

BAHAR-DANUSH;

OR,

GARDEN OF KNOWLEDGE.

AN ORIENTAL ROMANCE.

TRANSLATED FROM THE PERSIAN

OF

EINAIUT OOLLAH.

BY JONATHAN SCOTT,

OF THE East India Company's Service, Persian Secretary
to the late Governor General of Bengal. Written
HASTING, 1804 and 1805, and published by A. MILLAR,
History of Delhi, and of the Reigns of the later
Emperors of Hindoostan.

IN THREE VOLUMES.

VOL. II.

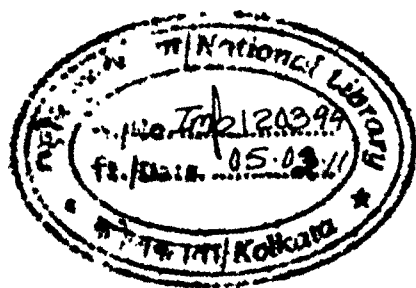
SHREWSBURY:

PRINTED BY G. AND W. EDDOWES:

FOR

ADELL, jun. and W. DAVIES, in the Strand, London.

1799



BAHAR-DANUSH

OR,

Garden of Knowledge.

CHAP. XI.

STORY VII.

ANOTHER of the well-meaning courtiers, the eloquently melodious nightingale of speech, on the rose-bush of this wonder-depicting narrative, made to sing in these strains.

In the widely cultivated region of Bengal, was a monarch in the perfection

VOL. II.

A

of

of youth and vigour. In him outward beauty was mingled with internal accomplishments, and the eloquence of his oratory gave grace to the brilliancy of his wit. From his kindness, affection was impressed on the hearts of his friends, and from his wrath, terror on the minds of his enemies. He had taken to the nuptial couch a damsel of fourteen, whose aspect, like the moon at a fortnight old, shone in the sky of beauty; and regarding her society as the relish of life, he strove to observe the rules of true love. From the stores of her company he quaffed the wine of delight, and from the excessive intoxication of his passion, made his heart a sacrifice to every ringlet of the infidel side-locks of that magic-drawing idol. The artful princess, from excessive vanity in her beauty, constantly behaved with coyness, and kept him bound in obligation for her love-exciting smiles. Out of cunning, magnifying the high importance of
her

her own chastity, she practised consummate art in the management of her illustrious husband.

The prince one day sitting in his chaste haram, looked over some choice pictures, which had received the finish of beauty from masters of nice touch, and limners possessing the pencil of Mani. This idol, mistress of art, sorcery-skilled, was also seated by him. It happened that the portrait of a handsome young man appeared among others. The princess, the form of whose person had been impressed on the journal of existence in characters of art and deceit, and whose composition was formed of the mixtures of dissimulation and the leaven of hypocrisy, instantly threw her veil over her face. The king upon this circumstance, being filled with surprize, said, " In this palace, where no stranger is
 " present, and the admission of an un-
 A 2 " entitled

“ entitled ^a person cannot be supposed,
 “ what can be the reason for drawing
 “ the veil over thy countenance ?” The
 cunning dame replied, “ O Beloved of
 “ Egypt,^b my bashfulness arose from
 “ the picture of this stranger, whose
 “ gloting eyes you might fancy are on
 “ the gaze. Modesty seized the vesture
 “ of my heart, impulsively I hid my
 “ face, and was not willing that even
 “ the semblance of a strange man’s eye
 “ should present itself to mine.” The
 king, on beholding the purity and chas-
 tity of his wife, being pleased beyond
 measure, became entirely confident in
 her virtue, and his reliance on her fidelity
 and innocence, from one, grew to an
 hundred fold.

When

^a That is, without the degree of kindred admitted to the women’s apartments.

^b A name given to the patriarch Joseph in oriental poetry.

CH. II. GARDEN OF KNOWLEDGE. 7

When some time had passed in this manner, the king one night, as usual, was reclining on the pillow of repose, but in a dozing manner with his eyes half closed, and the gentle queen sitting on a corner of the bed. Suddenly, a tabby cat, having entered at the door, and made two or three springs near the bed, rose up in the form of a beautiful woman. The queen, pattern of virtue, having embraced her with great ardour, uttered many compliments, and seated her by her side. Supposing the king overcome with the fumes of sleep, without delay opening the lock of speech, she enquired the reason of her coming? The dame, after the manner of ambassadors, sharpening the tongue of message, said, "Thy sister, after expressing the
"usual desire and affection, represents,
"that to-night thy niece, quitting the
"chamber of celibacy, will with good
"luck and felicity be ushered on the
"bridal throne. Though all the re-

A 3

"quisites

§ BAHAR-DANUSH; OR, CH. II.

“ quifites of feftivity have been pre-
“ pared, and the affemblage of good
“ fortune with all auspiciousnefs and
“ joy has found a happy connection;
“ yet, without thy eftimable prefence,
“ they can have no brilliancy, and all
“ the ladies being defirous of thy for-
“ tunate interview, wait thy honouring
“ arrival.

VERSE.

“ *The wine, the muficians and flowers,*
“ *all are prepared; but feftivity cannot*
“ *be had without my beloved—Where is my*
“ *beloved?*”

“ If, obferving your former kind-
“ nefs and ufual favour, you will bind
“ them in obligation, it will be highly
“ acceptable; if you will illume the
“ gloomy chamber of the wifhes of
“ expectants with your mirth-conjoined
“ approach, it will be efteemed of im-
“ portance. The youth alfo, in the
“ bond

CH. 21. GARDEN OF KNOWLEDGE. 9

“ bond of whose love is the heart of the
“ queen of the world, and concerning the
“ taming of which wild one of the forest
“ of affection and regard, before this,
“ the hint was given, has to-night fallen
“ into the snare. The sparkling wine,
“ rosy-coloured, which gives the crim-
“ son tinge to mirth, is eager to be
“ poured out. The melodious gurgling,
“ like the nightingale, sits upon the
“ chrystal branch.”

The angel-resembling queen placed
the finger of compliance on her eyes, and
shewing much delight and satisfaction,
exclaimed, “ Since a night which I have
“ fought for in a thousand matin prayers
“ has arrived, the dawn of wakeful pro-
“ sperity has gleamed from the horizon
“ of my desires, and the garden of my
“ friend’s wishes has received freshness
“ from the wavings of the gale of enjoy-
“ ment ; nergus like, should I hasten on
“ the foot of my eyes, it is allowable.

" Added to this, the attainment of the
 " auspicious company of the glorious
 " youth, who has plundered the wealth
 " of my heart, and to whose amber
 " locks my soul is captive, will be a
 " cause of twofold happiness. How
 " acceptable will it be for two objects
 " to be attained by one smile! With
 " such happiness and delight, God has
 " not blessed my lot with any evening
 " equal to this, nor has night ever before
 " assumed such a love-inspiring form,
 " on each dark lock of which thousands
 " of musk-bags of Tartary are lavished.
 " It must be this night which the
 " retired name 'The night of Kudder.'
 As,

* The night on which the Koraun is said to have
 been brought from the highest to the lowest heaven,
 from whence it was revealed in portions by Gabriel
 to Mahummud. The Mussulmauns have a super-
 stitious belief, that the anniversary of this night
 spent in devotion is highly acceptable to God, and
 all requests made in their prayers, if faithful, will
 be granted by heaven; but the divines are not
 agreed

“ As, on account of the king’s sleep my
 “ heart is at rest, I will by the assist-
 “ ance of my wakeful fortune convey
 “ myself in the twinkling of an eye to
 “ the paradisiacal assembly.” Having
 said this, she dismissed the messenger.

As the place to which the queen intended going was distant six hundred miles from the king’s palace, he became involved in the depth of astonishment, and the treasure of comprehension dropped from his hand, how this demon in angel’s form, in one night’s journey, could travel such a distance beyond the reach of human ability, and how return. Even allowing that she could mount the charger of the western breeze, still it could not be conceived accomplishable. At all events, resigning his foot to the path of discovery of this mysterious business, and the developement

agreed as to the day of the month Ramazan in which the Koran descended.

ment of such a strange miracle, he guarded his limbs from motion, and like one in sound sleep began to snore. The queen, from whose hypocrisy the devil himself would have run a journey of an hundred years, forthwith dressed herself in royal robes and princely ornaments, and took uncommon pains in adjusting them. Then calling the vizi-er's wife to her, they both together tumbling a little upon the carpet, became transformed into tabby cats, and leaping out of the palace, hastened from the city. The king also, at the same instant, having risen from the bed, followed the cats.

In the environs of the city was a tree of wonderful size and height, its foliage thick, and its branches as it were touching the sky, into which the two cats ascended. The king embracing the trunk, fixed his feet in the upper fibres of the root. All at once the tree began
to

to shake, and moving from its place, mounted rapidly into the air; then, in the twinkling of an eye, becoming fixed again, ceased from motion.^d As the sound of trumpets, drums, and flutes, now reached the ears of the king, he supposed that the marriage-feast and assembly of joy was here prepared. Instantly quitting the trunk of the tree, he retired to a little distance. The two cats, having descended, ran towards a city, and the king followed; till at length they reached a palace, where all ranks were assembled in numerous crowds. The cats went into the haram, and the king sat down in the assembly on a corner of the carpet, where no one, from his being a stranger, took notice of him. His attention was wholly bent towards the return of the cats, lest they should
escape,

^d This account resembles the transformations and manner of travelling of our northern witches, tho' rather more convenient and safe than a broom-stick.

escape, he become a wanderer in a foreign country, and, on account of the want of conveyance or a guide, reach not again his own dominions.

When half of the night had elapsed, a young man, bearing a wreath of flowers in a tray set with jewels, entered the assembly; for such was the usage in that country, that they first cast a garland of flowers over the shoulders of the bridegroom, and then taking him into the private apartments, performed the marriage ceremony, and the usual shug-goön.* It happened that the bridegroom was deformed and ugly. The youth entrusted with the wreath, not thinking it fit to introduce such a misshapen wretch into an assembly of Hoories, and to seat him on the throne with the angel-formed bride, intended, that having chosen a handsome youth from the company,

* The word means consulting omens; but in what manner done, I am ignorant of.

pany, he would throw the wreath upon his shoulders, and, having introduced him into the angel-like assembly, perform the customs of the shuggoon and the usual ceremonials. It happened that the elegant form and beautiful countenance of the king struck his view; and, without hesitation, casting the wreath upon him, he took him by the hand, and begged him to arise. The king, who from fear of the escape of the cats, trembled like a mouse, regarding the wreath of flowers as a coil of blood-devouring snakes, was confounded, and overwhelmed in the abyss of astonishment. As, however, he had not power to refuse, remediless, having submitted his neck to the commands of fate, he arose from the assembly of safety, and resigned his footsteps to the jaws of the crocodile, namely, entered the royal apartments.

Here

Here he beheld a concourse of Hoories and Peries met together; on every side heaps on heaps of the Nussereen and Nusterrun,¹ of the flowers and shrubs of beauty blooming, and smiles and glances, like the leaves of the rose in spring, waving over the surface of the carpet. In short, they seated the young king on the throne of honour; and,

¹ There is nothing more inexplicable to a translator of Persic, than oriental fruits, trees, plants, and flowers, and the metaphors in which they are involved. The Nergus, Nussereen and Nusterrun, seem to be synonymous; yet they are sometimes differently compared. The Nergus, which Me-ninski and Richardson translate Narcissus, in metaphor, is said to be all eyes; and the Sofun, which they give as lily, all tongue. Till such time as some oriental traveller shall give us exact drawings and the native names of natural productions, Europeans cannot possibly taste the full beauty of oriental figures. In India, where I studied, it was in vain to ask explanation, as the tutor was as great a stranger to the gardens and groves of Persia as myself, though imagination of its justness made him glow with rapture at what he could not comprehend.

and, according to the custom of the natives of Hindoostan, resembling paradise, tied round his arms a wreath of pearls and jewels, like the chain of the Pleiades. All the Hoori and Peri-like ladies formed a circle around him, as clusters of stars round the moon. They now performed the shuggoon and customary ceremonies, according to the rules and usages of their tribes.

The king, sinking into the eddy of wonder at the artifices of the sky, sat in perfect silence, but involuntarily gazed on the wisdom-disturbing charms of the renders of patience and judgment. Inwardly did he give laud to the Designer free from fraud or deceit, who, with an handful of dust and some drops of water, had formed such wonderful figures on the pages of existence. In this situation, his eye fell on his own chaste wife, who in a retired part of the room, with the vizier's lady and some other rose-checked
dames,

dames, quaffed goblets of brilliantly sparkling wine, and in the intoxication of the grape and the rapture of delight, clasped her lover in embrace, shedding from her moist lips the life-giving freshness on his mouth. At length arising, she advanced near, and looking at the king earnestly, said to the vizier's lady, "The Eternal hath so formed alike the countenance of this young man with that of the king, that you would fancy he was my husband." However, from the fumes of intoxication, she did not perfectly recognize him, and the great distance of her own country was also the means of doubt and cause of disbelief. Satisfied with this expression of wonder, she retired again towards the youth who was the sovereign of her heart.

The king, on hearing her exclamations, with all his valour and fortitude, from dread of his wife, had nearly
quitted

quitted his mortal frame. Being at last dismissed from the private apartments, he hastened into the assembly of the men, and employed himself in thanksgivings to the divine preserver; resolving, should he arrive safely from this danger in his own dominions, that he would without hesitation or delay dispatch his wife to the pit of the lower regions. When the blush of earliest dawn had appeared, the two cats having come from within, passed swiftly by, and the king hastily followed them. As before, by means of the magical tree, he reached the environs of his own capital, and, with the utmost speed having gained his palace before the arrival of the lightly-minded cats, affected to slumber on his bed: on which, soon after, the queen also lay down towards the edge.

When the gleams of day were shed abroad, and the roses of morning waved on the branches of the horizon, the

vicious wife employed herself in the usual household affairs ; but sleep overpowered the king, as the fatigue of being awake all night and the stretch of watchfulness on the proceedings of the cats, had wearied him out. From the neglect of proper precaution and foresight, which are incumbent on the wife, the chain of pearls remained upon his silver-like arm ; and when his eye unclosed from sleep, from heedlessness (that enemy to man) he did not think of concealing it. Accidentally the queen's eye fell upon it, and the guesses of the night were changed to certainty. His having been at the assembly appeared beyond a doubt, which became distasteful to her mind ; and as the cat was now let out of the bag, she became furious, and said to the king, " What means this bracelet
 " of jewels on thy arm ? perhaps thou
 " hast unknown to me ascended the
 " marriage throne with a new bride ?"



The

The imprudent prince, withdrawing his foot from the path of policy and the route of propriety, instantly lighted up his countenance with wrath, and said ;
 “ A truce with affected sorrows (whine
 “ not, swallow thy grief) and preparing
 “ for hell, expect the recompense of thy
 “ actions.” The infamous woman, when she heard these exclamations, becoming thoughtful on her own condition, and imagining delay in this matter would be the cause of her own destruction, having placed the foot of boldness on the carpet of foresight, breathed a charm over an handful of pebbles, and with hastiness threw them into the king’s face. Immediately upon this transaction, becoming deprived of human form, he was changed into the shape of a peacock with golden wing, and, like the groveling-minded, began to peck the ground with his bill.

When the entrusted with the offices of state were not for two or three days distinguished by the usual honouring audience, they represented by means of the confidential persons admitted to the Haram, thus; “ May the cause of
 “ not giving public audience, and keep-
 “ ing us servants deprived of the ho-
 “ nour of paying our gratulations, be
 “ only that of mirth and pleasure!
 “ Many public affairs, however, from
 “ this circumstance, are bound in the
 “ knot of delay, and urgent expectants
 “ waiting. If, for an instant only, by
 “ the splendor of the auspicious aspect,
 “ they would illumine the night of the
 “ desire of the resigned, possibly, it may
 “ not be inconsistent with state policy.”
 The wicked queen, as if from the king’s mouth, in answer returned; “ As in
 “ some degree illness has attacked our
 “ gracious person, at present the hurry
 “ of giving audience and transacting
 “ business, our head will not bear. It
 “ is

“ is proper that all the officers of go-
 “ vernment, engaging in prayer, beseech
 “ the throne of the divine Restorer for
 “ the health of our august person.” *

The loyal subjects and well-wishers to the king, on hearing this event, becoming involved in sorrow, returned home; but the vizier, who was graced by the jewels of fidelity and integrity, and the tablet of whose mind was stamped with the impressions of true attachment, was grieved above all. As he intimately knew the disposition of the

B 3

king,

* An Asiatic prince generally appears in audience morning and evening daily. If this is discontinued it is sure to create much alarm; not so much, however, from anxiety in the courtiers for his health, as to make their bargain with, or secure themselves against the dislike of his successor. Notwithstanding our boasted civilization, much of this shameful impatience was witnessed during the memorable illness of our own gracious sovereign and the regency business, though European courtiers, especially Englishmen, have not such urgent causes for fear at the commencement of a new reign.

king, he by his penetration divined, that being deprived of the robes of understanding, he had become afflicted with such a fatal illness, that the reins of his own will remained not in the grasp of his power, and that he had no ability to manage his own affairs. At all events, the intelligent vizier having returned home, out of policy having flattered his wife with soft speeches and sweetening expressions, prevailed upon her, that having gone to the royal Haram and obtained knowledge of the king's situation, she should inform him of it without disguising any particular.

The vizier's lady instantly repairing to the palace, on account of the confidence she held in the esteem of the queen, was, without the trouble of expectation, informed of the mystery; and returning home, acquainted the vizier of the circumstances of the affair. The minister on this account was much
afflicted,

afflicted, and said within himself, " It is
 " befitting that loyally-minded servants,
 " in a time of difficulty and season of
 " distress, should sacrifice their lives in
 " the service of their patrons. If I,
 " cherished by the bounty of this fa-
 " mily, at such a crisis do not perform
 " the duties of attachment, and deliver
 " the king from this life-hazarding cala-
 " mity, how can I return the obligations
 " of protection and favour?" After
 this, having bound the sash of resolu-
 tion *fast round the waist of his heart*,
 he speeded on the foot of remedy;
 and having, by the guidance of in-
 structive policy, procured a peacock,
 went to the palace-gate, and sent in
 this petition.

" At this time, when the enemies of
 " this prosperous house are afflicted
 " with bodily sickness,^b I have heard,
 " that

B 4

^b The orientals in enquiries after a sick friend,
 do not say, ' I am sorry you are ill,' as we would,
 but, I hear that his enemies are afflicted!

“ that a peacock is the means of amusing
 “ the august mind of the king. As this
 “ ardent follower in the path of sacrifice
 “ is deprived of enjoying the felicity of
 “ the auspicious looks, and debarred
 “ from the enlightened presence, he
 “ wishes that he may kiss at least ¹ the
 “ foot of that peacock which is the cause
 “ of recreation to the exalted mind. If
 “ for an instant they would send it out,
 “ the head of the honour of this life-
 “ resigning servant will reach the hea-
 “ vens.”

The queen paying respect to the rank
 and high office of the vizier, at the insti-
 gation of weak policy, without attention
 to the rules of foresight and caution,
 sent the peacock to the vizier. He,
 regarding this as a most important ac-
 quisition,

¹ Europeans will sometimes caress the lap dog or
 monkey of a great man, though he stinketh; which
 makes this address not appear on consideration quite
 so absurdly unnatural.

quission, instantly sent in that he had
 brought with him, and conducting the
 transformed king to his house, spoke thus
 to his wife. " O thou, by whose smiles
 " my heart and soul are fascinated, and
 " to whose eloquence my property and
 " treasure is a sacrifice, as our star is now
 " favourable, the king has fallen alone
 " into my hands, for I have brought the
 " peacock by artifice from the royal
 " Haram. If thou hast the art, send
 " forth the breath of skill, and restore
 " the king, whose elemental form has
 " been changed, to its original state,
 " that, according to my own wishes, I
 " may obtain from him the royal edicts,
 " and becoming co-partner with him in
 " dominion and treasure, take half of
 " this extensive kingdom into my own
 " possession. Then, advancing the foot
 " of honour higher than the rank of
 " vizier, I will beat the royal drums on
 " my own account, and place the crown
 " of sovereignty on my head ; and thou
 " also

“ also wilt be among the most distinguished princesses of the age.”

The vizier’s wife, though avidity of superfluous wealth and command of patronage tempted her, and she had lost the reins of prudence from her hands; yet, as she was a confidant in the secrets of the queen, wished not to give up the claims of friendship. She therefore said to her husband, “ I will undertake this affair, on condition that, after the attainment of thy object, having again cloathed the king in the likeness of a peacock, I may deliver him back to the queen.” The vizier, rejoiced at these tidings, apparently consented to the terms of his wife, but within himself resolved to seat the king on the throne of safety, when once delivered from the desert of enchantment. Accordingly, at the instant when the sovereign was freed from such a calamity, he with the utmost celerity having drawn his keen sabre, separated the

the

the head of his wicked wife from her body, and struck her dead on the ground.

The king, who like one afflicted with a fit had recovered, having opened his eyes, gazed round on all sides, and stood astonished. At length he enquired of the vizier, saying, "What is the
 " cause of my having descended from
 " my palace to thy house, and how
 " came thy wife into this horrible state?" The wife vizier informed him of the circumstances of affairs from beginning to conclusion, when the king, having praised his loyalty and attachment, asked him for council concerning his conduct. The vizier replied, "The measure most
 " adviseable is this, that before the
 " queen can gain intelligence of matters,
 " thou shouldst convey thyself to a place
 " of security; because, if thou shouldst
 " again come into her clutches, (which
 " may God avert!) a second escape
 " would

“ would be impossible, and my head
“ would also fall a sacrifice in the affair.”

The advice of the vizier appeared most acceptable to the king ; and travelling by night, accompanied by him, he in a short time, having passed his own dominions, fixed his abode in a certain capital ; and having cloathed himself in the habit of a devotee, sat down in the cell of retirement. After some time, the ruler of the country having obtained information of the august nature and condition of the king, sought alliance with him, and gave him his daughter in marriage. Though the king had great dislike to a fresh connection with women, yet, from the impulse of divine will and eternal decree, the affair was completed.

Sometime after the marriage, the king was sitting with his princess in a court of the palace playing at dice, when suddenly a kite hovering in the
air,

air, began to descend directly over his head, and fluttering its wings, began to scream. The new wife having looked at the bird, said, " Aught knowest thou, " O king, who this kite is, and what is " her meaning in this fluttering ?" The king replied, " I know nothing, but " that it flies as birds usually do in the " air." The lady exclaimed, " This " is not a kite, but thy former queen ; " who, having disguised herself as a " bird, is come with design to kill thee, " nor is there any how an escape for " thee, but by my means." The king at this event becoming overwhelmed in the abyss of astonishment, trembled with fear for his life, and calling his vizier, acquainted him with the circumstance. The vizier said, " Do not in the least, " O my sovereign, admit alarm or dread " into thy mind ; but ask the princess's " aid to destroy the kite." The queen now said, " O wise vizier, it is incumbent upon me to accomplish this " business,

“ business, for she who designeth the
 “ king’s death is also my most inveterate
 “ enemy. Speedily, I also having as-
 “ scended in the form of a kite, will
 “ convey myself to her, when, after
 “ contending with our beaks and talons,
 “ we shall fall to the ground close to
 “ the king, who then exercising the
 “ utmost agility, must beat her to death
 “ with a club, but that he may not
 “ through mistake injure me, know, that
 “ the distinction between us will be a
 “ difference of colour in our wings and
 “ feathers. She is all black, and I shall
 “ be mottled with black and white.”

The king esteeming this as an unexpected
 blessing, seized a club, and stood in am-
 bush waiting the opportunity. At
 length the queen, being transformed, at-
 tacked the kite, and, in the manner
 above mentioned, fell with her to earth.
 The king with great joy arose, and said
 to the vizier, “ Must I strike the black
 “ or the mottled ?” The vizier replied,
 “ Hast

" Hast thou not heard, that the sandy
 " haired cur is brother to the jackall ?
 " Though thou hast escaped the jaws of
 " the crocodile, still thou hast fallen into
 " the fangs of the wolf. The wisest
 " measure is to kill them both, in order
 " that thou mayest be wholly secure
 " from the villainy of a race more re-
 " vengeful than the wolf or serpent."

The king, accordingly, from the hint of
 the minister, dispatched both the impure
 wretches to the lower regions ; and hav-
 ing escaped such dangers, for the future
 refrained from the society of women.
 He sat down in the cell of resignation
 and recess of abstinence ; and, during the
 remainder of life, having employed him-
 self solely in the worship of the Most
 High, by means of penance gained future
 felicity and true glory.*

* This tale is also omitted by Dow.

CHAP. XII.

STORY VIII.

THE Bede¹ readers of mystery, and abstruse explorers of tradition, have thus written this choice narrative on the pages of relation.

In the city of Benares, which is a principal place of adoration to the Hindoo idols, there lived a young bramin, the tablet of whose mind was void of the impressions of knowledge, and the fleece of his existence unadorned by the embroidery of art. He had a wife eloquent

¹ The four mystical Books of the Hindoos.

quent of speech, who, in the arcana of intrigue, exalted the standard of professorship. In the school of deceit, she could have instructed the devil himself in the science of stratagem. Accidentally, her eyes meeting those of a comely youth, the bird of her heart took its flight in pursuit of his love.

As, during the presence of the Bramin, the enjoyment of her lover had great impediment, and the flowers of delight from the shrub of fulfilment, to gather equal to the wish of her heart, was not possible; in order to obtain her desire, she became resolved to remove her husband, and exercised her invention how to bewilder him in the mazes of travel. One day, when the innocent Bramin with all fondness, clasping this ill-famed woman in his arms, wished that from her gentle lips he might quaff the wine of endearment, the wife, from stratagem, steeping her

forehead in vinegar (looking sour) turned aside from his embrace, and hypocritically displaying on her countenance the signs of dissatisfaction, damped the sweet sensations of the wretched man with sour looks and frigid coldness.

The Bramin, who was ignorant of the arts of women, from this conduct becoming astonished, enquired the cause of her sadness? The wife opened the pages of delusion, and said, “ Why
 “ should I not be dissatisfied? and how
 “ should I not fall into the depths of
 “ regret, when this very day a woman
 “ of equal rank with ours, in a place
 “ where all the ladies of our tribe and
 “ acquaintance were assembled, without
 “ hesitation, having lengthened the
 “ tongue of taunting, said, “ O thou who
 “ countest such pre-eminence, that thou
 “ wishest thou shouldst be distinguished
 “ above all women in brilliancy of com-
 “ prehension, elegance of expression,
 “ and

“ and witty effusions, why dost not
 “ thou instruct thy husband, who is
 “ void of the graces of eloquence and
 “ learning, and without any share of
 “ science or knowledge? No Bramin’s
 “ child, just beginning to learn his
 “ alphabet, canst thou find, (though thou
 “ shouldst search among the tribe) of
 “ such total ignorance and stupidity.”
 “ This speech, like a dart, pierced my
 “ bosom, and, as a dagger, penetrated
 “ my heart; for truly, what sort of
 “ life dost thou lead? For me to be a
 “ widow, and expend my age in the cell
 “ of celibacy with disappointment, would
 “ be pleasanter than thy being my
 “ husband, and that the women of the
 “ city should thus pierce my bosom
 “ with their life-destroying taunts, and
 “ scorch my soul incessantly over the
 “ fire of scandal.” In short, she played
 off upon her simple husband, such emulation-stirring speeches as these, with
 an hundred artful graces; and brought

the glow of feeling for his honour into motion.

The unsuspecting man, not having in the least explored the path of real truth, that very instant girded up firmly the skirts^m of search after science; and preferring exile to his home, and labour to ease, from eagerness to acquire accomplishment, measured the path of toil. In every city and town where he heard of a learned Bramin and distinguished expounder of the bedes, having obtained the honour of waiting upon him, he was gladdened by the felicity of lighting the lamps in the assembly of instruction; and in order to attain accomplishments, and acquire learning, having submitted to various humiliations, " in a short time
he

^m The foot travellers in Asia gird their long skirts round the loins, that they may not impede motion. Hence the scriptural expression of girding the loins.

ⁿ The pupils of the learned Bramins perform many menial offices for those sages.

he became enriched by the comprehension of the four bedes.

Having been honoured in the service of professors all-skilful, he attained the abstruse sciences and distinguishing arts; and having graced himself with the excellencies of knowledge, and acquired an ample share of literature, he founded the drum of celebrity. With great joy and exultation, having returned, he reached his home.

As it happened, one third of the night had passed, when the Bramin, having entered his home, met his wife; who, from motives of policy, pretending gladness and joy, having warmed water, washed his feet, and with respect and attention seated him on the Koorsee.*

The gallant of the wife, according to usual custom, having prepared the cham-
c 3
ber

* A sort of low chair, broad enough to fit as the Asiatics do, upon their hams.

ber of delight and being anxious for a meeting, waited her pleasurable approach. At this time, his messengers announced the Bramin's arrival; and he at this being much mortified, sent to the wife this message. "The requisites of delight
 " and sources of pleasure are all prepar-
 " ed. It is now proper that thou illumine
 " the chamber of hope with the radi-
 " ance of thy beauty." The wife, in answer, said, "My husband after a long
 " interval, has returned home from tra-
 " vel; my coming at present is there-
 " fore next to impossible; nay, cannot
 " any how be accomplished. Policy de-
 " mands, that this evening thou excuse
 " me; and, not esteeming the com-
 " mission of this fault voluntary, forgive
 " it."

The youth on hearing these words became melancholy and displeased, and with earnest entreaty returned a message to this effect: "In the hope of
 " thy

CH. 12. GARDEN OF KNOWLEDGE. 41

“ thy life-endearing company, a delight-
“ exciting feast has been prepared. The
“ Chung’ vibrates with desire for thee,
“ and the wine ferments in the bottle.
“ If thou art true to the rules of con-
“ stancy, by any mode that thou canst,
“ cast thy cypress-fascinating shade
“ over thy lover, and extinguish the
“ flames of his anxiety with the life-
“ giving water of thy presence, or the
“ condition of your impatient expectant
“ will be distressful, and existence be-
“ come the plague of his soul. It
“ cannot be among the rules of love
“ and regard, that thou shouldst disap-
“ point a lover in the height of expect-
“ tation, or render him despairing at
“ the point of happiness.

VERSE.

“ *Hasten, for without thy presence, O*
“ *soul illuming taper, in the assemblage of*
“ *lovers,*

C 4

‡ A musical instrument.

*“ lovers, there is no spark of brilliancy or
 “ cheerfulness.”*

The wife, when she became informed of these circumstances, not being able to endure the vexation of her lover's tender heart, and esteeming the ease and approbation of his mind preferable to all things, placed the finger of acceptance on her eyes, and said ; “ Give not
 “ way to melancholy and vexation, nor
 “ irritate thy mirth-loving mind with
 “ the nail of sorrow : for by some mode
 “ I will convey myself to thee, and, like
 “ the Nergus, hasten on the foot of
 “ my eye.”

After sending this message, having considered awhile, she opened the pages of deceit ; and having selected a fresh stratagem, said to her husband, “ To
 “ God be praise and thanksgivings, that
 “ thou are returned in health and safety,
 “ and reposest from the labour of travel
 “ and

“ and the toils of pilgrimage ; also, that
 “ the eye of my expectation is enlight-
 “ ened with the rays of thy comeli-
 “ nefs, and that the flames of troublous
 “ abſence, and the torturing heat of
 “ ſeparation, are allayed by the water of
 “ thy company. I am grateful to my
 “ own ſtars and fortune. Doubtleſs
 “ thou haſt attained an ample portion
 “ of all ſciences, and acquired a rich
 “ ſhare of accompliſhments ; but I re-
 “ queſt that thou wilt relate to me the
 “ particulars of thy learning, that a
 “ doubt in reſpect to one ſcience, which
 “ I have in my mind, may be done
 “ away, and from this apprehenſion my
 “ heart gain perfect ſatisfaction. I truſt
 “ that thou haſt a thorough knowledge
 “ of this ſcience, though others may be
 “ wanting.”

The Bramin, with all exultation and
 vanity, ſaid, “ O my fellow-ſelf and
 “ ſharer of my griefs, ſorrow not now,
 “ for

“ for I have learnt the four bedes, and
 “ am chief of learned professors.” The
 wife exclaimed, “ Woe is me, if thou
 “ hast not learned the fifth Bede.” The
 bramin replied, “ Why, woman, it has
 “ been ascertained by the most learned
 “ masters and Pundits, that the bedes
 “ are four ; wherefore then sayest thou
 “ there are five ?” The woman instantly
 on hearing this speech, beating the hands
 of mortification against each other, cried
 out, “ What an unlucky fate is mine !
 “ Surely in the volume of decree hap-
 “ piness was not affixed to my name,
 “ but in the divine records the impres-
 “ sion of disappointment stamped on the
 “ pages of my lot. When thou wert
 “ wandering in the maze of pilgrimage,
 “ day and night involved in melancholy
 “ and sorrow, I had a hope, and lived
 “ on the perfume* of our meeting ;
 “ trusting

* Alluding to herself being pure as the peries, a
 fabled race, so delicate, as to exist only on the
 odour of perfumes.

“ trusting that one day thou wouldst re-
 “ turn, and deliver me from torment.
 “ Now thou art come back, my hope is
 “ changed to fear, and the links of en-
 “ joyment broken.

VERSE.

“ *Alas, my cruel star has produced misfortune !*
 “ *The horroscope of my fate hath brought*
 “ *forth evil.*”

The bramin, being distressed at these wonder-exciting words, asked what could be the cause of all this despair and apprehension? On which the wife replied,
 “ The ruler of this city hath a difficult
 “ case before him, the solution of which
 “ depends on the Tirrea Bede; and
 “ to-day they have taken all the bra-
 “ mins to his awful court. As they
 “ are ignorant of the fifth bede, they
 “ have been imprisoned by order of the
 “ sovereign; and it is decreed, that if
 “ during the night they cannot solve
 “ the

“ the problem, they shall to-morrow be
 “ dragged through all the streets of the
 “ city, with a thousand insults and
 “ humiliations, to execution. Certainly
 “ they will to-morrow convey intelli-
 “ gence of thy arrival, and thou wilt
 “ also be one of them ; while I, who in
 “ the garden of youth have not yet un-
 “ folded one of my thousand flowers,
 “ bearing, like a tulip, the scars of sepa-
 “ ration from thee in my bosom, must
 “ sit in the gloomy cell of widowhood.”

The simple husband, with all his
 attainments of knowledge and science,
 swallowing the deceit, on hearing the
 above, fainted away from fear, and fell
 like the lifeless on the floor. The artful
 woman hastily threw rose-water in his
 face, lifted his head from the ground,
 and said, “ Comfort thy heart, for a
 “ remedy has occurred to my mind,
 “ which doubtless is a suggestion from
 “ the Divinity. While as yet no one is
 “ acquainted

“ acquainted with thy arrival, once more
 “ quit this unlucky city, and for a time
 “ reconciling thy mind to the pain of
 “ travel, and leaving the thorn of ab-
 “ fence in the bosom of such an unfor-
 “ tunate being as myself, acquire the
 “ fifth bede. It may happen, that by
 “ this means thou mayest be graced
 “ with all perfections and excellencies,
 “ and rise superior to all the learned thy
 “ coterporaries.”

The ignorant bramin, unsuspectful of
 the arts of woman, notwithstanding the
 fatigue of walking, the lonesomeness of
 his journey, and the pain from his yet
 blistered feet, having left his house at
 midnight, again undertook the labour of
 pilgrimage ; and his vicious wife, by
 this stratagem, hastening to her paramour,
 made warm the assembly of wickedness.

The bramin, about the rising of the
 world-illuminating planet, having reached
 the

the environs of a city, sat down sorrowful on the terrace of a draw-well, to which by chance soon came five women from the town. They saw that the rose of the bramin's cheek was withered and parched by the burning sun of sorrow, and his heart, like the bud of a flower, compressed and blighted. They enquired, " Whence art thou come ? " " whither art thou going ? and on what " account art thou in the perplexity of " grief and melancholy ? " The young bramin disclosed the circumstances ; and as they possessed perfect skill in the Tirrea Bede—on hearing his story, they expanded their mouths in laughter, for they guessed that his wife was an able professor, and, in order to follow her own pleasures, had committed the simple man to the desert of pilgrimage. Taking pity on his forlorn condition and ignorance, they said, " Ah ! distracted youth, " and poor wanderer from the path of " knowledge, altho' the Tirrea Bede is
" as

“ as a stormy sea, nay, even a boundless
“ deep, which no philosopher can fathom by the aid of profound wisdom ;
“ yet comfort thy soul, for we will solve
“ thy difficulty, and expound to thee
“ the mysteries of this science.”

The bramin, on hearing this becoming joyful and delighted, with all ardour committed himself to the tuition of these acute professors ; and expanding his speech in thanks, said, “ God hath dispensed to me good luck, in that I
“ have reached your presence, and found
“ repose from the persecution of the
“ skies.” The learned dames now agreed, that each day one of them, taking this disappointed in the road of understanding and lost to the world of wisdom, to herself, should engage in the proper instruction, and disclose to him the mysteries of the Tirrea Bede ; so that in five interviews, the arcana of this science should become fully explained to him.

LESSON

LESSON I.

ONE of the five ladies, on the first day having conducted the measurer of the path of folly to her residence, and pretending that he was her sister's son, introduced him to her husband and mother in law; and having appointed him an apartment, spread it with carpets and pillows. Then, having got ready an entertainment, she set forth various sorts of eatables and liquors. When the bridegroom of night had cast a dusky veil over the face of day, the wife, under some pretence, asking leave of her husband, came to the baram already plung-
ed

ed in the sea of astonishment. Having by her soft speeches made him unreserved, she said, " Regarding opportunity
 " as precious, course the steed of pleasure in the plain of delight, and strike
 " the ball of enjoyment with the mace of
 " my amber-perfumed locks ; for valuable age, like the water of a stream,
 " passeth useleſs away."

The bramin, who was guiltleſs of ſuch actions, became confounded from exceſs of ſhame, and ſaid, " Ah ! woman, ſtranger to virtue, within this
 " hour thou calledſt me thy ſiſter's ſon,
 " and now urgeſt me thus. Excuse
 " me, for I cannot by any means engage
 " in ſuch a wicked action." The woman replied, " Thy ſafety lies in ſubmiſſion
 " to my commands ; make haſte, and
 " idly ſtop not on the road, for there is
 " danger in delay, and it is hurtful to
 " the traveller." The bramin, who was inexperienced in vice, and had never
 VOL. II. D taſted

tasted the sweets of forbidden love, still made the laws of religion and his function an excuse, and requested to retire.

The lady, who was a professor of her own studies, thought within herself, that this stranger, dull of apprehension, who, notwithstanding all her advances and endearments, had deviated from the path of her wishes, would fall into the maze of disappointment. "What," said she, "therefore can I do, that he may not defeat his own views?" Remediless, she, from policy, esteeming reproof necessary, having assumed a frowning look, exclaimed, "Ah! thou devoid of virtue, forgetful of God, what vice and wickedness is this, that though I console thee with tenderness and love, like my own children, and have called thee my sister's son, who ought to be as my own; yet thou wouldst by force and violence stain the skirt of my purity with the sin of error, and thus
"fixest

"fixest on my collar, at the instigation
 "of the devil and from the bent of thy
 "own evil mind, the hand of importu-
 "nity." She then loudly cried out,
 "My housemates, hasten to my relief,
 "for in the hands of this youth I am
 "cruelly tormented.

The women from every quarter rush-
 ed into the apartment ; upon which the
 bramin, alarmed at such an artifice,
 fainted away with apprehension. The
 lady instantly oversetting a dish of riced
 milk, which she had prepared by way
 of refreshment, shed it on the ground,
 and said, "O my sisters, this youth,
 "who is my nephew, and who after an
 "age of absence has arrived here, was
 "drinking some riced milk, when all
 "at once a chill struck his heart, and
 "he fainted, so that I know not what
 "may be the consequence, or how he
 "can be revived." Having said this,
 she shed tears. The ladies brought

warm medicines, comforted her, and took leave.

The bramin now opened his eyes, and said to himself, " I have passed
 " through an intricate maze, and esca-
 " ped from a great danger." The sorcery-practising woman exclaimed, " O
 " thou inexperienced man, calamity
 " hung over thee, but it has passed
 " away. Speedily now, therefore, place
 " the head of obedience on the line of
 " my commands, and vary not from
 " what I have ordered, or this time thou
 " shalt not save thy head, but wilt be-
 " come involved in a life-destroying
 " danger." The bramin when (except
 through compliance and submission to
 such an artful jade) he saw no way to
 safety, remediless, gave up himself to
 resignation, and placed his neck under
 the orders of destiny. The woman then
 said, " Ah ! thou dead-hearted creature,
 " this is one section of the Tirra Bede,
 " in

CH. 12. GARDEN OF KNOWLEDGE. 55

“ in which I have instructed thee ; be
“ cautious that thou erreſt not again ;
“ but, regarding any way that I ſhall
“ direct thee as the path of thy wiſhes,
“ eagerly purſue it.”

VERSE.

*With wine the Sejjaddeh¹ ſaſn, if the
Pere-mughaun² commands thee ; for the tra-
veller cannot be ignorant of the modes and
cuſtoms of halting-places.*

*On a journey, whatever comes to the pil-
grim's hand is clean.*

When the Moogh³ of the ſun aroſe
from the temple of the eaſt, the amply-

D 3 wiled

* A ſmall carpet or mat, which every Muſſul-
maun ſhould keep from pollution to lay his prayers
upon.

¹ Sir WILLIAM JONES, in his quotation of this
verſe, tranſlates it * Maſter of the Feaſt ; but it cer-
tainly means the head of a convent. Probably
in the time of Hafiz, wine was chiefly ſold by
Greek Monks in the Muſſulmaun territories.

³ Prieſt or Monk.

wiled dame dismissed the bramin, that he might repair to the draw-well; and she also, according to usual custom, took a pot to fetch water, and acquainted her associates, who were assembled at the spot, of the occurrences of the evening.

LESSON

LESSON II.

ANOTHER of the five ladies being now charged with the bramin's tuition, conducted him to her house, and said to her husband, " To-day the wife of
 " a certain green-grocer having in a
 " company of city ladies praised her
 " husband, said, ' Although his good
 " qualities are beyond the reach of cal-
 " culation, and his accomplishments ex-
 " ceed the power of relation ; yet one
 " of his unrivalled feats is this — He

“ milks a cow with his eyes blindfolded,
 “ and does not shed a drop from the
 “ vessel.’ I could not contain myself,
 “ and said, ‘ This is not a matter wor-
 “ thy of praise, or such boasting, for
 “ my husband also, in a much superior
 “ way, can perform this feat.’ The
 “ green-grocer’s wife denied my asser-
 “ tion, and I grew warm in repetition
 “ of it; till at length a wager was laid
 “ between us. I am now just come home
 “ and this young man is the arbitrator.
 “ I trust, that this instant, in his im-
 “ partial presence, according to the
 “ abovementioned mode, thou wilt milk
 “ the cow, and not make me ridiculous
 “ in the eyes of my townswomen.”

The perfectly wise husband exclaim-
 ed, “ This is no difficult matter, for
 “ which thou hast admitted all this
 “ anxiety into thy mind. Surely, my
 “ abilities cannot be inferior in this
 “ business to those of a green-grocer,
 “ a paltry

“ a paltry seller of herbs, that I should
 “ permit thy humiliation before women
 “ of the same cast and rank.” The
 deceitful woman, upon this, exulted like
 the rose from the western gale, and in
 an instant blindfolding the eyes of her
 inwardly blind husband, gave into his
 hands a vessel, and tying a cord about
 the feet of the cow, made her stand
 before him. She then beckoned to the
 bramin, who quickly advanced, and
 studied the second section of the Tirreä
 Bede.

When she had finished her instructions, she untied the band from her husband's eyes, kissed his hands, and signified joy and satisfaction beyond measure. The husband was still more rejoiced, that he had executed such a difficult affair blindfolded. The cunning wife exclaimed to the bramin, “ Now
 “ thou hast beheld the cleverness of
 “ my husband : ” and the conceited
 dotard

dotard, from pride in his own wisdom, smilingly lent an ear to his own praises, and requested impartiality of the arbitrator. From excess of delight, he swelled within his vest, nay, could scarcely be contained within it. To make short of the story, the fascinating woman dismissed the arbitrating bramin.

The following morning, when the golden-zinarred " bramin of the heavens arose from the temple of the east, the five women attended at the draw-well, and the pure-vested lady, having related to them her stratagems and successful artifices, became the object of praise.

" A string worn by bramins over the shoulder, as a badge of their cast.

LESSON

LESSON III.

ON the third day, one of the five dames, who by her wiles would have drawn his claws from the devil, having been entrusted with the care of the bramin, took him with her, and having placed him in a lodging, went to her own house ; where, after a short interval, she feigned to have an excruciating pain in her stomach, and said, “ Shortly the
 “ bird of my soul will quit its elemental
 “ cage. I know not whether disagree-
 “ ing food hath excited wind, or during
 “ my eating some evil eye hath made
 “ an

“ an impression ; ” but somehow I am
 “ weary of life.” Unremittingly, from
 deceit, rubbing her hands over her stomach,
 she twisted her nose awry, and changed countenance.
 The husband, who truly loved her, was much alarmed ;
 and, being at a loss for a remedy, said,
 “ For an instant lay hold on the strong
 “ cord of patience, while I go to the
 “ hospital, and procure a medicine from
 “ the physician.” The cunning dame
 replied, “ Do not go away, for thy
 “ presence is a comfort to my heart ;
 “ but place a curtain * between us, that
 “ I may send for a female neighbour,
 “ who in this complaint has perfect
 “ skill.” The husband immediately
 prepared the curtain, and sitting on the
 outside, employed himself in prayers for
 the recovery of his wife, who sent word
 to

* The orientals have a superstitious idea that the
 eye of an envious person occasions disorders.

* It is common in India to hang a thick cloth or
 curtain across a room, if the master of the house
 remains, when the wife is visited by females.

CH. 12. GARDEN OF KNOWLEDGE. 63

to the bramin, that covering himself with a long veil, he should enter as a woman.

The bramin, now without dread, speedily entered, and in a proper manner (phyfician like) engaged in preſcribing for her complaints ; which having relieved, he retired to his lodging with the bleſſings of the huſband. The wife, at eaſe, ſang forth the praifes of her good neighbour, and vowed gratitude to her, before her huſband ; who alſo joined with her in the proper thankſgivings. Next day, ſhe repaired with the bramin to the well, and informed her companions of her adventure.

LESSON

LESSON IV.

THE fourth lady, through dread of the arrow of whose cunning the warrior of the fifth heaven' trembled in the sky, like the reed, having bestowed her attention on the pilgrim bramin, dispatched him to an orchard ; and having gone home, said to her wise husband, " I have heard that in the orchard of " a certain husbandman, there is a date " tree, the fruit of which is of remark- " ably fine flavour ; but what is yet stran- " ger, whoever ascends it, sees many " wonderful objects. If to-day, going " to visit this orchard, we gather dates " from this tree, and also see the won-
" der

“ ders of it, it will not be unproductive
 “ of amusement.” In short, she so
 worked upon her husband with flatter-
 ing speeches and careffes, that nolens
 volens he went to the orchard, and at
 the instigation of his wife, ascended
 the tree. At this instant she beckoned
 to the bramin, who was previously
 seated, expectantly, in a corner of the
 garden.

The husband, from the top of the
 tree, beholding what was not fit to be
 seen, exclaimed in extreme rage, “ Ah !
 “ thou shameless Russian-born * wretch,
 “ what abominable action is this ? ”
 The wife making not the least answer,
 the flames of anger seized the mind of
 the man, and he began to descend from
 the tree ; when the bramin with acti-
 vity

* The Asiatics have a very contemptible opinion
 of the Russians, especially of the females, whom
 they believe to be void of common modesty. Our
 early European voyagers have expressed the same
 idea.

vity and speed having hurried over the fourth section of the Tirreä Bede, went his way.

VERSE.

The road to repose is that of activity and quickness.

The wife, during her husband's descent from the tree having arranged her plan, said, " Surely, man, frenzy must
 " have deprived thy brain of the fumes
 " of sense, that having foolishly set up
 " such a cry, and not reflecting upon
 " thy own disgrace, (for here, except-
 " ing thyself, what male is present?)
 " thou wouldst fix upon me the charge
 " of infidelity? " The husband, when he saw no person near, was astonished, and said to himself, " Certainly, this
 " vision must have been miraculous."

The completely artful wife, from the hesitation of her husband, guessed
 the

the cause, and impudently began to abuse him. Then instantly tying her vest round her waist, she ascended the tree. When she had reached the topmost branch, she suddenly cried out, " O thou shameless man, what abominable action is this! If thy evil star hath led thee from the path of virtue, surely thou mightest have in secret ventured upon it. Doubtless to pull down the curtain of modesty from thy eyes, and with such impudence to commit such a wicked deed, is the very extreme of debauchery."

The husband replied, " Woman, do not thus ridiculously cry out, but be silent; for such is the property of this tree, that whoever ascends it, sees man or woman below in such situations." The cunning wife now came down, and said to her husband, " What a charming garden and amusing spot is this! where one can gather

“ fruit, and at the same time behold the
 “ wonders of the world.” The husband replied, “ Destruction seize the
 “ wonders which falsely accuse man of
 “ abomination!” In short, the devilish wife, notwithstanding the impudence of such an action, escaped safely to her house; and the next day, according to custom, attending at the well, introduced the bramin to the ladies, and informed them of her worthy contrivance.*

* The reader will doubtless recollect the resemblance which the plot of this lesson bears to Pope's *January and May*, and to one of Fontaine's tales. *Einaut Oolla* acknowledges his having borrowed it from the bramins, from whom it may have travelled through some voyager to Europe many centuries past, or probably having been translated into Arabic or Persian, been brought by some crusader, as were many Asiatic romances, which have served as the ground work of many of our old stories and poems.

LESSON

LESSON V.

THE fifth lady, (from whose cunning, the devil would own there was no escaping) of this assembly of frail ones, having instructed the Bramin in some magical terms, went to her house; where having feigned madness, she began to talk at random. The bramin, agreeably to her instructions, taking a book under his arm, soon appeared at the gate of the house, and said; " I am a
 " most wise philosopher and skilful
 € 2 " physician,

“ physician, and can cure all illnesses
 “ that afflict the human frame, in the
 “ most speedy manner.” The husband
 being informed, conducted the physi-
 cian within; and having complimented
 him with the utmost respect, placed him
 in the seat of honour, and shewed him
 the patient. The learned physician hav-
 ing most artfully felt the pulse of the
 chaste dame, said, “ This woman is free
 “ from bodily ills; but a powerful evil
 “ spirit hath taken possession of her, so
 “ that I know not whether the unhappy
 “ sufferer can escape with life from his
 “ hands.”

The lady's relations, instantly burst-
 ing out into entreaty, hung upon his vest,
 and said, “ O noble sir, this difficulty
 “ may be overcome by thy gracious
 “ favour; for God's sake have pity,
 “ and do not at once plunge us into
 “ despair.” The physician replied,
 “ Though it is long since I have left off
 “ such

CH. 12. GARDEN OF KNOWLEDGE. 71

“ such studies as this, and therefore do
“ not defile myself with mercenary
“ views; yet compassion for the youth
“ of this woman, and your distress,
“ overcome me, so that I will attempt
“ her recovery.’

He then commanded that they should sweep and cleanse the house, throw ambergris into the fire, and spread the floor with flowers. The eminent physician then ascended the mountain of learning, and having set fire to some perfumes with paper, applied the smoke to her nose, and uttered some magical speeches. The evil spirit (the woman) now all at once exclaimed, “ Ignorant
“ wretch, take not vainly trouble upon
“ thyself, for I cannot conceive how
“ such a clumsy bird as thou wilt reach
“ the battlement of the sky. They
“ call me Kirnaus; an hundred thousand genii are under my command,
“ who dare not move an hair’s breadth

“ from the boundary of my authority.
 “ I have made many coxcombs like thee
 “ quaff the sherbet of death. Have
 “ compassion then on thy own precious
 “ life, and escape whilst thou hast a
 “ foot to carry thee, or I will order my
 “ forces to destroy thee.”

From hearing these expressions, a
 trembling seized all present; but the
 physician said, “ I am not such a one
 “ as thou hast supposed, give not thyself
 “ up to vain conceits; if thy future
 “ safety is desirous, instantly release
 “ this innocent woman, or I will confine
 “ thee in a bottle,^b and burn thee in
 “ the fire with a thousand tortures.”
 In short, much of this sort of altercation
 passed between the physician and the
 evil

^b The Asiatics believe, that by abstinence and particular prayers, evil spirits may be reduced to obedience and confined in phials; as was the Spanish Devil upon Two Sticks, who doubtless came from Arabia.

evil spirit, till at length the doctor, for that day withholding his hand, arose and said ; " This is a difficult case and a dreadful calamity ; I must undergo great mortifications and much trouble to master it." The relations of the woman fell at his feet, and said, " With such compassionate behaviour and important favour, thou wilt make us all thy willing slaves. Do as is proper for this unhappy woman." The physician, having comforted them, took leave.

On the following morning, when the golden egg of the sky appeared from the womb of the horizon, the perfectly-skilled physician, having coloured over some pigeon's eggs with saffron, and put part of the blood of a white duck into an earthen pot, came to the house, and ordered it to be placed, covered up, over a fire, while the household formed a ring at a distance round the woman.

When the pot boiled, the wife cried out,
 “ I burn, I burn, for God’s sake forgive
 “ me, and again I will never attack
 “ this woman,” Upon which the phy-
 sician said, “ If thou wilt promise
 “ and swear, I will forgive thee.”

The woman now whispered a new
 device into the doctor’s ear, who com-
 manded, that having taken the pot from
 the fire, they should bury it in the earth ;
 upon which the spirit (the woman) ex-
 claimed, “ Now perform the religious
 “ ceremonies, array me in new and
 “ delicate cloathing; perfume me with
 “ costly essences, and, having placed
 “ me and the physician in a mohaffa,*
 “ throw over it an embroidered cover-
 “ ing. Then call in the most melodious
 “ fingers

* A close litter, used chiefly by women, and
 covered often with velvet, broad cloth, or silk
 richly embroidered with gold and silver, some-
 times intermixed with pearl and precious stones.
 The frame also is sometimes of silver thickly plated
 over the wood, but always beautifully lacquered.

CH. 12. GARDEN OF KNOWLEDGE. 75

“ fingers and musicians, and let four
“ persons lifting the mohaffa on their
“ shoulders, carry us four times round
“ the court of my house.”

The physician said, “ Such state as
“ this belongs only to royalty; these
“ poor people cannot accomplish it, so
“ give up such impossible ceremonies,
“ and make the business more easy.”
The spirit replied, “ Doctor, thou well
“ knowest, the plan of every person is
“ according to his genius.”

When altercation had passed all bounds, the wife's friends effected the necessary preparations, and the physician entering the mohaffa, was ensnared in the lady's dark tresses, each hair of which was fit for a ransom for the musk-bags of China, and moved his lips as if in prayers, while the husband and others his relations lifted the vehicle on their shoulders. The doctor then let down
the

the curtains round the mohaffa; the bearers of the machine marched round the courts, as directed; while the musicians and singers followed them performing a concert.

The doctor at length lifting up the curtains, commanded them to set down the carriage. The artful wife, who was herself the contriver of this business, now stretching her eyes, gazed around, as if astonished, and with a modest voice exclaimed, "What means this sense-confounding assembly? and why am I in this mohaffa?" All with one voice, but most loudly the husband, cried out, "All is for thee," and related particulars. The cunning wife, when she had lent an ear to their story from beginning to end, pretending ignorance, said, "Gracious heaven! I know nothing of the business." In short, the virtuous physician, having been rewarded with a sum of money and effects for his services,

services, was dismissed with an hundred compliments.⁴

The following day, when the bride of the sky arose from the mohaffa of the east,

⁴ The belief of possession by evil spirits still prevails in India. I once saw a person said to be possessed; and it may not be unamusing to the reader to know the circumstances.

One afternoon, I was awakened from my nap by a loud cry of Bhoot hi, Bhoot hi, (the evil spirit is here) from all my servants. I left my room, and saw outside the court the sweeper, a female, tearing her hair, her eyes rolling, foaming at the mouth, and running wildly about, exclaiming, "I will destroy you all." I supposed her to be in a convulsion fit, or suddenly seized with madness. I ordered her to be brought into the house; but on the servants and myself attempting to seize her, she jumped into the midst of a thorny bush, and was much scratched, but seemed insensible to pain. At length we brought her into the house, where I had her held

east, the artful lady conducted the
bramin to the well, and related to her
companions the wonderful adventure ;
on

held down, beat pretty smartly with my hands
the soles of her feet and palms of her hands,
applied Eau de Luce and burnt feathers to her
nose, but without effect. The spirit still ex-
claimed, " I will destroy you all."

My Moonshi (Persian tutor) now begged leave
to try his skill. He began by asking the spirit
its name ? It replied, " My name is Pere
" Khan ; I was killed in battle on this spot,
" and my tomb, which stands near this house,
" has been polluted . unless you kill a cock
" over it, erect a pole, and light every night
" a lamp, and repeat a fateah, (a prayer, being
" the first chapter of the Koraun) I will de-
" stroy you all."

The Moonshi gravely promised to comply with
this demand, when the possessed sunk for a few
moments into a state of stupor ; then opening
her eyes, faintly asked, (for she was much ex-
hausted) what had been the matter, and why
she was scratched, &c. We informed her,
and I accused her of imposition ; but she as-
firmed

on which they applauded, and allowed her superiority in the mysteries of the Tirrea Bede over themselves. The five ladies, who might be reckoned the five senses of cunning, now dismissed the bra-min, and said, "Thou hast now attained
 " a full knowledge of the Tirrea Bede,
 " its depths and difficulties; also, how
 " well instructed thy chaste wife is in
 " the science, and for what she has made
 " thee a wanderer in the road of
 " pilgrimage."

The

firmed she was ignorant of what had passed. It was in vain that I remonstrated with the Moon-shi, &c. What the spirit had directed was performed.

I must remark, that a battle had been fought on the spot, which was near the provincial capital of Midnapore. There was also a tomb, as the possessed described, near my cook-room. It was a lonesome situation, and surrounded by a wood. I suspected that it was a trick of the servants to make me move to quarters they liked better. The spirit, however, never plagued us again after its request was complied with. One and all denied any artifice in the business.

The bramin, full of obligation for their kindness, hastened homewards in all anger and rage, twisting his whiskers in passion. In a short time he finished his journey; but on his arrival, not shewing the least attention to his wife, the guileful dame, from her penetrating judgment, guessed what was the cause of his looking so furiously. For the present, at the instigation of policy, she lengthened the string of her newly-taught bird, and submitted her neck to whatever he ordered, like an humble slave.

When the sun as a bridegroom retired to the chamber of the west, the wife's gallant, having heard of her husband's return, sent her the following message.

✽

“ The sincerity of regard, and truth
 “ of thy affection and attachment to me,
 “ can only be proved by this, viz. that
 “ to-night thou gladden the sorrowful
 “ cell

“ cell of thy ardent lover by thy pre-
 “ fence, and give light to the eyes of
 “ the expectant with the rays of thy
 “ beauty. Come soon, and be the life-
 “ consoler of my mournful heart.”

The wife replied, “ Although my
 “ heart, like a miser eager for the trea-
 “ sures of Karoon,* is anxious for the
 “ felicity of thy soul-delighting enjoy-
 “ ment; yet, as the unfavourable volu-
 “ tions of the sky are never in the same
 “ position, to-night, the attainment of
 “ the happiness of the glorious presence
 “ is impossible. Vexed as I am at
 “ my involuntary fault, yet I trust in
 “ thy kindness to cover it with the man-
 “ tle of forgiveness, and for this one
 “ night to submit to the disappoint-
 “ ment.”

The

* A miser mentioned in the Koran, as being
 swallowed up by the earth with his hoards. Sup-
 posed to be the same as Dathan, &c. recorded in
 scripture.

The gallant would on no account accept of this excuse ; but, fastening the hand of importunity on her skirts, said,
 “ The case is, that without thee I value
 “ not life, and the bird of my soul is
 “ tortured on the fire of love ; so that
 “ shouldst thou to-night disappoint me
 “ of thy company, I will plunge a dagger
 “ into my breast, tear out that heart
 “ over which I have no power, for it is
 “ thine, and at once obtain an eternal
 “ separation.”

The wife, as she dearly valued the repose of her lover, remediless, consented ; and when her husband was asleep, leaving her confidant to supply her place by his side, after putting out the lamp, went to her paramour. The bramin, after some time waking, felt an inclination to make it up with his wife ; and getting the better of his resentment, having with kindness and softness spoke some soothing words, expected that she
 would

would return his fondness by suitable expressions. This, however, did not happen, as the confidant, fearing the disclosure of the stratagem, and the breaking of the stitches of her work, spoke not a word. The bramin again, out of endearment, said, "Thou hast
 " always hitherto been lavish of smiles
 " and inviting blandishments, and wert
 " wont to behave with unreserve, and to
 " fascinate me by thy soul-delighting
 " speeches. How is it that to-night
 " thou utterest not a word, and wilt not
 " make harmonious the nightingale of
 " thy melodious voice? Where are thy
 " graces fled, and where thy wit?"

The woman, as it was not politic for her to speak, continued silent; upon which the bramin, whose heart had been already scored like the tulip, with anger at the unbecoming behaviour of his wife, and was tormented now afresh at her supposed sullenness, lost all patience.

Rising up in great fury, he snatched a sharp knife, and without delay cleared the page of the face of his wife's deputy of the character of her nose. The unfortunate confidant became thus distinguished in reward of her fidelity, and, in return for such life-resignation and services to her principal, found exaltation and such high honour. True it is, that every good action has a recompense, and every evil deed a punishment. However, as she felt that she had fully performed her duty, and clearly evinced her genius and fortitude, she courageously held her peace, and bound her face up in her veil.

The bramin again went to sleep, and towards the close of night, his wife returning from her lover, asked her representative what had passed; who replied, "Alas! my nose has been sacrificed to thy friendship." The artful woman having dismissed her hastily, and deferred
apo-

apologies for the accident to another time, retired into a corner, and began thus, in a whining tone, to pray. “ O
 “ thou, to whom all secrets are known,
 “ and to whom in the darkness of
 “ night the actions of every one are
 “ clear as in the light of day, if thou
 “ knowest that the skirt of my condition
 “ is clear of the filth of error, and that
 “ my foot hath never strayed into the
 “ path of sin, then favour me with com-
 “ passion, and deliver me from this dis-
 “ graceful injury. O thou beholder of
 “ all things, restore my nose.” After
 some pause, raising her head from the
 ground of lamentation, she rendered
 melodious the nightingale of her voice
 with the following strains.

VERSE.

*Though every single hair of mine was a
 tongue, and I should utter with each stanzas
 in thy praise, I could not string the pearls of*

thy merited thanksgiving, or express the smallest part of thy obligations upon me.

The bramin now awoke ; and when he heard the prayers and thanksgiving-effusions of his wife at the throne of the dispenser of events, instantly arose, and brought a lamp that he might behold her face, and see whether her nose proved the truth of her words, or not. He found it on examination unhurt, became overwhelmed in the mazes of astonishment, and ashamed of his evil action. He now bent his neck under the load of regret, began to beg pardon, falling down at the feet of his chaste wife, whose miraculous purity he adored with reverence; so that now regarding her as worthy of confidence, the model of virtue, and pattern of good actions, he in future freed her from the reins of his controul.

† The circumstance of a confidant's losing her nose I remember to have met with in some old English

CH. 12. GARDEN OF KNOWLEDGE. 27

English tale, but the book I do not recollect. Dow in his paraphrase of the Tirrea Bede, has departed very wide from the original, and inserted a sixth lesson, (that of the swing) which is not in the Bahar-danuth. It was my design, on reading over my translation of this chapter, to have omitted it altogether, as the descriptions of intrigue seemed too free; but, on revival, I judged it might be rendered admissible by striking out a very few sentences. This has been done.

The Tirrea Bede was probably originally written by some Hindoo of inferior cast, as a satire on the Bramins; and I was informed, that the asking one of those privileged and sacred personages if he has studied the *fifth* bede, is often done by wicked wits, when they find him ignorant and insolently proud of his high cast.

CHAP. XIII.

CONTINUATION OF

The History of Jehaundar.

WHEN the publishers of scandal on women, and the expositors of female dishonour, had exercised the steed of narration on the course of prolixity; the well-wishers of the state and friends to the empire, who had the pages of their hearts impressed with the characters of loyalty, and the tablets of their foreheads graced by the prostrations of fidelity; supposing that the arrow of contrivance

trivance might have reached the target of completion; went into the presence of Jehaundar Sultaun, to examine his state of mind: Anew they expanded the portals of advice, and shedding the valuable jems of remonstrance on his lap, said:

“ O high born prince, notwithstanding
 “ ing some particulars of the evil nature
 “ and innate crookedness of women
 “ have been explained to thy enlightened
 “ mind; *how lamentable is it, that a*
 “ sovereign of sublime knowledge, of
 “ perfect wisdom, and profound understanding,
 “ such as thou art,—(the same
 “ of whose glory has gone from one
 “ extremity of the globe to the other,
 “ and from the dread of whose world-
 “ subduing sabre the sovereigns of the
 “ earth tremble like the reed)—becom-
 “ ing distressed by love for woman, from
 “ whose nature nothing can be expected
 “ but treachery and deceit, should be
 F 4 “ stigmatized

“ stigmatized throughout the habitable
 “ regions, for low genius, sensibility of
 “ mind, and weakness of intellect !”

The prince, as he was intoxicated by the prudence-consuming wine of love, and overcome by the fumes of the world-inflaming beauty, gave no attention to the admonitions of the wife, nor admitted, as of any weight on the scales of his mind, the clear jems of advice, or the princely pearls of remonstrance. On the tablet of his mind the flourishes of caution made no impression, and the aspirations of the charmers* had no effect ; but remonstrance and reproof rather proved the cause of increase to his love, and addition to his passion.

VERSE.

*Love accords not with the cell of repose.
 To it, pleasing is scandal and the path of
 reproof.*

From

* The pretended conjurors of Asia, by breathing upon a patient, affect the power of curing all maladies.

CH. 15. GARDEN OF KNOWLEDGE. 97

*From reproof, the pangs of love begin afresh;
From publicity, love becomes more violent.*

*Reproof is the magistrate of the bazar of
love;*

Reproof is the polisher of the rust of love.

Remediless, the counsellors and advisers, having drawn the stroke of confessed inability over the pages of their subject, withdrew their hands from endeavour. The state of affairs, through the attendants at the feet of the throne of royalty, and the informed of the secrets of empire, reached the audience of the king; when the most skilful physicians being appointed, strove all in their power to ease the sorrows of the prince's mind, according to the rules of science and medical art. Their attempts, however, met no success, nor was any advantage obtained. True it is, that in every heart where the heaven-exalted sovereign of love hath taken up his abode, and, waving the sky-measuring standards of passion,

passion, hath founded the drum of madness through the four regions of elemental composition, wisdom has no predominance. From the presence of the guardian of prudence what can ensue, but that he should fall into the deluge of insult, and be discomfited before the champions and world-destroying forces of the field of calamity ? Surely, love is a stormy ocean, and wisdom only as the resistance of chaff. Love is a world-destroying tempest, and wisdom the faint glimmering of a lamp. The wound, which from the envenomed spear of madness has become a gangrene, cannot obtain healing from the salve-spread lint of skill ; nor can the shrub which, cherished by the fountain of love in the heart, hath put forth the blossom of madness, be blighted by the autumnal chill of prudence.

VERSE.

*Love is as a thousand flames in ardour ;
 Wisdom only as a thousand shreds on water.
 When*

*When the fires of love are kindled,
 They consume the wise man and his wisdom.
 When love charges with his steel clad force,
 He makes the gall of armour-vested heroes
 dissolve like water.
 Love is a despotic sovereign of sovereigns,
 without the toil of war.
 Love is the irresistible conqueror of princes.
 He forms his canopy of misery.
 He rides upon a blood-stained steed ;
 He ornaments himself with the blood of wisdom ;
 He adorns himself with the chains of madness.*

When the king heard this relation from the wise men of his court, the capital of his heart became a prey to the forces of despondency and anguish ; and the stores of his mind were scorched by the life-destroying lightning of sorrow. Having summoned all the learned attendant on the throne of empire to a select conference, he formed the assembly of consultation, and asked a remedy for the
 prince's

prince's disorder? All agreed, that to attempt his recovery by advice or remonstrance, was like beating cold iron, or measuring air with the hand; because, the affair having passed beyond the power of controul, and the arrow of divine will being shot from the bow of decree, it was impossible to struggle with destiny, or oppose Providence. True it is, that no hero has a shield against the arrow of fate. It was therefore now adviseable for his majesty, that he should plan how the prince might gather the rose-bud of his desires in the garden of enjoyment, and how the shrub of his wishes might put forth the blossoms of completion in the grove of attainment; in short, that the father of Bherawir Banou might consent to a union, and grant an alliance between the rose-tree of the garden of beauty and the cypress of the margin of the river of royalty.

When

When the well-wishers of the throne could point out no other remedy for the healing of the prince's heart, than the enjoyment of Bherawir Banou, the king, having deeply reflected on the affair, enquired of his wife and faithful viziers the means of accomplishing such a difficult business. They, after attaining the happiness of kissing the steps of the imperial throne, according to the custom of the swimmers in the sea of ceremonials, thus represented.

“ It appears accordant with wisdom,
 “ and agreeable to policy, that a prudent
 “ ambassador shall hasten to the presence
 “ of the father of the concealed within
 “ the screens of purity and honour,
 “ with presents worthy of this ever-
 “ glorious state. Let him also carry
 “ letters expressive of regard, and soli-
 “ citous of connection. From his own
 “ policy-directing understanding, which
 “ is the lamp to the path of attainment,
 “ and

“ and from the reflections of his pro-
 “ found judgment, let him, agreeably to
 “ the circumstances of time and the
 “ mode of his reception, introduce re-
 “ marks intimating the object of desire
 “ with eloquence and grace, so that any-
 “ how the pearl of desire may be strung
 “ on the thread of enjoyment, and he
 “ may get the clue of attainment into
 “ his hands.”

The king, thinking the wise opinion
 of his faithful ministers most approve-
 able, commanded his Mercury-penned se-
 cretary and light-displaying amanuensis,
 that he should in elegant language and
 graceful stile draw upon the thread of
 narration the precious gems of rhetoric,
 and the costly pearls of expression of his
 wishes : and that he should give free rein
 to the zephyr-fleeted steed of the pen in
 the plain of oratory and elegant compo-
 sition. The magic-composing scribe, ac-
 cording to the orders of the fortunate
 king,

king, having with the adornment of his fancy given new force to the night-hued tresses of expression, introduced his beauty on the perfumed expanse of the page, and thus made melodious the eloquent nightingale of his pen on the jasmine shrub of delivery.

THE LETTER.

“ After offering up praise and thanksgiving to the Eternal, creator of the world, in attempting to delineate whose attributes, the pen, from inability, becomes divided, and loud thanks to the Chief of the Missionaries, ^a in the wide expanse of whose praise, eloquence is abashed at its own want of expression; and next, having waved an offering of the flowers of gratulation and blessings nurtured by the water and air of friendship

^a Mahummud.

ship and union, and blossomed in the garden of alliance and mutual interest over the court of the divine assembly of the monarch in glory, like Feerdoon and Kie Khoofroo (of fortunate aspect, adorer of the throne of empire and good fortune, giver of splendour to the crown of royalty and dominion, gracer of the assembly of magnificence and command, exalter of the standard of conquest and victory, strength of the arm of power and prosperity, gnomon of the astrolabe of dignity and command, index of the volumes of exaltation, flourisher of the edicts of truth, monarch of powerful star, victorious in war, chief shrub in this emerald-coloured garden) giving reins to the swift courser of the pen of friendship in the plain of explanation, it becomes represented.¹

“ Although

¹ In Asiatic epistles, epithets similar to those marked by parentheses, as above, sometimes fill a whole page of a complimentary letter, before you come to the conclusion of the opening sentence.

The

“ Although during so long an interval, according to the modes and customs of the reverencers of mere appearance, correspondence by letters or ambassadors, which is a mean of impressing the characters of friendship and agreement, and a medium of binding the knot of sincerity and alliance, hath not taken place outwardly between us ; yet internally, which well-informed minds alone regard as the foundation of action, the rules of truth and sincerity, and the fundamentals of friendship and regard have been observed in the most perfect manner. Our august mind has been wholly bent on the blossoming of the buds of kindly intercourse, and the expansion of the flowers of friendly connection. Our liberal attention has been uniformly directed to that establishment of sincere union and confirmation of true alliance, which forms a congeniality

VOL. II.

G

uality

The same nonsensical involution occurs in all the royal edicts, patents of nobility, and state epistles of the oriental world, and, in the latter their omission would be regarded as an high affront.

niality of souls and internal agreement, which the acquainted with the nature of truth and informed in sacred mysteries, call friendship ; and than which, in both worlds, a nobler connection cannot exist. Doubtless, similar ideas must have been reflected on the mirror of the enlightened mind of your Majesty, exalted as the heavens, and resplendent as the pleiades, whose soul is the source of the rays of sincerity and kindness. However, as our business is with the multitude, who judging merely from appearances, have no opinion of their own on reality ; therefore the mind, venerating concord and friendly to agreement, of this dependant on the divine throne has become anxious, that the regulation of the connections of alliance and unanimity, and the confirmation of our mutual friendship and intimacy, may be made appear to the inhabitants of the world, and the extent of our sincere regard be known as publicly as possible by all ranks, in
order

order that the high alliance between our two august families may be preserved until the dissolution of night and day, and remain a rule of conduct to all future glorious sovereigns.

“ In consequence of the above important considerations, the chief of a noble family, famed for loyalty and attachment, head of faithful servants versed in sincerity, founder of the edifice of life-resignation, fully acquainted with our *inmost designs*, who, *from his infancy* to the season of youth, has been nourished under the shade of our bounty and favour, and been educated in our august presence, which is the trying touchstone of the gold of ability, has been dispatched to the court of your Majesty adorning the throne of empire, in order that, without the mediation of a second person, he may represent the accounts of our friendship and regard, as he was honoured with them in our heaven-like

court, and deliver a charge^{*} which was entrusted to his oral communication.

“ There is hope, from the august disposition of that centre of the circle of majesty and royalty, that, having tinged the fingers of the bride of our request with the Hinna¹ of assent, they will give with the friendly moisture of bounty and kindness, lasting freshness and bloom to the garden of unanimity; that, having cleared away the damp of estrangement

^{*} Requesting the princess in marriage.

¹ The leaves of a shrub, which bruised is applied to the palms of the hands, and dyes them red. It is frequently used by all Asiatics; and before marriage, the application of it is made with particular ceremonies both by the bride and bridegroom. Dr. Russell, in his History of Aleppo, describes the leaf, its preparation and mode of application. It is esteemed not merely ornamental, but medicinal: and I have myself often experienced in India a most refreshing coolness through the whole habit from an embrocation, or rather plaster, of Hinna, applied to the soles of my feet, by prescription of a native physician. The effect lasted for some days.

ment from the mirror of the heart with the polish of benevolence and condescension, they will render us bound by obligation and pledged to gratitude. By this means they will in this unstable world bestow durability on the edifice of friendship, by a new security and improved construction.

“ To the adorners of the chief seats in the assemblies of wisdom, and the explorers of the walks of the Garden of Knowledge, whose illumined minds are as the mirrors reflecting truth, it is not unknown that, on all the productions of creation, on the pages of formation, and tablet of discovery, a more approved figure from the pencil of the depicter of divine decree, (which is the contriver of all forms of existence,) has not been pourtrayed, than Friendship, as most praise-worthy in all ranks of men. Now as this connection among the common degrees of mankind is productive of a

thousand benefits and advantages, it is evident what good consequences must ensue from its confirmation between heaven-exalted sovereigns and princes of sublime rank, who are the prime of creation, and select productions of being, and whom, after the prophets (to whom be all respect) the divine creator has distinguished above all created beings and things.

“ Our reason for descanting on these felicitous subjects, and our object in displaying the above beneficial illustrations, is, that should any conceited secretary, ignorant of the rules of prudence, and void of the treasure of wisdom, (whose sensations have no feeling of the soul-delighting perceptions of friendship, and to whose view the portals of truth have never been expanded, but who esteems being employed in such important affairs a mean of displaying his own abilities) enter upon criticism, and, vesting him-
self

self apparently in the robes of loyalty, to which in fact his discourse is inimical, represent the beautiful aspect of the charmer of this important request, which is the living Leila, " acceptable to our heart, contrary to truth — Your Majesty may, not suffering your gracious mind to be displeased with such ignorance, examine it with your own just penetration and innate judgment, in the retired chamber of your own pure mind, and view it with impartial eye and truth-desiring view ; so that, in a proper manner, the degree of her charms reaching the place of disclosure, the specimen of her world-pleasing beauty may afford unbounded delight to your heart.

" It may have reached the hearing of the reflected-upon by the rays of your Majesty's vicinity, that in a region dependant upon the empire of your friend, some of the borderers (who for

G 4 generations

" The heroine of a Persian love poem.

generations had bowed their heads under the line of submission, and who, like the medial dot, removed not from the circle of obedience and subjection) at the instigation of some shortfighted leaders, in whose brains the fumes of pride and vanity (which are the basest of human imperfections) had arisen, having gone astray in the mazes of error and mistake, had risen in rebellion. Supposing high mountains and difficult passes, almost inaccessible, their refuge and shelter, having extended the hands of rapine on the treasure and goods of the inhabitants of the neighbouring cities, they rushed into the path of their own destruction.

“As the care and protection of mankind, (the committed charge and trust of the creator) and the punishment of factious schemers, was incumbent upon our august genius, We detached a powerful army of our gallant soldiery, under the command of one of our distinguished
generals

generals. The divine auspices, favour, and bounty, have ever attended the standard of our government, and the gale of victory and success hath constantly waved the flags of our prosperity. In a short time, the rebels became so trampled under the feet of our host-defeating heroes, and crushed by our gallant forces, as to become examples to other evil-minded wretches. The strength of our heaven-supported government, and assurance of the divine assistance to the standards of our august family, made heartfelt impressions on all mankind. True it is, that whoever girds up the loins of enmity in false pride, and rivalry against the chosen of the throne of the Supreme and the exalted in the courts of God, that sin becomes the destruction of his life, and he falls quickly, like a wrongly directed arrow, to the ground.

“ At the instigation of friendship and regard, the above amicable sentences have

have been penned. If it is the divine will, the connections of alliance will attain fresh regulation, and the foundations of amity new strength.

“ We hope that your Majesty, who adds splendour to the aspect of royalty and prosperity, regarding the customs of friendship and union, will relate to this dependant on the divine throne, who is innately anxious for alliance, accounts of your august welfare ; the intent of your wishes and high designs ; the glory of your throne, public and private ; the modes of administering justice ; the punishment of the leaders of faction and contention ; also, an explanation of the laws for security of your empire, religious establishments, and prosperity of your subjects ; the extent of the rays of your bounty to mankind, and of your protection to religion ; likewise, the victories and successes which may have attended you, and are the chief graces
of

of royalty and empire. Farther, the light-footed steed of the pen has not found permission to proceed on the plain of prolixity.

“ May the Sun of Empire and Success, and the Luminary of the splendour and good fortune of your Majesty, favoured by the divine court, continue shining in the sky of permanence and firmament of eternity! ” *

* The above epistle seems to have been copied from those of Akbar, written by the celebrated Abou Fuzzul, and is exactly such an one as an emperor of Hindoostan would send to a brother potentate on a similar occasion in the present day. The translation is as literal as possible.

Of this letter, and the whole chapter, Dow has given, what cannot be called more than a faint outline of the original.

CHAP.

CHAP. XIV.

THE ambassador, being dismissed from the king's presence, became arduous in the path of travel; and, using expedition in his journey, in a short time obtained the honour of audience. According to the customs of the versed in ceremonial, and the rules of the acquainted with prudence, he presented the royal letter, with a present of valuables and rarities; and, after the proper compliments, delivered his commission.

The

The Sultan, when he was informed of the purport of the request, reddened with anger; his colour changed, and the marks of displeasure appeared upon his countenance. He pushed the hand of refusal against the breast of the envoy, and would not by any means comply with his petition.

VERSE.

*The arched bow of his eyebrows was con-
tracted;*

*From the fierceness of his look, the speaker
trembled.*

*So angrily he darted his eyes at the messenger,
That his brain was confused at their ardent
glances.*

The attendants on the carpet of prosperity, on observing the change which took place in their sovereign's manner, were alarmed, and stood mute as painted figures; while the ambassador, turning pale from excess of mortification, bound
the

the burden of hopelessness on the camels of despair. The very day of his arrival, (more uneasy to the unlucky envoy than that of his death) a learned secretary, by order of the king, drew up a reply to his master's letter ; with which returning towards his own country without the object of his wishes, he paced the road of disappointment.

THE REPLY.

“ After laud and thanksgivings to the pure Eternal, and praise and reverence to the Prophet—To the sacred mind of the adorning of the garden of royalty, (president in the assembly of empire, recliner upon the cushions of sovereignty, gracer of the throne of dignity and power, giver of splendour to the crown and throne, introduction to the volumes of learning and knowledge, chief link in the chain

chain of command, principal band of the ties of dominion and heroism.)—Be it known, that the garland of sincerity and regard, namely, their epistle perfumed with friendship, every word of which was as a newly-coined phrase* on the page of learning,) having made its honouring descent in a most auspicious period, when various delights and pleasures employed us—rendered happy our august mind. The expressions respecting the rules of friendship and regard, so well written, had the honour of perusal, and the charmer of message,† to introduce whom, the eloquent tongue of your ambassador was necessitated, found admission to the chamber of our sublime audience.

“ Praise be to God, this obliged by the divine Majesty has, from his boundless favour, gathered ample stores of the flowers of knowledge, and numerous garlands

* This sentence is meant as a satirical remark on the pompose style of the emperor's letter.

† The request of family alliance.

garlands of the blossoms of prudence, into the lap of his condition. According to his high genius and expanded mind, under the heavenly direction, he is distinguished by the inspiration of truth and information. Watching, therefore, strictly as an enemy, his own foibles, he makes constant remarks upon his own proceedings, public and private, in the volume of observation, hoping for pardon; and is not to be ensnared by the fool-deceiving expressions of self-interested persons. Distinguishing between falsehood and truth, he does not engage in any matter that may prove the occasion of shame, and especially of ridicule, among mankind.

“ It becomes the high dignity of monarchs of heaven-like station, who should be examples to the world, and whom the creator has distinguished among its inhabitants in the circle of being as central points and protectors of the public,
that

that in every affair which they meditate, they should, like compasses, draw the line of consideration around the plan, and having weighed its propriety and objections in the scales of argument, then commit to the flight of execution the eagle of performance. Should they themselves not possess a sufficient portion of discriminating wisdom and clear judgment, then, having joined to their own ideas those of their ably-reflecting viziers, they should seek assistance from their advice; and, agreeably to their opinion, display upon the pages of appearance the plans of high design and important object; so that they may be applauded, and no difficulty or hindrance occur to their completion. To boast of unaccomplished plans, or commit them to the pen, wisdom directs not; and, doubtless, no consequences but shame can accrue from such conduct.²

VOL. II.

H

May

² This alludes to the boasts of victory made in the emperor's letter.

May the ever-existing God afford you
the grace of rightly-guiding wisdom !
and may the sun of your royalty shine
in the firmament of perpetuity !”

Of Dow's imitation of this, I am constrained
to make the same remark as on his last chapter.

CHAP.

CHAP. XV.



WHEN the ambassador, without the object of his mission having returned in mortification and sadness, obtained the honour of kissing the carpet of the king of kings, and presented the denial-pourtraying letter, inimical to alliance, before the attendants on the steps of the imperial throne; the sovereign, on account of the characters of gratification not being impressed on the tablet of his desires, and the deviation of the father

of Bherawir Banou from the straight path of friendship, became exceedingly sorrowful, and inexpressible anguish on this account afflicted his mind. Calling, therefore, the prince to a private audience, he informed him of the state of affairs ; and again opening the portals of admonition, offered arguments against the ill effects of obstinacy and persistence in such a difficult business and hazardous undertaking. He hoped that, having heard them with the ear of attention, he would lay aside his design, and quit such a dangerous scheme : but, as the sea of passion agitated the prince, and the wine of love fermented in the still of his heart, the precious gems of advice had not with him the value of a grain of barley, nor had the remonstrances of propriety more effect with him than wind. Suddenly raising his head from the knee of sorrow, he exclaimed :

“ The

CH. 15. GARDEN OF KNOWLEDGE. 119

“ The just observations and gracious
“ admonitions of your Majesty, all merit
“ to be impressed on the tablet of my
“ heart, and to be written in characters
“ of gold; but it is necessary to know,
“ that love is all contradiction, and at
“ perfect enmity against worldly wisdom.
“ Like Mujjenou, I have yielded the
“ reins of self-controul into the guidance
“ of madness. What profit then can re-
“ monstrance yield, and what ease can
“ wisdom afford me?

VERSE.

“ *Seek not admission for advice into my brain,*
“ *For that recess is filled with the sound of*
“ *the Chung and Rubbaub.*” *

In short, the inward distraction and mental disorder of the prince passed all bounds; so that, Mujjenou like, love wresting the bridle of patience from the palm of his command, made him a

H 3

wretched

* Musical instruments.

wretched wanderer, bewildered in the mazes of search. Remediless, and determined upon exile from his family and country, he chose poverty before royalty, and gave the preference to wretchedness over the command of a world. He esteemed toil better than repose, and pilgrimage than home. Casting off the crown of royalty from the head of prosperity, he assumed in its room the cap of a fakcer; and tearing the silken robes from his delicate form, put on the coarsest raiment. His sun-resembling face, more gentle than the rose, he rubbed over with ashes; and with tortured heart, and tear-flowing eyes, in quest of his beloved, with the foot of desire and pace of search, measured the desert.

VERSE.

*How pleasant is love, that when he plunders,
The monarch can put on the vestment of the
beggar!*

*Does he ease the head of the king of a crown?
Let*

Let him assume the dulk, and he will confer
Royalty*

At sight of the prince's unhappy state, lamentations issued from the bosoms of all, and high and low shed the tears of regret. All ranks, beating together the hand of sorrow, bit the fingers of amazement. The echo of sighs reached the skies from every blade of grass in the country; and the moanings of the afflicted people ascended to the azure vault of heaven. The pillars of the state and chiefs of the country, on hearing this soul-distracting event, becoming overpowered with the wine of regret, without delay halted to the presence of the prince, and, with an hundred agonies and pangs, shed tulip-coloured tears from the goblets of their eyes on their venerable cheeks. Again

H 4

introducing

* The dress of a dervish.

* The dervishes are called also shaws or kings, as being sovereigns of their passions.

introducing advice and entreaty, did they implore his relinquishment of such a soul-terrifying resolve. The prince, wandering from the mansion of sanity and understanding, having emitted from the fiery recesses of his heart the ease-consuming sparks of sorrow, kindled upon his tongue, as in a lamp, the life-destroying flames of desire. Having poured forth his heart like grain, bit by bit, from his deluge-flowing eyes down his cheeks, he said :

“ O ! ye wise men, since the dispensers of providence have from the table
 “ of the nine dishes* of heaven decreed
 “ my

This last sentence, and the following speech of the prince, are another sample of the mystical and incoherent ramblings of eastern devotees, as well as lovers. The translation is literal, so that I hope the reader will excuse nonsense not my own.

* Some divines among the mussulmauns say there are nine, others, seven heavens, in stories one above another. The word for story and dish is the same in the Arabic.

CH. 15. GARDEN OF KNOWLEDGE. 123

my food to be the blood of my heart,
“ and the pourtrayers of divine will
“ have drawn on the tablet of my fore-
“ head the figures of ill fame, and my
“ fate must be the sorrows of love and the
“ vexations of pilgrimage. how can I
“ try to obtain repose and lay hold
“ of the reins of reputation ?

VERSE.

“ *Since my destiny is, that I must drink*
“ *the blood of grief, how, alas ! how*
“ *should I quaff the wine of enjoyment ?*

“ To erase the characters of fate,
“ from the shining paper, with the
“ penknife of contrivance, and to strug-
“ gle with divine command, is in vain
“ to human nature, which is bound in
“ the chains of subjection, and confined
“ in the enclosure of imbecility. Now
“ that madness tortures my brain, and
“ desire has rent the robes of patience,
“ what

“ what room is there for advice and
“ remonstrance? This is rather a time
“ to soothe and assist me. If then you
“ can, withhold not your favour, but
“ help me from your hearts; or else
“ withdraw your hands from me and
“ my affairs, that I may commit myself
“ as I chuse, in the path of search, to
“ the thorns and rocks; plunge the ada-
“ mant of calamity into my entrails,
“ and pierce my heart with the point of
“ despair. For me, the ground of my
“ beloved’s path is a sufficient bed,
“ and for a soft pillow, the stones of
“ my mistress’s abode will suffice.

VERSE.

"My satisfaction can only be where my
"love is:
"I would try my utmost to reach her abode."

Having spoken the above, he laid hold of the strong handle of resignation, which

which is the best mirror for shewing the reflected charmer of attainment, and reclining on the staff of divine compassion, the surest support to wanderers in the path of distress, bound the burthen of design on the camel of desperation, and became, like the western breeze, intent in the road of travel. The parrot, who was the intimate confidant of the assembly of fidelity, he carried with him. Several of the loyal courtiers, who had their brains fresh moistened with oil of violets and almonds,* at such a crisis, regarding it as impiety against the faith of sincerity and constancy, and apostacy from the religion of truth and fidelity, to turn aside from the road of accompaniment, in order to prove their duty and attachment, and enjoy the felicity of acting right, seeking honour in the glorious

* Meaning, I suppose, gratitude. The allusion proceeds from the custom of presenting perfumed oils and essences to guests.

glorious attendance upon his stirrup,
joined in the praise-worthy expedition.*

* In Dow's imitation of this chapter, a scanty sprinkling of the original metaphors, with many of his own, forms the composition, and I rather suspect he called our song of Mad Tom to his assistance.

CHAP.

CHAP. XVI.

WHEN the prince, devoted to despair, like Mujenouf, at the despotic command of cruel love, who in every quarter holds the hearts of illustrious monarchs enchained in the locks of moon-faced Venus-browed damsels, and dependant as Harut* in the well of their
dimples

* Harut and Marut, some say, were two magicians or angels, sent by God to teach men magic, and to tempt them, but others tell a longer fable, i. e. that the angels expressing their surprize at
the

dimples, like the gul Peaddeh,^b withdrawing his mind from the garden of repose, mounted the steed of toil; having advanced his foot in the path of labour, and regarding as light the difficulties of the desert, he in a short time measured

the wickedness of the sons of Adam, after prophets had been sent to them with divine commissions, God bid them chuse two of their own number to be sent down to be judges of the earth. They pitched upon Harut and Marut, who executed their office with integrity for some time, till Zohara, or the planet Venus, descended and appeared before them in the shape of a beautiful woman, bringing a complaint against her husband: though others say she was a mortal female. As soon as they saw her they fell in love with her, and endeavoured to prevail upon her to satisfy their desires; but she flew up again to heaven, whither the two angels also returned, but were not admitted. However, on the intercession of a certain pious man, they were allowed to chuse, whether they would be punished in this life, or the other. They chose the former, and now suffer punishment in
Babel,

^b What flower this is I know not. It signifies walking rose or flower. It may be the sensitive plant.

measured a considerable distance, and, like the moon, with unceasing velocity, in a few days travelled over a long space. At length, a broad lake opposed his progress, the opposite shore of which, like the boundary of grief for a lover's absence, was undiscernible. Such was the raging of the waves, that even the fish

Babel, where they are to remain till the day of judgment. They add, that if a man has a fancy to learn magic, he may go to them and hear their voice, but cannot see them.

This story, Mahummud took from the Persian magi, who mention two rebellious angels of the same name, now hung up by the feet in the territory of Babel, and the jews have somewhat like it of the angel Shambozal, who having debauched himself with women, repented, and by way of penance hung himself between heaven and earth.—Vide SALE's *Koraun*, page 20, note *. May not the apocryphal story of Susanna and the two elders have given foundation to this tradition? In the mode of penance, that of the Hindoo hanging by the feet from a tree (which is common,) has some affinity to the punishment of Harut and Marut.

fish fainted at their fury, and the rocks were divided by the force of the dashing surges. As, without a vessel, to cross this red sea-resembling ocean, was out of the circle of possibility, the prince (his lip parched in the road of search, his heart anxious for the fountain of love, and who wished to borrow wings from the roamers of the air, and, soaring like them, to reach the desired country) now became depressed, and from excess of despair began to gasp like a fish on the strand.

The parrot, who in the firmament of friendship soared on the wings of sincerity, was vexed in heart at his affliction, and said, " O thou wanderer in
 " the wilderness of toil, and lost in the
 " maze of pilgrimage, now that thou
 " art thyself confined in the iron cage
 " of distress, and captivated in the
 " mournful snare of love, to keep me
 " still imprisoned is not adviseable.
 " Nay

" Nay, it is even politic that, approv-
 " ing not of the confinement of a
 " faultless and sincere slave, such as I
 " am, having loosened the chains from
 " my wings, thou shouldst liberate me
 " from this iron fortress, that I may
 " spread the plumes of endeavour, and
 " fly to all quarters in search of a re-
 " medy for thy case, until I may grasp
 " the tablet of desire in my talons.
 " Possibly, the difficulty-opening key
 " may come to hand, and thy search
 " reach its object."

The prince replied, " Ah ! my sym-
 " pathising friend, thou knowest that,
 " in this distressful journey, what alone
 " can support my heart and for an instant
 " lighten my sorrows, is thy company
 " and conversation. I dread, lest when
 " freed from thy cage, and roaming on
 " the wings of liberty in the air, the
 " love of thy fellow-parrots should se-
 " duce

“ duce thee from thy attachment to me,
 “ and the instinct of desire towards thy
 “ natural friends and fellows, speaking
 “ the same language, divest thy mind
 “ of inclination to associate with me.
 “ If so, the pain of thy desertion will
 “ be added to my afflictions and trou-
 “ ble.”

The parrot answered ; “ Though
 “ certainly the assertion of a poor bird
 “ like me is not in general deserving
 “ confidence, (and indeed, to expect re-
 “ turn from a liberated songster is not
 “ the maxim of the prudent ;) yet,
 “ know and consider, that the depic-
 “ tor of the volume of contrivance, has
 “ not drawn all objects similar in this
 “ plan of creation ; nor has the Mani
 “ of omniscience in the arzung of be-
 “ ings, sketched with the pencil of de-
 “ sign all his portraits after the same
 “ likeness. However, praise be to God,
 “ who has molded the composition of
 “ this

CH. 16. GARDEN OF KNOWLEDGE. 133

“ this humble soarer from the clay and
“ water of constancy, and planted no-
“ thing in the tillage of my mind, (who
“ am at best only an handful of sea-
“ thers) but the seed of fidelity.

VERSE.

“ *I do not think I should remove my head*
“ *from the line of attachment, though, like*
“ *the reed,^a they should separate me joint*
“ *by joint.*

“ I promise solemnly to your high-
“ nefs, that until you attain from the
“ ocean of search the pearl of your de-
“ fires, and acquire the object of your
“ wishes, I will not leave your gracious
“ presence ; but, incessantly stretching the
“ wings of endeavour in faithful service,
“ will regard the approbation of your
“ heart

I 2

^a The Egyptian reed, of which the orientals make pens, grows to a great length in joints like the cane. It is called callum. Hence the latin word Calamus.

“ heart as the mean of gaining the
 “ applause of my creator.

VERSE.

“ *I have no asylum but at thy threshold ;*
 “ *where can I lay my head, but at thy gate?*

“ If the skirt of my declaration
 “ should prove interested, may the
 “ divine power, who created parrots
 “ with green vesture and red bills, in
 “ the judgment of the resurrection,
 “ cause me to rise again accursed and
 “ black as the raven ! and may he, in
 “ this present confined state of existence,
 “ render me tormented in the claws of
 “ the blood-shedding and executioner-
 “ like cat. No other reason for these
 “ declarations pervades my heart, but
 “ sincere wishes and anxiety for thy
 “ welfare. My earnest desire is, that
 “ having been the source of import-
 “ ant advantage, I may satisfy the claims
 “ of thy bounty upon me.”

The

CH. 16. GARDEN OF KNOWLEDGE. 135

The prince, regarding the professions of the wise bird as worthy of credit, released him from his cage, and said,

VERSE.

*“ To the man of honour, nothing is
“ more binding than a promise. Fix the
“ hand of fidelity on the skirt of promise,
“ and strive with all thy might not to rend
“ it. Be cautious that thou break not thy
“ promise, for life, though precious, is no-
“ thing worth if stigmatised by breach of
“ faith.”*

The parrot instantly soared aloft, and skimming through the air, glanced his eye over every quarter of the country. At length he perceived a cottage, lowly like the minds of the humble, and small like the eyes of the Tartars. He alighted on the branch of a tree near it, wishful to know who was the owner, and why he had chosen his habitation in such a wilderness. He beheld a hut

formed of reeds, the door of it expanded like the forehead of the virtuous, and its inside clean as the minds of the innocent. Within, sat an old man, bowed down with age, reposing in an ashy coloured vest, like the devoted to contemplation of the Divinity and searchers of religious truth. He had spread the sūjjadeh of abstinence, and was employed with all fervour and devotion in the Tusbah and Taleel.* The glow of sincerity

* Counting his beads, and repeating the attributes of God. The Mussulmauns use, like the Roman Catholics, a rosary of beads called Tusbah, or implement of praise. It consists, if I recollect aright, of ninety nine beads; in dropping which through the fingers, they repeat the attributes of God, as, "O Creator, O Merciful, O Forgiving, O Omnipotent, O Omniscient, &c. &c." This act of devotion is called Taleel, from the repetition of the letter L, or Laam, which occurs in the word Allah, (God), always joined to the epithet or attribute, as Ya Allah Khalick, O God, the Creator; Ya Allah Kerreem, O God, the Merciful, &c. &c. The devotees may be seen muttering their beads as they walk the streets, and in the interval

CH. 16. GARDEN OF KNOWLEDGE. 137

cerity shone upon his brow, and the light of true knowledge beamed upon his open front. His heart was delivered from the blandishments of the world. A white beard round his expressive countenance, appeared as shining rays about the sun; and from his ashy-stained forehead¹ the light of truth darted as a lamp from the veil of a shade.²

VERSE.

*He was as it were a garden blooming
in a desert, and as a sky obscured by dusty
mist.*

I 4

He

interval of conversation in company. The rosaries of persons of fortune and rank have the beads of diamonds, pearls, rubies and emeralds. Those of the humble are strung with berries, coral, or glass beads.

¹ Dirveshes rub their faces with ashes, as the emblem of mortification.

² When placed (as in hot climates the natives sit at night) out of doors, the lamp is surrounded by a shade of gauze or glass, sometimes of silver pierced with holes, like our stable lanterns.

*He had retired from mankind, and was
thin as the threads of his religious habit.
He had no object but devotion; or intent,
but that of pity. The lightning of his
eye was a lamp of hope, and his morning
aspirations favourable to future bliss.*

The parrot, when he perceived the tablet of the dirvesh's aspect clear as the polished mirror, immediately began to talk; and in the manner of the acquainted with the rules of compliment, uttered strains of gratulation. The good-hearted hermit, from the sweet eloquence of the bird, glowed with zealous admiration of the works of God; and, like Solomon,^b attending to his condition, enquired his situation; saying,

“ O emerald

^b Solomon is said to have understood the language of birds, who, when he travelled, stocked together and formed a shade over his throne, which was placed upon a carpet of green silk large enough to hold all his forces. On his right hand stood the men, and on the left the genii. The wind at his command conveyed the carpet wherever he pleased

“ O emerald-feathered soarer, elo-
 “ quent as Jesus, from whose roseate
 “ beak the living water of eloquence
 “ distils, what affair art thou engaged
 “ in? and in whose search hast thou
 “ extended the wings of desire? for
 “ from thy soul-delighting words, the
 “ scent of truth and constancy pervades
 “ my sense.”

The parrot replied, “ O Adorner
 “ of the garden of divinity, and ac-
 “ quainted with the mysteries of sacred
 “ love! since the reflection of the be-
 “ loved object of this tired wanderer
 “ can be best seen on the world-display-
 “ ing mirror of thy gracious mind,
 “ what occasion is there for thy servant’s
 “ engaging in impertinent detail?

VERSE.

pleased, while the army of birds sheltered all from
 the sun. Sale’s Koran, vol. 11. page 223. The
 French must have taken the idea of their invading
 baloon from this fabulous tradition.

VERSE.

- " It is not necessary to speak our wants in
 " thy august court.*
*" The sorrows of none can be unknown to
 " thy enlightened mind.*
*" Though the heavenly sun is the eye and
 " lamp of the world,*
*" Yet the bestower of light on it, is the
 " dust of thy feet."*

The dawn-like minded sage, having by his internal light developed the mysteries of the parrot, commanded him to bring the prince to his presence. And the bird, exulting with joy at such felicitous tidings, laughing and caw-cawing¹ like the cockatoo, conveyed himself at one flight to his master. His crimson beak, like the rose-bud at the waving of the zephyr, seemed to blush with a brighter glow.

The

¹ I trust this coinage of a word may be forgiven me, as I could not find one to express the caw-caw of the original.

The prince, who from despondency and weariness being bound in sorrow and distress, had his eye fixed on the path of his parrot, smiled in hope at his lively manner of approach, and impatiently demanded his adventures. The joyful bird, having informed him of the circumstances, became his guide to the hermit, immersed in the wine of unity, whose auspicious meeting was the key of the gates of attainment. The prince, whose every hair was bound in obligation to the kindness and fidelity of the parrot, without delay hastened to obtain the felicitous interview with the Jesus-like *dirvesh*. When he arrived near his bounty-giving threshold, and his view was gratified by the sight of his enlightened countenance, having performed the customary obedience of disciples, he advanced, and seating himself on the earth before his door, (which was as a collyrium to the eye of hope) expressed his wants in the following verse.

verse. " The sea and mountains are in
 " my path. Assist my design, O vir-
 " tuous sage !"

The *dirvesh* replied, " O fortunate
 " youth, praise be to the Lord of the
 " universe, who is the dispeller of the
 " difficulties of his servants. Be faith-
 " ful, for faith is the opener of the por-
 " tal of attainment. Depend upon the
 " strong hold of the sacred prayer in
 " the *Koraun*, (we submit ourselves to
 " thee, we entreat help of thee, for,
 " except God, there is no true helper
 " to beseech, and, excepting him, none
 " can help. Plant the foot of hope on
 " the strong bridge of resignation, for
 " it is the safest passage of our objects.
 " Go alone, for solitude is a secure
 " path to enjoyment. Shut thy eyes
 " to every other object, if thou desirest
 " to meet thy beloved."

The

The prince, agreeably to the orders of the Khizzer-like dirvesh, having dismissed his domestics and attendants, closed his eyes upon his own existence. When he opened them, he found himself with the parrot on the other side of the lake.

VERSE.

The mirror of holy dirveshes, alone can reflect the object of the prayers of kings.

Princes are indeed the Kiblahs of prayer, but the reason is, their submission to the venerable religions.*

Though the passage of the stormy lake, and the company of the wise and eloquent bird was a source of pleasure and gratification to the prince's heart,
and

* The temple of Mecca is the Kiblah, or point of prayer to the Mussulmans; as the east is with Christians in the west as the point of the holy sepulchre.

and the gentle converse of the feathered poet gave ease to his mind; yet, from solitude and deprivation of the accompaniment of his domestics in such a boundless desert, he became overwhelmed in a sea of despondency, and, like those who have lost their way, plunged in difficulty. As desire after the country of his beloved forcibly impelled him, and love guided the reins of his mind, like Mujjenou, he measured the wilderness. From deep distress, tears of crimson hue bedewed his cheeks. He heedlessly trod over sharp thorns and pointed rocks. Relying on the divine favour, the consoler of those who sit in the darkness of the night of confusion, and the guide of lonely wanderers in the wilderness of error, he made the nightingale of speech melodious in this verse:

VERSE.

*If the flame of Toor¹ will not aid me with
single ray,*

Alas!

¹ The mountain in which Moses saw the burning bush.

Alas! What remedy can I oppose to the darkness of night?

When the prince, his lips parched in the sands of affliction, and overcome by the fumes of frenzy, in this dreadful wilderness, (at whose horror even the wild and savage natives were panic-stricken) had proceeded some furlongs on a road which had no resting-place — suddenly, an old man, whose body from excessive weakness appeared bowed like a waning crescent, but whose forehead beamed with the light of devotion, advancing from a straw hut, said to him, “Thou hast done me a kindness, “and brought good fortune with thee, by “casting the shadow of royalty over “my humble dwelling. Two days “have elapsed since I expected a guest, “and have had my eye stretched upon “the road. God be thanked that my “desire is accomplished, and that thy “gracious approach has gladdened my “eyes.”

The

The prince, regarding this occurrence as an omen of good fortune, accepted the company of the old man, and partook with him of what he had ready; the delicacy of which brought to recollection the miraculous meals of Jesus. When refreshment was afforded him from weariness and hunger, he entreated the old man's assistance in the attainment of his object. The dirvesh replied;

“ Unfortunate young man ! Before
 “ this about thirty years, I out of cu-
 “ riosity travelled over the regions of
 “ the globe, and surveyed with the eyes
 “ of observation the good and the bad
 “ of the universe. When I became
 “ fully acquainted with its concerns,
 “ having cast from my mind all desire
 “ for its vanities, I withdrew my feet
 “ within the skirt of retirement; and
 “ departing from the confines of popu-
 “ lation, took up my abode in this
 “ wilderness. I have now no object in
 “ view but my creator, nor do I con-
 “ cern

CH. 16. GARDEN OF KNOWLEDGE. 147

“cern myself with the affairs of men,
“thou must excuse my interference in
“thine. However, since thou hast ad-
“vanced thy foot in the path of love,
“every dew-drop of which is as a
“burning ocean, shrink not from trou-
“ble, but boldly rush on through the
“fires of affliction and toil. Throwing
“aside cautious policy, be satisfied with
“the preparations of resignation and
“self-devotion, taking poverty for thy
“guide, and solitude as thy compa-
“nion.

VERSE.

“*Love is no trifling play; offer then thy*
“*head, O heart!*
“*For the ball of love is not to be stricken*
“*by the mace of vanity.”*

As the gale of bounty waved not on
the rose-bud of hope from the point
of the secluded traveller, and from the
cup of his genius no drops of assisting
VOL. II. K cordial

cordial reached the throat of the prince, he became involved again in the sea of perplexity, seeing no path to the object of his search, wandering in the maze of disappointment, and tormented by his unlucky stars. Love at first appears pleasing, but at length it becomes full of difficulties. His lip parched with desire in the misty vapour of deception, and his heart devoted to death, he uttered the following strains :

VERSE.

*From whence this love arose I know not,
from which every vein and artery aches with
pain.*

*I have but one life, while a thousand
lightnings of destruction flash around me.
Ah ! how shall the humble grass escape on
a blazing mountain ?*

*Why hast thou assailed me, O Calamity?
and what hast thou in ambush for me, O Fate ?
What*

*What armies hast thou brought to destroy
me? The custom of what region is such
unequal attack?*

*O Planet of my fortunes, I burn, I burn;
have some compassion on my tortured breast,*

The parrot now said, " Ah! thou
" chief of the afflicted in the path of
" love, whose every step requires a sa-
" crifice of life, and at whose every ad-
" vance it is necessary to offer up a
" head resignedly. thus murmuring de-
" spondency is unbecoming thy charac-
" ter. The brave in the path of distress,
" the firm amid the tortures of sincere
" love, esteem every drop of blood
" that flows from their agonizing breasts
" as the promising fruit of attainment.
" In love, fortitude is required. Steel
" then thy heart. Never open thy lip
" in complaint and lamentation, nor let
" thy tongue vibrate, like the idle bell,
" with useless moans. For a while lay

“ fast hold on patience ; while I fly
 “ abroad in search of relief, and, amid
 “ the darkness of perplexity, explore
 “ an outlet to deliverance.” When he
 had said this, the parrot halted towards
 the four points of search, to find out a
 remedy for his master ; who, becoming
 somewhat cheered, took up his abode
 with the hermit, till the return of his
 bird. As the sage was wholly occupied
 by his penances and devotions, he
 conversed but little with the prince ; but
 the heart of a Sharok,^m who was one of
 the inhabitants of the hut, was touched
 with his sorrows, and courted his society
 with sympathy and gentleness. Under-
 taking to divert his melancholy by amu-
 sing tales, he in some degree eased the
 wounds of his impatience, by the balsa-
 mic unguent of consolation.

^m A bird resembling a steer. In India it is
 called *Mina*.

CHAP.

CHAP. XVII.

THE wife Sharok, having rendered melodious the sugar-billed nightingale of his tongue in speech, said,
“ Know, O my intelligent prince, that
“ I am an experienced bird, who have
“ seen much of the caprices of the
“ world, and the strange vicissitudes of
“ fortune. Whenever I have beheld
“ the flame of devotion arising on the
“ gale of true piety, I always saw, that
“ at length, through the kindly moisture

“ of boundless mercy, the flowers of
 “ hope and shrubs of enjoyment became
 “ expanded and flourishing. Though
 “ the devious moving skies, being for
 “ a time inimical, may keep thee fet-
 “ tered in the path of adversity, yet be
 “ not heart-shrunk, like the blighted
 “ rose-bud; for divine mercy can afford
 “ thee relief, and the perfume of success
 “ may yet be conveyed to the perception
 “ of thy soul.

VERSE.

“ *Say to the rose-bud, Be not uneasy at*
 “ *thy confinement, for thou wilt soon be*
 “ *released by the breath of dawn and the*
 “ *wavings of the zephyr.*

“ According to the sacred declara-
 “ tions, sorrow and joy are inseparable.
 “ Behind every misfortune follows re-
 “ lief; and after confinement, deliver-
 “ ance. Doubtless, the end of trouble
 “ is

CH. 17. GARDEN OF KNOWLEDGE. 153

“ is ease, and the guide to repose is
“ labour.

VERSE.

“ *The abode of pleasure is not to be attained*
“ *without toil.*

“ Moreover, it is necessary, shouldst
“ thou attain the object, which at pre-
“ sent is the cause of affliction to thy
“ breast and distraction to thy heart,
“ and again repose on the pillows of
“ ease and enjoyment, that thou esteem
“ refraining from four points as most
“ incumbent upon thee and religiously
“ binding. First, remember that it is
“ not prudent to introduce from the
“ recess of speculation any important
“ measure upon the plain of action,
“ without the serious consultation of
“ experience; in order that, like the
“ merchant's daughter, thou be not
“ subjected to the hazards of chance and
“ the calamities of fortune.” The prince

asked, what the adventure of the merchant's daughter was? when the sharok replied as follows : *

* Of this chapter Dow only gives a faint outline.

CHAP.

CHAP. XVIII.

STORY OF

The Merchant's Daughter.

• THERE was a destitute youth, who took up his abode in a certain city, about which he strolled in search of

• Dow thus begins this tale. "In a season of
"hostility, when grass grew in the public markets,
"and the owl built in the chimney tops, &c."
His author never saw a chimney top in India or
Persia.

of that mere support for which human nature has no alternative. From want of acquaintance, the inhabitants of the city attended but little to his petitions ; and though he requested to be entrusted with the meanest offices, and engaged in the lowest employments, he could not succeed ; which occasioned him the sharpest distress. After a long time and tedious interval, a charitable old man, by trade a confectioner, commiserating his poverty, entrusted him with the charge of lighting his stoves, and supplied him with bread as a reward. The poor wretch, regarding this as the highest blessing, exerted himself with the utmost diligence in his office, in hopes of encouragement ; and the old man, impressed by his unceasing attendance, and strict fidelity

Persia. He has in the remainder of this story taken still greater liberties of deviation from the original, of which very little appears ; and has introduced into it a vision, borrowed either from the Spectator or Rambler, (I forget which) where the deity allows every one their wish, &c.

fidelity, at length introduced him from the confinement of meanness into the ample space of distinction. Appointing him his foreman, he committed to his direction the management and controul of his household affairs, and presented him with a suit of handsome raiment.

When he was grown sleek and comely from good living, he began to give himself airs, assumed consequence ; and thinking himself even superior to his master, presumed to put himself on a footing with the head of the trade : who being enraged, complained of his insolence to his employer ; saying, “ Thou, “ notwithstanding thy respectable situa- “ tion and claims of cast, hast never yet “ set up pretences of equality ; how “ comes it then that thy deputy, (who “ but yesterday was only a lighter of thy “ stoves) puts himself on a footing with “ me ? I will not draw the pen of for- “ giveness over his crimes, until, being “ convinced

" convinced of his improper conduct,
 " he lay hold of the stirrup of entreaty.
 " I regard it incumbent upon thee to
 " reprove him. Take care, then, or
 " thou shalt not be secure from my
 " displeasure." The good old man
 made excuses to his chief, pleading the
 ignorance of the youth ; whom he called
 to him in private, and honoured with
 the costly pearls of admonition ; saying,

" My son, dear as life, to vaunt
 " thyself on equality with thy superiors,
 " and to imagine thyself, notwithstanding
 " thy low origin, of consequence, is
 " a clear proof of ignorance ; for vanity
 " will not attain thee the pillow of
 " dignity. Unless thou canst produce
 " all the requisite proofs of honour,
 " never again presume to behave so
 " haughtily and unbecomingly, for the
 " displeasure of our chief cannot be
 " profitable.

VERSE.

VERSE.

*" I inform thee, that the aged speak from
 " experience.*

*" Take care, my son, and before thou art
 " old listen to advice."*

The ungracious youth, according to the maxim, that the innately vicious are attached to no one, having seized this occasion for a means of rupture, obstinately took the money of dismissal in his palm, and breaking the chains of long kindnesses, and the just claims of the old man to advise him, committed himself to the highway of ingratitude. He retired into the quarter of the merchants, and after some days, becoming from distress seated in the dust of poverty, knocked at the door of beggary. By lucky chance for him, the daughter of a rich merchant, admiring his handsome figure, without proving his intrinsic value on the touchstone of experiment, or weighing his merits in the scales of trial

trial, tied herself to him in the knot of marriage. Sometime after the union, the vain young man having uttered many speeches on the high descent, dignity and wealth of his family, urged his wife to accompany him to his own country. The lady's head became filled with the desire of visiting the lands of her husband, of presiding over his household, and laying the foundations of ease and luxury; but above all of continuing to enjoy his personal charms. She asked her father's consent through some friends; but as her request met not with acceptance, she rashly, in the darkness of night quitting her paternal mansion, accompanied her husband in travel. After a journey of some days, having passed over a long tract, they reached a wilderness, where the scent of population greeted not the perception. The wife now exclaimed, "What spot can this be, " where mankind, like the phoenix, is " unseen. From thirst, my throat is " dried

"dried up, and my tongue almost in-
 "capable of utterance; for God's sake
 "direct me to some water, for my soul is
 "at my lips."

The young man replied, "Despair
 "not, and for a little longer cast not
 "patience from thy skirt. Near this is
 "a spot very populous and flourishing,
 "abounding in all sorts of fruits, and
 "every desirable production. Through
 "every quarter of it flow rivulets, clear
 "as Sulsubbeel and Tunseem; on the
 "banks of which are gardens of flow-
 "ers and shrubs fragrant and blooming,
 "so that you will esteem it as a model
 "of paradise and the abode of the blef-
 "sed. There is the residence of my
 "parents. We shall soon reach it, and
 "repose from the fatigue of travel."

The wife, pleased by this description,
 though she had scarcely the power of
 motion in her limbs, made shift to ad-
 vance

vance. When some distance was measured, a miserable village appeared in sight, whose wretched huts presented themselves to view. The wife exclaimed, " Ah husband, this village has neither garden, nor orchard, nor stream. Surely it must be the habitation of barbarism, which to civilized man must give a thousand disgustful sensations." The young man replied, " Woman, it has greater beauties and perfections than I have already mentioned; why dost thou, who hast not seen it, foolishly extend the tongue of audacity against it?"

In short, the young man having seated his wife at the foot of a tree, continued, " According to ancient usage among our tribe, all my relations and friends will come to meet thee with drums and trumpets; and having presented to thee robes and valuable jewels, will conduct thee with all honour

“ honour and respect to our dwelling;
 “ where, having prepared a costly feast,
 “ they will spend the day in music and
 “ banqueting till the evening. Stop
 “ therefore a few moments under this
 “ tree, that I may inform them of thy
 “ approach.” The wife, captivated by
 the soothing speeches of her husband,
 sat down, and he speeded with swift-
 ness towards the village.

An hour had not elapsed, when the
 sound of drums and trumpets struck the
 ears of the wife, and she perceived at a
 distance a crowd of men and women ad-
 vancing, singing and dancing. The un-
 fortunate woman now became impatient
 for the promised jewels and ornaments,
 and anxious to meet the females and
 relations of her husband's family. At
 length, some savage-looking men, of
 stern aspect, and butcher-like minded,
 ran up, and seizing her, tore off her
 cloaths, and stripped her naked as the

dead arising to judgment. Her cries and lamentations had no effect. At length, having tied her with cords, they shaved her hair, and having made a sort of scaffold of bamboo, bound her upon it extended at full length. All the company now returned towards the village, excepting two archers with poisoned arrows, who remained in ambush, as if expecting prey. The poor woman was nearly exhausted by pain and terror, and lay on the scaffold almost without sense or motion.

In half an hour after this, a monster-like bird, of immense size and wondrous form, which struck the beholder with panic, descended from the air. His wings appeared as the shadowy branches of a vast tree, and his beak like the trunk of an elephant. From the horrible noise of his screams, the bird of sensation deserted the nest of humanity. Seizing the fate-devoted woman in his
beak,

CH. 18. GARDEN OF KNOWLEDGE. 165

beak, he soared aloft. The cords with which she was bound burst asunder easily as the spider's web, and the scaffold being rent in pieces, fell to the ground.

The two concealed archers now let fly their poisoned arrows, which lodged in the wings of the monster, but without disabling him. The bird had soared, probably an hundred furlongs through the air, when he became faint from the effect of the poison, descended towards the earth, and at length alighted on an island. His weakness encreasing, he loosed the woman from his beak, and at the same instant let fall from his mouth an emerald of oblong shape, of such beauty, size, and lustre, that you would suppose the most skilful lapidaries and expert polishers had with all their art cut it into elegant form. No sooner had he done this, than the bird of his life

deserted her cage, as if the emerald had been his last breath.

The unfortunate woman, wearied and exhausted, remained for some time senseless ; but at length being somewhat revived, found herself alone upon a desert island, her body clotted with blood, no friend or consoler near, and destitute of food. She however returned thanks to God for her escape from the monstrous bird, took up the stone (which indeed had been the cause of all her miseries), and, weeping and wailing, walked feebly onwards, in order that she might find some place of repose, and be secured from wild beasts.

When she had proceeded, according to guess, about two furlongs, the golden-winged bird, the sun, had reached his western nest, and night hung her sable mantle over the horizon. The helpless female, through fear of her life, crept
into

into the hollow of a rock, and was concealed. At this time, from excess of hunger, she became afflicted with painful craving. The cold air, damp dews, nakedness, and the agonizing pain of her wounds, afflicted her; while solitude and forlornness made her condition deplorable beyond measure. All night did she lift up her hands in prayer at the throne of the Reliever of Wants, who is the saviour of those in peril, and Redresser of the complaining, beseeching deliverance from the whirlpool of despair and sea of distress, — but no signs of the acceptance of her petitions appeared.

When the heavenly bridegroom, having arisen from the bosom of dawn, threw a veil of light over the world, the forlorn and wounded female, having quitted the cave, proceeded, rising and sinking like the dust of the road. About mid-day, when the world-illuminating orb had reached the zenith, the intense heat,

fatigue, and pain from her wounds, were intolerable, and her agonies beyond expression. Yet, though her soul and body were pierced by the sword of affliction, and no signs of relief appeared, so that she longed for death, she resigned herself to the divine will, and, resolved in feeble hope to crawl onwards till the separation of the thread of life.

At last she arrived on the shore of a great lake, and fell down, worn out with fatigue; when a monstrous serpent of enormous size and thickness, suddenly advanced towards the water. Such was its length and breadth, as not to be seen at once by the beholder. In darkness of colour, hardness of skin, and irregularity of form, it appeared like a huge mass of black rock. From its motion, the circumstance of its having animation appeared, otherwise, you would have fancied that it was a mound stretched on the shore of the lake. The
woman

woman, whose hope of life was cut off from fortune, and who wished to die, seated herself on the tail of the monster, faintly supposing that by his conveyance she might pass the lake, and reach an inhabited country. The serpent, from his vast size, did not feel her weight, and swimming over the lake, landed on the opposite coast.

The woman descended from the tail of the monster with the utmost caution, and stopped awhile that she might offer up thanksgivings to the divine goodness, the only healer of wounded minds. When the serpent was departed from sight, she again advancing her feet in the road of toil, walked onwards. Scarcely had she proceeded a furlong, when a charming spot, of inviting beauty and fragrance, appeared. You might have stiled it a part of paradise extended on an earthly plain. Clear streams of deliciously tasted water flowed on every

side, like those of Sulfabbeel. Groupes of various flowers were in smiling bloom, and heavy laden fruit trees cast a kindly shade over the surface of the ground. The adorning zephyr had spread a soul-delighting carpet of fresh verdure, on which the purveyor of providence had placed a divine collation of fruits in every variety.

VERSES.

A parterre lay concealed in the lap of every blossom. Every leaf appeared as illuminated.*

Waving the goblet of the full blown roses, the intoxicated nightingale uttered strains of mirth.

Each parterre to the eye of the beholder seemed as an enamelled pavilion, shining like chrystal.

The

* Alluding, I fancy, to the numerous seeds of each blossom.

CH. 18. GARDEN OF KNOWLEDGE. 171

The drops of dew on the fresh-grown verdure appeared as moist pearls sprinkled over emeralds.

The wearied female, who was agonized by the pangs of hunger, now satisfied her craving appetite with the delicious fruits; after which she sunk into repose under the shade of the trees, on a bed of silky verdure, which was softer than velvet of a double pile, and at last found solace from the fatigues of travel and the torture of famine. After the refreshment of a long sleep she arose; and sitting on the mossy cushions of ease, regaled herself awhile in viewing the flowers and shrubs of this heaven-formed garden, which, far as the prospect extended, presented an expanse of verdant herbage, fragrant blossoms, soul-refreshing rivulets and bowery trees.

While thus engaged, suddenly advanced a numerous troop of savages, who dispersing themselves through the
groves

groves, ascended the trees, and began to pluck down the fruit, ripe and unripe. On beholding the garden of paradise thus filled with mortals, the woman became apprehensive of some new and worse misfortune than she had yet endured. Having ascended a tree, and concealed herself among the thickest foliage, she sat down, but was so overcome with dread, that a universal trembling seized her frame.

Suddenly a meimoon of superior size, who was distinguished as chief of this savage nation, came under the tree, and perceiving the woman between the branches, began to skip and dance with pleasure. He then commanded one of his attendants to seize and bring to him the unfortunate captive in the talons of calamity. The accursed meimoon, throwing his arms about her neck, drew her to his bosom, and began to kiss and embrace her. At this heart-melting
event

event, she shrunk like a blade of withered grass, and all colour fled from her countenance. When the savage beheld her thus alarmed, he treated her with gentleness; and having led her to his home, dismissed his followers. Having presented his captive with different viands and fruits, he used all his endeavours to console and pacify her fears. Moistening the roots of herbs in clayey water, he rubbed the mixture over her whole body, which in an instant was healed of its sores, and soon covered with a new skin more delicate than before, so that her form appeared in perfect lustre and beauty. Though she thus found relief from her bodily hurts, still her mind was deeply wounded by being obliged to associate with the savage, and life became to her as a prison; for a connection with hateful objects is most afflicting to the soul.

The

The savage was not for an instant neglectful in guarding and taking care of his prize, who at length becoming pregnant, brought forth twins; when he, supposing love for her children might *gradually remove her disgust to himself*, became sure of her remaining with him. He now ventured to leave her in charge of his hut, went upon hunting excursions, and often passed many hours of the day abroad. The woman, at the instigation of policy, pretended affection for him, and received his caresses with seeming pleasure and satisfaction; while inwardly she waited for an opportunity to escape.

After some time had elapsed in this manner, the savage, perfectly convinced of her affection towards him, and casting from his mind all suspicion, went upon a journey of some days to a distant part of the island, leaving the woman in charge of the house with her children.

Regarding

Regarding the opportunity of his absence as precious, she wandered on every quarter, to examine the paths, and mark a way for escape. At the distance of two furlongs she came to the sea shore, which, from certain appearances, she perceived had been visited by shipping. Overjoyed at this circumstance, she returned for the present to the hut of her savage mate. At every favourable opportunity she repaired to the strand, in hopes of seeing a vessel; and looked to the divine goodness, which is the comforter of the forlorn in the path of distress, for the attainment of her wishes.

At length, one morning, which proved the dawning of her success, being arrived at the sea shore, she beheld a ship at a distance, but in that situation, when the crew (having made ready for departure) were just going to weigh anchor, and unfurl her sails to the wind. Trembling with apprehension of disappointment,

pointment, she hastened to the strand nearest the ship, and exclaimed, " I
 " am an helpless woman, O worshippers
 " of God, persecuted by the strokes
 " of adverse fortune, and tossed to and
 " fro by the mace of ill luck, tormented
 " by an unfortunate star and unprosperous planet, having experienced adversities from unpropitious fate, and
 " am now a captive in this blood-douring wild in the hands of a savage.
 " For God's sake, have compassion on
 " my wretched situation, and, with
 " mercy and feeling for the helpless,
 " afford me deliverance from the whirlpool of calamity, and admit me under
 " the shade of your bounty."

The ship's crew, not in the least attending to the petition of the unfortunate woman, assented not to her request, but replied, " We are merchants, and
 " have a valuable capital on board. At
 " this time assisting thee would possibly
 " be

“ be a great loss to the owners of
“ our vessel, as the army of savages
“ might attack us and plunder our car-
“ go. For the deliverance of one per-
“ son, to put a great number in hazard
“ of destruction, policy will not justify.”

The woman, now in the greatest anxiety, bowing her head to the dust, exclaimed, “ My virtuous friends, as yet
“ the savages are not informed of my
“ leaving them, and you are perfectly
“ secure from the dangers you apprehend. For God’s sake, then, withhold not your compassion from me,
“ who most urgently need it. From a
“ good deed, in which your future welfare is concerned, and which may
“ cause you great reward, refrain not.
“ By that hope which you have from
“ the throne of the all-righteous God,
“ ah! render me not hopeless. Receive
“ from me this emerald, as a reward
“ for your benevolence.” They still
pushed

pushed the hand of refusal against her breast, and said, " Wisdom will not justify our hazarding the loss of a cargo, worth more than the revenue of an empire, for the temptation of a single stone. Pass from this unbecoming request, and endanger us not with the host of savages."

The poor woman, according to the axiom, that the distressed by want are mad, made entreaties, beyond what can be imagined by fancy; and as they hesitated, the more she was distracted, being fearful of the coming of the savages. She knew not what she should do, or how she should contrive, that her petition might meet acceptance.

At last the captain of the ship took compassion on the sorrows and distraction of this wanderer in the mazes of misfortune; and also the present of the emerald was a means of his interference.

He

He said, " Ah ! thou afflicted by
 " heaven, although assisting thee at pre-
 " sent may not be politically consistent
 " with our own safety, yet, seeking the
 " approbation of God, I will afford thee
 " help. Make haste, then, deliver the
 " emerald to my boat's crew, and hide
 " thyself in the lowest part of the
 " vessel."

When the woman heard the joyful tidings of acceptance, her pallid countenance, from excess of joy, flushed into the scarlet hue of the pomegranate flower, and the rose-bud of her heart expanded into blossom from the breeze of gladness. Taking the emerald from a covering of leaves, which she had made to conceal her nakedness, she delivered it to the commander's servants, and like an atom of dust put in motion by the rays of the sun, hastened exulting to the boat; but the crew, having obtained their prize, refused her admission

with cruelty and force; thus barring the door of hope to her agitated bosom. On this afflicting occurrence, the flames of despair raged in the mind of the woman, already half-consumed by the fire of sorrow. Like the oppressed by calamity, scattering dust upon her head, she rolled herself upon the ground as a bird half killed, and shedding scalding tears from her eyes upon her glowing cheeks, exclaimed—

“ Though you fear not me, yet fear
 “ God. Permit not all this cruelty to
 “ such an helpless wretch as I am, for
 “ in fact it is an injury to thyself.
 “ Dread that period, when, at the throne
 “ of a divine judge, I shall ask judgment,
 “ and complain of thy oppression.”

The captain of the ship was alarmed, and impressed by this speech, and commanded the wretched female, so long a stranger to the path of repose, to be brought

brought into the vessel. Being now relieved from her distresses, and in a place of safety, she gave thanks to God, and sat down silent in a corner, her heart being at ease. The crew weighed anchor, and just as the ship was getting under weigh, the savage appeared on the shore with the two children in his arms, attended by a numerous host of his fellows. The sailors, when they beheld the multitude of the savages, from dread and cowardice losing the power of command over themselves, were stricken with panic. The woman observing their alarm, and fearing lest they should throw her overboard, and subject her again to the captivity of the savages, exerted all her courage, and said, " Brave
 " sailors! it is not becoming to shew
 " all this terror. Fear not, as no injury
 " can possibly happen to you from the
 " savages, for they are afraid of you,
 " but laying that aside, they cannot
 " make any exertions in the water."

The crew, being assured of safety, exerted themselves in trimming the vessel, and by lucky chance a favourable wind arising wafted them into deep water. The savage then perceiving his want of power, stood on the shore in a supplicating attitude towards the woman, and holding out his children, seemed to say; "Have compassion on their
 " tender years and suckling state, for,
 " after all, they are thy offspring, and
 " without thee their living will be hazardous." He continued to shew signs of grief till the ship was out of sight. The woman, once more eased of alarm, repeated grateful thanksgivings to the Almighty for her deliverance.

As the changeful sky is ever producing new revolutions from its azure canopy on the face of appearance, it shortly brought about an event, cruel, and most distressing to the mind. After three day's favourable sailing, at the instant
 when

when the golden vessel of the sun, quitting his anchor, was whelmed in the whirlpool of the west, suddenly, from the point of divine anger, a contrary wind arose ; which snatching the sails of controul from the hands of the pilot and sailors, in a few hours carried the ship two months passage out of the desired course, and whirled it into the eddy of destruction.

VERSE.

*Fate will bear the vessel where it chuses,
though the pilot storm and rend his cloaths.*

Though the crew, lifting up their hands in prayer to heaven, made earnest petitions to the awful throne of the Divinity, acceptance was not impressed on the tablets of their fate, nor did any sign of compliance appear. Decree was not to be changed. Suddenly a monstrous fish, like a vast rock, whose bulk and strength cannot any way be con-

ceived, lifted his head from the sea, and in the twinkling of an eye rushing against the devoted vessel and the ill-starred crew, grasped it in his jaws. By command of the supreme power, the ship, notwithstanding its bulk and strength, at one crash of the monster's teeth was broken in pieces, like chrystal against a stone, the brittle glass of the lives of the crew shattered on the rocks of destruction, and all with their cargo, hurried by the waves into the abyss of annihilation. The unfortunate and ill-fated woman alone remained upon a plank, which was driven by the wind for three nights and days, with the swiftness of an arrow shot from a bow.

On the fourth morning, when the golden boat of heaven appeared in the azure sea of the firmament, the plank rested on the surface of the water ; and by order of the ever-existing God, in whose boundless contrivances Why and Wherefore

fore have no admission, remained immoveable for a night and day. You would have supposed it fixed by a ponderous anchor. On the second day, at the first dispersion of the gleams of dawn, when the gale of morning gently waved, it suddenly moved, and in half an hour reaching the shore, spontaneously stopped upon the beach.

The woman now quitted the plank, and sat down awhile upon the strand, offering up thanks to God with the utmost fervour of human devotion ; then, having recovered herself, she advanced onwards, and began to hasten on the wings of speed, in hopes that she might conduct herself to a cultivated spot, and be gratified by the sight of population. Far she journeyed, but no other object appeared in view on her right and left, except a wild waste and frightful desert. Weariness overpowered her limbs ; but, as here was no desirable place of repose,

she despondingly proceeded. At length she reached a piece of water, of transparent clearness, over whose margin grew numerous trees laden with fruit, the shade of which, with the lightness of the air, the moisture of the verdant grass, and the bloom of the flowers, afforded her new life. Having refreshed herself with the fruit, she lay down to repose, when sleep overcame her, and casting his mantle over her eyes, relieved her awhile from the vicissitudes of the world. When she awoke, she proceeded timidly, lest in this wilderness a new calamity should befall her. At length she perceived under some trees a band of human figures, at sight of whom the rose-bud of her heart expanded with the gale of rejoicing, and she advanced towards them with exultation and delight.

When she approached nearer, she beheld forty men and women, who, like Adam and Eve, were naked, excepting
from

CH. 18. GARDEN OF KNOWLEDGE. 107

from a slight covering of leaves round their waists. They refrained from speaking, and their eyes were intent only on the perfections of the Divinity. Submitting to a state of mortification and penance, they were employed in contemplation of the Deity. The unfortunate woman, led captive in the army of famine, at sight of this religious band, who fed only on roots and herbs, was once more plunged in despair, and experienced disappointment in proportion to the hopes she had cherished.

As the soul-enlightened devotees, with minds clear as the sun, from their internal knowledge were acquainted with the wish of the woman, they beckoned, and pointed out to her a certain path, which she pursued. Speedily a grove of beautiful trees struck her view, and underneath a most transparent fountain, which might be said to originate from
the

the spring of Koufir.* On its border was a hut of reeds, but no one within it; yet on the floor stood an earthen pot upon a clay stove with fire under it blazing. Seeing the place empty and the pot boiling (to her of all sights the most gratifying), she entered it with all eagerness, and lifted up the cover, but found only a few leaves stewing in water. More desponding now than ever, from excess of weakness, she fell down, fainting under the shade of a tree.

When a short interval had elapsed, a personage of shining countenance, and aspect brilliant as the sun and moon, stood before her. The dignified looks of this quaffer of the wine of unity, and diver in the sea of divine research, so overcame the woman, that trembling seized her frame, and she lost her recollection. The heavenly youth, inwardly enlightened, without her opening her
lips

* One of the rivers of Paradise.

CH. 18. GARDEN OF KNOWLEDGE. 189

lips in speech to relate her story, was acquainted with the secrets of her soul, and all her adventures. With compassionate gentleness, laying his hands upon her head, he eased her fears, and commanded her to shut her eyes. She obeyed his orders, and on opening them, through his life-saving kindness, enjoying deliverance from the mazes of adversity, found herself on her father's threshold; and after the experience of such numerous misfortunes and occurrence of so many calamities, arrived at the asylum of repose.

It is clear, my prince, (continued the sharok) that had not the merchant's daughter, (without trying the intrinsic value of the young man's merit on the touchstone of experience, or proving the justness of his claims to dignity by proper enquiries) bound herself in the knot of matrimony, she would not have become a
butt

butt for the arrow of calamity, or a target for the darts of misfortune.

VERSE.

*Sorrow heavily loads those who are rash
in undertakings. Take just aim when thou
ledest fly at the mark, rather than exert supe-
rior force unnecessarily.*

Look not upon thy enemy as despicable; lest, like the Prince of Geelaun, thou become branded over the world with shame and dishonour. The prince enquired the story of the chief of Geelaun; and the sharok related the following tale.

CHAP.

CHAP. XIX.

—
STORY OF

THE PRINCE OF GEELAUN,
AND THE KING MOUSE.

Ancient historians have related, that in past times, owing to the vicissitudes of fortune and the revolutions of the skies, in a wilderness on the confines of Geelaun, a Mouse being seated on the throne

throne of empire, extended the ~~fringe~~ of his command over all the wild beasts and reptiles of the vicinity. A fox being entrusted with the important office of his prime minister, exerted the utmost activity in conducting and regulating the affairs of his kingdom.

VERSE.

*Gracious heaven! with such a vizier,
and such a monarch, why should not the
empire be well governed?*

*Enquire not the cause why heaven pro-
tects the insignificant, for its favour is a
means without a cause apparent.*

By chance, a caravan passing through the wilderness, a camel belonging to the *cafila fallar*,^{*} through fatigue and weakness being exhausted, sunk under his heavy burden, and was left behind in the desert. When he had forgotten the
strokes

* Chief of the caravan.

stroke of his driver, and the painfulness of his pack-saddle, having grazed on the verdant forage of divine mercy, in a short time he grew fat, and began to look sleek. The fox having obtained intelligence of his situation, represented it to the monarch mouse, saying,

“ In the dominions of your majesty,
 “ a camel of broken mahar,* delivered
 “ from the burden of the pack-saddle,
 “ has taken up his abode; and in that
 “ part of the wood particularly appropriated to the royal use, commits depredations on the trees and fruits of which your majesty delights to eat. Whatever pleases his taste, without fear or dread, he devours. Without your majesty’s permission, his establishment in these dominions cannot accord with the dictates of policy; because, if such a strong and bulky
 “ animal

* A bridle formed of a stick passing through the nostrils, to each end of which a cord is tied.

" animal should long roam thus at his
 " pleasure, in process of time he will
 " grow powerful, and, the fumes of self-
 " conceit and vanity curling in his brain,
 " he may entertain the design of wrest-
 " ing the empire from your majesty's
 " possession, and extend the hand of
 " rebellion on the royal domains. At
 " such a time, to repress him will be
 " arduous; for when contention has
 " once opened her eyelids, to plunge
 " her again into slumber is exceedingly
 " difficult. It is therefore advisable
 " that your majesty summon him to the
 " presence, that in person being threat-
 " ened with the royal displeasure, he
 " may be terrified from such unbecom-
 " ing conduct. If, by the direction of
 " his lucky stars, he should bow his
 " head in humility and submission to
 " authority, your majesty having linked
 " him in the chain of your dependants,
 " may distinguish him by favour; for,
 " to draw over such a powerful animal
 " to

CH. 19. GARDEN OF KNOWLEDGE. 195

“ to the royal service is highly beneficial
“ to your interests, and may prove the
“ cause of respect and awe for your
“ authority. If, from foolish pride and
“ empty conceit, he should look with a
“ vaunting eye upon his bulk and
“ strength, and deviate from the right
“ path of submission and liege obedience,
“ now (as he has not acquired much
“ power, or conspired with the factious)
“ it will be proper for the royal wisdom
“ to plan the extinction of rebellious
“ flame, and by degrees to overturn the
“ basis of his existence by stratagem ; in
“ order that it may be apparent to the
“ world, that opposition to superiors,
“ and placing the feet in the path of
“ enmity to princes, is to court self-de-
“ struction, and plunge into the gulph
“ of ruin.

VERSE.

“ *To oppose the will of the monarch,
“ is to wash thy hands in thy own blood.*”

The king mouse, approving his prudent vizier's advice, commanded the attendance of the camel, and the fox undertaking the business himself, by art and cunning having drawn the mahar of obedience through the nose of the camel, conducted him to the imperial court. The camel, when he saw only a mouse, was not impressed with his dignity, and paced off again without notice, upon which the little king, feeling this affront as a cause of degradation in the eyes of his courtiers and dependants, thus addressed the fox :

“ O loyal vizier, although thy advice
 “ is doubtless always founded on fidelity
 “ and attachment, yet notwithstanding
 “ thy wisdom and sage policy, this affair
 “ has turned out contrary to the laws of
 “ propriety. As the form of our gra-
 “ cious person is somewhat diminutive,
 “ though the penetrative of ~~mind~~ and
 “ judges of intrinsic worth may conceive
 “ the

CH. 19. GARDEN OF KNOWLEDGE. 197

“ the dignity of our nature, yet the wor-
“ shippers of appearance, judging only
“ from outward objects, are not endow-
“ ed with such happiness. The stupid
“ camel was not worthy of the honour
“ of admission to our presence, and the
“ bringing of him to our court was
“ departing from the circle of prudence.
“ Perhaps he might unseeing have had
“ some dread of us in his mind, but
“ now it has vanished in an instant,
“ pride is increased in his bosom, and
“ the unreflecting partizans of faction
“ have now the means of disturbance
“ and rebellion.”

The fox replied, “ Let not the
“ heart of your majesty admit alarm
“ from this unlucky accident, for though
“ this beast is strong, and from his
“ crooked nature has strength in his
“ neck, yet, agreeably to the axiom that
“ every overgrown body is a fool, he is
“ unendowed by wisdom. Hence it is

" that an infant, putting the mahar
 " through his nostrils, leads him where
 " he pleases. With all his strength,
 " his heart is cowardly. By God's
 " will, I will speedily subject him to
 " your majesty's authority, and seat
 " him on the knee of submission in
 " the class of your dependants."

In short, the camel with content of
 mind roamed through the wilderness, and
 lived in perfect ease and satisfaction,
 while the fox was daily stretching the
 cords of deceit, and laying snares to
 entangle him. At length, the camel
 one day out of greediness, the vilest of
 all faults, lifting up his head, brouzed
 the branches of a tree, and, the string of
 his mahar entangling in them, his head
 remained hanging. The unfortunate beast
 began to cry out ; when the fox, learning
 his condition, acquainted the monarch
 mouse, who, rising from his throne, ad-
 vanced with joyful exultation. Ascending
 the

the tree, and sitting on the branch near the camel, he vauntingly addressed him, saying ; “ Happy beast ! that featest
 “ thus on delicious fruits.” The fox next exclaimed, “ Ignorant wretch, such
 “ is the consequence of thy disobedience. Hadst thou bowed thy
 “ head in submission to his majesty, and sought an asylum under the shade
 “ of his protection, thou hadst not this day, with such disgrace and helplessness,
 “ been taken captive in the snare of adversity. There is now no other
 “ alternative but to lay thyself resigned on the dust of annihilation.”

The camel now, from his great folly and cowardice, began to cry out, and said, “ Though great crimes have been
 “ committed by me, yet I now ask pardon for my faults. With inward
 “ fidelity, I prostrate myself at his majesty’s throne, and seek refuge
 “ under the shade of your lordship’s

" bounty. If, covering my offences and
 " errors with the mantle of forgiveness,
 " they will deliver me from this cala-
 " mity, and receive me under the sha-
 " dow of their mercy, it will not be
 " deviating from their august virtues."

The mouse, having honoured the request of the camel with assent, tore in pieces with his teeth the rope of the mahar entangled among the branches, and relieved him from his distress. The stupid long-necked animal, having returned proper thanks, bowed his head to the authority of the little long-tailed, short-necked sovereign, and, with all his bulk and superior size, submitted to the mouse; who, from swelling exultation, could scarcely contain himself in his hole. He ordered the camel to graze all day at his pleasure, and, at night attending at the presence, to guard the royal apartments.

Some

Some time after this, the woodcutters of the prince of Geelahn, seeing the camel in the forest without an owner, seized and conducted him to the prince's stables; of which the fox being informed, represented the affair to the sublime audience. The little hero of the field of vicissitude was enraged at the occurrence, and the next day, when the woodcutters returned to work, addressed them from his hole, saying, " Without any cause of
 " dispute, to lay the foundation of en-
 " mity and contention is unbecoming a
 " noble mind, and generosity of soul.
 " Wisdom dictates, that your master
 " return me the camel, and avoid shed-
 " ding the blood of the innocent. If
 " this is not done, regarding himself
 " as insecure from my vengeance, let
 " him prepare for war, for I will not by
 " any means depart from my claim." The woodcutters were overwhelmed with astonishment at this terrific address from the mouse, which had not the least

accordance with his nature ; and, as a miracle, represented it to the prince ; who laughed at it as ridiculous, and forbad his courtiers to talk of it.

When intelligence of this reached the king of the mice, he addressed the fox, by way of learning his opinion ; saying, “ It cannot be anyways consistent
 “ with the institutes of dignity and com-
 “ mand to submit to these affronts ;
 “ therefore, our wise resolve is taken to
 “ call together the commanders of our
 “ forces, and prepare in the best man-
 “ ner for this important undertaking.
 “ Having collected the requisites for
 “ warfare and defence, we will march to
 “ battle.” The vizier according in opinion with his majesty, an army so vast, that to count its numbers the most subtle arithmeticians confessed themselves incapable, soon surrounded the imperial throne. The whole plain of the country was covered with mice.

First

First of all, by direction of the vizier, it was resolved to undermine the treasury of the enemy, and carry off all his money. This was effected in a short time; so that nothing remained in the vaults of the prince of Geelaun, but torn bags and mouse-eaten chests: while the treasurers had not the least suspicion of the theft. This important object being happily attained, the king commanded his vizier to look out for some son of man graced with the jewels of ability, who might take upon him the further operations of the war, and raise an army of mortals for his majesty's service.

By chance, a distressed soldier of fortune, with his brethren and dependants, having left his home in search of employment, passed through the desert, where he beheld numbers of mice skipping about, and playing, with golden coins in their mouths. The officer, much distressed, and so poor that he would have
let

let fly his arrow at the small morsel of a cat, longed by any means in his power to seize the money from the little animals. Suddenly, a venerable mouse-popping his head from his hole, addressed him, saying, " My lord, the spittle of
 " ardent longing seems to flow from
 " thy mouth. If thou desirest in spite
 " of fortune to enjoy the goods of the
 " world, and acquire much money, enter
 " into our service, and at once be rich
 " in silver and gold."

The young captain, regarding the opportunity as most happy, now found his star fortunate. Through the mediation of the mouse, he was introduced to the whiskered monarch; who agreed to allow him a sum, far exceeding his hopes or deserts, for which he signed an immediate order on his secret treasures; and having conferred upon him the important station of generalissimo, recommended

mended the utmost speed in levying forces, and collecting stores of war.

The officer immediately wrote to all his friends and comrades of his wonderful adventure, observing, that at a time when virtue and liberality had deserted from among mankind, encouragement and generous treatment were only to be found in the service of the king of mice, who possessed immense secret treasures and buried hoards of wealth. Basely-minded men, who are naturally the slaves of money, regarding the opportunity of acquiring it as most precious, now collected from all quarters; so that in a short time a great army was embodied, and all the requisites for offensive operations in readiness.

The king of the mice, attended by his motley host, turning the reins of expedition against the Prince of Geelaun, now marched from his subterraneous capital,

capital, and sounded the drums of valour in the field of war. The prince, whose ears till now were filled with the cotton of supineness, opened his eyes at the noise of the drums from the heavy, stupor of negligence, and having summoned his ministers and generals to an assembly of council, consulted with them on the extinction of the flames of disturbance, saying, “ Though in this mansion of
 “ vicissitude strange events occur, yet
 “ such a ridiculous one as the present
 “ is very vexatious. To be engaged
 “ against a mouse is truly dishonouring.
 “ However, having considered well what
 “ is necessary to be done, let us form
 “ our plans.”

The council represented, that since the enemy had beaten the drums of war, there was no remedy but to light up the flames of battle. Upon which the prince, ordering out his troops, commanded his stores to be opened, and the sums
 necessary

necessary for warlike disbursements to be issued ; but when the gates of his treasures were unfolded, the path of his hopes became obstructed, for, not a vestige of the stolen money remained. Remediless, having for the present satisfied his troops with promises, he marched from his capital, and planted the standard of war in opposition to his enemy's on the field of battle.

When the golden mouse of heaven had descended into the cave of the west, the king of the mice commanded his body-guards to execute a secret expedition which he had committed to them. The army of mice, more numerous than swarms of pismires, or flights of locusts, having in the night entered the enemy's camp, gnawed to pieces with their teeth the leathers of the stirrups, the reins of the bridles, the parchment of the drums, the bow-strings, and, in like manner, whatever they found made of leather or cloth.

cloth. Having completely finished their designs, they returned triumphant to the camp of their sovereign; who, at this important crisis, drawing out his human allies in line of battle, marched at their head, and commanded them like heroes to display their valour.

The spies of the prince informed him of the motions of the enemy to surprise his camp; upon which he commanded the heralds and generals to prepare the various divisions of the army, and make ready for battle. The troops, on hastening to form, were confounded at the damage done to their saddles and weapons, and panic-stricken at their forlorn condition. The bands of the sovereign mouse, regarding the confusion of the enemy as the forerunner of victory and success, charged with furious valour, and in an instant made whole squadrons a merciless sacrifice to their sharp sabres. The survivors regarding escape as most precious

precious, measured the road of flight, and saved their lives by dishonour. The prince, with much difficulty and disgrace having escaped from the field, shut himself up in his citadel; leaving all his effects, tents and royal equipage an offering to the plunder of the conquerors.

When the warrior of heaven, with golden scymetar, arose from the borders of the skies to subdue the world, the prince, out of humility having dispatched an ambassador, requested, that without the seizure of his country, he might be received under the shadow of protection: and the king of mice, notwithstanding his meanness of nature, agreeably to the axioms of the liberal, practising the laws of generosity and displaying magnanimity, sent back all the plunder, and said; " Our motive for kindling the flames of slaughter was not the conquest of your dominions, but restoration of our camel."

The

The prince esteeming this demand as most auspicious, having caparisoned the camel in gorgeous housings, trappings set with jewels, and a silken mahar, dispatched him to the presence of the king of mice; and opening the doors of apology, made many excuses in order to obtain pardon of his faults, which was granted. The king of mice, having returned victorious and triumphant to his subterraneous capital, dismissed his human auxiliaries with satisfactory rewards; and the camel, as before the war, was allowed to forage at large in the wilderness, having the highest rank of nobility conferred upon him by his sovereign; who, from his unexpected success, exalted his head to the summit of the skies, and notwithstanding his shortness of neck, from self opinion and pride, acted as if cats were not in existence.*

II

* Dow's paraphrase of this tale, though containing very little of the original, is certainly superior to it in invention and entertainment. He concludes

If the prince of Geelaun, at first not contemning the mouse, had prepared to eradicate the^d cause of quarrel and repel his enemy, by a very little attention, the blaze of disturbance might have been extinguished, and all this disgrace and humiliation would not have happened to his fortunes. Had he chosen to quench the fire of enmity by the waters of conciliation, that depended only on a single camel; or if he had bent his attention properly to the destruction of his enemy, one cat would have effected the object. As he deviated from the maxims of the prudent, (who advise that an enemy should never be despised) and pursued the paths of negligence and self-conceit, he suffered the evil consequences of such conduct.

VOL. II.

O

VERSE.

concludes it by making the fox vizier shut up the monarch mouse in a cheese, while he usurped all power to himself.

VERSE.

Be an enemy humble or powerful, contempt of him is a great error.*

Despise not an inferior opponent, for thou mayest be conquered if thou watch him not narrowly.

The scorpion is a more dangerous enemy than the serpent; for the one is a secret, the other an open one.*

Thirdly, my prince, (continued the Sharok) never disclose thy secrets to a woman; that, like the merchant's son, thou mayest not be involved in everlasting regret. The prince enquired the story of the merchant's son, and the Sharok related the following tale.

CHAP.

CHAP. XX.

STORY OF

The Merchant's Son and the Peries.

IT is related, that in a city of Hindoostan there was a merchant who had a son in the bloom of youth. The young man one day, owing to his inexperienced years, in argument with his father, having loosened the bridle of re-

spect from his hands, was impertinent beyond measure, and passed the bounds of discretion. From his improper speeches the anger of the father became raised, and, in the warmth of passion, he drove him from his house; which the son, in the stubborn intoxication of youthful folly and false honour, haughtily quitted; and chusing the life of a colinder, rubbed his face over with ashes, and committing himself to wandering about the world, measured the path of travel.

On the first day, however, as he was but little accustomed to the hardships of travelling and the inconveniences of absence from home, before he could reach a stage, he became tired, and the impressions of weariness affected his limbs. Desponding, he quitted the high road, and reclined himself at the foot of a tree, on the margin of a piece of water.

At

At the close of day, when the world-illumining sun, having finished his course round the globe, had retired to his western abode, four doves alighted from a tree on the edge of the water, which proved to be Peries, who had taken upon them the form of those birds. Having now assumed their natural shapes, they laid aside their vesture, and employed themselves in sportive bathing. The merchant's son observing this, advanced softly, and taking up their garments, hid them in the hollow of a tree, behind which he sat concealed. The Peries, after a short interval ascending from the water, became much distressed at the misfortune of losing their cloaths, and ran on every side mournfully in search, till at last they beheld the young man, whom they besought with prayers and entreaties to return their garments.

The youth did not meet their petition with acceptance, but said, " Till

‘ such times as my object shall be satis-
 “ fied by you, it is impossible that your
 “ request should receive compliance.”
 The Peries replied, “ If thy wishes de-
 “ pend upon us, we will not withhold
 “ our assistance.” Upon which the
 youth continued, saying, “ My desire
 “ is, that one of you should consent to
 “ live with me as a companion, and
 “ agree to the union of marriage.” The
 Peries answered, “ Rash young man, as
 “ the Almighty Creator has formed our
 “ bodies of fire, and your’s of water and
 “ clay, with such difference of natures,
 “ how can the knot of union be tied?
 “ Give up these unreasonable desires,
 “ and depart from such unattainable
 “ wishes, for they never can be satis-
 “ fied.”

The young man, not in the least at-
 tending to their eloquence, pressed his
 desires, and became more importunate
 for the fulfilment of his demands.

Pointing

Pointing to one of the Peries, much handsomer and younger than the rest, he said, "Resign this angel to me, and I will give up the raiment of the rest." The Peries, on account of their distressed situation, having consented, took leave of their sister, who, remediless, and distressed at separation from her companions, as well as the calamity of being compelled to associate with one of a different nature, shed floods of tears. They strove to console her, saying, "Since this sentence upon thee has been entered in the volume of divine will, what remedy is there, and what can we do in the affair? Allowing that we should all be taken captive, what good would it do thee?"

The young man having thus gained the Perie by his stratagem, gave up the raiment of the rest, who fled away. Having adorned his captive with rich cloaths and valuable jewels, he regard-

ed her company as the chief good of life, and studied to gain her affections night and day; withdrawing not his eyes for an instant from gazing on her heart-ravishing countenance, and laying aside all business but that of love for her charms, he unremittingly quaffed from the cup of pleasure the wine of delight; and, gathering from the rose-bush of her beauty the flowers of rapture, like the nightingale, exulted with ecstasy, and, as that bird when fascinated, made his tongue melodious with the following strain.

VERSL.

*Make my cup sparkle, O cupbearer, with
the brilliancy of the wine; tell the minstrel
that fortune is favourable to my desires.*

In process of time, the Perie also, from constant association, was attached to the young merchant, and placed her foot in the path of regard and her head
on

on the carpet of affection ; till at length she bore children, when human customs began to please her. She now seemed to enjoy the acquaintance of her husband's female relatives and neighbours, and engaged in the management of domestic concerns with a cheerful countenance. The young man now cast from his mind all doubts of her affection, and his heart became assured of her love and attachment.

It chanced after a period of ten years, that misfortunes assailed the young merchant, and his property became exceedingly reduced. Remediless, in order to gain a livelihood and find out means of subsistence, having made preparations for a long voyage, he submitted his mind to the pangs of separation, and committed the Perie to the care of an aged matron, whom he regarded as deserving of confidence. To her in private, having pointed out the spot where he kept the

the

the Peries' original raiment buried, he revealed the important secret of his adventure; and having repeated his admonition to use proper caution in guarding her charge, placed the foot of departure in the stirrup of travel, and pursued his journey.

The Perie, now become the partner of sorrow, would often complain to her old domestic of the pangs of absence, and in the agony of grief utter expressions of regret, which the matron believing real, used endeavours to console her mind, and would say, "Consent not to
 " dim thy moon-like aspect, the envy of
 " the sun, with the wane of sorrow; or,
 " like the moth, consume thy heart and
 " life in the blaze of the lamp of de-
 " spondency, but take courage, for the
 " dark night of absence will soon come
 " to an end, and the bright dawn of in-
 " terview gleam from the horizon of
 " divine bounty."

From

From the occurrences of Providence, the Perie, having one day bathed, was drying her amber-scented tresses with a corner of her veil, when the aged domestic, being struck with her dazzling beauty and numerous charms, opened her lips in admiration and praise. The Perie upon this exclaimed, “ Ah ! nurse, “ though you think my present charms “ great, yet had you seen me in my native raiment, you would have witnessed what beauty and grace the divine Creator has bestowed on Peries ; for “ know, that we are among the most “ finished portraits on the tablets of “ existence. If, then, thou desirest to “ behold the skill of the divine artist, and “ admire the wonders of creation, bring “ the robes which my husband has kept “ concealed, that I may wear them for “ an instant, and shew thee my native “ beauty, the like of which no human “ eye, but my Lord’s, hath gazed “ upon.”

These

These fool-ensnaring remarks tempted the nurse out of the circle of that prudence and caution requisite to a distinguishing judgment ; so that she instantly arose, and taking the robes out of the hole, presented them to the Perie, who eagerly put them on, and, as a bird escaped from a cage, expanded her wings, and having exclaimed " Farewell," soared aloft towards her native regions. Though the matron, like the afflicted by some sudden calamity, scattering dust upon her head, uttered loud entreaties and complaints, they had no effect upon the liberated Perie, for a bird who has broken the snare will never return to it.

When the merchant's son, returning from his journey, reached his house, and found no signs of the rose of enjoyment on the tree of hope, but the lamp of bliss extinguished in the chamber of felicity, he became as the *Perie stricken*,*
a recluse

* That is, possessed by an evil spirit.

a recluse in the cell of madness. Banished from the path of understanding, he remained lost to all the bounties of fortune, and the useful purposes of life.

It is clear (continued the sharok) that had not this rash deviator from the road of wisdom entrusted the precious gems of his secrets to the old nurse, he would not have sullied the head of his fortune with the ashes of adversity, or shed the clear water of his enjoyments on the ground of disappointment; neither, having given such a shawbauz⁷ of good luck from his hands, would have become a wanderer in the wilds of calamity.

Fourthly, if by chance, prosperity, greater by comparison than that of another, should become thy lot, be not self-secure of it's continuance, that, like the young thief, thou mayest not lose
the

⁷ The royal Falcon.

the treasure of thy life in the plain of destruction. The prince enquired the story of the thief, and the sharok related as follows.*

* Dow has contrived to mingle this story and that of the Thief, following next, in one, with only here and there a sentence of the original.

CHAP.

CHAP. XXI.



STORY OF

THE THIEF.

THE depicitors of occurrences, and expounders of the characters of events, have thus drawn the flourishes of the following curious history on the chapter of relation.

In

In an empire of the regions of the world, there was a king, in whose mind a fondness for jewels, like love for the sun in the dusty atom,* was strongly impressed. A sight of a clear ruby, like the fumes of sparkling wine, would fill his soul with rapture; and he regarded pearls as more precious than the teeth of ruby-lipped maidens with rosy cheeks. On this account, having collected together all the jewels in his treasury, he would frequently place them at once in his view, that he might have the pleasure of examining the particular beauties of each. The officers entrusted with the care of them, by repeatedly carrying them from the treasury, unpacking and repacking them daily, were
unable

* To understand this figure, perhaps it may be necessary to request the reader to observe the beautiful inclined column caused by the sun's rays of particles on dust in a room, in which every variety of gem seems to float in incessant motion.

unable to bear farther fatigue, and often from the weakness of human nature, (on which failure and omission are attendant,) shewed a slowness which subjected them to reproof, and occasioned dissatisfaction in the king's mind. In order, therefore, to enjoy his wishes without the difficulty of labour and interruption of trouble, he commanded the goldsmiths skilful as Samri and perfect in their art, who had given exquisite specimens of their elegant workmanship in gold and jewelry, that they should make a fish of gold, elegantly shaped and nicely formed, on which should be set the most precious jewels, and the clearest pearls selected from the royal treasures, the prime rarities of the mines and ocean. What a fish ! It was in itself an inconceivable treasure. The scales were composed of rubies and pearls, and its fins of diamonds and other precious stones. All creation,

from the moon down to a fish,^b was captivated by its unparalleled elegance. The ocean shrunk into the sand from envy of its beauty, and the diamond mines sunk still lower at view of its brilliancy. Its splendour made the Pisces of heaven dive into the vase of humiliation, and the fish of Koufir and Tunfeem^c acknowledged their inferiority. From the water of its own brilliancy, it wanted not the streams of Paradise; and as by its beauty it captivated the hearts of heroes like Alexander, it had no occasion for the fountain of Khizzer.^d In short, the fame of it, like the liberality of the king, reached the extremities of the globe, and, like his imperial glory, pervaded the world.

A thief,

^b A pun in the text; Mah signifying the moon and a fish.

^c Rivers of Mahummud's paradise.

^d The fountain fabulous of the water of immortality.

A thief,—who was a professor in his art, and by his consummate skill in robbing could steal the golden rays of the sun warm from the heavenly crucible, filch the ruby from the reins of Sol ere it could reach the womb of the mine, snatch the liquid pearl from the Neisfaun^c before it could enter the shell of the oyster, and draw up the sign pices from the seven cœrulean seas,—having intelligence of the fish, in order to prove his superiority in thievish art, and shew his prowess in knavery, formed the resolution of stealing it. Fixing the saddle of intent on the steel of resolve, he coursed over the expansive plains of connivance. Having measured the royal palace with the line of contemplation, he marked well the place where to enter, and where to make his escape.

^c Showers, whose drops falling into the oyster, are supposed to generate the pearl.

When the golden ~~fish~~ of the sky had dived into the fountain of the west, and night exalted her sable canopy over the world, this celebrated traveller of darkness, taking with him his implements of robbery, paced round the fortrefs, in order to try the alertness of the guards and wakefulness of the centinels. Every where he heard repeated the cry of "Take care!" and on all sides resounded the watch-words, "Be vigilant, be watchful." He therefore necessarily sat down in a corner, waiting for favourable opportunity, till at length the secrets of the heart of darkness began to be revealed, and the adorning of time bound over the sable head of night a gem-bespangled fillet of lucid dew-drops; or, in other words, half the night had passed away. The centinels now, from the damp of the dew and the coldness of the air, having drawn their cowls over their heads, between sleep and waking pronounced their challenges,

faintly

faintly as the sound which murmurs from an empty vessel.

At this crisis, the courageous thief, extending himself on the ground and winding on his belly like the serpent, reached the walls of the fortress. Having unfolded from his wrist a long cummund,¹ twisted and entwined as the curly tresses of the fair, he threw it over the battlements, and with the agility of a ropedancer swarmed up to the parapet, from which he let himself down into the fort. Having entered the sleeping apartment of the king, he beheld him reposing on the couch of prosperity, and, like the planet of his enemies, immersed in sleep. A lamp stood on the floor, and the fish (on account of which the thief had mounted, as it were the ladder of the skies, and descended again to earth) lay under the pillow. A handmaiden, beautiful as the Peries, was

P 3

gently

¹ A rope with a hook or noose at the end.

gently rubbing with her hand, soft and delicate as the rose-leaf, the king's feet,* advancing lightly, the thief concealed himself behind a curtain, till sleep had overpowered the damsel, and reclining her head, she sunk to rest. Gently snatching her veil from her shoulders, he covered himself with it, and performed the same office for the Sultaun that she had been engaged in. When a short time had elapsed, the king turned himself on his side, when the thief seizing the opportunity drew the fish from under the pillow, and quitting the fortress in the manner he had entered, escaped unobserved through the midst of the drowsy guards.

As the fish, from its length, could not be concealed under his arm in daylight, and the gates of the city were yet

* The Asiatics in general, have a domestic to rub and pat the feet while they sleep. They say it promotes circulation.

yet shut, the cunning thief thought
 within himself, and said, "At this sea-
 " son, when night affords privacy under
 " her sable mantle alike to the robber
 " and those who keep the vigils of
 " prayer, not to finish my undertaking
 " and keep the precious fish in the
 " town, is to wash my hands in my
 " own blood. The king must soon find
 " out his loss, and the strictest search
 " will be made, the city gates will not
 " be opened, by way of preventing
 " escape, and I may be caught with my
 " fish in the net of destruction. Sup-
 " posing, however, that on the smile of
 " dawn, they should open the gates,
 " in the light of day to attempt con-
 " veying such a prey as this, which is
 " as well known by its brilliancy to the
 " world, as the moon, is departing
 " from the circle of prudence."

Having at length formed an artful
 stratagem, he wrapped the fish in the
 P 4 veil,

veil, which he had taken from the dam-
 fel, as a reward for supplying her office,
 in the form of a shroud over a dead
 infant, and covered it with wreaths of
 white flowers stolen from the house of a
 gardener. After the manner of those
 afflicted by sudden calamity, with all
 violence and clamour raising his voice
 in mournful exclamations, he came to
 the city gates. The guards enquired,
 saying, "Who art thou? and on whose
 "account dost thou lament?" To which
 he answered, "I am a poor wretch,
 "without property, of empty purse,
 "persecuted by the fickle skies, and
 "ruined by cruel fortune. I had a son,
 "who prattled sweetly as the paroquet,
 "who was as a nightingale giving the
 "melody of a garden to my lowly hut,
 "and who made the blighted buds of
 "my desponding heart to blossom into
 "the flowers of cheerfulness. This night
 "he died of the small pox, and left
 "me captive in the snares of grief, and
 "my

“ my heart scared like the tulip by the
 “ wounds of sorrow and despair. As I
 “ was unable to procure the requisites
 “ for laying out and enshrouding after
 “ the manner of my relations and equals,
 “ I became fearful of the taunts of my
 “ enemies and sicers of my acquaint-
 “ ance ; so that I was anxious at a silent
 “ hour, like the present, to lay him in
 “ the grave, and commit him to repose
 “ in the cradle of the tomb, in order
 “ that my relations and friends might
 “ not be informed of my poverty, and
 “ that my heart, already torn into a
 “ thousand pieces by the death of my
 “ child, should not be pierced with
 “ the scorpion sting of ridicule, which
 “ would be an aggravation of my sor-
 “ rows, and add the scandal of the
 “ malicious to the poignancy of my
 “ grief.”

One of the guards, agreeably to his
 surly nature, beginning to growl like a
 cur,

cur, said, " At this midnight hour, to
 " open the gates of the city walls with-
 " out the orders of the magistrate to
 " such a poor wretch as thee, can be
 " of no advantage. Sit down quiet-
 " ly, therefore, till the dawn of morn-
 " ing; refrain from thy nonsensical
 " lamentations, and do not unreasonably
 " disturb our delightful repose. Unless
 " thou desirest a sound drubbing, do
 " not, like the frantic, make such a
 " bawling." The thief for an instant,
heaving a cold sigh from his inflamed
 heart, sat down to wait the attainment
 of his wishes, but immediately after,
 bursting into louder complaints than
 ever, raised such a clamour, that the
 guards all together abused him, and
 opened upon him the portals of reviling
 and threats. The well-experienced thief,
 bowing himself before them with humili-
 ation and entreaty, began to pray for
 mercy, and said; " Ah! ye light
 " walkers on the shore of chearfulness,
 " have

“ have compassion upon me involved
 “ in the whirlpool of grief and sorrow,
 “ and avoid the tormenting path of the
 “ afflicted, who have the pangs of de-
 “ spair impressed in the footsteps of their
 “ souls.” At length, the guards, when
 they saw that unless they opened the
 gates, and got rid of this troublesome
 interruption, it was impossible to enjoy
 the sweets of sleep from his clamorous
 vociferation, remediless, let him through,
 and dismissed him.

As it happened, another most skilful
 thief, intimately versed in the mysteries
 of chicanery and professor of the cheat-
 ing art, having formed a love connection
 with a loose woman who lived near the
 gate, was enjoying her company, when
 he heard the feigned lamentations of
 his brother robber. From his experi-
 ence he guessed the cause, and followed
 after him unperceived, before the guards
 could shut the gates. The guards en-
 quired

quired what was his calling, and why he wanted to go out at such a time of night? He replied, “ The person who has now
 “ just gone forth in such sorrow is my
 “ brother. His son, whose innocent
 “ prattling brought to mind the chatter
 “ of the paroquet, has in tender infancy
 “ taken flight from this narrow, perish-
 “ able world to the expansive regions
 “ of eternity, leaving the wounds of
 “ sorrow in the hearts of his father, and
 “ me his lamenting uncle. I go, that I
 “ may share in my brother’s sorrows,
 “ and assist him in burying my poor
 “ nephew.” By help of this artful story, having passed the city gate, he followed the first thief.

The first thief went directly to the place of execution, where he saw three robbers upon the stakes impaled, and a fourth stake void, close by. From this last, having counted a few paces, he buried the fish in the earth, and fetching
 a stone

a stone clotted with blood from beneath one of the pales, placed it as a talisman upon his treasure, that he might without difficulty know the spot. The thief who had followed, while the first was employed in digging the hole and burying the fish, having swarmed the vacant stake, seated himself upon it. The first thief, when he had finished his business, by way of strict observance again came to the stakes, where he now saw also a man upon the fourth. Astonished and amazed at this circumstance, he said within himself, " Within a short interval, I certainly thought I saw one
 " pale void, how comes it that there is
 " now a man upon it ! but I may have
 " been misled by my eyesight at the
 " first view, or my memory may have
 " failed me." Alarm still filled his mind, and he exercised his wits to obtain certainty and cut the knot of such a mystery. First he felt the breast and temples of each criminal, that
 he

he might distinguish if they breathed, and find out the living from the dead ; but they all proved alike to his feel, without the least difference.

Overcome with surprize, he considered awhile ; then advancing to the suspicious stake, and holding for a full quarter of an hour the thief's nose, tried his breath ; but the artful rogue so held it in, that it would have been impossible for the finger of Plato to perceive the motion of his veins. The first thief, after he had used all this trial and caution, according to the axiom, that the sword is the last resource, drawing a short sabre, struck it with all his force at the cheek of the second, who shrunk not a hair's breadth, or moved the least, though he received a severe wound. The first thief now discharging suspicion from his mind, became eased of apprehension, and self-secure from mischief, went his way.

When

When the first thief had taken his departure, the other descended from the stake, and going to the spot where the jewel-formed fish was buried, dug it up, and became overjoyed at the acquisition of such a treasure. Having congratulated himself upon his own penetration, sagacity, and firmness, he deposited the fish in another place, and retiring, bound up his wounds.

When the fish of day, arising from the ocean's depth, enlightened the surface of the globe by the rays of its sparkling gems, he returned to the house of his mistress, who observing the gashes upon his face, enquired the cause. The courageous thief, resolved to keep his secret, did not admit her into the path of knowledge, or commit the mystery to his lips, but said, "Ask no questions, and procure a surgeon that he may assist me in the cure of my wounds." The prostitute having called her attendants,

ants, who were of her own profession, said, "During the long space that you have kept alive the glow of love, has any one of you had a surgeon as your gallant?" A smiling-faced damsel, advancing with nods and glances, replied, "I have for my lover a surgeon of the highest skill and knowledge in his profession." The mistress, having thanked her with condescension and kindness, desired her to fetch the surgeon; who being arrived, examined the wounds of the thief; and having performed his operations, praised the courage and fortitude of his patient.

In the course of the day, the thief who had stolen the fish from the royal bedchamber, to satisfy his mind and take proper precautions, revisited the spot. He saw that his prize was carried off by a flood, all the exertions he had used scattered to the winds, and that the thief he had wounded on the pale
was

was vanished like the phoenix. Rage enflamed his bosom, and he became like a fish, floundering in the net of destruction. Gloomy and desponding, he returned to the city like one distracted, his back bowed under the cruelty of fortune, and retired to his lurking place in a state of despair. Reclining his head, like a ball in the curve of the mace, upon his knees, he employed himself as the melancholy mad, in forming useless conjectures and idle fancies.

At length he heard a great noise, and the following proclamation was made: "A thief last night stole the king's fish
 "set with jewels. Whosoever will re-
 "cover it, shall be distinguished by the
 "royal favour, and may take the phoenix
 "of riches in the snare of attainment." Upon this, the mournful thief again hastened to try his fortune at the royal palace, and being introduced to the gracious audience by the chief magistrate,

first entered the asylum of pardon, and then, having related his adventures from beginning to end to the confidential attendants of the imperial presence, said, “ The wounds which I inflicted on the
 “ face of the truly-skilful robber will
 “ be the means of his detection, but
 “ let the world-commanding order be
 “ issued, that I may be admitted where-
 “ ever I may think fit to search for the
 “ ill-starred wretch, so that no one be
 “ a stone in my path, or stop my pro-
 “ gress.” The king commanded the judge of police to afford him every assistance, and set him at liberty.

The thief now began to examine all the streets and allies, and wherever he saw a surgeon visiting patients, insisted on accompanying him in his rounds. After some days he followed the right person to the house of the prostitute, where he beheld his rival reclined upon a princely couch, and drinking wine,
 which

which is the most abominable of all
 actions. His wounds were getting bet-
 ter, and fast healing. Having made a
 low obeisance, he expanded the tongue
 of complimentary gratulation, and said,
 " A thousand praises are due to such a
 " magic-performing thief as thou. Mo-
 " ther earth glories in such an able son.
 " Without exaggeration I may say, that
 " the eye of time hath never beheld a
 " more able professor than thyself in
 " the mysteries of filching and arts of
 " roguery. Through thee the thieving
 " trade has become renowned throughout
 " the world, and in thy person the sci-
 " ence of cheating distinguished over
 " the globe. True it is, that science
 " receives credit from the abilities of
 " the professor, as the diamond its full
 " lustre from the skilful polish of the
 " jeweller's hand. Now, then, rise up,
 " and take the trouble just to visit the
 " paradise-like abode of the king of
 q 2 kings,

“ kings, for his Majesty expects thy
 “ noble approach.”

The eminent thief, who saw that there was no remedy but to commit himself to the path of truth, replied, “ Praise
 “ and thanks be to God, that such an
 “ able teacher as thou, so distinguished
 “ in art, the guide of thievery, and
 “ instructor of rogues, who canst fix
 “ thy ladder upon the highest heaven,
 “ and steal from the crucible of the fir-
 “ mament the glowing metal of the sun,
 “ hast extended thy tongue in my praise
 “ and proved the gold of my skill to
 “ be pure, on the touchstone of impar-
 “ tiality. How great is my fortune !
 “ how glorious my success ! how auspi-
 “ cious my stars ! However, generosity
 “ and liberality dictated, that till the
 “ healing of my wounds and recovery
 “ from my hurts, having exercised thy
 “ noble nature, thou shouldst, after the
 “ manner of the benevolent, have given
 “ me

“ me quarter. Then, by the guidance
 “ of my stars and direction of fortune,
 “ having arrived at thy presence, I
 “ should have gained the treasures of
 “ felicity, and, with thy approbation,
 “ taken the fish to our gracious sove-
 “ reign. Since, what was incumbent
 “ on a generous nature and worthy a
 “ noble mind has not been performed,
 “ what can I now do, but lay my head
 “ at thy feet? My skill has made for-
 “ tune draw her sword against me as the
 “ object of her envy, and as I am in-
 “ vincible in the field of knavery, time
 “ has doomed my blood to stain the
 “ point of the pale.” Having finished
 his speech, he arose, and accompanied
 by death, having come to the Sultaun,
 delivered up his prize, and was instantly
 executed.

To the experienced in the field of
 knowledge, who (having measured the
 depths and heights of events with the

foot of trial) have reached the place of conviction, it is clear, that if the second thief, not being self-secure from the vengeance of the first, had chosen a distant asylum, he had not consumed the store-house of his life in the fire of annihilation.

VERSE.

*If thou hast done evil, rest not self-secure
against danger; for retribution is a natural
consequence.*

CHAP.

CHAP. XXII.

CONTINUATION OF

The History of Jehaundar Sultaun.

WHEN the divine assistant intends that he will conduct the object of his resigned fervant to success, without his using exertion or endeavours, he prepares for him the necessary means. Of the justice

of this observation, the following is a proof. When the parrot, being dispatched from the presence of the prince adorning the musnud of pilgrimage and bestower of dignity on the court of travel, (Jehaundar Sultaun) had expanded the plumes of genius, and, soaring on the wings of search in the air of endeavour, took flight in the path of enquiry, in a short time he reached a forest, the ground of which, from its beautiful greens resembling enamel, smiled with scorn at the verdure of paradise.

In this heaven-like spot were seated two brothers, waiting for an arbitrator to decide their disputes and adjust their differences. In hopes that some person would appear accidentally and fulfil their wishes, they had their eyes turning to the four points of hope; the reason for which was this.

Among

Among the effects left by their father were four articles; the division of them was the cause of dispute and means of a contention, which could not impartially by themselves be decided. The first was an old fakeer's cloak, stuffed with cotton; the second a corden satchel; the third a collinder's bowl; and the fourth a pair of wooden clogs: apparently of trifling value, and to sight seeming as the effects of poverty and distress; yet, in fact, the forty treasures of Karoon, in comparison with them, were not worth a lump of clay. From the cloak, all sorts of rare cloths, and the curious manufactures of every region of the world, with the most precious perfumes and essences, could be produced in any quantity desired, and at any time. In the same manner, from the satchel, at the desire of the possessor, came forth unparalleled diamonds of the clearest lustre, the most beautiful pearls, and every precious gem, which under the
azure

azure sky, is produced on the face of being, from the ocean and mine. From the bowl, which was full of countless bounty, nay, was a river of divine mercy, issued, without the delay of expectation, at the wish of the owner, all sorts of edibles and drinkables, both common and rare, which the divine purveyor has spread upon his variegated board. The wooden clogs in travelling over the earth, resembled the throne of the blessed Solomon, swifter than the wind. Whoever had them on his feet, if he wished to go from the eastern to the western extremity of the globe, arrived, notwithstanding the distance, to the place desired in the twinkling of an eye.

The parrot when he obtained knowledge of the above circumstances, fluttered with joy; and then, spreading his wings in the sky of exultation, at one flight conveyed himself to the presence of the prince, and received the honour

honour of an interview. Having given an account of the properties of the curiosities, and the situation of the young men, he said, " At this crisis, when you
 " have an important business occupying
 " your princely mind, a long journey of
 " great peril and difficulty in agitation,
 " and the point of desire unknown, it
 " is adviseable for your highness to seize
 " by any means these goods, each of
 " which to obtain elsewhere in the whole
 " habitable globe, is without the verge
 " of possibility; for, by their means,
 " you will without trouble reach the
 " country of your beloved. Though
 " in the office of sovereign guardian,
 " to become sullied by the crime of dishonesty cannot be consistent with the
 " laws of religion or morality; yet,
 " according to the urgency of political
 " exigence and necessity of demand, it
 " cannot be approved by reason to give
 " up such unhop'd for divine favours,
 " which solely from the particular
 " bounty

“ bounty of heaven have been sent from
 “ the world above.”

The prince, whose bosom fermented with impatience, like new wine in the vessel, on the representation of the wise bird, proceeded to the place without delay, and arrived after travelling three nights and days. The young men, whose eyes had been long stretched on the road of expectation, regarding his arrival as a fortunate event, referred the arbitration of their dispute to him.

The prince considering for a little time, said, “ As often as I cast the
 “ dice of thought on the tables of con-
 “ sideration and contrivance, no better
 “ mode occurs than this. I will let
 “ fly two arrows from my bow on oppo-
 “ site quarters, one east and the other
 “ westward, and place the effects in dis-
 “ pute at an equal distance between them
 “ on the ground. This done, let each
 “ of

“ of you at the clapping of my hands
 “ run to a different point ; and whoever
 “ soonest brings me an arrow, let him
 “ take for his share without hindrance
 “ the two things he likes best, leaving
 “ the other to his brother.”

This mode they both approved ; and
 all being prepared, ran off to seize their
 separate arrows ; when the prince without
 delay putting on the cloak, throwing the
 satchel over his shoulders, fixing the bowl
 in his girdle, and stepping upon the
 clogs, wished himself at the city of
 Meenou Sowaud,^h the residence of the
 princess Bherawir Banou. By permission
 of the Almighty, to whose omnipotence
 the most difficult things are easy, he
 found himself in the twinkling of an eye
 at the gates of the city, having in an
 instant, without trouble or danger, pas-
 sed a distance of many thousand miles,
 which he could not otherwise have
 journeyed

^h Regions of paradise.

journeyed in years. The propitiously-winged parrot, like the phœnix ominous of prosperity, sitting upon the fortunate head of the prince, also arrived with him.¹

¹ Dow's imitation concludes here.

CHAP.

CHAP. XXIII.

WHEN Jechaundar Shaw in the disguise of a fakeer, arrived thus at the city delightful as paradise, and was going to enter it, a band of the king's guards, having laid hold of him, hurried him away to the royal palace ; for it was an anciently established custom of the happy kingdom, that whenever strangers arrived, whether in the equipage of dignity or tatters of beggary, they were instantly conducted to court, and examined by officers,

officers, who represented their condition to the attendants on the heaven-like assembly, and frequently the king would interrogate them himself, as in this instance he chose to do.

When the wise Sultaun, with intent to explore particulars, cast the looks of penetration upon the countenance of this traveller in the path of love and wanderer in the plain of fascination, notwithstanding his collinder's disguise and beggar's dress, he perceived that his air and manners differed from those of the meanly born, and saw the star of dignity and rays of grandeur beaming upon his forehead. With feigned surprize therefore he said,
 " Whence came this uncommon collinder?
 " der? and why has he wandered to my
 " capital?"

The prince, withdrawing the veil of silence from the damsel of speech, introduced her into the assembly of narration,
 and

and in the manner of the informed in the rules of compliment and the skilled in the ceremonials of politeness, thus represented. “ I am immediate heir to
 “ the crown and ring of the paradise-
 “ envied regions of Hindoostan, and
 “ was tenderly cherished in the cradle
 “ of royalty and high fortune. As all
 “ affairs are bound in the knot of di-
 “ vine will, agreeably to its everlasting
 “ decree and the motions of fate, desire
 “ of submission to the throne emblematic
 “ of benevolence took place in my heart,
 “ and the wish to serve your imperial
 “ majesty possessed my mind. Inevita-
 “ bly impelled, I removed my affecti-
 “ ons from my own family, and accord-
 “ ing to the verse (to me, being thy
 “ suppliant, is preferable to royalty)
 “ chusing the station of a collinder before
 “ that of a prince, I estranged my mind
 “ from power and command. Regard-
 “ ing the perils of the road and fatigue
 “ of travel as light upon myself, I hast-
 VOL. II. R ened

“ ened onwards amid a thousand un-
 “ looked for felicities. Praise and
 “ thanks be to God, that the glorifying
 “ interview and blessed meeting with
 “ your sacred majesty has taken place,
 “ and that after the endurance of in-
 “ numerable toils in my journey, the
 “ happiness of kissing the most sacred
 “ carpet has been obtained. Now, per-
 “ haps, the high bounties and liberal
 “ favours of your majesty may repay
 “ my sufferings and exile.

VERSE.

“ *Unless the beauty of the holy Kaaba**
 “ *gratified the weary pilgrim, the soul of*
 “ *the heart-sick traveller would be consumed*
 “ *in its burning desert.”*

The deeply-judging and wise sultaun,
 when he had heard the approved elo-
 quence and well-chosen expressions of
 the prince in the above speech, was
 convinced

* The temple of Mecca.

convinced of his accomplishments in the graces of courtly behaviour and polite manners. The coming of the ambassador, his bringing the letter containing assurances of regard and friendship, and delivering the message requesting a union with Bherawir Banou, now recurred to his mind; and from the wild air, distracted demeanour, and pensive manner of the stranger, he was convinced by whose charms he had been induced to disguise his princely person as a collinder. Policy-consulting prudence, however, would not permit his owning himself acquainted with the mystery, or declare it openly. Plunging therefore into the sea of feigned disbelief, and knocking wilfully at the gate of ignorance, he exclaimed, " Drive from my
 " august presence and royal palace this
 " insolent and lying collinder, who, in
 " order to enhance his value and increase
 " his consequence and importance, has
 " set forth a tale contrary to probability.

“ With design that he may obtain credit
 “ and reputation in the fight of man, he
 “ has embroidered the sleeve of his con-
 “ dition with the deceitful flourishes of
 “ pretended rank. As his folly, how-
 “ ever, is greater than his hypocrisy,
 “ he has not perceived, that his lies,
 “ before the bright lamp in the cham-
 “ bers of penetration and judgment,
 “ could beam forth no splendour.”

Though the sultaun, thus permitting
 the garb of the noble-minded and high-
 born prince's condition to be sullied by
 the dust of scandal, drove him from his
 heaven-like company, yet privately, he
 appointed intelligent and prudent officers,
 who could distinguish reality from ap-
 pearances, in order, that being constant-
 ly informed of his proceedings, and
 watching his behaviour and employments
 night and day, they might report his
 conduct constantly to the imperial minis-
 ters

ters and confidential attendants at the world-commanding throne, without neglecting the most trifling point in their intelligence.

CHAP. XXIV.

WHEN Jehaundar Shaw had quitted the palace, he unexpectedly met, in ashy-coloured raiment, with marks of grief and sadness impressed upon his countenance, Hoormuz, the son of his father's vizier, who had taken the habit of a fakeer. The prince, surprized at his appearance in so distant a country, said,
“Where-

“ Wherefore hast thou fixed the place
 “ of thy abode in a foreign region, and
 “ among a strange people, and courting
 “ absence from thy family, preferred to
 “ affluence wretchedness and poverty?
 “ From what motive hast thou esteemed
 “ as light upon thyself all this vexation
 “ and trouble ?”

Hoormuz, agreeably to the maxim
 that the frantic have nothing to do with
 prudence, without regard to the rules of
 precaution, laying open the secrets of his
 heart, replied, “ The king of this
 “ country hath a daughter named Bhe-
 “ rawir Banou ; a daughter did I say ?
 “ she is a conspicuous planet in the sky
 “ of beauty, a precious pearl in the sea
 “ of perfection. The world-irradiating
 “ sun gained his splendour from the
 “ glow of her cheek, and the moon,
 “ from its exalting reflection, her light.
 “ From report, I fell, unseeing, like a
 “ fish, into the net of her amber-colour-

“ ed locks, and being hurled from the
 “ reposing place of sense into the wilds
 “ of madness, my soul dissolving like
 “ wax in the fire of love, I could find
 “ no means of attaining my wishes. No
 “ sensation of hope has gladdened the
 “ perceptions of my heart, and from
 “ the failure of my unhappy stars the
 “ cup of my desires has not been crown-
 “ ed with the wine of enjoyment. But
 “ wherefore do I complain? She, like a
 “ cruel turk, disdains to lead such mean
 “ prey as me captive at her stirrup, and
 “ regards a condescending look at such
 “ a poor wretch grovelling in the mire
 “ of the wilds of distraction, as lessening
 “ the dignity of her beauty.

VERSE.

“ *My life wasted in hope that the desire*
 “ *of my heart would be attained, but it was*
 “ *not. I was tortured with this foolish*
 “ *expectation, but it was not gratified.*

“ In

“ *In the hope with rapture to kiss her*
 “ *ruby lips, what blood has my heart not*
 “ *shed? but, alas! in vain.*

“ To thee, however, my prince, be
 “ congratulations, for this phœnix of
 “ the firmament of glory will without
 “ endeavour fall into thy net. It is
 “ long since she has lost her heart at
 “ the game of thy love, and now she
 “ soars abroad in the wide expanse of
 “ desire in search of thy affection. I
 “ know not whether this blooming rose
 “ may have heard thy auspicious name
 “ from the western breeze, or if this
 “ radiant moon may have beheld thy
 “ sun-like aspect in a dream. Inform me
 “ how thou hast fallen from the couch of
 “ prosperity on the dust of misfortune,
 “ how sunk from the throne of royalty
 “ on the lowly mat of poverty, and
 “ wherefore thou hast preferred the cap
 “ of a mendicant to the crown of mo-
 “ narchy.”

The

The prince at first, on hearing of the captivation of Hoormuz in the love of Bherawir Banou, the ensnaring of his heart in the curly tresses of that Hoori-like enchantress, his insolent attempts in the path of search, and his sitting on the ground of frenzy, was tortured with the fire of jealousy. But from the grateful tidings, affording hope, that the seeds of mutual affection were springing up in the soil of his beloved's heart, and that through his favourable star the shrub of regard for him had taken kindly root in the garden of her mind, his anguish was allayed. Not admitting Hoormuz into the confidential recesses of his secrets, he left the city, and took up his abode in the favourite garden¹ of Bherawir Banou, hoping that possibly the zephyr might waft the perfume of his charmer to the perception of his soul. Like the wretched pilgrim and lowly mendicant,

kindling

¹ The gardens of the great in Asia have generally cells for fakcers attached to them.

kindling a fire with the flame of his heart, and sprinkling the ashes of passion on his countenance, he added glory to the operations of love. He sifted drops of blood and fragments of his liver from the seven scarred sieve of his eyes on the lap of his condition. From the crimson tears, his eyelashes, like the ruby of Buddukshaun, became the envy of the Pleiades and the coral branch. With longing for the company of his love, he scattered the dust of sorrow over the head of his fortunes. Day and night, the companion of his solitude and friend of his confidence was the fancied image of his charmer. The ruling desire of his mind and object of his heart was the company of his mistress. A confidant, (to whom he might utter the secret of his soul and complain to him of his sorrows) excepting the parrot, who was indeed a prudent friend and sympathizing companion, he had not. Before him, therefore, he would at times throw out
from

from his burning breast thousands of the sparks of sorrow, recount the anguish and distress of his soul, and entreat his assistance to explore a remedy for his case, and success to his affairs.

The parrot, as he was a wise and most intelligent bird, when he beheld the prince overwhelmed in sorrow and captivated in the talons of grief, approached him in the path of sympathy and condolence, with comfort-exciting speeches and ease-affording arguments; saying, “ O
 “ thou chief of distracted lovers, and
 “ first in the chain of the hopeless en-
 “ amoured, because for a few days the
 “ scent of enjoyment reaches not the per-
 “ ception of thy soul from the grove of
 “ hope, and the rose of thy wishes in
 “ the garden of thy heart does not glow
 “ with the tinge and fragrance of attain-
 “ ment, plunge not thyself into the ca-
 “ verns of despair or the wilds of discon-
 “ solateness, nor rashly withdraw the
 “ hand

“ hand of reliance from the mercy-
 “ yielding skirt of divine bounty.
 “ Knowest thou not, that the sound of,
 “ Despair not of the mercy of God,”
 “ is heard through all his works? At
 “ last, the tender bud of thy hopes may
 “ expand from the gale of enjoyment,
 “ and the tree of thy wishes bring forth
 “ the fruit of completion.

“ It is the ancient custom of fortune,
 “ and time has long established the ha-
 “ bit, that she at first bewilders the
 “ thirsty travellers in the path of desire,
 “ by the misty vapour of disappoint-
 “ ment; but when their distress and
 “ misery has reached extremity, sudden-
 “ ly relieving them from the dark wind-
 “ ings of confusion and error, she
 “ conducts them to the fountains of
 “ enjoyment. Thou alone hast not
 “ explored the paths of hopeless love and
 “ distraction, or invented the habits of
 “ madness

“ madness and frenzy. Many high-
 “ born princes and glorious kings be-
 “ fore thee, have exalted the standards
 “ of extravagant passion on the plains of
 “ the world, and founded the drums of
 “ frenzy in the field of insanity. The
 “ adventures of each of them form a
 “ body of events astonishing to the un-
 “ derstanding ; and even hearing the
 “ dangers and distresses which occurred
 “ to them in the intricate mazes of
 “ love, is enough to make the gall of
 “ Rustum-hearted heroes dissolve into
 “ water. Even a tenth of the tenth of
 “ them has not yet reached thy ears ;
 “ but these personages at length ob-
 “ tained the pearl of success from the
 “ deep ocean of toil and difficulty, and,
 “ after many dangers and numberless
 “ perils, they gained their desires.”

The prince replied, “ O my grief-
 “ dispersing friend, I wish thou wouldst
 “ inform me of the ~~stories~~ ^{histories} of those
 “ quaffers

“ quaffers of the wine of the stores of
 “ love, partakers at the board of ardent
 “ affection, and strugglers in the stormy
 “ ocean of despondence ; also of the ha-
 “ zards and disappointments which hap-
 “ pened to them in such perilous travels.
 “ Relate too their deliverance from the
 “ gloomy state of despair, and their ar-
 “ rival at the object of their wishes.”

The parrot, regarding fanciful tales,
 heart-attracting anecdotes, and memoirs
 of lovers, (that would in listening to
 them, amuse the mind, and from the fla-
 vour of which the palate of the heart
 might obtain gratification) as a mean of
 calming the anxious breast of the prince,
 determined, that until the appearance of
 the mistress of his hopes and the unfold-
 ing of the blossoms of his desires, he
 would every night narrate to him a soul-
 delighting history. He trusted thus to
 assuage his frantic mind, and give heal-
ing

ing balsam to the wounds of his bleeding heart, to amuse him by variety, and preserve him for the present from the dangerous paroxysms of insanity.

CHAP.

CHAP XXV.

HISTORY OF

THE PRINCE OF FUTTUN

AND

THE PRINCESS MLERBANOU.

HISTORIANS have related, that in the city of Futtun there was a monarch of heaven-like power, the steps of whose throne the highest skies kissed, and

the sun, like a slave, bore the badge of his commands upon his shoulder. He had a son, beautiful as the orb of light, about whose roseate cheeks the downy freshness had newly put forth, and round his face had just appeared a dusky line, as the halo round the moon. His stature was as a vigorous shrub shot up in the garden of youth, and fortune had gladdened the aspect of his stars with the water of prosperity.

VERSE.

*His person was elegantly formed, like
the vigorous cedar.*

*The wild cypress, with all its freedom,
was his slave.*

*His two ruby lips, when smiling, shed
sweets, and his mouth in conversation diffused
delight.*

When

*When laughing, he scattered rays of
light from the Pleiades. Salt from his coat
most pungent flowed.**

Agreeably to royal genius, adopting the customs of Caioos and Heikobaud,^a he spent most of his time in the chase, and frequently amused himself with fishing. When mounted to pursue the game upon his wind-footed charger, Bharam ° of the sky, from dread of his arrow, fell like the ghore to the earth; and when he took aim, the lion of the heavens sunk into his net. As he was on a certain day diverting himself with fishing, suddenly a boat appeared at a distance upon the waters, but the rowers invisible. The prince, astonished at the motion of the bark without hands, ran towards it, and as he approached nearer saw a princely barge, most elegantly shaped and set over with valuable jewels,

s. 2

covered

* Ancient Persian kings.

° Mars.

covered with a splendid awning, and its deck spread with the richest carpets. You might have supposed it a resplendent crescent appearing from the horizon of the heavens, and with celerity proceeding on its course. In it, was a moon of fourteen years with an aspect like Luna in the full, sitting alone, with a thousand splendours and glories brilliant as the sun. Her looks were as moistened musk playing over a moon of fourteen days, and her eyebrows like two amber shades over the cheek of the ubber^p inclining. With the keen glance of her piercing looks, she ensnared the fish of the waters, and, with the kummund of her enticing ringlets, seduced the world-illumining sun from the azure citadel of the heavens into captivity.

VERSE.

*Gentle as the early spring of Paradise, she
glided lightly as the breeze over the cultivation.*

Cosby

^p A flower, but what I know not.

CH. 25. GARDEN OF KNOWLEDGE. 279

*Coyly looking, yet not with arrogance, all
other fair ones seemed before her earthly, but
she formed of light.*

*Her lip resembled the leaf of the moistened
rose filled with sweets.*

*Her eye was like the nergus asleep, but
in its repose disturbance lay concealed.*

*Earth and sea adored her as she passed.
All nature waited her commands.*

The prince in an instant, from her keen glances, fell half dead like a fish into the net of her musk-like tresses, while the bark darted swiftly as the breeze over the waters. His attendants, who were employed in fishing, had not seen the causer of his distressed situation, which on beholding, they supposed to proceed from the excessive heat of the sun, and sprinkled rose-water upon his face. When no relief accrued from that,

fancying him possessed by a demon, they had recourse to learned men, not knowing that he was smitten by a Peri. Deeply as the skill of the wife tried for a remedy, they remained in the maze of helplessness, no favourable change appeared in his condition, but he rather became worse; so that at length all agreed in opinion that he was distracted. The king, much grieved at this, consulted philosophers and wise men; but much as these explorers of truth and speculatists in wisdom tried medicines according to the recipes of the eastern and western schools, the hand of skill did not in the least arrive at the skirt of hope. Their applications had no effect, nor could their fingers count the pulse of his condition. True it is, that the pain of love cannot be cured by the medicines of the physician.

When no means of relief appeared,
and all the faculty laid their hands upon
the

CH. 25. GARDEN OF KNOWLEDGE. 251

the ground of inability, the heart of the king, in sorrow for his son, burnt like a grain of supbund on the fire of despair. In order, if possible, to procure a remedy, he issued a proclamation, that “ who-
“ ever could extinguish the flames of
“ calamity in the mind of the prince,
“ should be rewarded by a fourth part
“ of the revenues of the kingdom.” This declaration was published throughout the empire, in consequence of which every person extending the hand of endeavour according to his ability, explored the path of search after a cure.

The prime vizier's son, who in the season of childhood had been the school-fellow and companion of the prince, and in every way enjoyed his confidence since their manhood, on hearing of his melancholy state, hastened to visit him. He beheld the roses of his cheeks faded, and the seal of silence fixed on the casket of his mouth, and that, a stranger to him-

self and friends, he lay restless on the bed of delirium.

The vizier's son, having felt the pulse of his situation with the finger of skill, removed all persons from the chamber, and in privacy enquired his condition, saying, " Ah! my dear prince, lift up
 " the cover of concealment from the
 " urn of secrecy, and lay open thy heart.
 " Tell me, from the bow of what infidel's eyebrow an arrow hath pierced
 " thy breast, and what cruel spoiler hath
 " plundered the treasure of thy understanding. Should she be the Venus
 " of the heavens, I can bring her down
 " headlong to the earth; or if a winged
 " Peri soaring in the firmament, by
 " the charms of my skill, I can place her
 " in the phial of thy controul.

VERSE.

*" Though she be as a spark hidden in the
 " flint, I can force her out like the steel.*

" Be

*" Be she as a bird and should mount the
" air, my talons can seize her in her flight."*

When the words of his friend struck the ear of the prince, he instantly opened his eyes, and having related his adventure, requested his assistance. The vizier's son, having girded fast round him the girdle of consideration, said, " I have
" from the age of infancy planted the
" shrub of thy service in the borders of
" my heart, and strewed the gems of
" my life in the path of thy ransom.
" While the gold of animation shall remain in the purse of my body, I will
" not withhold my head from thy service, nor depart an hair's breadth
" from the line of thy authority, in
" whatever thy wisdom shall command."

The prince, from such friendly assurances and sympathizing encouragement, found much relief to his bursting heart, and arising from the nusnud of faintness,

faintness, said; “ My plan is, in any
 “ way that offers, to convey myself to
 “ the country of my charmer. If, by
 “ the assistance of my stars, a union with
 “ her can be obtained, it is well ; if not,
 “ to resign life as an offering in the
 “ path of a beloved object, is preferable
 “ to the sovereignty of the seven re-
 “ gions of the globe.”

The expedition being settled, the prince, accompanied by his friend, taking a sum of money and some valuable jewels, placing the hand of hope on the strong cord of resignation, and choosing exile from his country, departed, without signifying his intention to others. He pursued his route, eagerly as the breeze, along the banks of the lake where the gilded crescent of the full moon of the sky of fascination had darted along the firmament of swiftness. Agreeably to the maxim, that the resolved on travel dread not precipices or caverns, winding the

the

CH. 25. GARDEN OF KNOWLEDGE. 285

the paths of mountains and deserts, he made light of the unevenness of the road and inconveniences of the way. In the soul-melting wilderness, in place of refreshment, he fed on longing for his mistress, and with naked body, weeping eyes, and tortured heart, hurried onwards.

The prince and vizier's son had advanced, in the manner above described, some distance, when they perceived from afar a person hastening on the wings of speed, as if striving to join them. When, after much endeavour, he came near, the vizier's son said, " Who art thou, what
" is thy profession, and where goest
" thou in such haste ?" He replied,
" I am a fisherman, who frequently
" caught fish for the kitchen of the
" king, and now that our prince, chusing exile from his country, wanders
" on the banks of the river, former
" obligations urged, that, taking leave
" of

“ of my family, I should attend him. In
 “ my mind is a very wonderful property,
 “ for, if a traveller has passed either by
 “ land or water six months before, I
 “ can without hesitation or trouble mark
 “ his track, know who and where he
 “ is.”

The prince from this occurrence
 being enlivened with the wine of delight,
 regarded the arrival of the young fisher-
 man as an important blessing, and said,
 “ Knowest thou whether lately any
 “ person has passed over these waters ?”
 When the fisherman had for a short time
 cast the eye of attention over the river,
 he exclaimed, “ My skill informs me,
 “ that a bark without the help of row-
 “ ers has passed along with great swift-
 “ ness.” Upon this, the prince looking
 upon the young man’s company as an
 omen of success, already saw his cup
 overflowing with the wine of accom-
 plishment, and, in exerting the efforts of
 speed,

speed, became loose-reined as wind or lightning.

When they had advanced a little farther, they saw a middle aged person running so swiftly, that the breeze could not reach him, who slackened his pace as he approached, and at length joined company. They asked him, " Whence dost thou come, and what is thy object ?" He replied, " I come from the city of Futtun, and intend to accompany your party. I am a carpenter, a master of my trade, and most exquisitely skilled in the art of joinery. My chisel executes the work of the pencil of Mani, and the strokes of my axe laugh to scorn the images of Azor.* From a block of wood I can carve so beautiful a statue, that the lovers of Khilje, like Ferhaad, shall to it sacrifice the jewel of life ;

" and

* An emblem of a carver of idols, said in the Koran to be father to Abraham.

“ and I can contrive such an elegant pa-
 “ vilion, that the dwellers in the palaces
 “ of Paradise would hasten to (towauf*)
 “ adore it. I can, by the smoothing of
 “ my plane, so give the polish of a mir-
 “ ror to a board, that sugar-eating
 “ parrots shall open their mouths in
 “ praise.

“ But my excelling piece of work-
 “ manship, which the speculation of
 “ mathematicians cannot reach, is this :
 “ I can hew out a platform from a piece
 “ of wood, which without the aid of
 “ feathers or wings shall soar through
 “ the air like a bird, and in the twink-
 “ ling of an eye convey any one who
 “ sits upon it to the place of his wish,
 “ though it be to the seventh heaven.
 “ At the period, when the prince like
 “ the resplendent sun, making his au-
 “ spicious appearance from the horizon
 “ of

* A ceremony performed by pilgrims of walk-
 ing and creeping round the temple of Mecca.

“ of birth, illuminated the regions of
 “ the world with the rays of his glory,
 “ and reclined on the bosom of his hap-
 “ py-starred nurse, as the globe-enlight-
 “ ening luminary on the breast of dawn,
 “ I made for him the royal cradle, and
 “ in reward, received such a great sum,
 “ that I became a man of opulence. At
 “ the present crisis I wish to return the
 “ obligations of my lord's bounty, and
 “ that, sharing in this hazardous journey,
 “ I may perform a service equal to my
 “ gratitude.”

The prince, regarding the company
 of this skilful carpenter as most valuable,
 esteemed it as a mean of obtaining the
 felicitous interview with his beloved,
 and as a sure guide to the object of his
 desires. With the chisel of hope cutting
 off the inequalities of despondency, he
 advanced on his journey, though the dif-
 ficulties of the way and the intricacies of
 the paths were so great, that at every step
 they

they fell into the jaws of the alligator of distress : on each movement, the waves of danger passed over their necks, and at each breath the tempest of peril howled around them.

The fisherman, like Noah, (on whom be blessing) being their guide, directed the struggler in the whirlpool of grief and sorrow to the lost ark of safety, and his other two companions followed his footsteps. For two days and nights had they trodden a burning desert, when they saw a venerable sage, with white locks, and of stature bending like the violet, sitting at the foot of a tree, employed in putting together the separated skeleton of a cow, on which he poured water.

Immediately on sprinkling the water, the various blood-vessels and members reunited, and the flesh and skin re-appeared on the decayed frame. The reality of the scriptural revelation (“ See how I
restored

restored the carcase after it was separated!"*) appeared in the example of this cow to the astonished companions. By command of the almighty Lord of power, one of whose peculiar properties is to raise the dead, life revisited the animal, and instantly standing up, she began to low. The truth of the sacred text ("All things live by water,") was exemplified.

Astonishment overcame the faculties of the travellers at sight of this miracle, and, from awe and veneration, they stood for some minutes motionless as statues on the spot. At length the vizier's son observed to the prince, Doubtless this enlightened sage is the prophet
 " Khizzer, (on whom be blessings) who
 " holds the water of life in his palm.
 " Surely thy stars must be watchful,
 VOL. II. T " and

* A sentence from the Koraun, in a chapter mentioning the miracles of our Saviour.

“ and the happy fortunes of Alexander
 “ await thee, since in this mortal-devour-
 “ ing desert and death-threatening wild
 “ he has met thee. Hasten, then, and
 “ ask relief from his liberality; prof-
 “ trate thyself at his feet, as possibly
 “ he may take thee by the hand. Make
 “ the dust of his steps a collyrium to
 “ thine eyes, that the eye of thy star
 “ may be enlightened. Lay the hand
 “ of entreaty upon his sacred skirts, that
 “ he may relieve thee from the dark
 “ abode of sorrow.” The prince con-
 sented, and with all humility having re-
 presented the wishes of his heart, be-
 sought him to confer the jewel of his
 desires.

The reverend sage replied, “ O
 “ young man, from me, enfeebled by
 “ age, who from excessive debility can-
 “ not move without the aid of a staff,
 “ what can be afforded?” The prince
 exclaimed, “ O thou seemingly weak,
 “ but

“ but inwardly strong, my object is not
 “ so faintly apparent to thy mind that
 “ I need explain it. If perchance
 “ thou art Jesus, I am certainly expi-
 “ ring in the path of search ; or art thou
 “ Khizzer, I am bewildered in the road
 “ of suspense. For God’s sake, send
 “ me not disappointed away, nor with-
 “ hold from an humble suppliant the
 “ look of bounty.”

The sage replied, “ I am neither
 “ Khizzer nor Jesus, but a frail mortal,
 “ who has closed his door against man-
 “ kind, who shuns the society of men
 “ like the wild animals, and has cut off
 “ all connection with the busy ones of
 “ the world. Near this spot resides a
 “ venerable and nobly-minded matron,
 “ proof against the allurements of the
 “ age, who having shaken her sleeve
 “ over the goods of unstable fortune,
 “ and seeking retirement from popula-
 “ tion, has fixed her abode in the wil-
 “ derness,

“ dernefs, with a view to obtain future
 “ falvation. With her ſhe has a vir-
 “ tuous daughter, of ſentiments like
 “ Rabieh.* Both theſe heroic females
 “ paſs’ night and day in adoration of
 “ the pure divinity, and their depend-
 “ ance for ſupport was upon this cow,
 “ which ſuddenly a tiger killed, ſo that
 “ famine ſorely oppreſſed them, and in
 “ order to preſerve life, they fed on the
 “ roots of trees and plants. The Al-
 “ mighty had beſtowed on me this wa-
 “ ter which can reanimate the dead.
 “ When in this blood-devouring deſart,
 “ the diſtreſs of the two recluses had
 “ reached its height, and the patience of
 “ theſe ardent explorers of the paths of
 “ truth and recliners on the pillow of
 “ reſignation had been proved at the
 “ throne of the All-merciful, it was re-
 “ vealed to me, that I ſhould ſprinkle
 “ the decayed and ſeparated bones of
 “ the

* A celebrated female devotee among the Ma-
 lummedans.

“ the cow, who would rise again into
 “ existence from the abyss of annihila-
 “ tion, and become, as heretofore, the
 “ means of their support. Except a
 “ few drops of this water, I can afford
 “ thee no relief, which if wanting, I
 “ will not withhold.”

The prince exclaimed, “ Ah ! gra-
 “ cious fate, compassionate my distress,
 “ and from thy bounty shed, like holy
 “ Khizzer, the water of thy kindness
 “ on the face of my condition. Bless
 “ me by thy accompaniment in this
 “ journey, and be my guardian and
 “ associate in difficulty and in ease, for
 “ my heart assures me of success by thy
 “ auspicious presence.” The venerable
 old man was moved by compassion, and
 having assented to his request, they pro-
 ceeded to explore the mazes of travel.

CHAP. XXVI.

CONTINUATION OF

*The History of the Prince of Futtun, and the
Princess Mherbanou.*

WHEN the prince, in company with the feeble-bodied but heavenly-minded sage, had advanced some distance, he arrived at a forest, the air of which, like the vapours

CH. 26. GARDEN OF KNOWLEDGE. 297

vapours of the infernal regions, was loathsome, and its expanse abounding, like the plains of hell, in torments. The waters of it appeared as a boiling lake, from which every instant offensive steams, assailing the sense, distracted the brain. The trees were full of poison as the noxious stings of serpents; and the herbage, like snakes distilling venom. Hell burnt with the fire of shame at being put in comparison with such horrors, and the frozen zone was doubly chilled with scorn at being likened to such a region.

VERSE.

*The reptiles in its caverns were scorpions
and snakes; the animals of its recesses were
tigers and lions.*

*The paths were o'struded by brakes of
tangling briars, and every step was hazard-
ous from moving sands.*

The way was heaped with the bones of travellers, so that the heart melted away thro' dread of meeting demons ; and every now and then the chilling blast benumbed the passengers.

At beholding this horror-creating scene, fortitude deserted the prince's mind, and alarm overpowered his faculties ; his companions also shook with dread, like the reed ; and from fear, large drops of sweat trickled from their foreheads.

The prince at length addressed the sage, saying, " What place is this of
 " such horror and peril, and why is it
 " so dreadful, that from its noisome va-
 " pour the fire of hell seems to shrink
 " like water, and, in comparison with
 " its terrors, the tortures of the damned
 " to diminish ? "

The truth-discerning sage, who had travelled the globe, replied, " This
 " quarter

“ quarter is the abode of an Afreet,^{*}
 “ superior of his kind, named Hullul,[†]
 “ of monstrous size, strength, and sa-
 “ vage fierceness, who has destroyed
 “ numbers, and devoured a world. In
 “ these parts every city and village,
 “ from the rage of his cruelty, has be-
 “ come desolate; and the people of
 “ these countries, one and all, have been
 “ the prey of his voraciousness. At
 “ present, should you explore through a
 “ tract of one hundred fersungs, you
 “ will not find a man round this un-
 “ lucky spot, nor perceive a vestige of
 “ the stag or antelope; for them, as
 “ well as mankind, he has devoured.
 “ He often breaks his fast with a tiger
 “ or a wolf, and can swallow an ele-
 “ phant at a morsel. Wherever you may
 “ look around this wild, you will per-
 “ ceive no signs of population; for the
 “ bats and owls have taken possession of
 “ the

* A species of demon.

† *Anglicé* Devastation.

“ the cities, and ravens and crows occu-
 “ py the gardens. To pass over this
 “ man-devouring wilderness is impos-
 “ sible, unless the existence of this im-
 “ pure Afreet be cast upon the dust of
 “ annihilation.”

The prince replied, “ Father, thou
 “ art certainly the wisest among us ;
 “ devise, therefore, some plan by which
 “ this grievous impediment, or rather
 “ mountain of calamity, may be remov-
 “ ed from our passage.” “ It is the
 “ regular custom of the Afreet,” an-
 “ swered the experienced sage, “ during
 “ the fortnight in which the moon is
 “ increasing her light, to employ him-
 “ self in hunting excursions, when he
 “ devours all animals and men that fall
 “ in his way ; but in the fourteen days
 “ of her decrease, he sleeps without
 “ once opening his eyes. In this state
 “ he may be attacked, and easily hurled
 “ into the cavern of death ; but when
 “ awake,

“ awake, should a world confederate, to
 “ overcome him would be impossible.”

When they counted the day of the month, they found that the moon's splendour, being hidden in the mouth of the three-headed serpent, kept mortals in expectation of her appearance. The prince, regarding the remaining day as the new moon of his prosperity, and the sleep of the Afreet as the wakefulness of his stars, esteemed the opportunity precious, and desired assistance of his companions to destroy the cursed tyrant; but no one dared to advance the steps of courage on the plain of enterprize. Each pleading his profession, looked up to the vizier's son, saying, “ Every one of us
 “ is distinguished by a peculiar skill
 “ which he can exercise, when necessary,
 “ to advantage; but the defeat of an
 “ enemy particularly depends on the
 “ wise policy of a vizier.”

The

The vizier's son perceiving that his declining the undertaking would be esteemed as cowardice and selfishness, resolved on encountering destruction; and with all spirit and valour taking upon himself the expedition, was dismissed by the prince. Beseeching the aid of divine protection, (the surest remedy to the afflictions of the wretched, and restorer of the affairs of the distressed) and fixing the hand of hope on the strong cord of resignation, which is the best guardian of the wanderers in the plain of difficulty and peril, he speeded towards the field of danger.

When he had proceeded some distance, he beheld a palace, whose walls seemed to touch the clouds, and its battlements to soar above the skies. From fear of the Afreet he struck into the surrounding woods, advanced cautiously, and having reached the gateway unperceived, entered with so light a step, that
the

the sound of his foot penetrated not even his own ear. He now, however, trembled like the reed with fear, his bosom seemed to melt like water from alarm, his heart to divide, and his gall to dissolve away.

Suddenly appeared in the corner of the court a beautiful damsel, delicate as the rose, at whose beauty a peri would be fascinated, and to whose charms the hoor would sacrifice life. The heart burnt like a grain of supbund on the fire of her cheek, the dark mole of which overcame patience and understanding, and life and heart fell a prey to the piercing glances of her eyes. The vizier's son, at sight of the garden of her beauty, became confounded like the love-stricken nightingale, and he stood motionless as a statue.

The cypress of the garden of excellence gracefully advanced near, and shedding from the ruby casket of her
lips

lips the pearls of speech, said, " Ah!
 " thou ignorantly devoted to death,
 " knowest thou not, that this place is
 " the abode of a blood-devouring Afreet,
 " where the bird dare not expand his
 " wings, or the fly presume to hum?
 " Wherefore hast thou placed thy feet in
 " the jaws of the alligator, and wilfully
 " cast thyself into the snare of death,
 " unless thou art satiated with life, and
 " become weary of existence?"

The youth replied, " O thou angel-
 " like fair one, I have a difficult object
 " in view, and am engaged in a most
 " important undertaking; but inform
 " me, how thou (before whose spring-
 " like beauty the rose is of less estima-
 " tion than the moon, and in comparison
 " with whose dazzling brightness, the
 " moon is void of splendour) hast been en-
 " snared into the company of this Afreet,
 " and hast reconciled thy heart to the
 " society of such a monster. Alas! that
 " the

“ the rose should associate with the
 “ thorn ; but apparently, thou hast a
 “ view to policy in such conduct.” The
 hoori-formed maiden, on hearing these
 words, having dropped showers of
 moist pearls from her ubbeer-like
 eyes on the roses of her cheeks, opened
 her lips in reply and said :

“ I was once a flower in the garden
 “ of royalty, and as a choice pearl in an
 “ imperial casket. My queen mother
 “ named me Peri-nuzzade,* and my
 “ royal father had betrothed me to a
 “ youthful sovereign stiled Manochere,
 “ who received tribute from powerful
 “ sultauns, and had wrested crowns from
 “ the heads of mighty princes. This
 “ Afreet, having first gradually devoured
 “ the inhabitants of our dominions, extended
 “ the hand of voraciousness upon
 “ the capital, and after some time, when
 “ no human being remained in the city
 “ or

Anglic., such as a peri never bore.

“ or its environs, entered the royal pa-
 “ lace, where he dispatched one by one
 “ to the cave of annihilation the jasmine-
 “ faced, silver-bodied maidens, who were
 “ wont to look with contempt on the
 “ sunbul-coloured shunblead,^y and de-
 “ voured the moon-cheeked damsels,
 “ who in the pride of beauty, regarded
 “ the globe-illumining sun as their slave,
 “ and esteemed the nergus and the sofun
 “ as without eye or tongue.^z At last no
 “ persons remained in the imperial
 “ haram but the sultaun and myself;
 “ when the savage Afreet, having en-
 “ tered, seized him like a sparrow, and
 “ having dispatched the nightingale of
 “ his soul to the gardens of paradise,
 “ brought me by force to this life-destroy-
 “ ing wilderness ?

VERSE.

^y A flower.

^z The nergas and sofun are in Persian poetry compared with the eye and tongue. RICHARDSON translates them narcissus and lily. It is impossible for a European to discern the justness of the comparison, until we know the botany of Persia.

VERSE.

*“ The ruining hail-stones beat upon
“ the garden, and not a leaf remained upon
“ the rose-trees.*

*“ The moon of royalty fell from the hea-
“ vens, and the state’s cypress lay prostrate
“ in the grove.*

*“ Cruel fortune has humbled me in the
“ dust, and the blast of autumn withered my
“ opening spring.*

*“ Inform me now, wherefore hast
“ thou sought thy own destruction, and
“ wilfully approached the maw of the
“ dragon ?”*

CHAP. XXVII.



CONTINUATION OF

*The History of the Prince of Futtun and the
Princess Mherbanou.*

THE Vizier's son related his adventures, and informed her of his project; when the princess, smiling, said,
“ Alas !

" Alas ! thou blood-devoted youth, thy
 " weak ability never can accomplish so
 " arduous a business ; for, who ever
 " heard of the mountain's removal by
 " the efforts of a blade of grass ? or
 " of the elephant being tumbled to the
 " earth by the strength of a fly ? Hast-
 " en then, while thou hast power, and
 " fly far off, nor vainly combat with
 " death."

The youth replied, " Sun-resplen-
 " dent prince, though thy heart-con-
 " soling adage accords with far-sighted
 " caution, yet it frequently occurs that,
 " under the auspices of wise policy,
 " great objects are effected by weak
 " man, and the feeble ant, with the
 " assistance of stratagem, may overcome
 " the mountain-sized elephant. If thou
 " wouldst be my guide, and point out
 " the way, I may succeed in the under-
 " taking."

The princess said, " His death can
 " only be effected in the following man-
 " ner; if you can convey a black bee,
 " whose wings and feet are smeared with
 " honey, to the Afreet's nostril, it will
 " itch, and he will sneeze with great
 " violence, when, should the insect fall
 " out, he will instantly tear thee in
 " pieces, or crumble thee to dust; but
 " if it reach his brain, and penetrate, he
 " will immediately die."

The vizier's son exclaimed, " Fear
 " not, for I dread not my own death,
 " and will attempt this adventure. If
 " by thy auspicious contrivance the de-
 " struction of this villainous Afreet shall
 " be accomplished, I shall have freed
 " the world from a calamity: on the
 " contrary, I shall be a sacrifice to the
 " safety of my patron." Having said
 this, he committed himself to the pro-
 tection of God, and covering his head
 with

CH. 27. GARDEN OF KNOWLEDGE. 311

with the shield of resignation, proceeded to the chamber of the monster.

On his entrance, he beheld a black demon, heaped on the ground like a mountain, with two large horns upon his head, and a long proboscis, fast asleep. In his head the divine Creator had joined the likenesses of the elephant and wild bull. His teeth grew out as the tusks of a boar, and all over his monstrous carcase hung shaggy hairs, like those of the bear. The eye of mortal-born was dimmed at his appearance, and the mind, at his horrible form and frightful figure, was confounded

VERSE.

He was an Afreet, created from mouth to foot by the wrath of God.

His hair like a bear's, his teeth like a bear's. No one ever beheld such a monster.

Crack-barked and crabbed-faced, he might be scented at the distance of a thousand fersungs.

His nostrils were like the ovens of brick-barners, and his mouth resembled the vat of a dyer.

The vizier's son, (though at sight of this mountain-like monster he shuddered at his hideousness) fixing the hand of hope on the strong hold of divine favour, bound fast the girdle of enterprise round the loins of valour, and by direction of the princess having taken up a bee from a plant, approached the face of the Afreet. For an instant, with the ken of examination and strict observance, he watched the aspiration and respiration of this impure creature. When his breath came forth, from its vehemence the dust rose up as in a whirlwind, so as to leave a chasm in the earth; and when he drew it in, chaff, sand, and pebbles, from

from the distance of some yards, were attracted to his nostrils.

The young hero, having smeared the bee with honey, placed it in the nostril of the Afreet at the instant of respiration, and, retiring to a distance, concealed himself in a thicket. The monster almost instantaneously arose, and with a violence that made the hills resound, sneezed, but without effect, as luckily the bee had penetrated his brain. Groans now proceeded from him, and writhing in agony, he bellowed so, that trembling seized the cow of the earth,* and the seven stories of the globe shook. After a short interval delirium seized him, and he began to run to and fro with frantic rage from excess of pain, on every quarter, tearing up the trees, and hurling large pieces of the rocks, till at length

*According to one Hindoo tradition, the earth is supported by a cow.

the basis of his life was overthrown, and the tree of his existence rooted up.

The vizier's son, in thanksgiving for the accomplishment of this important affair, and the drying up of the waters of so dangerous a sea, having prostrated the forehead of humiliation at the throne of the Almighty, speeded like the zephyr to bear the perfume of dawning success to the prince, whose bosom expanded at the joyful tidings, like the blossom from the wavings of the gale. Having embraced the vizier's son, he kissed his hands and forehead, and going with him to the Afreet's palace, first visited Peri-nuzzade, after which he surveyed the misshapen monster, fallen like a rock from its base. Praising the courage and wise policy of the vizier's son, he bowed the head of submission in grateful thanks to the omnipotent, who can by the weak and humble the pride of the serpent, and scatter the brains of an elephant by means
of

CH. 27. GARDEN OF KNOWLEDGE. 315

of the feeble fly. Taking with him the beautiful princess, who had come into his possession by such an unexpected success and heaven-bestowed victory, he again measured the path of his designs.

CHAP.

CHAP. XXVIII.

CONTINUATION OF

*The History of the Prince of Futtun and
the Princess Mherbanou.*

WHEN the prince, having left
this dangerous wilderness with victory
and success, had travelled some days'
journey,

journey, a great city, adorned with magnificent buildings, appeared in view; upon which, in hopes that after such painful toil and hazardous passage thro' the perilous haunts of evil genii and wild beasts, he should once more reach population, he, like the flower, raised his head from the collar of gladness, and, as the turtle-dove in a grove of cypress, uttered the symphony of thanksgiving. Committing his steps to the path of expedition, he advanced speedily to the gate, through which he beheld a city of such extent and grandeur, that Canaan would have owned itself inferior to its smallest street, and, in comparison with its humblest edifice, the palaces of Cæsar and pavilion of Nomaan^b shrunk into contempt. The houses were elegantly arranged as the eyebrows of moon-shining damsel, and the mianrets justly proportioned as the stature of the beautiful of just height. The buildings
of

A famous king of Arabia.

of the squares accorded with each other as the sentences of elegant prose; and the shops were equally ranged as the measure of soul-delighting verse. Not the shadow, however, of a mortal struck the mirror of the eye, nor did any inhabitants appear.

The prince, on perceiving these circumstances, became environed by the chain of alarm, and from motives of caution dispatched his companions to the different quarters of the city; that, passing through the markets and streets, they might explore the track of man. Much as they walked about, and examined all parts with the ken of search, they found every place, house, and window, like the ~~eye~~ of the blind, unblest by the sight of human beauty: but, what was more wonderful, in each habitation and chamber that they entered, they found the richest effects. Preparations for festivity, the most elegant furniture, catables

eatables and drinkables, apparel, beds, culinary apparatus, &c. were so arranged, that you would have supposed the occupiers had only moved to different chambers of the dwellings. Upon this, dread seized the minds of all, and apprehension prevailed, lest the city might be the abode of Afreets, or the residence of Peries, and some calamity occur. They were confounded, and in great alarm returning, informed the prince of the strange appearance of the city.

The prince observed, “ Certainly the
 “ population of this capital must have
 “ been destroyed by the Afreet Hullul ;
 “ clearing, therefore, the pages of our
 “ hearts from dread, and the retirement
 “ of our minds from apprehension, let us
 “ examine the royal palace, as there,
 “ either a ghoul or human being may
 “ meet us.” When they entered the
 edifice, they found it empty ; but the
 buildings were most magnificent, and the
 gardens

gardens in high bloom and fragrance, so that, tempted by the beauty of the place, the fine views and elegant pavilions scattered here and there, they walked on, till they came to a most splendid hall, after admiring which, they passed thro' shady allies adorned with fountains, till at length they reached the royal haram.

The princess Peri-nuzzade now suddenly began to lament, after the manner of mourners, and shed scorching tears from the veils of her eyes upon her pallid cheeks. The prince, astonished at the sudden change in her appearance, suspected that some injury had happened to her from the fiery spirits that might have taken up their abode in these desolated mansions, as he could not divine any other reason for her complaints.

The gentle princess, beautiful as Venus, though from the agitations of sorrow and distress of grief she had
scarcely

CH. 28. GARDEN OF KNOWLEDGE. 341

scarcely the power of utterance, yet regarded the dues of respect to the prince, and said, " O chief of royalty and dispenser of glory to the crown and throne, whose auspicious footstep gives dignity to the empire of the world, the cause of my emotion and lamentation is this. The shrub of my existence was nurtured by the air and water of this garden, where now, instead of the melody of the nightingale and Azzar, the hooting of the owl and scream of the bat greet the ear. In this heaven-resembling palace was I cherished, amid thousands of endearments and luxuries, on the couch of prosperity; but now, alas! ruin batters upon its walls and gates. When the remembrance of all my former enjoyments, the glory of my state and attendance, and of the sultan who, like the phoenix, spread the shadow of bounty over a world, occurred to my mind, and here I saw no

" traces

“ traces remaining, the wounds of my
 “ soul opened afresh, and the flood of
 “ grief issued from my breast.”

The prince upon hearing this astonishing and afflicting narrative, accompanied by the heart-rending complaints of Peri-nuzzade, was much affected. Pouring over her unfortunate condition an offering of pearly tears from the casket of his eyes, and impelled by a compassionate disposition, he used every means of consolation, drying with his own hand the scorching drops from her glowing cheeks. He then, with great tenderness leading her to another quarter, endeavoured to divert her sorrowful mind by turning her attention to the flowers in various parterres, the wonderful paintings on the ceilings, the elegant carving on the arches, and the mosaic ornaments of the windows of the apartments they passed through; till at last, on entering a splendid chamber,

they

they to their surprize beheld a beautiful youth in royal apparel, and a crown upon his head, reposing upon the bed of death, as if just fallen asleep. Perinuzzade, at sight of her beloved Manochere in this condition, like the plaintive turtle-dove over the fallen cypress, heaved heart-rending sighs from her bosom, then shrieking aloud, tore her musky tresses, and wounded her roseate cheeks with the nails of despair; till at length falling like a withered shrub upon the earth, she became convulsed and groaned so piteously, that the nightingale was shocked at her situation, and the rose-bud shrunk with sympathy at her woes.

VERSE.

*The sun so bewailed her sorrows, that
the skies became sad at his grief.*

*Even the rock was so affected with her
moans, that it reddened and became cornelian.*

*Her veil was rent to pieces by her struggles,
while the tears flowed down her cheeks.*

Sometimes she was agitated like the resolute, and now she fell prostrate like the scorned blade.

The prince and his companions joined in her lamentations, so that the cry of mourning resounded through the doleful mansion. At length the prince, recollecting himself, addressed the Messiah-like sage, saying, "For heaven's sake
 " assist this unfortunate struggler in the
 " eddies of despondency, and with the
 " water of life renovate the exhausted
 " stores of her hope."

The virtuous and Khizzer-like old man, complying with the orders of the prince, opened the cover of his phial, and having first uttered the words Bismillah,* which are the talisman of the treasures of bounty, and the expanders of the portals of success, poured a few drops upon the head of the dead prince. Through the power of the self-existing
 Eternal,

* In the name of God.

Eternal, Bestower of life, Creator of the world, who from the whirlpool of chaos cast all things upon the shore of existence, the youth instantly opening his eyes from the sleep of death, began to look around. When he perceived Peri-nuz-zade, who stood like a lamp at his bedside, from the impulse of astonishment, the nightingale of his speech became melodious with the exclamation of Sub-baun Oollah!⁴ and with excess of joy hurried from the path of sense, he was near being bewildered in the mazes of delirium. When on one side he saw the prince, who with four other persons stroked their beards in thanksgiving, he then examined himself, and perceived that the hair of his head and his nails were grown unusually long; but he could not account for it, or divine the wonderful accident that had occurred. Remediless, after being involved in the disquieting ocean of conjecture, and disturbing sea of speculation, he anxiously enquired

w 2

what

⁴ Glorified be God!

what had happened; when the reformed, perie beauteous princefs, drawing aside the veil from the face of events, informed him of every circumstance.

Manochere with rapture clasped in close embrace the cyprefs of the garden of beauty; they both wept at the remembrance of their past misfortunes, and from ecstacy of present bliss, which after so many trials they now enjoyed, scattered liquid pearls from the caskets of their eyes at each other's feet. Then bowing the foreheads of gratitude before the prince, they thanked him for his inestimable bounty and deliverance. Manochere exclaimed, " O thou Messiah-like restorer of life, it is clear that such obligation, as conferred by thy excellent self upon me, sunk into the cavern of death, no one has ever experienced from the beginning of creation to the present time of this ancient world. To repay such favour
" is

CH. 28. GARDEN OF KNOWLEDGE. 222

“ is beyond human ability, though I
“ should sacrifice life in thy service.

VERSE.

*Though every hair of mine should become
“ a tongue, and with every tongue I should
“ speak thy praise, I could not string suffi-
“ ciently the pearls of thanksgiving, or pro-
“ perly express my obligations.*

“ If, like the world-illuming sun,
“ out of condescension to the atom, thou
“ wilt gladden the poor hut of thy
“ humble dependent for some days with
“ the splendour of thy presence, and by
“ such high favour raise his dejected
“ head to the summit of the sky of
“ honour and distinction, it will be as
“ conferring another life in addition to
“ that already bestowed, and as unfold-
“ ing the gates of paradise to my ex-
“ hausted soul.”

The prince, having honoured his
request with acceptance, agreed to make
some

some stay ; and Manochere regarding his assent as the highest favour, evinced his gratitude, and preparing afresh the accompaniments of royalty, ascended once more the throne of dominion. In a short time, this event being reported in the distant parts of his empire, such of his subjects as had escaped the depredations of the Afreet, in great numbers returned to the capital ; and having offered thanksgivings to the Almighty Preserver, who brings life from death, and death from life, took up their residence, and renewed their former occupations. The various parts of the metropolis were re-inhabited, and it daily advanced towards its former splendour.

END OF THE SECOND VOLUME.

