grave with earth, and after repeating the prayers called the *Fateha*, taken from the *Qoran*, they rerurn home and all the grain, bread, and money that were carried with the body are distributed to the poor. The elder of the Family then consoles the others, and preaches patience to them, and sends for an ewer and a bason, and has the hands and face of the chief mourner washed, who is in general the nearest relative. It is customary that no victuals are dressed in the house of the chief mourner for three days, but food is sent ready cooked from relations or friends. On the *seeoom* or third day, all the relatives collect at the house of the chief mourner, which is generally the house of the defunct, the women apart from the men, and flowers and sandal wood is brought into the assembly, and given to each person, when the *Fateah Khair*, a form of prayer, is read; the *quran* is likewise read by the company, each reading a chapter, if it can be done; but the whole of the *Qoran* must be read; after this they all return to their respective homes. If their means permit it, victuals are dressed on the third and twentieth, and fortieth day after demise, and sent to friends and relations. Victuals are also distributed on the sixth and twelfth month after death. For forty days the relations of the deceased who lived with him, do not sleep on a bed, but on the ground or on a wooden platform; some observe this rule for a year, and do not celebrate any of the festivals or births or marriages during this period. The day of demise is always observed by the near relations by the distribution of victuals, and prayers. The burial rites of women are nearly the same as for the men; the mode of wrapping up the body is somewhat different; the corpse both of men and women is laid in the grave with its head to the north and the face is turned to the west, that is towards *Mecca* their point of prayer, or the point towards which they turn when they pray. Over the Tombs of the great and opulent, the *Qoran* is read daily by religious people kept for the purpose, and lamps are placed on it daily—the poor have only this act of piety every Thursday night, and on the religious festival called the *Subbebrat*, when lamps are lighted on tombs, and offerings of bread, sweetmeats, and flowers laid on them; and victuals given to the poor and prayers read. Thus I have, my dear Sir, detailed to you all I have been able to learn respecting the three grand period of life, as observed by the Mahometans in India. Those of Arabia, Turkey and Persia and somewhat different; however if I am correct in these, I shall be very well satisfied, without extending my researches any further.

I am, my dear Sir,

Your's very sincerely,

L. F. S.

FINIS.







FL 29-9-65

PK  
2198  
B313  
1852

Bāgh o bahār  
The tale of the four  
durwesh

**PLEASE DO NOT REMOVE  
CARDS OR SLIPS FROM THIS POCKET**

---

**UNIVERSITY OF TORONTO LIBRARY**

---

