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ʻInāyat Allāh, -approximately 1671

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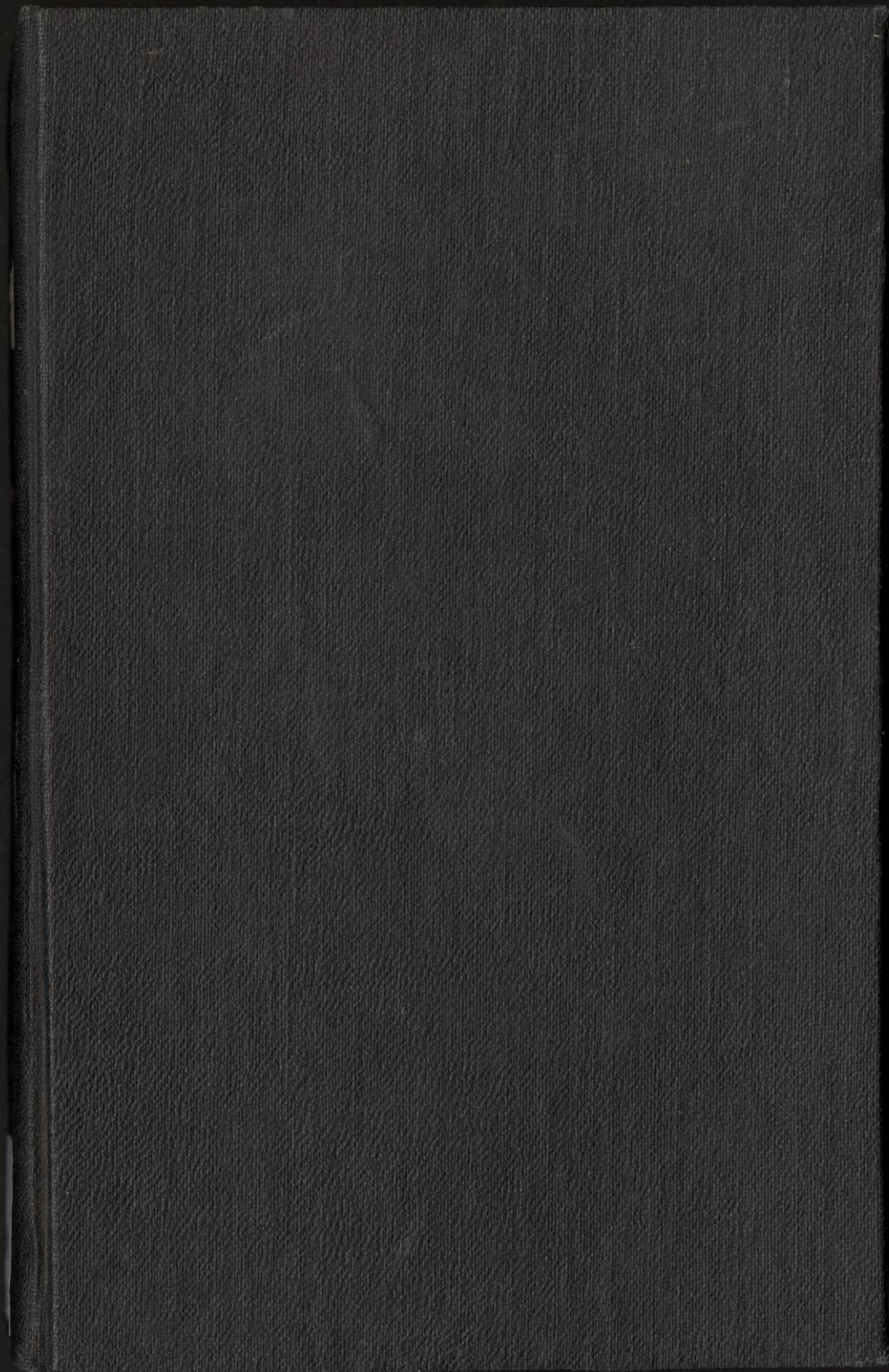
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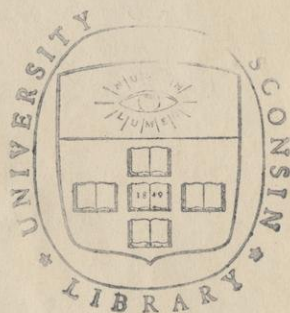
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BAHÁR-I-DÁNISH;

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GARDEN OF KNOWLEDGE.

In Oriental Romance.

TRANSLATED FROM THE PERSIAN

OF

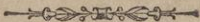
INÁYAT ULLÁH,

BY

JONATHAN SCOTT, LL.D, (OXON).

REPRINTED BY

JANÁRDAN RÁMCHANDRAJI.



Bombay:

PRINTED AT THE "INDUSTRIAL" PRESS,

1870.

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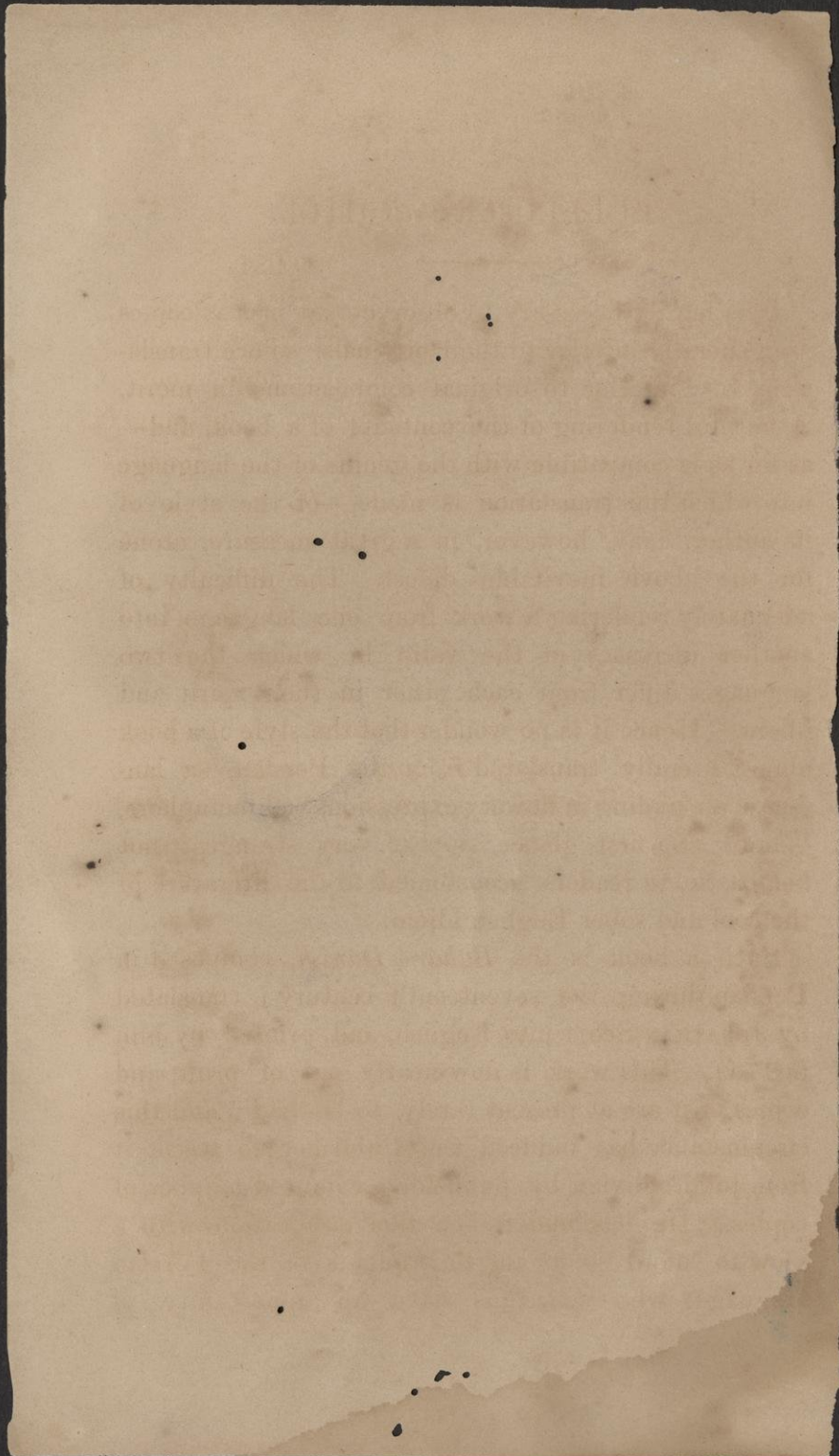
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PUBLISHER'S NOTICE.

It is hardly necessary to observe that just as copies are generally inferior to their originals, so are translations very inferior to original compositions in merit. A faithful rendering of the contents of a book, and—as far as is compatible with the genius of the language into which the translation is made,—of the style of its author, may, however, in a great measure, atone for the above inevitable defect. The difficulty of adequately rendering a work from one language into another increases in the ratio in which the two languages differ from each other in their spirit and idiom. Hence it is no wonder that the style of a book almost literally translated from the Persian,—a language abounding in flowery expressions and metaphors,—must, at a first glance, appear very strange, if not bombastic, to readers accustomed to the literature of the cool and sober English idiom.

Such a book is the *Bahár-i-Dánish*, composed in Persian during the seventeenth century; translated by JONATHAN SCOTT into English, and printed by him in 1799. This work is now nearly out of print, and copies of it are at present rarely to be had; and this circumstance has induced the Publisher to rescue it from total oblivion by publishing a limited number of copies. He has undertaken this publication with a view to afford some aid to students of the Persian language, who will thus have an opportunity of

perusing the original work with so excellent a translation as that of Scott, far surpassing in fidelity and elegance the version of Dow, which, indeed, is so free that it is more a paraphrase than a translation, and is besides defective in many other respects, some of which Scott has pointed out in his foot-notes.

Our translator was so scrupulous in literally rendering the style of the author, that the reader will at first be somewhat bewildered, but as he proceeds further, he will soon become familiarised with the diction, so that his astonishment will gradually become changed into intense pleasure. Another stumbling block in the way of the student is likely to present itself in the English expressions themselves, which some will be inclined to call antiquated, because they are of the last century; and others again will perhaps like to have all Persian names transliterated according to the Jonesian system of orthography.

It became, therefore, a serious question with the Publisher whether these faults in respect of the English style and the spelling of oriental words, should not be corrected and removed, as far as may be, which would give the work the appearance of an improved edition. But the Publisher thinks that if JONATHAN SCOTT himself were consulted on the subject he would reply: "Do not tamper with my work, but reprint it such as it is; it may be, you will improve it the wrong way." Let us respect the labours of the dead, and introduce their work to the modern reader in all the excellence of its original and uncouth quaintness.

INTRODUCTION.

THE *Bahár-i-Dánish* or *Garden of Knowledge* is professedly an adaptation into Persian of a number of current stories which were popular in India long before the Mohammedan conquest. The infidelity of woman-kind is the main theme illustrated in all the exaggeration of incidents with which story-tellers by profession delight to amuse the listener. The translator Ináyat Ulláh in his introduction states, that on a certain day he went with several friends on an excursion to the country, and, while drinking and carousing after the most approved fashion, there came a young Brahmin who rebuked them for the pleasure they felt in the unconstant tints and odours of flowers and shrubs and in the sight of a fair face and external beauty, which lasts not beyond a short season. And to enforce this lesson on the party, he recited these stories which Ináyat Ulláh put together.

The proverbial infidelity of women, however, is a peculiarly Mohammedan notion, and although the popular stories current among Hindus do not spare the fair sex, still such systematic infidelity as a trait of national manners characterizes Mohammedan society alone all over the world.

The stories strung together in this Garland of Eloquence are professedly intended to wean a young prince named Jahándár Sultán, who was the only son

of a former emperor of Hindustan, from a fatal love he had come to entertain towards a beauty he had never seen except in a picture, and of whom he had never heard anything except from the mouth of a parrot. Prince Jahándár was asked by a conceited Perī* whether there was any woman more lovely than herself. At this question the favourite parrot laughed, and being importuned, told the prince that the daughter of a neighbouring emperor by name Bahráwar Bánú† was every way a Perī among the Perīs of this world. These words ensnared the affections of the prince, and he became perfectly disconsolate, and sent a most skilful painter with his own picture to the capital of the neighbouring emperor, with instructions to take an image of the princess true to the life. The painter succeeded in his mission, and exchanged the pictures. As soon as the prince's first impressions were confirmed by the portrait, he gave himself up to the object of his love, and he turned his thoughts from every thing else to his beloved idol. The emperor, sorely concerned about the fate of his only son, tried all remedies to wean him from his passion, and among the most effective remedies, the courtiers hit upon the plan of relating to the prince strange tales and surprising anecdotes in debasement of women, and holding forth the inconstancy of the fair sex, hoping that such a remedy might prove beneficial to the fever of his madness.

The stories are on the whole full of fun and amuse-

* A harem beauty.

† Fortunate lady.

ment. The element of exaggeration, which is the defect of these narratives when judged from an European stand-point, has now from long use become an integral part of fiction among us ; the unreal character of the combinations is their chief excellence. Henpecked husbands are not curiosities confined to any particular climatic regions, they are to be found in every part of the world. Comedy always derives its chief interest from appealing to our sense of the ludicrous, when a fond husband parades the constancy of the woman who is openly setting all decency at defiance in the public view. These stories accordingly possess to the full this comic interest to the reader. To accept them as a correct representation of national manners, or to seek to derive any instructive moral from these narrations, will only mislead the judgment. They are unreal things, only sufficiently human to be understood by us with some stretch of the imagination as rare combinations of cunning and folly which turn up on occasions in real life.

Viewed in this light, the following stories fulfil their purpose. It must be confessed they do not display, except on occasions, the ingenuity displayed in the ARABIAN NIGHTS, which have never yet been surpassed by any Oriental collection of fictions. It may be, by confining himself too exclusively to portray only one side of human fickleness, the interest of these stories, and the margin of skilful and ingenious combinations, are much narrowed. It must moreover be confessed that the Persian style of the narratives

will serve as an obstacle with a large number of readers who have not acquired a sufficient acquaintance with the received standard of elegance and propriety in the matter of style among the professors of that language. The metaphors and similes with which every important expression finds itself linked appears as a fault of style to those who are used to the chaste and inornate modes of the European languages.

Upon the whole, however, we think MR. JONATHAN SCOTT, made a reasonable choice in electing to confine himself to a very literal translation of the original. In these matters, if you once depart from a clearly marked out limit, you have no choice of any intermediate alternative, and the result too often is, that the translator murders the original in a most merciless manner.

It is true, some of the stories are too free in the representations of the secrets of household manners. But the representation is not more free than what is listened to by every one in native company where women are excluded.

The story ends after the usual crosses of fate and accident in uniting the prince with the beloved princess in matrimonial happiness, in which respect also these native fictions coincide with the ordinary conclusions of popular novels. They are meant to amuse, to banish ennui and care, to make company more agreeable, to while away leisure hours; if taken up with this object, the Publisher of this work has full assurance that it will not fail to furnish the reader with ample amusement.

PREFATORY INTRODUCTION.

BY

MOHAMMED ŠÁLEH,

PUPIL AND FRIEND OF THE AUTHOR,

INÁYAT ULLÁH.

IN THE NAME OF GOD,
THE CLEMENT, THE MERCIFUL.

THE fittest introduction to the most pure volume of creation, the most becoming ornament of the pages of knowledge and learning, is the praise of the Lord, the Bestower of Wisdom, Creator of Speech, and Revealer of the Properties of Invention and Production ; WHO, in his wonderful volumes and original performances, has given ample testimony of his Omnipotence—from the Moon down to the Fish—and, from the Atom up to the Sun, has proclaimed the declaration of his own divine Unity of Person, and supreme Self-existence. The speech of the blessed, inwardly-wakeful, from the light of the properties is ever brilliantly eloquent ; and the hearts of the virtuous, like purity itself, from the splendid rays of the comprehension of his qualities, are objects of envy to the dazzling beams of the sun and moon.

O munificent Bestower of ornament on the diversified assemblage of creation ! Such differing appearances and variegated designs—except the pen of thy omnipotence—what could delineate on the pages of appearance ? Excepting thy consummate skill, what could display, in this many-coloured scenery, such variety of differing forms and contrasted manners ?

VERSES.

Thou makest of dust a beautiful body :
 And thou canst reduce it again to dust.
 Thou producest from the heart of the rock
 Ruby-coloured sparks, and the spark-flashing ruby.
 From thy skill arose matter and being ;
 Under thy control are time and space.

As for the speculations of the mystery-weighting balancers of fate and destiny, have they not accumulated such a mass of difficulty in defining the subtilities of thy operations, as they cannot explain?—And on the tongue of the paradox-solving acuteness of the most eminent in science and philosophy—in searching into the origin of thy sublime properties—has not such an impediment fallen, that it cannot express them?

Monstrous vanity and self-sufficiency!—On a subject, on which the most pure inhabitants of the highest heavens confess their inability of comprehension, and the profound reflection (equal to most abstrusities) of the sublimely-minded dwellers of the upper world, in examining the minutest point of his divine qualities, owns its ignorance and defect—What powers can there exist in us lingerers in the cell of mortality and decay, with such inferior abilities, that we should fancy ourselves able to measure the labyrinth of the unbounded regions of his Divinity—? Or to us, pursuers of vanity and weakly-founded conjecture, with such degraded nature—What ability is there—that we should, with the labour of thought, or ken of speculation, discover applicable attributes to distinguish his all-glorious Majesty?

Since then it is evident to the explorers of the path of wisdom, and this clear proposition needs not the elucidation of further argument, namely, that the defective contemplations of MAN, with the assistance of his weakly-founded faculties, cannot suitably praise the sublime Inventor of Speech; and that the CREATURES, with the calculations of idea and the line of conjecture, cannot measure the surface of THE CREATOR'S glories:—Withdrawing, therefore, the messenger of speculation from winding farther this hazardous path—I proceed to give new

beauty, vividness, and glow to the perpetually blooming rose-garden of eloquence, by kindly showers from the sky of bounty ; namely, by the auspicious praise of the Sublime in Dignity* worthy of the distinguished salutation, "If thou hadst not existed, I would not have created the Heavens."†

The expanse of the seven gradations of the orb of the universe, from the space-adorning rays of his perfections, received undecaying splendour ; and the truth-flashing edicts of sacred mission from the divan of Omnipotence acquired the glory of promulgation, by being issued in the name of that most perfect Being, and thus declaring, "What God first created, was Light."‡

O brilliant pearl of the sea of bounty, the clear lustre of the words of whose miraculous composition, has made the sacred collar of the humble contemplative, the horizon of the sun of truth ! § O inestimable gem of the mine of existence, the rays of whose enlightening scripture, clearly proving the important truths of divine revelation, are as a lamp placed before the face to point out the path of true knowledge to the wanderers in the darkness of error !

In his most pure praise, if my speech should boast itself with exultation, it may be allowed ; or should I compare the strokes of my pen to the rays of the sun, it may be permitted ; for I have to delineate expressions from my tongue, becoming the qualities of a personage so exalted, that the Lord of heaven wrote the volume of the world in his sublime name. The omnipotent Designer of Eloquence, in order to grace the poetry of general existence, made his auspicious name the exordium of the Dewán || of creation, and his person, far above all human praise, the (Mukkutta) basis of the eulogy of the true faith.

VERSE.

His praise giveth animation to the tongue ;
Repetition of his name moisteneth the mouth.

* Mohammed.

† Quotation from the Korán.

‡ Quotation from the Korán.

§ Alluding to the bowed posture in which Dirveshes sit when in profound musings.

|| A volume of odes.

The true faith from him gained estimation ;
 Mankind address him as their sovereign Lord.
 The essence of whose perfections is the Korán,
 How is it possible that human nature should describe ?

The eloquent reed,* planted in a bountiful soil, having, by virtue of the above heart-pleasing subject and sublime discussion, been spiring like the sugar-cane to a standard of true sweetness ; and from the auspicious influence of such a fancy-warming theme, having, like the arrow of the heavens, become the gaze of the admirers of composition ; I proceed to grace the ears of time with a newly invented pendant of rhetoric, by writing an introduction to the following sublime volume, justly meriting applause and success, which the judgment of truth has entitled THE GARDEN OF KNOWLEDGE, and which was composed in the year of the Hijriá one thousand and sixty one.†

What gives brilliancy to the contents of this composition, and charms to the beauty of this narrative, is, the History of the Loves of the Adorner of the Throne of the court of Elegance and Grace, the exalted Prince JEHANDAR SHAH, and of the Light of the Lamp of the Recess of Royalty and Chastity, the Princess BAHRAWAR BANU ; with relation suitable to the circumstances of those enamoured and constant personages. The whole are portrayed fully, by the truth-delineating pen of the master of composition, the informed in the rules of elegant writing and forms of rhetoric, displayer of the varieties of language, arranger of the beauties of select compilation, possessor of the reflecting mirror of the visions of fancy, adorer of the nuptial chamber of invention, ornamented of the audience sofa of the brides of novelty, gracer of the assembly of newly established phrases, designer of the garden of diversified expression, the skilled in the powers of language, the asylum of literature, the fully-acquainted with the pulse of the pen, the informed of the constitution of eloquence, INAYAT ULLAH, whose bosom friend is elegant diction, and rhetoric has innate connection with his nature.

* The pen.

† Anno Domini 1650, in the Reign of the Emperor Sháh Jehán.

The slave travelling in the path of affection, and cherished with the salt* of true attachment, devoted to the path of the descendants of MOHAMMED SALEH—who, with that virtuous personage (INAYAT ULLAH) enjoys the connection of relation and pupil—in attempting to display some account of his production, hath thus expressed his own ideas, and to the extent of his ability (with good intention) given a specimen of the elegant blossoms (phrases) of this newly discovered shrub in the garden of ingenuity; whose various beauties of high import excite admiration, and whose diversified elegancies, inspiring veneration, exceed all praise. The introduction of them into the circle of composition rises superior to the plaudits of the most vivid fancy, and the brilliancy of their elegancies disdains the flattery (ornaments) of verse or prose, or the borrowed lustre of comparison or metaphor.

Praise be to God! What a flower garden is this; the creation of spring, at sight of the brilliancy of whose Venus-like blossoms, the lustre-beaming lamps of the firmament become faint! The fascinating glow and the dazzling variety of the Soheil†-like tulip-bed of its productions exceed the fancy of the most profound heaven-measuring conception. The epithets of it, sparkling brightly as the gem-be-spangled train of the milky way, have exhausted the mines of Bad-dakhshán;‡ and its phrases, with the warm expression of grace, like the garden of Ibrahim,§ have illumined with true light the sight of the followers of reason.

So dignified is the subject, that it will not yield its substance to the scales of summary description; and so important is its purport, that the definition of it comes not within the limit

* That is, nourished by his bounty.

† A star so named.

‡ The country in which are found the finest rubies.

§ According to tradition, Ibrahim, or Abraham, by order of Nimrod, the King of Chaldea, was cast into a vast fire from which by the angel Gabriel he was delivered unhurt. It is said, that the fire became felt by Abraham only as an odoriferous air, and that the pile appeared as a pleasant meadow to him, though upwards of two thousand of the idolatrous by-standers were destroyed by the scorching heat.—Vide SALE'S Korán, vol. ii. page 159.

of abbreviation or circle of compression, owing to the want of proper terms and phrases.

From the graceful flow of stile, the sentences trail along the alleys of beauty upon the silvered paper, like the umbrella-spreading peacocks of paradise. The azure-clothed natives of the contents, who are the envy of the adorners of the courts of heaven, by their enchanting smiles, have given spirit to the wine of expression, and fascinated our hearts. The exquisitely delicate whiteness of the pages, like the silver-woven tissue of the dawn, is illumined by the rays of the sun of eloquence. The amber-mingled jettiness of the entwisted lines, you would fancy to be the musky-coloured tresses of fair-faced damsels arranged to fascinate the sun.

The space between the written lines is as a river, bank-full of the water of life; and the curling waves of the words, as expanded snares for the royal falcon of the sight of its voyagers. The sumbul-twining curvatures of the letters, spreading shade on each border, resemble truly the amber-tinged locks of beautiful nymphs reflected in a mirror. You may say, that the intoxicated with the wine of beauty sleep upon its margin, or that the vigil keepers of night, whose minds are wakeful as the dawn, have, like Jesus, taken up their stations at the fountain of the sun.*

Without exaggeration, this work, a true summary of the charms of love, and a compendium of the excellencies of beauty and elegance, is a perfect code of knowledge, to enumerate the graces of which is wholly needless.

The designer of this delightful garden also, without expecting other reward or gratification than applause and fame, the most desirable objects of genius, though in every quarter of it thousands of blooming flowers of rhetoric (which, from abundant richness of sense, and sweetness of contents, will add to the pleasurable sensations of the disciples of learning and know-

* If any thing can justify such figurative allusion as the above, or reduce it to the reader's comprehension, it is an illuminated Persian Manuscript, adorned with gold and the most brilliantly coloured flowers.

ledge) abound, has generously bestowed it on the travellers of the road of literature.

VERSE.

The characters of this volume would ornament a garden of flowers ;
 Each line of it resembles a grove of sumbul.*
 From its tasteful design, and diversified style,
 It appears as a collection of flowers elegantly arranged.
 When the copyist's hand, preparing to write,
 Applies the mister† to his page,
 The water of life so swells from the paper,‡
 That the thread of the mister becomes a thread of life.
 He who would justly praise its brilliancy and grace,
 Must immerge his pen in the fountain of the sun.
 In polish it equals the clearest mirror,
 For, its figures reflect exact resemblances.
 The flow of the lines of its pages,
 Abounds in lucid graces of expression.
 When I would delineate its elegance of meaning,
 I am obliged to borrow its own phrases for expression of its praise.
 When transcribing its pages became my employment,
 The pith of my pen became the pith of eloquence.
 My fancy so gathered the flowers of its beauties,
 That my pen became a tasteful arranger of garlands.

However ill-adapted the above trifles of dross and pastes are, to be strung together with such brilliant gems of real lustre, or to mingle with their true water in the assemblage of ornament—Yet, as the rose-garden has no refuge from the thorn, or the ocean from the wreck and weeds upon its beach, my humble offerings may in some way serve the preparer of the masnad of the divan of elegance, as herbs to strew the path under the feet of the charmers of the GARDEN OF ELOQUENCE.

I hope that the leaves of this variegated parterre of literature will be preserved, like those of the more curious roses, from the spoliation of the nightingales of the garden of Irim, and

* What tree or shrub I know not.

† The mister is a piece of pasteboard, across which are fixed lines of thin twist at equal distances. With it the oriental copyists mark the pages with lines, much more regularly than can be done with our rulers.

‡ The fine silky paper rises somewhat between the impressed lines of the twist.

from the fascinations of the locks of the sumbul of the mansions of paradise ; and that this volume, by the gracious approbation of the public at large, will diffuse the lustre of the beams of truth, and become a justly-reflecting mirror of nature—that it will be valued as a light and lamp to the minds of the examiners of composition, and esteemed as the garden and spring of the ideas of readers of true taste—that its inky gloss, like the black circle of the pupil of the eye, striking the view of the learned, may, from the piercing impression give, like the Night of Power,* the boon of eloquence.

VERSE.

In this narrative, abounding in entertainment,
 Which will afford gratification to the ingenious,
 The curiously-depicting pen hath portrayed
 The story of the amours of two celebrated personages.
 Every letter of it is an index to the enamoured ;
 It is the volume of the destiny of lovers.
 The language and diction are new and diversified,
 Like the flowers of verdant spring collecting beauties.
 From its contents, which diffuse splendour,
 May the regions of Hindustan be illumed !

* The night in which Mohammed is said to have ascended to heaven ; on the anniversary of which, the prayers of devotees are believed to be effectual : but the faithful differ respecting the date.

PREFACE OF THE AUTHOR,

INÁYAT ULLÁH.

IN THE NAME OF GOD,
THE CLEMENT, THE MERCIFUL.

THE robe, giving ornament to the Preface of Eloquence, is, Praise of the Omniscient; who, having subjected the dominions of expression, by the medium of the sword of speech, to the various nations of mankind, has proclaimed through the regions of the universe the Khootbeh* of supremacy in his own most exalted name. Having endued the sword of the tongue with the keen edge of expression, he entrusted to the grasp of its power the keys of the climates of oratory.

HEMISTICH.

The wise Creator of Speech to the tongue.

The most excellent production of speech, is laud of the prophet; to adore whose exalted qualities, the Spirit of God† runneth to and fro in the fourth heaven, and Moses, like a turtle-dove, in the garden of his perfections, breathes the melody of rapture and desire. He was the last of divine missionaries, and the seal of prophecy.

Next to the adoration of the Artist without visible instruments, and laud of the Adorner of the chief seat of divine mission, the most acceptable subject is the praise of the shadow

* Proclamation or prayer used in the mosques, in which the Sovereign's titles are recited.

† The Messiah.

of the Most Pure, the Monarch of the present time ; the footstool of whose throne, from the numerous kisses of kings, is become indented like the heavens, and the collar of subjection to his power is become fixed like fate on the necks of princes and rulers.

The Fughfoor* of China, and the Khakaun† of Khoten, are gleaners from the harvest of his bounty. His fame resembles the sun, as the impression does the seal. From envy of the fragrance of his liberal nature, the blood chills in the heart of the Nafeh‡ of Tartary ; and from dread of the tempest of his sword, his enemies crouch under the shelter of their armour. From fear of the superintendents of his justice, the wolf has adopted the profession of a shepherd ; and through alarm at the tread of his charger, the tiger flies like the flock before the wolf.

Chief of the Sovereigns of the Age, Star of the Faith of Mohammed, Second Lord of the Conjunctions, Shah Jehán, Emperor fighting for the Faith, Conqueror of the World.

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VERSE.

Inheritor of the kingdom of Solomon ;
In genius like Hyder,§
Expanding round the horizon of the world the justice of Omar.||

* By the orientals the Emperor of China is so styled.

† The Emperor of Tartary.

‡ The musk bag, as taken from the musk goat.

§ One of the titles of the Caliph Ali.

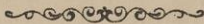
|| The third Caliph.

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# BAHÁR-I-DÁNISH;

OR,

GARDEN OF KNOWLEDGE.



## CHAPTER I.

THE Decipherers of the Talismans of the Treasures of Mystery, and acquainted with the Paths of the Recesses of Secrecy, having explored this lately-discovered Manuscript in the Records of ancient Time, have thus impressed it on the Pages of Narration.

In days of yore, there reigned in the extensive and populous empire of Hindustan, emblematic of Paradise, a Sovereign who, like the universe-illuming Sun, comprised the world within the beams of his dominions; and who, by the rays of the lamp of his impartial justice, enlightened the gloom of the earth. From the superiority of his aspiring genius, he placed the foot of contempt on the heads of the bears\*; and, from conscious pride in his own power and dignity, regarded contemporary monarchs as grovelling in the caves of non-existence. The azure skies † wore the ring of subjection to his power, and the twins ‡ bore upon their shoulders the badge of submission to his authority. Time had resigned to the check of his guidance the reins of direction over the mottled and wild-pacing steeds of vicissitude; and success, like an approaching slave, bowed the forehead of humanity at his threshold.

### VERSES.

All the objects of dominion were in his possession :  
And there remained not aught for his mind to covet.  
Fortune in his train was bound with the girdle of Orion ;  
And victory was the strong belt of his sabre.

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\* The constellations so called.

† That is, Fortune. Ear-rings in the East are worn by slaves, as marks of servitude.

‡ The constellation so called.



However, in the chamber of his prosperity there was not a lamp, so that the recess of hope might be illumed by the rays of its brightness ; and the tree of his being had no fruit that could give the relish of enjoyment to the taste of life : on which account he was constantly sad and lonely, like a dot in the circle of regret. Daily did he entreat the supplications of the pure-minded masters of the heart, and nightly make request in prayer at the throne of the Bestower, who looks not for recompense. At length, under the auspices of the favourable aspirations of the religious, their midnight petitions and early devotions ; after long anxiety and impatient wishes, the rose-bush of hope put forth a blossom, and the tree of expectation bore fruit. The gloom of his condition was brightened by the lamp of prosperity, and the night of suspense was succeeded by the dawn of success. The sun of empire, with a thousand world-subduing splendours, and globe-pervading brilliance, having appeared from the horizon of birth, enlightened the expanse of his father's expectations, and the, till now, dark chamber of the hopes of mortals.

The emperor, having prostrated the forehead of humility on the dust of thanksgiving, in grateful sense of this invaluable blessing and instance of divine favour, offered up prayers and praises at the throne of mercy ; and, to evince his joy at such a bounty, having set wide the doors of his treasury, enriched a world by his gifts and largess, and delivered the friendless and necessitous from want and dependence, by his liberality and munificence.

#### VERSES.

The Sultán, from affection for his happy-starred son ;  
Opened the gates of his treasury, and sat in state on his throne.

He gave a loose to joy after long anxiety and suspense ;  
And bestowed munificent gifts on every petitioner.

This pearl of the sea of dignity and high fortune was, in an auspicious instant, distinguished by the glorious title of Jahándár Sultán\* ; and a virtuous nurse of a wakeful star exalted by the charge of such a brilliant gem.

When four years and four months had passed in the cradle of prosperity, and on the bosom of his noble nurse, agreeably to the rules

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\* Ruler of the world.

of Islám,\* he was entrusted to a celebrated tutor for education ; and experienced superintendents, and wisdom-loving servants, were appointed to direct aright his ingenuous dispositions ; so that he might occupy his gracious time in studying the arts of government, learning the arcana of dominion and policy, and make himself master of the ceremonials of royalty and institutes of command.

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## CHAPTER II.

As the Almighty creates the elect of his court naturally endowed with perfection, the Prince by his fourteenth year had attained ample knowledge of every abstruse science and sublime study ; so that he became renowned throughout the world for judgment, policy, dignity of demeanour, and self-command, as well as for manly beauty, affability of manners, and eloquence of speech.

The pure mind of Jahándár, exalted as Kaiwán,† instigated by noble ambition for conquest, and dignified inclination for command, was enamoured of the chase ; and in his breast a fondness for hunting was interwoven with his ideas, so that he passed much time in pursuing the game, and was daily employed in field sports.

One morning, with a select party of attendants, having turned the reins of his zephyr-like pacing courser towards the country, with intent to subdue the desert-bounding wild ones, and captivate the free roamers of the air, he let loose game-pursuing animals in every quarter. The swift-winged Falcon, like the lovers of Shaunkol, uncertain as quicksilver, mounting rapidly the skies, brought the wild-duck and partridge to the earth. The Hawk, whose every feather, from tinges of black and white, resembles the eye of the beauteous (in the same manner as black-eyed damsels, playfully glancing, seize with the talon of their eye-lashes the hearts of helpless lovers in their grasp) taking wing in pursuit of the pheasant, extended his claws. The Pilang, ‡

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\* The Mohammedan faith.

† The planet Saturn, and also the cognomen of a dynasty of Persian Kings.

‡ A species of leopard, called in India Chitá, which is trained to catch deer. It is kept blind-folded till the game appears. If in its spring it misses the prey, it not unfrequently injures the sportsman.



rapid as lightning, and particoloured like time, plunged his talons into the Nilū\* and the Zang, † and displayed his native ingenuity in seizing the Antelope. The sharp-nailed greyhound, of agile spring and sure grasp, darting suddenly like fate upon the Gauzan ‡ and the Gor ‡ struck them to the ground of annihilation.

VERSES.

When the Tablack § of the Hawk resounded ;  
Quickly ascended the game-pursuing birds.

The suddenly-piercing falcon soared aloft in air ;  
And the world became void of the wild-duck and pigeon.

When the golden-winged eagle of the heavens, the sun, having mounted high into the emerald coloured expanse of the firmament, was become intensely warm in pursuit, Jahándár, the rose of whose cheek had been gently cherished under the shade of majesty, and who could not bear the sultry heat of noon, returned towards his place. On the way, he beheld a garden of perfect beauty and fragrance, in which the cypress and the cedar, like the lover and beloved, grew side by side, and the lily and the rose, like the bride and bridegroom, reclined on each other's bosom.

From its emerald-tinged refreshing verdure, the surface of the lawn appeared like the sky, and the heart-enticing melody of the birds in the midst of its shrubs had the effect of the organ.

The turtle dove, of temper like the Kalandar, || in his ashy-coloured vest, began the strain of holy ecstasy.

VERSES.

The dew had scattered gems on its verdure ;  
Mingling as it were emerald with pearl.

The shrubs bloomed in every quarter ;  
Spreading wide a carpet of delight.

\* The Nilgão.

† What animal I know not.

‡ ‡ Species of deer.

§ A small drum, fixed to the saddle of the falconer, on which he gives signals to the hawks.

|| A wandering religious.

The beauteous ringlets of the Banafsha\* were displayed ;  
The gale had ornamented the Nasarin† with pendants.

The heaven comprehending mind of the prince, captivated by the elegance of the garden and fragrance of the flowers and shrubs, becoming inclined to view its rose-faced inhabitants, entered it, blooming as the rose-bud, and lightly treading as the cypress, ran over with his eye this abode of delight. In every recess he saw the zephyr ornamenting the ear of the rose with the Sumbul, and the jewel-set crown on the head of the Habbir, like the egrets of coquettish maidens fancifully placed aside. At the foot of every rose-bush, the birds, like Brahmins chaunting the Vedas‡ were twittering tales of love to their mates, and upon a branch of every enamel-like cypress, the turtle dove, in the same manner as Darwesh when contemplating the divinity, cooed forth its gentle murmur.

On the margin of a fountain reclined a young man who was reciting verses. He had with him a parrot, who, like the Sufis,§ fond of retirement, sitting in an iron cage, and, after the manner of the votaries of celibacy, dwelling in solitude, had shut his door on the face of mankind. Like the happy inhabitants of Paradise, he was clothed in green ; and, as the syllogists of deep judgment, skilled in eloquence. A wise bird, who for understanding would have gained the prize from the Hudhud|| of Solomon.

He was lord of the species of flying creation with enamelled wings, chief of sugar-billed parrots, who in the field of speech had exalted the standard of eloquence among the feathered race ; and, for his

\* What flower I know not. Richardson translates it Violet.

† Richardson translates it the Rose ; also Narcissus. It is to be lamented that none of our travellers have given the native names for the fruits, flowers, trees, and plants of Persia. A list of them would greatly add to the pleasure of reading Persian authors, and to the elucidation of their flowery metaphors ; without it, they must ever remain obscure to the European reader. I find myself obliged, from incapacity, to leave most of the botanical terms untranslated, rather than deceive the reader.

‡ The scriptures of the Brahmins.

§ A sect of mystic devotees among the Mohammedans.

|| The Lapwing, which, according to Mohammedan tradition, had the property of finding out water under ground, and was also employed by Solomon to convey a letter to the queen of Sheba—Vide SALE'S most exact translation of the Korán, and truly learned notes.



virtuous conduct in the assembly of the green-vested resemblers of heaven's dwellers,\* had attained the highest fame.

The prince Jahándár, from sight of the young man, and hearing his soul-delighting melody, which formed a happy accompaniment with the verdant assemblage of the blossoms moistened by the shower, the strain of the Bulbul,† and the heart-captivating note of the Andalib,‡ became even to ecstasy. immersed in pleasure and delight. From eagerness of curiosity, he advanced, and spoke the Salám ;‡ but the conceited young man, captivated with the fervour of his own melody, paying not the least attention, made no reply. The wise parrot, when, on account of the arrogance of his master, he beheld the signs of displeasure in the looks of the prince, becoming anxious to conciliate his mind, like orators of eloquent speech, opened the door of conversation, and issued forth into the plain of delivery a few sentences, full of meaning as the words of the skilled in expression, with sweet diction and soul-enticing phrase.

The prince, from the speech of this orator, naturally without language, being wrapt in wonder, remained for some instants like the reflected image on a mirror, in the confinement of silence. Immediately, however, the seed of love for the green-vested orator, beautiful as Farhád,§ striking root in the soil of his heart, he, with much impetuosity, loosened a ruby of high price from his arm, and offering it to the young man, still employed in his music, begged the parrot. The youth, not finding in himself power to bear the absence of the accomplished bird, turning aside from the path of assent, placed the hand of refusal on the breast of the prince's request ; when the latter said, " Ignorant youth, knowest thou not that I am heir apparent to the crown and ring of these regions, and that my soul is charmed with this wise bird ? If thy star is wakeful, take this ruby, which is worth a kingdom, and give up that handful of feathers. If thou dost not, thou wilt repent, and, after disgrace, with a thousand humiliations, offer it for naught."

The young man, having for an instant reflected on his own condition, considered, that " to act contrary to the will of the sovereign,

\* The souls of the blessed are, by some commentators on the Korán, said to animate green birds in the groves of Paradise, until the general resurrection. Others are of another opinion.

† † Two species of the nightingale.

‡ Health be to thee.

§ The Hero of a poetical romance.

“is to encircle the waist with one’s own blood ;” and therefore delivered the parrot to an attendant of the prince, who on this account was so delighted and filled with rapture, that you would have thought he had obtained the conquest of the seven regions, or acquired rule over the four habitable parts of the world. With perfect gladness he returned to his palace, and taking the parrot into his confidence and intimacy, consented not to his absence for a moment. He kept him constantly in his sight, and the sensible bird captivated his heart by this novel remarks and eloquent narrations !\*

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### CHAPTER III.

As the agents of Fate and Providence, being perpetually employed in the affairs of mortality, are watchful that every object of divine will, which rests concealed in the hidden mansion of decree, may at the appointed time and fixed season, be ushered into the public court of appearance ; necessarily, in compliance with the customs and habits of the world of causes, they incite a means, so that without hindrance of delay, they may draw the object from behind the curtain of secrecy into the plain of disclosure. A proof of this observation follows.

Jahándár Sultán on a certain day, having retired into the private chamber of prosperity, enjoyed the company of one of his women, in form like the Peris, † named Mehr Parwar, ‡ in whose captivity his

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\* Of the chapter merely the introduction is attended to by Dow, who has, however, by inserting some few circumstances of the two following, and introducing the adventures of Sádít, those of the Parrot and Kamládev, (not one word of which is in the Bahár-i-Dánish) dexterously enough contrived to make nearly four chapters.

† The story of Sádít seems to have been formed from the account of Sher Khán’s encounter with a tiger, by contrivance of the Emperor Jahángir, who wished his destruction, that he might marry his wife, the celebrated Núrnahal.—Vide Dow’s History, vol. iii. p. 27, 8vo. edition.

‡ The history of Kamládev was probably fabricated from a novel called Padmáwat, containing the adventures of a Rájá and Rání of Chitore, and founded upon facts, in which are some particulars resembling this tale. Or Dow may have taken the plot from his own epitome of Ferishtá, as in it the circumstances which form the groundwork are given.—Vide Dow’s History, vol. i. p. 301, 8vo. edition.

† An imaginary order of beings in the spiritual world, supposed to be of exquisite beauty.

‡ Gratifier of love.



heart was held. From the intoxicating fascination of her unparalleled beauty, being overcome with excess of rapture, under the curve of her crescent-like eyebrow, he drank repeated draughts of wine, pure as the sun, from cups resplendent as the moon. The angel-like damsel, in the warmth of her bliss and delight, when the glow of beauty and sparkling of wine gave a double enjoyment, perceiving her figure in a mirror, became vain of her own charms from self-conceit, which is the most degrading weakness in the region of sense. In this state of exultation and folly, the consequence of wine, being from her confined ideas overpowered by vanity, she, unable to command herself, exclaimed :

“ My dear prince ! although it is impertinent, and far distant from the rules of respect, yet I wish that for an instant, placing your dignity and royal state aside, you would not give the reins of impartiality from your hand ; but, without the intervention of ceremony, with truth and candour tell me, whether the self-existent delineator of omnipotence ever portrayed with the pencil of decree in the volume of creation, or on the pages of existence, any figure among the varying races of mankind, of such elegance and beauty as mine ? or ever before traced a sketch with such abundant “ graces ? ”

The prince had not as yet replied, when the parrot laughed ; on which account, the late blooming flower of the garden of beauty, shrinking like a blighted rose-bud, the signs of displeasure appeared upon her countenance, and with impatience she laid the hand of importunity on the vest of the Sultán, and said, “ It is necessary that you disclose to me the reason why the bird laughed on this occasion, or I will put myself to instant death.”

Though the prince on this point enquired repeatedly, the parrot, not in the least bringing his tongue to acquaintance with speech, like the picture of a nightingale, remained silent ; till at length, when importunate enquiry had passed the bounds of reason, he said, “ My mistress, the disclosure of this mystery will in no manner profit you, or give any advantage. It is advisable for your affairs that you free your mind from such a wish.”

As importunity and unreasonableness is the fashion of women, and the disposition of this sex is leavened with folly and ignorance, she would not pass the least from her demand, but became more violent in requisition than ever ; till at last the prudent bird, remediless,

having broken the talisman of silence from the cover of the treasury of speech, poured the jewels of relation into the lap of audience of the prince, and the lady vain of her own beauty ; saying,

“The cause of my smiles was your vanity and mistaken pride, in fancying yourself in grace and charms like the freely towering cypress, exalted above all the confined in the chain of humanity, and conceiving yourself superior to all the beauties of the world. Know you not, that the excellence of divine workmanship is not restrained to one being ? or the elegance of the garden of creation dependent on one flower ? Under this vaulted canopy are many rose-gardens, and in each, thousands of blossoms outblooming each other in tint and fragrance. Bordering upon this, is a region, which in population, extent, and cultivation, is a hundred times preferable, and superior in comparison with your dominions. The sovereign of it has a daughter named Baharáwar Báu ; upon whose countenance the world-illuminating sun, with all his globe-enlightening splendour, dare not look without the medium of a veil or covering. The rose, from desire to behold her charms, bursts the collar of patience ; and the Nergus,\* with eagerness to gaze at her beauties, becomes all eyes. In short, if you, my mistress, were seated by her side, you would, like Sobat in presence of the sun, no longer have an opinion of yourself. The colour of a weed has no value placed by the rose.”

On hearing the above description, the lady became overwhelmed in the waves of envy, and the warmth of mortification appeared upon her countenance. The prince, secretly enamoured of the world-conquering charms of Baharáwar Báu, lost his heart from his power, and unseeing, submitting the neck of his life to the kummund † of her fascinating locks, became like Mujenoon, § frantic in the road of desire for her enjoyment. Separating his mind at once from relations and friends, and uniting himself to her, he so ardently pushed the courser of love on the plain of intense affection for his mistress, that he deserted the boundary of care for others and himself.

\* The Narcissus, which is in Eastern poetry always said to be on the gaze ; an error taken doubtless from the fable of the transformation.

† A small star.

‡ A rope with a noose at the end, used to catch an animal, or to fasten on a tree or building in order to ascend. It appears also to have been used in war to throw over the neck of an antagonist.

§ The hero of a poetical romance.



## VERSES.

Not only does love arise from the sight,  
 Often has this happiness proceeded from description.  
 Let the glory of beauty but enter at the ear,  
 It will snatch repose from the soul, and sense from the heart.  
 There is no occasion to behold the object of affection,  
 For love often captivates many without having seen it.\*

## CHAPTER IV.

WHEN Jahándár Sultán, from the wonder-relating tongue of the parrot, had heard of the beauties of this phoenix of the hilly region of soul-fascination, and his heart, without having seen her, became ensnared in the mazy locks of the angel-like charmer; the bird of love, for such a mistress of the bride-chamber of heart-captivation, chose her nest in the branches of his mind. In order to remove doubt, and attain certainty, he selected an artist of magic skill and fascinating pencil, named Bénuzzeer; † who with his delicate strokes could so delineate a view of the habitable quarters of the earth, with all its mountains and deserts, on the single leaf of a jasmine, that at one glance at its perspective, without the labour of travel, you might visit the seven regions, and view truly, as a figure reflected in a mirror, the properties of all the kingdoms of the globe, and the cultivated and waste parts of the earth. On the rind of a pistachio, he could so clearly portray a field of battle, with the representation of its mountain-like elephants, vast encampments, hosts of heroes, bands of warriors, and extensive line of action, that the struggles of the Rustum-hearted, ‡ and the attacks of the courageous on each other, also the distinction of the valiant man from the coward, would appear distinctly at once to the eye.

The revolutions of this azure canopy tinged with gold, had not beheld with the eye of fancy or gaze of imagination, such an enchanting artist of magic pen, nor hoary time heard, upon this varied surface, of a master of such exquisite skill and wonderful execution.

\* Of the whole of this chapter only a few words are noticed by Dow in that last mentioned.

† Without equal.

‡ The Hero of the celebrated Poem of Firdosi.

By the nice touches of his miraculous pencil, the figured bird, like the real one of the garden, seemed ready to burst forth in song ; and, through the nurture of his charm-like pen, the imagery of fancy sprung up like flowers glowing in freshness and beauty. Without exaggeration, if Mání,\* painter of the Arzung, had still on the page of life preserved the portrait of existence, he would have acknowledged him for his master, and adored his skill.

## VERSES.

By his drawings he gave good tidings to fortune ;  
 From his skill, he opened the gates of Euclid ;  
 In his fancy rose sketches unassisted by the pen.  
 He was a quick artist, and exact delineator.  
 In delicacy of outline, so nice was his touch, that he could  
 sketch a figure in transparency on water.

To the above-mentioned famous painter, disguised as a merchant, the prince entrusted various rarities of the age, and numerous curiosities of the world, that under such a character, travelling to the delightful country of the bereaver of his understanding, and having portrayed on silken leaf the unequalled form of the angel who, unseen, had subdued the kingdom of his mind, he might bring it to his presence. Bénuzzeer, having fixed the burthens of travel on the camels of resolution, measured his stages, and in swiftness of career lightly reined as the western gale, after encountering various impediments, hardships and the inconveniencies of foreign countries, having reached the paradise-like empire, arrived at the city of Meenosowaud, which was the capital of the father of the hoori-formed princess. Having fixed his abode in a garden† which was a place of recreation to Baharáwar Bánu, he opened his baggage ; and having taken some of his rarest commodities as an offering to the enjoyers of the splen-

\* A celebrated Persian painter, who in the third century pretended himself the Paraclete, or Comforter foretold by Christ, and established a numerous sect. Being persecuted by Shapore, (Sapores) he fled to Eastern Tartary, where he amused himself in painting, and pretended his performances were given him by angels. The book in which they were bound, he called Arzung, or Ertung. His religion was a mixture of Indian, Magian, Christian, and Mohammedan tenets. His followers, among whom were even many patriarchs and bishops, became known in Europe by the name of Manicheans.—Vide RICHARDSON, p. 1566.

† The gardens of Eastern princes have in general belonging to them a caravan, serai, a market place, and mosque, with a college of dirveshes. The rents of the two former are applied to the support of the latter. In the garden is often erected the mausoleum of the founder.



dours beaming on those attendant on the royal couch,\* he obtained the honour of an audience.

The emperor, being highly gratified with the sight of his precious merchandize, according to the customs of sovereigns, observing the requisite attention to strangers, showered upon him favours greater than the human mind could expect, and with condescension and kindness thus interrogated him: "From what flourishing region have you arrived? and where are the manufactories of these rare goods? for no merchant or trader ever before brought such exquisite pieces of workmanship and curious valuables to our court."

Bénuzzeer, out of policy, mingling truth with fiction, represented such descriptions of his country and sovereign, that admiration increased in the mind of the emperor, from whose presence, when dismissed, he returned to his quarters. The fame of his merchandize being spread abroad in every division and street, at length the attendants at the sacred apartments of Baharáwar Bánu having heard it, conveyed the rumour to the audience of the damsels near the person of the princess, brilliant as the sun. From the court of purity was issued the sublime order for the coming of Bénuzzeer to the presence. For that day, making the fatigue of travel and excess of labour his apology, he requested to be excused, and thus represented:

"The merchandize in my humble lodging is in general worthy the approval of the attendants on their sacred highness. Entirely with the view of offering my goods as a pesheush to the admitted within the veil of purity, did I subject myself, as of no inconvenience, to the difficulties and dangers of foreign travel. To God be praise and thanksgiving, that I have attained my desire, and under the auspices of upright intention, having in health and safety passed many dangerous wilds and perilous deserts, have at length reached the sacred court of the empress of the age.

"As, however, my bales are now opened, and repacking them to convey to the sublime palace must be attended with much risk and trouble, (though on such account to make excuse is intrusive in a dependant) if the august princess, condescending to indulge a stranger, would in her glory and magnificence cast, like the phoenix,† the shadow of good fortune on this Irem-envied

\* The confidential domestics of the sovereign.

† The shadow of the phoenix, in eastern romance, is said to be highly auspicious to the person on whom it falls.

“garden,\* it would be auspicious to him, and amusing to her highness. “Further whatever the sublime commands may decree, servants have “only to obey, as submission is their duty here and hereafter.”

Baharáwar Bánu, honouring the request of Bénéuzzeer with her royal compliance, on the following morning, when the enlightener of the world, having lifted his head from the collar of the east, had expanded the mantle of brilliancy over the earth, proceeding towards the garden, in an howdujef embroidered with gold, (the dazzling richness of whose kubdeh † made the sun burn with envy) seemed like the moon entering the sign of Aries. The delicate natives of the garden, on the approach of this moving cypress, having lost their bloom of cheek, all shrunk like water from a sense of inferiority, and withered. When seated on the musnud of glory, she commanded the attendance of Bénéuzzeer.

Bénéuzzeer, at these soul-gratifying tidings, from excess of joy and exultation, swelled like the blossoming rose-bud ; and, with speed

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\* A fabulous garden and palace, often mentioned in oriental poetry. It is said to have been in Syria, and laid out by a prince of Arabia Felix, named Shuddaud, who, on hearing a description of Paradise, profanely resolved to make one superior to it on earth. The author of the *Tohfet al Mujalis* thus describes the erection, and its consequence. A pleasant and elevated spot being fixed upon, Shuddaud despatched a hundred chiefs to collect skilful artists and workmen from all countries. He also commanded the monarchs of Syria and Ormus to send him all their jewels and precious metals. In the structure of the palace, bricks of gold and silver were laid alternately, and the interstices studded with precious stones. Forty camel loads of gold, silver, and jewels, were daily used in the building, which contained a thousand spacious quadrangles of many thousand rooms. In the areas were artificial trees of gold and silver, whose leaves were emeralds, and fruit clusters of pearls and jewels. The ground was strewed with ambergris, musk, and saffron. Between every two of the artificial trees was planted one of delicious fruit. This romantic abode took up five hundred years in the completion. When finished, Shuddaud marched to view it ; and, when arrived near, divided two hundred thousand youthful slaves, whom he had brought with him from Damascus, into four detachments, which were stationed in cantonments prepared for their reception on each side of the garden, towards which he proceeded with his favourite courtiers. Suddenly was heard in the air a voice like thunder, and Shuddaud looking up, beheld a personage of majestic figure and stern aspect, who said, “I am “the Angel of Death, commissioned to seize thy impure soul.” Shuddaud exclaimed, “Give me leisure to enter the garden,” and was descending from his horse, when the seizer of life snatched away his impure spirit, and he fell dead upon the ground. At the same time lightnings flashed and destroyed the whole army of the infidel ; and the rose-garden of Irem became concealed from the sight of man.

† A sort of close litter borne on men's shoulders.

‡ A large golden knob, generally in the shape of a pine-apple, on the top of the canopy over the litter.



equal to the breeze, hastening to the presence of the blooming shoot of royalty, presented articles worthy of acceptance. Baharáwar Bánu, seated behind the concealment of a close curtain, ordered some of her elderly attendants to receive the effects from the hands of Benuzzeer, and bring them within the veil. When the princess had examined them, her delight was such as cannot be expressed in the narrow bounds of relation.

She uttered their praises and her approval in a loud tone, and commanded her servants, if he had any other articles, to bring them to her ; upon which, after the usual obeisance, they represented, that he had yet a little casket wrapped in velvet, but would not shew it. Baharáwar Bánu, supposing it must contain some still more precious article, commanded it to be opened ; but Benuzzeer, affecting excuses would not consent, and the princess thence became more importunate.

When Benuzzeer perceived that her curiosity was at its height, and the object to which he had an eye was concerned in its gratification, he with subtle artifice thus represented : “ Though the article on which I chiefly pride myself, and esteem as the medium of my exaltation, is certainly this, yet as it is a charge from a sovereign prince, I cannot open it but in his presence.” On hearing this, the curiosity of Baharáwar Bánu was increased from one to a hundred fold, and she requested him with much entreaty to open the casket. Benuzzeer replied, “ Though compliance with this command, and engaging in such an action, will occasion defalcation in the trust of integrity ; yet as the wish of the princess Asylum of the world is bent upon this object beyond all bounds, I have no remedy : But, unless the humblest of slaves shall himself present it so the Keemia\* impressive sight, to view it is impossible.”

As the impatience and desire of Baharáwar Bánu to behold curiosities and masterpieces of art was extreme, and Benuzzeer apparently seemed a man of very great age and infirmity, she graced his petition with exalting compliance ; and gave orders that, without the screen of a curtain, he should acquire the rays of honour by a view of the beauties of her presence. Benuzzeer, from excessive joy and rapture forgetting himself, like the atom receiving new life from the beams of the sun, quickly took the lock from the casket, and by introduction of the attendants on the retirement of purity and excellence, became

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\* The philosopher's stone.

admitted face to face to the sun of the heaven of beauty and perfection. At the first glance, like a pictured figure, becoming speechless and without sensation or motion, his eye, from wild astonishment, like that of the Nergus, became fixed in gaze; fainting overpowered him, and the casket fell from his hand on the ground.

Baharáwar Bánu, alarmed at seeing the condition of Bénuzzeer, exclaimed, "What is the matter? and, whence, the cause of thy being thus overcome?" Bénuzzeer, by his utmost efforts collecting himself, replied, "O emblem of the sun of empire! on account of advanced life, the imbecility of age has vanquished my natural strength, on which account, now and then these fits occur. As the poet observes, Age is accompanied by a hundred ailments." Opening now the lid of the casket, and taking out the portrait of Jahándár Sultán, which he had drawn with his wonder-sketching pencil, he gave it into the hand of Baharáwar Bánu. The princess, struck with the beauty of the figure, at once giving up her heart from her power, exclaimed, "Whose resemblance is this, that diffuses the perfume of intimacy over my soul?"

Bénuzzeer replied, "It is the portrait of Jahándár Sultán, heir to the crown and ring of the empire of Hindustan, before whose beauty and grace, Joseph,\* except the gift of prophecy, would have held no estimation. In strength of body and dignity of mind, Rustum,† in comparison to him, would have appeared inferior to Zaul.‡ His munificence surpasses the celebrity of Hatim Tai,§ and his mellifluent eloquence captivates into the snare the sweets-loving parrot. From envy of his graceful steps, the pheasant has retired to the mountains. When, in pursuit of the game, he mounts his sable-coloured courser swift as the eagle, the lion crouches into the den of the fox, and the hot elephant (if he could) would conceal himself in the hole of the ant. In wisdom and penetration, he is the Plato of his age, and in glory and power a second Alexander."

VERSES.

"Dignified in manners, wise, active, valiant;

"In love, gentle as a fawn; in anger, furious as a lion.

\* The patriarch, supposed to have excelled in beauty.

† The hero of the Shah Namah.

‡ The father of Rustum.

§ An Arabian chief renowned for liberality.



- "A blooming rose, unblighted by autumnal blasts ;  
 "A vigorous shoot on the towering branch of youth.  
 "His stature in beauty is as the wild cypress.  
 "The down hath not yet encircled his cheeks.  
 "Place him on the saddle of the courser, he is like Rustum.  
 "Seat him at the banquet, he is another Keikobaud.\*  
 "In one night, should he open the treasury of bounty,  
 "The winds would receive the hoards of Karoon.†  
 "Should he exclaim aloud, and Faun‡ appear,  
 "At the stroke of his sabre, he would forfeit life."

Baharáwar Bánu, from hearing this eloquent description of his accomplishments, and beholding the beauty of his portrait, shed the seed of love for Jahándár Sultán in the soil of her heart, and planted the shrub of affection for him in her mind. As modesty, however, withheld her robes, and maiden bashfulness restrained her feelings, she did not avow the secret even to her own lips ; but inwardly setting in a blaze the easily-kindling cotton of her mind with the flame of love, began to burn, and to ease her torments requested the portrait from Bénuzzeer. With much art, refusing compliance with this demand, he said, "May my head and life be a sacrifice even for the dust of the feet of the empress of the world, but your humblest of servants, at first mentioned that this picture was given to me in charge. On this point I dare not break my trust."

The princess replied, "I cannot believe your declaration, because the object of your speech is void of the ornaments of truth ; for a bit of silk, on which a trifling figure is portrayed, is not an article worthy of royal commission."

Bénuzzeer answered, "O queen of ladies of the age, if you look merely to the value of this scrap of silk, certainly it is not worth more than a few deenárs ; but when you consider the feelings and affection of a certain personage who enamoured with the beauties of the original of this likeness, and examine it in this view, should you offer for it both worlds, the verse of 'bid higher still, for as yet the price is rated too low,§ would, in respect to this portrait, be

\* An ancient Persian monarch.

† Supposed to be the same person called Korah in Numbers, chapter xvi. whom the Mohammedans describe as the cousin of Moses. He is frequently alluded to by Persian poets and moralists, as extremely handsome, and immensely rich from his knowledge of chemistry, but proverbially stingy. Vide RICHARDSON, and SALE'S Koran.

‡ Chief of the Evil Genii.

§ In the poem of Jámi, the patriarch Joseph is said to have been sold at Cairo by auction, and all the inhabitants to have been eager for his purchase.

“verified. Empress of the world, the case is thus : The sovereign of the kingdom of Bengal, hath in the mansion of royalty a moon, among the admirers of whose beauty is the world-illuming sun.

“As from the relation of travellers in various countries, who glean a sheaf from every harvest, and snatch a delicacy from every treat, the noble disposition and sublime accomplishments of this wakeful-starred prince (Jahándár Sultán) became thoroughly understood by him, and that the odour of conquest would from his person perfume the sense of the world, he became anxious to string this precious pearl of the casket of purity on the thread of his marriage union, and to effect a true junction between the Shumshaud and the Rose. Therefore, with eager importunity and a thousand promises, he requested me to procure his portrait ; and I having now, at the instigation of so puissant a monarch, with much trouble obtained it, am now on my way to his presence, where I hope, in return for such an important service, I shall receive so large a sum and ample reward, that by its means, becoming independent of want and poverty for the residue of life, I may enjoy freedom from the vicissitudes of chance, and be released from the anxiety of seeking a livelihood.”

Baharáwar Bánu, who had given up her soul to the portrait, on hearing this account considered with herself, and thus reasoned on her own condition. “I have admitted unseeing the dart of love for this youth into my heart. It is certain that without attaining the honour of his union, life to me will be as death, and the bloom of existence be wasted in the extremest tortures of disappointment, which are more bitter than the expiring agony. To give up, therefore, this phoenix of the sky of excellence into the entanglements of another, and to submit myself enchained to my last breath in despair, is far from the rules of self-preservation. Let what may happen, it is advisable that I keep in sight this talisman of the treasure of good fortune, which may prove a key to the doors of felicity, and the harbinger of attainment to my wishes. Depending on the immeasurable bounty of God, which is the unfold of the difficulties of those who seek an object, and giver of remedy to them who ask a cure, it is fitting that I wait patiently to see what may issue from the veil of concealment into the plain of apparency, and on whose wishes the skies may favourably revolve.”

Having pondered thus, she said, “Thy desire, merchant, is merely gold. From whomsoever you receive it, thy object is gained. Sell



“to me this figured silk, and take without the trouble of more fatigue, a sum which never could have entered thy expectation, and with satisfaction of mind pursue the route of thy wishes. Thou well knowest that the world of chance in every moment plays a hundred various tricks. If, from excess of covetousness and utmost greediness of gain, the most blameable of sins, sacrificing real advantage for imaginary hope, thou pursuest a road longer than the plain of avarice, and night and day livest perplexed in labour ; most probably calamity will occur, and thou be altogether deprived of reward. Hence, disappointment becoming the bane of life; thou, during the remainder of thy age, wilt languish for the princely sum I now offer thee, and expire with regret. Letting alone, however, the consideration of my proposal, supposing you reach your intended stage in safety, as the situation of man is not always in one posture possibly the skirt of the monarch’s munificence may be shortened, and he may not shew a liberality equal to your wishes. This circumstance must occasion repining of mind and sorrow of heart, to which will be added the toil, vexation, and labour of travel. My meaning in this representation is, that to give from the hands a present good for one in expectation, is not the dictate of prudence ; consequently, thy true interest lies in this, that thou turn not away from this advantageous proposal : forfeit not so valuable a treasure, if thy fortunate star is ascendant : for a scrap of silk, the revenue of a kingdom is offered.”

Bénuzzeer perceiving that his charm had taken effect on the mind of the Peri,\* at first placing himself in the gateway of denial, made several excuses ; but at length from policy drawing in the reins of refusal, submitted himself to consent, and having received from her river-like liberality valuable jewels and a vast sum of money, delivered her the portrait.

During the time of his being honoured with her exalting converse, with keen observation and impressive skill, he had drawn upon the page of his mind with the pencil of recollection, the striking lineaments of her angel-like features : and, being dismissed, on returning to his quarters, immediately took up his miraculous implements, and portrayed her likeness on a piece of silk so strongly, as not to deviate

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\* The superstitious among the Mohammedans believe in aerial spirits, of whom the Peris are said to be most beautiful, and that they are to be brought into the power of man by charms, prayer and abstinence. Hence this expression.

a hair's line from the elegant stature and hoori-envied countenance of that sun of the heaven of beauty. You would suppose the delineator of omnipotence had drawn it with the pencil of divine decree. When the artful Benuzzeer had attained the object which he had in view, being graciously dismissed from the presence of Baharáwar Bánu, he returned towards his own country; and fleeting over the stages on the wings of speed, arrived at the palace of Sultán Jahándár.\*

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## CHAPTER V.

BENUZZEER, when he became exalted by the fortunate audience and ennobling prostration at the throne of the prince, after the ceremonial praises and thanksgivings, presented the portrait of Baharáwar Bánu to his gracious view. What a form! Though the heavens, in their azure canopy, display a thousand heart-fascinating beauties, one equal to this was never beheld, even in fancy. The Máni of ancient days, in the operations of the world, had never portrayed such a miraculous sketch with the pencil of imagination on the tablet of design. At view of the garden of its clearness and brilliancy, the lap of sight was filled with flowers, and from the over-flowing of its wisdom-ensnaring beauty, the goblet of appearance was crowned with wine. The pen, while delineating traits of the charms of such a peri-fascinating form, like the stem of the Nergus, becomes verdant in the hands of the writer. The pictured nightingale, from ardour to behold the rose-envied countenance of such a charmer, would, if it could, attempt to fly.

The prince, on the first glance of this accomplished figure and heart-gratifying portrait, became like Mujenoon,† a forlorn pilgrim in the path of desire for enjoyment of Baharáwar Bánu. From the inebriation of love, he fell like the intoxicated from his throne, and was in an instant, as the embroidery of his couch, a lifeless figure on the surface of the carpet. His officers and attendants, at sight of his condition becoming alarmed, had recourse to physicians, and poured

\* Dow has given very imperfectly the beginning of this chapter, and has altered the latter part entirely. In it he makes the princess, contrary to oriental modesty, sit for her picture to the painter, when acquainted with his disguise, causes her to deceive her father, and unnecessarily makes Benuzzeer betray himself.

† The hero of a celebrated poem.



rose-water on his face ; but B  nuzzeer, better acquainted with the pulse of his heart, made all retire from his pillow. Reclining the prince's head on his bosom, and having recovered him from the heart-burning fit, he re-seated him on his throne. However, the entrail-piercing dart of love had penetrated his soul, and he could not be freed from the hand of passion for its object. Involuntarily impelled to tear the collar of patience, having put the ring\* of frenzy into the ear of life, he turned from every thing else to his beloved idol. He forsook the path of reputation, and bowing the head of submission and forehead of sacrifice to the power of love, laid prudence aside. The report of his madness reached every ward and street of the metropolis ; till at length, the attendants at the foot of the imperial throne, represented an account of his situation to the presence.

The monarch, on hearing the heart-rending circumstances, became fettered in the chains of grief ; and summoning the prince to his closet, opened to him the gates of admonition, and poured the royal pearls of advice into the lap of his condition. As, however, the ears of Jah  nd  r were stopped by the envenomed cotton of love, the remarks of wisdom found no entrance to his mind ; and not in the least advancing his foot towards the path of compliance, he, like his own blood-dropping eyes, ran more violently on his way. The emperor was overwhelmed in the whirlpool of sorrow, and having summoned his intelligent viziers and wise statesmen, explainers of difficulty, sought their assistance to unravel this indissoluble knot. By the dictates of foresighted policy, and prudence-approving skill howeversomuch they endeavoured with wise schemes to repair this rent, and devised various remedies, none became successful : the flame more rapidly increased, and the fire of madness in the secret stove of the prince's mind, glowed with redoubled ardour.

When the skilful physicians and wise prescribers, in every path of contrivance which they pursued, had found no index to their object, out of perplexity, all the faculty agreed in this point, namely, day and night to relate to this youthful sovereign of the region of frenzy, strange tales and surprising anecdotes in debasement of women, and of the inconstancy of that fickle sex, as perchance such a remedy might prove beneficial to the fever of his madness.†

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\* The ear-ring in Asia is worn by slaves as a badge of servitude.

† Dow has given merely a summary of the leading circumstances in this chapter, but still with alteration, and the language is any thing but translation.

## CHAPTER VI.

## STORY I.

ONE of the intelligent attendants thus introduced the charmer of eloquence into the bride-chamber of narration.

There was a young man of noble quality, who possessed an ample share of riches and blessings, and who had acquired of the requisites for the enjoyment of life sufficient store. For strength of mind, and vigour of bodily frame, he was unequalled by the contemporary youth and unparalleled in valour and fortitude. In generosity and benevolence, he bore away the ball of excellence from his fellows and associates, and excelled all in personal beauty and outward graces. He had married a wife from among the daughters of his own tribe, and his heart was attached to her to that degree, that he for an instant could not bear to be absent from her; and, constantly eager to preserve her affection and retain her love, preferred her satisfaction to every other object. The wife also, held by the chain of love, and captivated in the net of affection for her husband, like a handmaiden, night and day strove to serve him with submission and humility. If for an instant, the young man, for the management of his affairs, or to procure the necessaries of life, (from which the strugglers in the confined space of this borrowed world have no resource) went abroad, the wife, shedding the wine of understanding from the goblet of her brain, let fall a deluge of tears from the fountain of her eyes. In every street and alley of the city nothing was spoken of by either sex but the story of their loves; and wherever two met together, they conversed upon nothing else but the anecdotes of the affection of these distinguished personages. The young man being fond of the chase, every morning went to the field, and bringing home game, with his beloved quaffed draughts of wine, and enjoyed savoury dishes made of his acquisitions.

By accident, between this young man and the brother of the governor of the city a strong friendship took place, and the foundation of regard and union was confirmed, so that the latter most days visited the house of the former to drink wine. One day, his eye fell



upon the wife ; their looks met, and the dishonest wretch, at the instigation of the devil, forgetting altogether former obligations, friendship, and gratitude, out of sensual lust became eager to enjoy her. Having found out an old go-between, one of those wretched wretches destructive of domestic honour, he sent her to the wife to disclose his passion, and entreat an interview. For some time she refused ; but, as in the watery and clayey composition of women there is no steadiness or constancy, and in the mind of this sex not a hair's line of fidelity can be traced ; at length, sinking the heat of affection for her husband in the whirlpool of annihilation, and obliterating with the point of vicious ardour the characters of regard and attachment, which she had employed an age in sketching, she gave up herself to error. Like the rose, tearing\* the collar of her own purity and the honour of her husband, she sounded the drum of ill fame through the four quarters of dishonour.

When some time had passed in this manner, at length surmises and reports began to spread among the neighbours, of a business so destructive to the fragile vase of character and reputation. The wife began to dread the sword of her husband's vengeance, and alarm for her life overpowered her mind. Having, out of wickedness and folly, resolved on the base resource of elopement, she communicated the design to her paramour. The impure wretch, regarding this as an important blessing, entered firmly into the measure, and they waited impatiently for an opportunity to fly. At length, the husband according to custom went to hunt, and having roused an antelope, she bounded towards a village, the residence of the parents of his wicked spouse. The young man pursuing got the game into his power just at the entrance of the place. As the deer of the forest of the seven azure† plains had retired into the cave of the west, and the husband, from much fatigue in pursuit, found himself unable to return to his own house, he from necessity entered the village, and took up his lodgings under the roof of his relations, to whom, after putting by a

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\* Eastern poets fable the nightingale and rose, to be enamoured of each other. The latter, when full blown, is supposed incontinently to rend its bud with passion for the former. Hence the above expression.

† The skies. Eastern poets personify the rising and setting of the sun and moon according to the subject of their composition, which to the ideas of a European reader often appears truly ridiculous. If a Persian writes even of a mouse, Sol and Luna are sure to rise and set in the disguise of the little animal.

part for his beloved, he presented the remainder of his game. He himself had no inclination to eat, which the hosts observing, were distressed in mind, and enquired the cause of his disgust, for to them their guest was very dear. The young man replied, "I will not conceal from you that my love for your daughter is ardent, and it is a long time, during which we have not, but in company with each other, extended our hands to eat, nor has this been from compliment, but true affection; in time of absence from her, my soul rests not for an instant in my body. On this account, excusing me, vex not your own gentle minds. A part of the venison I have kept, that, if fate shall spare me, I may eat it to-morrow in company with that bestower of new life, and quaff wine under the arch of her crescent-formed eyebrow."

The father and mother of the impure woman, on hearing this, were filled with pleasure; while the simple husband, unsuspecting of the crooked minds of females, passed the night till early dawn in restlessness and anxiety. The profligate wife, with hardness of heart, infidelity, and vice, informed her paramour of the absence of her husband, and by the contrivance of her unworthy cunning and treacherous artifice, having formed a plot, became the directress of her foul gallant in crime and wickedness. In the middle of the night, by her desire, he set fire to one end of her house, and mounting a courser swiftly-paced as lightning, stationed himself at the door, with another steed, fleet as the western gale, of Persian descent. After a short interval, when the fire spread, and the hand of human endeavour became unable to quench the flames, the abandoned wife, from whose brain this blaze of calamity had arisen, hypocritically uttered loud screams, and awakened her mother-in-law and maid servants, who, overcome by fright, began to throw out the household goods. Seizing this opportunity as precious, she slipped out, and mounting the steed, in company with her paramour, dived into the night, and posted rapidly to a distant city; where a house being hired, the two impure wretches remained concealed. Here, to the extent of their wishes, they began to scatter the dust of disgrace on the head of their conditions, and engaged on quaffing the wine of adultery.

When the fire was at length extinguished, the mother-in-law not finding her daughter, explored every part of the ruined mansion with much alarm. Though she hurried over every corner of the building of her, like the phoenix, she could behold no trace. Suspecting now



that she must have been burnt in the fire, the old lady began immediately to weep, and give way to lamentation.

In a short time, the young husband, tortured by the flame of ardent love, and having felt a long night's pain of absence, with impatient fondness reached his home. He beheld the house a heap of ashes, his mother in mourning, strewing dust upon her head, and every trace of his wife vanished away. Amazement and dread confounded his mind. He tremblingly enquired of his domestics what was the accident, and whence came the destruction of his house? They informed him of the fire, and that their mistress was burnt in the flames.

Instantly on hearing this, the fire of madness seized the vest of the young man's soul, the tears of despondency flowed from his eyes, and in extreme anguish he uttered this verse; "Alas! alas! has no one beheld my beloved?" He now commanded that the bones should be searched for in the fire, in order to be buried; but no relic of them appeared.

The husband was astonished at this circumstance, and thought within himself what could have become of the woman, and what could have been the causes, that no remains of her could be found. If she was burnt, certainly some one of her members would have appeared; and how was it possible that a living person should so burn in a fire, that no one could tell the least of the accident from beginning to end, or the smallest relic be left to the eye. The suspicion now struck the young man, that possibly, as the nature of woman is leavened with infidelity, having invented a fiction, or formed a plot, she might possibly herself have set fire to the mansion of her family honour. This idea became fixed in his mind. He arose from thence, and went to the house of the governor's brother, that he might tell to him the secret of his heart, and ask his assistance. When he arrived at his house, he received intelligence, that since midnight he had disappeared.

The young man was now convinced that the scandalous wretch, from vice and wickedness, had concerted with the governor's brother, and scattered the filth of criminality on the vest of her chastity. From thence, having disguised his person in a clay-coloured vest, and rubbed his head and face with ashes, like world-roaming durveshes,\*

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\* Such is their habit and custom.

he began to measure the road of search, and eagerly pursued the path of enquiry. In each city and town on his route, he examined every street and window of the houses, till at last he arrived at the place where the two impures were concealed.; and, as it happened, at once came to the door of the house they inhabited. The old procuress, whom he knew, coming out, the young man (now superior to her in experience) asked, "What is a certain female doing?" The simple matron replied without hesitation, "She is quaffing with her lover the cup of mutual enjoyment." The young man continued, "Tell her, Thy husband stands at the gate, and if thy coming here was without thy will, hasten now, and seize the opportunity of escape." The weak old woman immediately returned, and delivered the message of the husband to the infamous wife; who, on hearing it, lost the treasure of her senses, and the colour faded upon her cheeks. Putting her head out of a window, she beheld her husband standing in a beggar's habit, greatly distressed and agitated; upon which, coming in confused haste to her lover, she informed him of the circumstance, and said, "Before my husband can seize us, and while the ability is not lost from our hands, it is proper to go hence, or our affairs will end in disappointment." The wicked gallant instantly taking her out by a back door, mounted her upon a courser fleet as the wind, and commanded two of his servants, on whose courage and alertness he could place full dependance, that travelling upon the wings of speed they should conduct her to another city, and conceal her in a habitation where no one would suspect her to be.

The husband, when he saw his wife put her head out of the window, suddenly turned another way, and seemed not to observe her. Listening after this, he heard no voices within doors; upon which he guessed it was she who had kindled the fire of calamity, and that she was the scatterer of the dust of her own dishonour. He then thought within himself, "It is not improbable, but that this house may have two entrances, that she may go out at the other while I am standing at this, and am measuring the air with my hands." He now hastened to the back part of the house, where he saw a female closely veiled, and mounted on horseback, attended by two Shaters\* completely armed, holding a stirrup on each side, and hurrying away with the utmost precipitation. From her size and appear-

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\* Couriers, or running footmen.



ance, he knew her to be his dishonourable wife. Exerting his agility, and having come up with them, he drew from the scabbard a flint-piercing scymitar, with which, at one blow, he struck one of the attendants to the ground of annihilation. The other, on beholding his companion in this state, alarmed for his own life, turned his face to flight, and the valiant young man seizing the bridle, mounted the horse, and speeded with his wife before him towards his own city. On his arrival near it, reflecting upon the scandal of appearing thus in daylight, he stopped in a garden ; intending, under the darkness of night, to punish\* his wicked partner in a way that the veil of secrecy might not drop off, and then to return home. As he had undergone much fatigue in travelling from town to town, and searching every street, lane, and alley, weariness and pain had benumbed his limbs. He lay down, and ordered the wife to chafe† his feet, when suddenly, the ambushed robbers of drowsiness having attacked the casila‡ of his vigilance, plundered the treasure of his senses ; and under the influence of his slumbering stars, having extended his limbs like those of a body bereaved of its soul, he lay entirely overcome by sleep.

As the juggling sky in every revolution brings forth some novel deception, the governor's brother, learning what had happened, followed in pursuit, and, by tracing the marks of his horse's shoes on the road, at length reached the gate of the garden. He entered, and beheld the drowsy-starred husband fast asleep, like his own neglectful fortune, and the wife sitting by him. Esteeming the opportunity precious, he drew from its scabbard a highly tempered blade, intending to lay the unfortunate man more torpid on the bed of death ; but the savage woman, innately wicked, prevented him from it, and said, "This black-starred wretch is not deserving enough to pass in so easy a manner to hell, but merits a variety of punishment and torture. It is necessary first to impress our revenge in this world of retaliation on the mind of this evil-fated wretch, and afterwards dispatch him head downwards to the infernal regions, so that to his last moments,

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\* Probably to put her to death. There is too much reason to believe, that in countries where women are secluded, the jealous husband with impunity punishes the wife, innocent or guilty, with death, more especially in the higher ranks of life.

† This is commonly done in eastern countries, to promote circulation of the blood.

‡ Caravan.

“in his heart may remain, like the streaks of a tulip,\* the wounds of “agonizing pain.” She then assisted her gallant in binding his hands and feet with a cord.

During this operation, the poor husband, opening his eyes, beheld fate sitting at his elbow, the messenger of death hovering over his head, and any possible relief lost from his hands. He blamed his own simplicity and want of foresight, but remediless, according to the maxim, that it is impossible to erase the written decrees of fate, resigned himself to destiny. The infamous woman, throwing the cord over the branch of a tree, drew it up till her husband became suspended head downwards, and, like a rope-dancer, dangled in the air; while she, with impudent smiles and leers, sat before his face with her gallant, and quaffed wine from the goblet of mirth.

“Now is the period arrived,” said this infamous adulteress, “that I shall enjoy ample revenge, and pour the venomous dregs of agony into the throat of this heaven-deserted wretch. In the moment of expiring life, he shall taste the bitterness of witnessing the happiness of a rival. With multiplied torture shall his head be severed from his impure neck, and hung upon his shoulders. For such crimes as his, a milder punishment ought not to await him.”

The unfortunate husband, when he beheld what he ought not to have seen, though tortured by bodily pain, in extreme agony and distress of soul, sought redress from the power of the All-seeing, under conviction that, “whoever trusts firmly in God, will assuredly “be delivered.” †

At length, (by divine decree) from intoxication of liquor, the brains of the wicked adulterers became exhausted of understanding, and they fell down senseless from excessive drunkenness on the bed of evil destiny, while their goblets, filled to the brim, remained upon the carpet. The husband, suspended head downwards, beheld the wretched situation of these abandoned beings, but had not the power of revenge.

At this crisis, by command of the omnipotent director of fate, a black snake, devourer of blood, suddenly descending from an upper branch of the tree, entwined himself round the unhappy husband, and with venom-swollen mouth glided his head close to his face, bending

\* Scars and wounds by Persian writers are compared to the streaky tints of the tulip. To Europeans the figure appears strange.

† A verse from the Koran.



over his eyebrows with fierce and poisonous look. The young man, from alarm at this life-endangering peril, emblematic of sudden death, was over-powered, and said in his heart, "Gracious God! what is this that has happened to me! Suspended head downwards from the branch of a tree, and tied hand and foot by cords, having witnessed under my own eye such heart-afflicting disgrace; with all this calamity, a destructive demon, at sight of whose form the gall dissolves to water, rests upon my head, threatening at every breath my dissolution. What evil deed or unworthy action can have been committed by me, all guilty as I am, that God in retribution for it hath involved me in such torments, and sentenced me to such variety of punishment in this world? Most probably, this life-destroying monster, after a few more respirations of life, to which death is preferable, will with his blood-devouring venom blot the characters of my being from the tablet of existence. Since, however, the pen of almighty providence must have inserted in the volume of decree his commands respecting such an ill-fated wretch as myself, and that I should hurry to the bourn of annihilation in this disgrace and disappointment; what resource is there, but that I should resign myself to my lot, and give up the treasure of life to the demand of death. Yet my severest grievance is, that these abandoned and infamous profligates, having escaped from my hands, have met again in the enjoyment of their wishes, while I depart from the prison of this trouble-founded mansion, according to the wish of my enemies. In my grave I will utter the fire-heated sigh; and from the clay of my tomb, the vapours of my sorrows shall ascend to the heavens."

Such were the soliloquies of the husband, thus enchained in the grasp of misfortune, with his own heart, when the snake wound himself to the earth, and gradually curving to the pillows of the two criminals, crept three times round them, and at each glanced upon them with his poison-inflamed eyes. After this, approaching a goblet filled with wine, he smelt at it, and when the fumes of the liquor reached his scent, erected his head, and with furious rage discharging the venomous particles in his mouth, shed a few drops of a yellow colour inclining to green, into the cup. Then returning to the suspended husband, in the same manner as before, twining round his body, and for an instant holding his mouth close to his face, he gave a gentle look at him, and ascending the branches of the tree by the way he had come, disappeared from sight.

The confined husband, at sight of such a wonderful circumstance, became overwhelmed in the ocean of amazement, and was unable to comprehend the various mysteries of the inventor without deceit or juggle; nor did he conceive what wine of his skill was fermenting in the goblet, or, from the revolutions of the changeful skies, what wisdom-puzzling novelty would next appear on the surface of action. When a little interval after this had elapsed, the adulterer awoke from the sleep of intoxication, and sitting up, beheld his mistress slumbering on the bed of repose, in the attitude of gracefulness, and the full cup glowing like the rose beside him. When the confusion of his head was somewhat settled, he seized the envenomed draught, and swallowed it at one gulp. In half an hour, the deadly poison taking full effect, made him drunk with the wine of annihilation; and soon afterwards the wicked adulteress awoke, and beheld her lover overcome with the liquor of death.

At sight of this, becoming afflicted with excessive grief, she was plunged into the ocean of amazement, and could not in the least divine, how the wine from the still of death had been poured into the chrystal cup of his existence, or his head fallen from the soft pillow of life on the earth of destruction. As she had thus suddenly been flurled from the shore of hope into the whirlpool of despair, and the elevating intoxication of enjoyment was changed into the confused giddiness of despondency, rage now became predominant in her abominable mind, and the spirit of fury shook her frame. Snatching, with haste, the keen sabre of her dead paramour from the scabbard, she rushed towards her husband, intending to dispatch the unfortunate man, and to pour out the wine of life from the bowl of his existence on the ground of destruction.

The husband, when he saw his wicked partner, in the agitations of rage and emotions of fury, with a drawn scymitar, was alarmed; for, bound as he was hand and foot, and suspended head downwards from the branch of a tree, he could not even have encountered a mouse, but still less his wife, who was a savage cat. Remediless, he condescended to try conciliatory entreaties, and said, "Appease thyself an instant, and listen to a few words of request, which, should they prove acceptable to thy gentle mind, so much the better; if not, the power is in thy hands."

The wife now laying down the weapon, exclaimed, "Ah! thou villain, deserving of impalement, speak quickly what thou hast to



“say.” The unfortunate captive in the snare of calamity, having first soothed her with many gentle expressions, with all humility and softness continued thus :

“In what has been done by thee, I am convinced thou hadst no power ; for, as in the divine records the scribe of decree chose to ornament the edicts on my forehead\* with these flourishes of disgrace, and the pen of fate had sketched on the leaves of providence such dishonourable characters in my name, wisdom permits me not to be angry with such an angel-faced and sun-resplendent charmer as thyself. As not the least injury can be suspected from me to thyself, of what benefit will be my murder ? What advantage can arise from shedding the blood of one from whose existence we fear no harm ? If, indeed, that honourable personage who gave up his soul to thy love, had not departed to the cave of death, then to burn the thorns of my life in the fire of dissolution would have been of use ; but now, (may his soul repose in the most blissful paradise !) as he has deserted this perishable world, it is better that thou resign thyself to patience, and cover the imperfections of my faults with the veil of forgiveness. You well know that I am a man, who, though the millstone of the skies was descending on my head, would not deviate from my promise, and I now solemnly declare, that if at present, regarding our former connection, thou wilt spare my blood, I will esteem thee dearer to me than ever, nor hurt even a hair of thy head. In this world of chance, between lovers and their beloved, such affairs as ours very frequently occur. Thou art not the inventor of them, nor didst thou form them of thyself. It is not fitting, then, for such a slight error, which happened by the decrees of fate, that I should gird my loins in revenge against one like thee so gentle. Truly saith the poet,

VERSES.

“If from thy musky tresses a fault has happened, let it pass.

“If from thy black mole cruelty beset me, let it pass.

“If my heart, from thy magic glance, was pierced, let it pass.

“If quarrels happen among lovers, let them pass.

“There can be no disgust at thy actions ; bring the wine ;

“Every vexation, when we are reconciled, vanishes away.”

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\* The Mohammedans believe that the decreed events of every man's life are impressed in divine characters on his forehead, though not to be seen by mortal eye. Hence they use the word *Nusseeb*, *anglicè* stamped, for destiny. Most probably, the idea was taken up by Mohammed from the sealing of the Elect, mentioned in the Revelations.

The fool-deceiving flatteries of the husband overcame the wife. Immediately loosening the bands from his hands and feet, and releasing him from the captivity of destruction, she prostrated her head at his feet to beg forgiveness of her past crimes. The young man, regarding his promise, refrained his hands from killing the infamous woman ; and, having offered up proper thanksgivings at the throne of the Almighty, he returned to his house. •Folding up his skirt from the cares of this world, he retired to a small and obscure apartment, and employed himself the rest of his days in religious duties.

To be captivated, my prince, with the outward beauty of women ; to commit thyself to the wild waste of madness, and for a few days enjoyment to prefer an age of vexation, cannot be among the institutes of wisdom, nor have the adorners of the assembly of learning and prudence approved such conduct ; because the rosy cheek of woman is unblessed by the tinge and perfume of constancy, and apparently this worthless sex, like paste, is merely semblance.

VERSES.

When poets were depicting instances of constancy,  
At the chapter of women they stopped their pens.  
When she can sit at the gate of another,  
She no longer wishes to see thine.  
Woman may be a friend, but only for a season.  
While she can get no other, she will be kind to thee.\*

CHAPTER VII.

STORY II.

HISTORIANS inform us, that some friends having prepared a banquet in a garden, enjoyed each other's company ; and, having collected every requisite of joy and festivity, in spite of fortune and defiance of care, pushing about the wine of mirth in the goblet of agreeable society,

\* Dow concludes what he has given of this tale, (altogether very wide from the original, in circumstances and language) with the following sentence ; " When fate "wrote down the fair catalogue of female virtues, a blot fell upon gratitude from his pen." This is an evident imitation of STERNE'S regarding Angel, &c.



added lustre to the pleasure of association, by joyous remarks and bon mots exciting delight. In this situation, a stranger intruded upon their privacy, and after the Mohammedan custom, spoke the Salám. The company returned the compliment in a cold manner, esteemed his arrival intrusive, and, not in the least attending to him, only regarded his presence as interrupting their pleasant society.

The young man guessed their feelings ; and glowing with the warmth of mortification, sat down bashfully on a corner of the carpet. After a little time, lifting his head from the collar of reflection, he removed the talisman of silence from the treasure of speech, and scattered handfuls\* of brilliant gems and princely pearls † before the company in his mirth-exciting deliveries ; so that the cloud of sullenness became washed away from the countenances of the assembly, by the translucent water of his brilliant wit. The assembled friends, who till now were frozen like ice, became softened by his pleasant manners ; and the rose-buds of their minds, which had become shrunk from the young man's intrusion, he expanded into blossom, by the breezes of his pleasant narratives, various anecdotes, delightful jests, and witty repartees. In short, he made the company so happy, that regarding now his presence as most fortunate, they valued his acquaintance in their hearts, and treasured up the riches of his friendship in their minds.

The young man had a great share of personal comeliness, but upon his face were some uncommon marks ; one like the astronomical figure of seven, and another in the form of a cross. One of the company observing this, said to him, " From thy heart-delighting words, the minds of us friends have expanded like the rose ; but do not refrain to explain the cause of these fresh characters which are stamped on the pages of your noble aspect ; for your humble servants are puzzled, and, if it is not an impertinence, request that they may hear from your pearl-like narrative the explication of this significant (sooreh) mystery, so that by your kindness they may unravel the knot of doubt from the skein of their hearts." The young man, drawing his head from compliance, begged to be excused from the unreasonable demand, and made apologies ; but his friends becoming still more curious, importuned him to unfold the secret.

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\* In the original, skirt or laps full.

† The Orientals compare the composition of verses, or a figurative oration, to the threading of pearls and precious stones.

The young man, instigated by a wish to satisfy their minds, remediless, expanded his tongue to speech, and said, "Although this "adventure is not fit to come into the mould of narration, yet, out of "regard to the wish of my friends, I will relate it."

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### THE YOUNG MAN'S STORY.

LET it not be concealed, that from this period, about twenty years your atom-like slave lived as a soldier. One day, in company with some faithful friends and similarly minded companions, I went to visit a fruit garden. In it was a tree taller than all the rest ; its dates hanging in clusters, like moist confections, delicious, full of juice, sweet and full-flavoured, but, from the great height, the hand of no one's power could pluck the fruit. No person having yet had the boldness to climb the tree, its produce was free from the devastation of man.

#### VERSES.

It was a date tree of tallest growth.  
 From whose size the garden received honour.  
 Every cluster of its fruit was a storehouse of sweets,  
 From which the crow and paroquet seized a treasure.

As your slave, in the exercise of swarming trees, especially the date, the cocoa nut, and the palmyra, had attained the utmost agility, and my friends esteemed me famous in this art, all of them at once laying the hand of avidity on my skirt, said, "Under the auspices of your kindness, we hope that we shall taste the rare and richly flavoured "dates of this tree, and also have the pleasure of beholding how you "can ascend so lofty a stem, whose head reacheth the battlements of "the sky, and of whose fruit none hath yet eaten but the soarers of "the air. It must be by miracle, for what power has humanity to "scale the turrets of the heavens?" Though I turned myself aside from this request, begged in every mode to be excused, and evaded the trial, my friends, out of extreme longing for the dates, would not withdraw their hold from my poor person. At length, in spite of disinclination, I tucked up my skirts like a running footman, and drawing up my sleeves, in the manner of a magic acting rope-dancer, swarmed up this heaven-touching tree, which you might have styled



the ladder of the sky ; while a vast crowd below formed a circle around the trunk, to admire my agility.

When I had reached the top, from its towery height, the tallest and lustiest men who stood below seemed to my sight as infant children, and sometimes my sight was lost half-way. The crowd began to form alarming conjectures in their minds concerning my safety. In short, having gathered some clusters of great beauty, richness, and fragrance, I put them into the skirts of my vest, and threw others to my friends below ; when suddenly, a black snake with a white hood tinged with yellow, of great thickness and length, from whose life-destroying glance the gall would melt to water, and the stoutest heart dissolve like salt, appeared among the leaves and darted towards me, devoted to death. A trembling seized my whole frame at the sight ; and from dread at his monstrous figure, my joints and members seemed as if they would separate from each other, and the bird of life would quit the nest of my body. Should I throw myself down, reasoned I to myself, the spiritual soarer will half-way in the descent break her elemental cage ; and if I stop here, this heart-melting serpent, which resembles a divine judgment, or sudden calamity, will devour me in an instant at one morsel. Both these are grievous ; but what is still more afflicting is, my becoming a mark for the tongue of mankind, who will say, "The foolish wretch, a "slave to gluttony, sacrificed his life for a few dates." O God of heaven ! thus to die, and stamp by the manner of my exit an evil fame on the records of time ! What a soul-afflicting difficulty has fortune brought upon me, weak and helpless creature ! In short, while I was meditating, the blood-devouring serpent reached me, and folding himself around me, hung from my neck like a wreath, distending his jaws, full of wind and venom, close to my mouth ; and fixing his dark, poisonous eyes upon my face, began to dart out his tongue.

From affright, my senses now deserted me, so that to describe my alarm and despair is out of the power of relation, and cannot be compressed into the mould of expression : my hair even now stands erect at the recollection. Such a dryness seized my joints and members from terror, that not the least moisture remained in my body, and the blood became stagnant in my veins. My nails clung so closely to the trunk, that you would have said they were the fingers of the chinar\* growing from the tree. A vast concourse of people stood around below,

\* I believe the oriental plane.

who beat together the hands of distress, and from despair uttered cries and shrieks, which reached my ears in horrible sound ; while my kinsmen and friends, setting up the exclamations of lamentation, in despondency scattered dust upon their heads.

At this crisis, a well-looking young man, of tall stature, mounted on a horse, without a saddle, and accompanied by a servant carrying a bow and two or three arrows, came to the place, and enquired the reason for the assemblage of so great a concourse, and their outcries ? Some of them informed him, pointing me out to him with their fingers. The youth, having examined my situation, and the folds of the serpent round my neck, said, " Are there here any of the nearest " kin to this death-devoted person ? " Upon which my brethren and relatives present, who were shedding the tears of regret at my condition, replied, " Yes ; what would you say to us ? " The youth continued ; " It must be evident and clear to all, that death already " sits upon the forehead of yonder unfortunate, whose escape from " calamity by means of human wisdom seems improbable, if not " impossible ; yet, if laying hold on the strong cord of resignation, " and the firm handle of divine goodness, you will give me leave, " trusting in him who is all-powerful to deliver, I will shoot an arrow " through the body of the blood-devouring snake, and try the predesti- " nation of this death-seized youth. I am a perfect judge of distance, " and in the skill of archery a professor. I can hit the foot of an ant " in a dark night ; and should they hang a grain of mustard by a " single hair, I should not miss it a hair's breadth. My skill in this " art is such that I cannot express ; for the direction-point of the " arrow in the bent is in my power. The Almighty exalted the " standard of this science in the habitable quarters of the globe for " me, and in this art the drums of celebrity sound in my name on the " plain of the seven regions. As an instance, at present I shall not " miss, and at the first aim so bring down the head of yonder serpent, " that even the wind of the arrow shall not reach the face of the " young man, or an injury happen to a single hair. However, as " divine decree rules all things, and Providence acts for itself, I am " apprehensive that the matter may turn out contrary to my wishes, " and you in that case, fixing your hands on my skirts, may accuse " me of shedding his blood."

The whole concourse now, with one voice, exclaimed, and said, " For the delivery of the young man there can be no remedy but this.



“ If he has a predestination of longer life, from this happy policy he will obtain a recovery, and the arrow of prayer will reach the mark of acceptance ; if not, he is already placed in the jaws of fate.” My kinsmen resigned themselves to my destiny, and consented to the young man’s shot.

The youth (may the mercy of God attend his soul !) took the auspicious-omened bow in his grasp, and placing an arrow on the cord, prayed the Almighty to direct his aim for my sake. Then, like a magician practised in sorcery—no—not magic-like, but altogether miraculously, drew to the shaft, and, aiming at the eye of the serpent, let fly.

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VERSE.

The heavens exclaimed, Well ! and the world, Bravo !

The point of the arrow, like true policy, reaching its mark, brought the head of the serpent to the ground ; and this exclamation from the crowd ascended to the skies, “ Praise be to the Giver of life ! He cannot die whom HE destines to live, though he seemeth dead, “ God is potent over all things.” \*

The point remained in the jaws, and the young man laying his arrows aside, advancing, took up the head of the serpent, which suddenly moved ; and, as the cup of the hero’s age was become flowing over, seizing his lip with its mouth, closed its envenomed teeth. The noble youth, angel-like, fled to Paradise in the twinkling of an eye ; and the head of the snake, like a paper-catching fish, † remained fastened on his lip.

Again burst forth the exclamations of all ranks assembled. Overwhelmed in the shoreless ocean of amazement, they afresh acknowledged an omnipotent Ruler ; convinced, from the various schemes and differing designs of the ever-existing God, (to the court of whose glory, the messenger of man’s penetration has no admittance) that weak human nature has no means of diving into his councils.

While they were engaged in adoration and lamentations, I, having offered up thanksgivings and grateful prayers to Almighty God, as

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\* A verse from the Korán, much quoted by the Mussalmans as a proof of predestination.

† What this means I cannot affirm ; probably, a bait made of coloured paper in the form of a small fish.

fervently as in the power of man, descended from the tree, and following the corpse of that shrub of the garden of paradise, attended it to the unavoidable resting place. Having performed the offices of washing and enshrouding, I committed it as a treasure to the earth, and resigned it to the mercy of God. From the grave I repaired to his house, and, agreeably to the customs of the age, comforted his family, observing the usual condolences. I remarked to them, that in this decaying edifice of mortality, from such a certain, though afflicting event, no one had any escape, nor could lamentation or sorrow produce any other alleviation than the resigned calm of submission.

After the duties of condolence were fulfilled, I remained a while at the house. There I beheld the daughter of my preserver, like a moon of two weeks, clad in blueish coloured robes, as mourning for the death of her father. Whole constellations of stars, which, however, were but passing meteors, flowed from the recesses of her eyes. The amiable sobbings of her breast drew sighs from my heart, and her curly tresses became snares to my soul. The week, in which the family was immersed in sorrow, with me, from impatience and anxiety, passed slowly as seven years.

When they had thrown off the robes of mourning, and folded up the carpet of sorrow, observing the usual compliment of sending variety of confections and sweetmeats, different meats and perfumes at several times, I by degrees established and confirmed the bands of intimacy and connections of friendship; till at length, the customary approaches to a union took place, and the interchange of sending rarities and valuables was performed between us. After this, having disclosed my wishes, I requested to lay the foundation of unanimity, and tie the knot of matrimony. Her mother, for some time pretending impediments and disinclination, at last, attending to the calls of our friendship and intimacy, strung the precious gem of the casket of purity on my marriage thread.

From excessive joy that such a Hoori was become my companion, and so beautiful an angel the partner of my bed, my heart expanded as the blossom of the rose, and, from swelling exultation, I could not contain myself in my vest. I used my utmost endeavours to win the approbation of her heart and gain her love; so that at length the loadstone of my soundness attracted her soul, and the beloved in turn became the lover. Among our relations and mutual intimates, the account of our attachment and regard for each other became the sub-



ject of remark, and, by degrees, the theme of conversation among high and low throughout our vicinity ; so that, at last, the true love and cordial friendship of my wife reached the highest pitch. She exceeded me in every respect ; and in the duties of attention, submission, and chastity, bore away the ball of superior activity.

Some time thus passed, and the basis of our unanimity and affection seemed firmly settled, when lo ; one night, about twelve o'clock, while the drums\* of the imperial palace were sounding, I chanced to awake, and on looking around, found not my wife in bed ; but supposing that she might have risen on some necessary household occasion, and sleep overpowering me, I laid my head again on the pillow, and sunk to rest. The same circumstance, however, occurred again the following night ; when my doubts of her virtue became somewhat roused, and on the third night the same happened. Long did I distend my eyelids in the path of impatience for her return, when at the very close of night, nearly upon the crowing of the cock and the call of the Muezzin to the prayer of dawn, the tread of her feet reached my ears, and the creaking of the house-door in opening and shutting was plain. This time my suspicions became confirmed, and the rent of criminality appeared clearly in the vestment of her purity. My heart became set upon unravelling this enigma, and anxious impatience possessed my soul.

One night, in order to loosen the knot from the proceedings of the unworthy woman, and find out the mystery, I sat up, and would not recline my head to sleep. I saw clearly, that from my wakefulness the tokens of gloom appeared on the countenance of the star-slumbering† wretch, and with winks and nods,‡ she tempted me to repose. As I had gained knowledge of her unworthy designs, out of policy I laid my head upon the pillow, and pulling the quilt over it, began to make long breathings, like one fast asleep. The black-visaged§ woman, innately wicked, when she supposed me, like her own star, locked in slumber, without delay arose from bed, and clambered over our court wall. I got up also ; and concealing a short sabre under

\* The nobat, or royal band of music, which plays at every third hour during the night and day. The nobat is also allowed to the higher ranks of nobility ; who, however, without an especial permission, cannot use it within the distance of twenty-four miles from the imperial palace or camp.

† Wicked, deserted by her better stars.

‡ An expression for toying and dalliance.

§ That is, vicious.

my arm, and veiling my head in a cloth, followed her. The evil and abominably acting jade, with swift pace, took her way towards the country. About the distance of two miles was a grove of tamarind trees, under which was a hermitage. Within it a kalendar thick-necked as a buffalo, pounding Bháng,\* and every now and then twisting his whiskers in anger, sat waiting for her by a fire he had kindled. She went to him, and I stood close to the hut, under the concealment of the trunk of a tree.

The kalendar,† instantly on her arrival, rose up in a fury. With the club, which was the instrument to pound his bháng, having softened her back and sides, he beat her most severely, and with cruel violence dragged her by the hair out of the hut. My wife, opening her mouth in apology, said, "Though I have certainly offended, yet my fault only proceeded from inability; for my evil-starred and black-fated tyrant to-night was wakeful. When sleep overtook him, I hurried running to your presence. Pardon, then, this involuntary delay, and cover my crimes with the veil of forgiveness." After some time the ferment of the kalendar's passion subsided; and having admitted the vicious and naturally base woman within the hut, he scattered the ashes of sin on the head of his fortunes, and made her, as well as himself, abominable in the eyes of both worlds.

At sight of such wickedness, the fire of agony inflamed my whole frame, and the trembling of rage shook my body. While I was in this state, the kalendar came out, and advancing to the tree behind which I stood, sat down. As I was perfect in the exercise of the sabre, I struck it with all my force at his neck, cast his impure head like a ball to the earth; and ascending the tree, remained hidden among the leaves. When, after this, a short interval had elapsed, my black-famed wife coming from within, called to the kalendar. No sound arose, because the headless fowl‡ could not crow. When she advanced nearer, beheld his head fallen from the body, and his blood flowing in currents, at such a sight, the flames of grief seized upon her wicked mind, and she returned terrified into the hut. From thence, however,

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\* The Bháng is a species of hemp, the juice of which intoxicates, and is much used by the Asiatics, both to drink and mix with their smoking tobacco. It is pounded in a wooden mortar.

† It is said that the kalendar, and other faquirs, frequently abuse the austerity of spiritual guidance, by intrigues with their fair disciples.

‡ Answering to our proverb of "dead men tell no tales."



she speedily reappeared, bearing in one hand a keen scymitar, and in the other a light.

Now, like a maniac, she began to search every part of the grove, that she might wreak her vengeance on the perpetrator of the deed. She was so filled with rage and fury, that had an hungry tiger met her she would have attacked him. When she could find no trace of the murderer, she returned despondingly ; and having wrapped the corpse in a mat, took it upon her shoulders, and carrying it about the distance of two miles, cast it into a watercourse, from which, sorrowful and gloomy, she retired towards the city.

Hastening swiftly homewards, I reached my house before the adulteress could arrive, and went to bed, drawing the quilt over me as before. When the abominable wretch came in, she thought me asleep, and, her mind being satisfied on that point, sat down in sullenness on the edge of the bed. When the darkness of night was past, and morning began to dawn, rising up, according to my usual custom, I employed myself in offering up my prayers. My adulterous wife had seven brothers, professed fighters, and strong as Isfindiar,\* but wholly ignorant, unlettered, and without the least shame or sense of family honour. From dread of these blockheads, I could not immediately chastise my wicked partner, but resolved to bring it about by degrees ; and, having insured my own safety, to put her to death. Out of policy, and the exigence of the times, I betrayed no knowledge of the late event, and let not the least hint of it pass my tongue.

My wife constantly, like the afflicted for the dead, was immersed in gloominess and sorrow, and privately fulfilled the offices of mourning. At length, one day, when I was preparing for my devotions by the customary ablution, there stood in the court a small vessel of water, near which my wife sat upon a stool. I requested her to reach it me ; upon which the treacherous wretch arose with much unwillingness. With affected delicacy stretching out her hand, she immediately withdrew it, exclaiming, " It is so very heavy, I cannot possibly lift it." Without consideration, from my tongue this exclamation involuntarily, like an arrow from the bent of chance, escaped ; " At all events it cannot be heavier than the cursed kalendar's body."

Instantaneously as this observation was uttered, the flames of the woman's anger blazed on high ; and her colour changing, the moisture

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\* The son of Gushtasp of the first dynasty of Persia. From his great strength he was entitled iron-bodied, but was killed in combat with the famous Rustum.

of passion appeared upon her countenance. With wonderful agility, she fetched from within the same kalendar-killing sabre, and before I could look around and prevent it, like lightning darting upon me, with all her force aimed a stroke at my face. Before I could adjust my dress (like Euclid finishing his sketches) these strange figures and odd characters became stamped upon my visage. At length I overpowered the cursed demon; and having tied her hands behind her back, sent for her brothers, and informed them of the disgraceful adventure. I then gave up all domestic concerns, and estranging my heart from dependence on worldly affairs, chose freedom from care like the sosun.\* Having robed myself in ashy-coloured habiliments, I entered into the order of devotees, and have never since shewn my face among the followers of fortune. The brothers of the infamous woman, having consumed her in the fire of their rage, dispatched her soul to the infernal regions.

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O my prince, the divine Framer of the Universe has ordained sovereigns for the benefit of the public, and selected their sacred persons from the mass of mankind, for the protection of the people entrusted to them by the Creator. It is not then befitting that they should sacrifice their religion and hearts to the moles, dimples, tresses, and eyebrows of this frail sex, whose composition is deceit and cunning, and from whose rosy cheeks, to be gratified with the perfume of constancy is impossible; nor should they thus make themselves pointed at by the finger of man for such weakness and folly.

VERSES.

Confide not in the sex, for woman is as chaff,  
Which the wind scattereth in every direction.  
Woman, like the grape, is in infancy innocent;  
When unripe, blushing; when ripe, immodest.†

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\* RICHARDSON translates it the lily.

† In his imitation of this chapter, Dow has changed the greatest part into a story of his own creation; and there is but a faint resemblance of the original in the adventures of the young man after his marriage.



## CHAPTER VIII.

## STORY III.

ANOTHER courtier thus introduced the following heart-ravishing charmer of history on the sofa of relation.

In a certain city there resided a handsome and accomplished young man, who had upon his cheek two scars like the letters Laum Aleph, one indented into the other. He now and then visited and amused me with his brilliant jests and smart repartees. I asked him one day, "How he had received these wounds? whether on the field of battle "in the line of the courageous, or in an encounter with assassins in "the street?" requesting him to explain the mystery to me. The youth, blushing very much, remained for some interval silent; after which, lifting up his head from the collar of reflection, he said, "If "you will from kindness withhold this importunity, it will be agree- "able, because the circumstance is not fit to be spoken of, but "proper to be concealed." From this denial, and his blushing, my curiosity for the unravelling of this mystery was tenfold more ardent; so that becoming more importunate, I repeated my entreaties beyond all reason. But the youth, as before, remained silent. He would not open his lip to speech, or suffer the fish of reply to swim in the sea of utterance on this subject. However so much I increased my demands, he redoubled his excuses; which added to my curiosity in such a degree, that I became restless, the reins of patience fell from my hands, and my impertinent teasing rose to a pitch higher than can be imagined. At last the young man saw no resource left for himself, but lifting up the veil from the face of the charmer of secrecy, and ushering her into the assembly of narration. He then began to weigh his stored pearls in the scales of delivery, as follows.

## THE YOUNG MAN'S STORY.

Some time ago I chanced to go into the country, by way of amusement, with some friends. Suddenly from the edge of a forest appeared an antelope, playful as the swan-like eyes of ogling damsels, untamed

and self-admiring. She fearlessly approached nearer to us, browsing the verdure and flowers. Seeing this, I, with the speed of the western gale, made suddenly towards her; when she, with the rapidity of lightning, taking the way of the plain, began to bound on the enamelled green. I also, giving full rein to my wind-speeding courser, pursued after her; and being soon separated from my companions, shortly entered a wild, where the scent of population had never gratified the sense of expectation. From the violence of his running, and the intense heat, large drops of moisture, like falling meteors, trickled from my gale-equalling and crescent-shoed steed, which made the surface of the ground appear like the heavenly expanse, full of fixed stars. Accidentally, his feet sinking into a hollow, he fell upon his head, and I, like a ball put in motion by the force of a mace, was hurled headlong from the sky to the earth. I felt exquisite torture from the blow, and feared that the foot of life had sunk into the pit of death, and the veins of existence been torn asunder; but as my share of borrowed animation was yet remaining, I escaped with a bad sprain. When, with a hundred painful efforts, I got up, and tried my strength, I found not in myself sufficient ability, without help of another's hand, to reach my saddle. Remediless, I lay some time upon the ground, and endeavoured to collect myself; till at length the globe of my head, which, like the concave of the sky, resounded, recovered its usual tone.

At this crisis, a matron of advanced age, whose strength the weakness of years had subdued, and whose back was bent with debility, like the arched eyebrow of the moon-like damsels, the thread of the pearls of her teeth unstrung, and upon the surface of whose forehead time, like the breeze upon water, had waved wrinkles, advanced by the aid of a staff. From excessive feebleness, her feet yielded to the unevenness of the ground, and she advanced, sinking and rising like the dying gale. I, at view of her figure, was overwhelmed in the eddy of amazement, and became much alarmed; for in this wilderness, the haunt of wild beasts, to meet in which the human form never entered my imagination, and where lion-hearted heroes would tremble like the reed, what business could a female with such debility and feebleness have? I thought she might possibly be a ghole,\* disguised in this form; or a demon, who had taken this shape; but that, any-

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\* An evil spirit, said to hunt forests and burying places.



how, her person was not free from mischief. When she came nearer, from my great dread I arose to compliment her, used much ceremony, and flatteringly entered the path of soothing and adulation.

The venerable matron, when she observed my condition, advanced tenderly like a mother ; and shewing a sympathy and compassion beyond expression, enquired my situation. Upon which I, who was sunk into the pit of distress and bewildered in the labyrinth of amazement, nor could anyhow turn my face to escape, from her invaluable kindness collected my senses, and fixing the hand of hope on the veil of her good offices, informed her of my adventure. With all my heroism and valour, I begged help in my sad condition from the age-bowed dame, and requested her to be my guide in escaping from this frightful desert, abounding in destruction.

The matron, who, in resolution and firmness of mind, was superior to a hundred heroes, like the brave of humane disposition, took me by the hand, and, like Khizzer,\* becoming my guide, and freeing me from that wilderness of gloom, conducted me to the fountain of safety. In that dreary wild, this aged dame possessed a cottage, constructed with neatness, elegance, and soul-refreshing beauty, on the border of a stream, whose pellucid water was as the fountain of Khizzer to the parched lip, and Tunseem and Kosir† inferior to it in sweetness. She had erected a structure of reeds, which glanced the smile of superiority on the palaces of Cæsar and Fughfoor.‡ In view, was a spot like the plain of Paradise, and fragrant and delightful as the garden of Irim. Variety of flowers were blooming in it, and melodious birds sat on every spray.

VERSES.

At every five paces in that charming spot, flowed a delightfully tasted stream.  
The air was pleasant, and the verdant branches of the trees were laden with fruit.

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\* A prophet mentioned in the Korán, whom some of the Mussulmans say, was Phineas, some Elias, and some Saint George of England ; and others that he was Vizier either to Keikobaud or Feredoon, ancient Persian kings. He is said to have drank of the water of immortality ; and oriental romance frequently introduces him as appearing to assist the distressed and bewildered traveller.

† Rivers in the Paradise of Mohammed.

‡ This general designation is given by the orientals to the emperors of China, like that of Pharoah to the ancient Egyptian monarchs ; in like manner as Europeans style the Othmaun Emperors Grand Seignior, or the Sovereigns of Hindustan Great Mogal, without their existing titles ; and as all the sovereigns of Golconda, Beejápore, Berar, Bieder, and Ahmednuggur, in Deccan, were called Koottub, Adil, Umnaud, Bereed, and Ahmud Shawee, from the first founders.

The meandering brook, among the fresh herbage,  
 Appeared as liquid silver on an emerald surface.  
 The newly sprung verdure, moist with the dewdrops,  
 Seemed as pearls pendant on boughs of enamel.

To this paradisaical spot she brought me ; and, after the manner of liberal hosts, generous and kind, engaged in the duties of entertainment and rules of hospitality. Whatever of eatables and drinkables she could procure, she prepared ; and, in the manner of the benevolent, letting loose the parrot of speech in the sugar-cane plantation of eloquence, said, "Although this widowed cot cannot be worthy of the abode of such an honourable personage as yourself, yet, as by the happy auspices of your ennobling footsteps it has been distinguished, and my consequence thus increased in the world ; if, out of compassion to the humble, you should honour the cottage of this desolate widow for a few days, and place your foot upon my eyes—"

## VERSES.

"Shouldst thou sit upon my head and eyes,  
 "I shall rejoice, for thou art gentle."

I, who had just escaped from such a life destroying wild, and haply reached this heaven-like abode, and been refreshed from the countless hospitalities of this heroic female, received new life. Having, in gratitude for such unhopèd for blessings, offered up with all the fervour in my power, proper thanksgivings and prayers at the throne of the Bestower who looks not for return, I prayed for the virtuous and devout matron.

Although my heart was much troubled by absence from home, and separation from my friends ; allured by the temperature of such an Irim-envied spot the clearness of the streams, the freshness of the verdure, and the fragrance of the flowers and shrubs, I took up my abode in this heaven-like place. The virtuous matron having spread her *sujjاده\** in a recess of the garden, employed herself in her devotions to the Almighty. I was wrapt in wonder at beholding the conduct of this pure and truth-discerning woman, who, in the weakness and imbecility of age, chasing separation from mankind, and in search of the divine Unity, (for which retirement is indispensable) sat on the couch of resignation.

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\* A small carpet, which the Mohammedans reserve to pray upon.



When that glorious worshipper the sun had descended into the temple of the West, and the expanse of the world was illumined by the radiance of the moon, a beautiful maiden, whose musk-like tresses fluttered in artless ringlets around her roseate cheeks, on her head the wreath of enchantment inclining fancifully, and the dark curve of her eyebrow expanded as the aspect of the virtuous, advanced. She brought with her a heifer, more exactly proportioned than the musk-deer. The matron, when she perceived her, shewed the signs of gladness in her countenance; and having gone to meet her, kissed her forehead, and seated her on a reed-woven musnud, far more delicate than a thousand coverings of silk brocade. She then produced her hermit-like provision, and having milked the cow, gave part to me, some to the beautiful maiden, and drank a very little herself. As I sat in this hut with the angel faced damsel, without the intervention of a curtain, and beheld her fascinating charms without a veil, my heart was entangled in the snare of her dark tresses, and the bird of my soul became a captive in the net of her glossy ringlets. From excess of anxiety, sleep the whole night was a stranger to my eyes.

When the virgin\* of the heavens, having drawn from her face the dark veil of night, was ushered with dawning splendour on the court of the world, according to custom, the rose-cheeked daughter having arisen, took the cow to pasture; and the matron, sitting alone upon her sujjadeh, was employed in her devotion.

I advanced towards the mother, and without ceremony enquired the reason why, in such advanced age and infirmity, she had retired from society, taken up her residence in this sequestered spot, and habituated herself to solitude? I also asked whose daughter was the charming maiden her companion? The angel-minded matron opened her lips in reply, and said, "My son, I am a woman who, regarding God as "all in all, have estranged my heart from the enjoyments of a perishable "world, and fixed the contemplations of my mind on the sole Supreme. "As virtue was no longer beheld among the sons of this age, I from "necessity quitted their connection; and, disgusted with populous "places, chose my abode in this wild."

VERSES.

"In the world I perceived no constancy.

"No one can expect fidelity from the inconstant.

"I have left off depending on any intimate,

"Sufficient for me is union with the merciful God.

\* The sun is feminine or masculine, as it suits the metaphor of orientals.

“This maiden is my son’s daughter. Her father quitted this perishable world in the vigour of youth, and her mother is also departed to the regions of eternity.”

I replied, “My kind mother, from the influence of thy gracious aspirations, the divine grace has befriended me, till now wandering in the mazes of guilt ; and I wish, in order to attain the virtues of true piety, to follow your example, and never after this to behold the scene of population. By your gracious and auspicious society, haply I may be blessed with the rewards of futurity. I hope, out of favour and compassion, you will take me by the hand, and adopt me as a son ; also according to the laws of Islám give me in marriage this blooming shoot of the shrub of purity, as by such a favour you would exalt the head of my honour to the summit of the heavens. Her marrying is a duty indispensable, and according to divine command, the performance of it binding on your trust. To use the means of its accomplishment is proper. Distinguish me by the union, because another man cannot be found of such fidelity and attachment. At present the feebleness of age has visited you, and life is drawing to its close. I will serve you day and night as a common and obeying slave, and bow the head of submission to your orders.”

The good matron, having tinged the fingers of the bride of my request with the Hinna\* of acceptance, and adorned the aspect of the charmer of my wishes with the bloom of gratification, made me rich in the treasures of delight, by the band of union with that invaluable pearl of the ocean of beauty. After some days, the marriage ceremonies and nuptial rites being accomplished, she honoured me with a seat on the same couch as that radiant moon. Long did I abide with happiness of mind in that wild, the envy of the rose-garden ; and quaffed delight in the blissful company and society of that Hooriformed charmer.

The modesty and purity of this brilliant pearl of the sea of beauty and delicacy were such, that left her charms should be injured by a glance from the resplendent beams, she would not walk in the enclosure of her house in a moon-light night. From bashfulness and modesty, she would not look in my face with boldness and freedom. As

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\* A leaf, which pounded is applied to the soles of the feet, the palms of the hands, and finger ends, which it dies of a bright red,



God had united in her an amiable disposition, beauty, and virtue, and bestowed upon her personal and mental perfection, I could scarcely contain myself from exultation, and esteemed an instant of her society superior to the rule of seven climates, or the command of the four habitable quarters of the globe. Doubtless there cannot be a man a higher blessing than a beautiful wife, jasmine bodied, resplendent as the moon ; gentle, good humoured, and cheerful ; understanding her duty, skilled in domestic management, sensible, benevolent, adorned with the ornaments of purity, and graced with the jewels of virtue.

VERSES.

A handsome, cheerful, and virtuous wife  
 Can make the poor man happy as a King.  
 Is all thy day uneasy, be not afflicted,  
 Shouldst thou at night have a sympathizer in thy bosom.  
 Him, the partner of whose bed is his friend,  
 On him God has looked with an eye of mercy.  
 When a beautiful wife is virtuous,  
 Her husband enjoys paradise while beholding her.  
 He only tastes terrestrial felicity,  
 Whose beloved is in mindly union with himself.

At length, after some years, the angel-dispositioned matron, having quitted this vain world, retired to the mansions of eternity ; and having cleared her vest from the defilements of this sinful abode, gathered the fruits of bliss from the branches of Tooba.\* From the separation of that gracer of the throne of female perfection, my condition became sad ; and without her estimable presence, the flowering

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\* SALE, in page 127 of the preliminary discourse to his excellent and verbally literal translation of the Korán, describing the Mussalman account of Paradise, thus speaks of the tree Tooba.

“ They fable that it stands in the palace of Mohammed, though a branch of it will reach to the house of every true Believer ; that it will be laden with pomegranates, grapes, dates, and other fruit of surprising bigness, and of taste unknown to mortals ; so that if a man desire to eat of any particular kind of fruit, it will immediately be presented to him ; or, if he choose flesh, birds ready dressed will be set before him according to his wish. They add, that the boughs of this tree will spontaneously bend down to the hand of the person who gathers its fruits, and that it will supply the blessed, not only with food, but also with silken garments, and beasts to ride on ready saddled and bridled and adorned with the richest trappings, which will burst forth from its fruits : and that this tree is so large, that a person mounted on the fleetest horse would not be able to gallop from one end of its shade to the other in a hundred years.” SALE quotes as his authority the celebrated Commentator JELLAUL AD DIEN ROOMI, author of the admired Masnavi.

shrubs of the paradise-like garden of this heavenly spot became irksome to my mind. Remediless, unable to bear the residence, according to my former habits, I repaired to the haunts of man; and quitting the country for the city, engaged in general society.

On account of my necessities, in order to procure a maintenance, which is indispensable to the strugglers on this earth (and in this world of causes, without exertion a livelihood cannot be attained), I paid my attentions to persons of rank; and having procured a house, placed in it that sun-like beauty, the envy of the Hoories. I hired a virtuous matron as an attendant upon her, for the management of necessary affairs. As, in consequence of former duty, the bands of connection in the way of service obtained proper confirmation under the governor of the city, now and then leaving my wife in town, in reliance on the watchfulness and fidelity of the old woman who was entrusted with our household matters, I went to the country; and on account of much business, not finding opportunity of return till late, passed some nights abroad.

One day, according to custom, having taken leave of my wife, I was going on a journey to a certain village, when the old woman came up to me and said, "I am an aged matron, of excessive feebleness and debility, so that I cannot properly take care of your house, or continue the charge of its security. It is fitting that for this purpose you should appoint another more alert than myself, and excuse me, for the crisis demands it."

I simple man, as I had the fullest confidence in the honour of my wife, not understanding the mysterious remarks of the old woman, who could not have spoken more plainly with decency to the experienced, regarded her desires to be released from the charge of my house, as the interested evasions of policy; and having soothed and conciliated her, proceeded on my business. The next time when, having prepared my conveyance, I was setting out upon a journey, the old woman finding me alone, said, "Stupid man, perceivest thou not the tillage of thy honour, how it has been trodden down by the feet of trespassing cattle? Dost thou not know, that woman in her nature is vicious? However she may apparently be graced with the ornaments of modesty and jewels of purity; still to use proper caution and wise prevention, is becoming honour, and incumbent on wisdom."

## VERSES.

Be not confident in woman because she is chaste.  
The ass is safest tied up, tho' the thief be thy friend.



From hearing this remark, the bird of understanding fled from the nest of my brain ; the flame of indignation filled my mind, and madness, from the fumes of passion, overcame my reason. I exclaimed, "O ! pious matron, inform me of the account of facts, and what is the business ? Perhaps the lightning of calamity has fallen on the storehouse of my honour ; and the crystal vase of my credit and reputation, having struck against the stone of disgrace, is dashed to pieces !" The old woman replied, "Foolish youth ; I have performed my duty, and observed the claims of service. Expect not from me farther connivance, nor defile my vesture in my old age with dishonour ; but in any way that thy reason may direct, guard thy property against the hand of robbers."

From this occurrence, for a time I remained motionless as a body void of animation, and confusion overpowered my faculties. There was no retreat, or pretence to remain. Remediless, having reclined my head on the collar of reflection, I had recourse to policy, when at this instant, from the cabinet of my heart it was thus suggested, that having taken leave of my vicious wife with an undisturbed countenance, I should pursue my journey. I did so ; and speeding quickly from the sight of my people, hastened through the city, and alighted in a garden. Here, like the maniac, with extreme pangs of rage and excess of grief, so that every instant my soul melted with the heat of agony, and my heart bled, I passed till evening, a day more gloomy than the night of mourning. That day to me seemed formed of a thousand years, or as if no night was to follow it.

At length, when dusk had spread her dark mantle over the face of the horizon, I quitted the garden on foot, oppressed, bemoaning my lost enjoyments, and lamenting my honour, having concealed my face, after the manner of a beggar, in a coarse wrapper. Thus disguised, I reached the back part of my own house, and stood at the foot of the wall, listening at every sound from within. At length it clearly appeared, after a short interval, that mischief was awake and welfare sleeping ; evil alive, and good expired. From excess of fury, the world was dark to my eyes, and trembling seized my frame. Having climbed the wall, I entered in such a manner, that the sound of my feet could not be heard.

In the area of my house was a clump of tall trees, whose leafy branches formed a thick canopy. Into one of these I ascended, and sat concealed, to watch the actions of my impure. In the centre of

my garden was a chubbootree \* of much elegance, taste, and beauty. Upon this I saw spread a magnificent carpet, candles lighted, and that my wife, with all her purity and virtue, was busy in the path of criminality and scandal. Reclining like the vaunting peacock on the bosom of her paramour, with a thousand smiles and glances, she was pouring the wine of enjoyment into the cup of invitation. Near her sat a faithful and attached handmaid, who repeatedly supplied the circling goblet. The season of toying was warm, and the cup of kisses and embraces overflowed. The breeze of desire had torn asunder the skirt of her chastity, like the vesture of the rose; and vice had shed the dregs of criminality on the couch of her purity.

"Gracious God!" said I to myself, "with such bashfulness, modesty and delicacy, that she would not look at the moon with freedom, or open her eyes fully to the sun, is it possible she can thus repose with this impudence and wickedness, with all fondness, on the bosom of a stranger, and outdo him in quaffing the goblet! She has no relic of constancy, or trace of shame. Behold the distance from that (her former conduct) to this, how far!"

When part of the night had passed, and repeated draughts overcome the understandings of these wicked wretches, the infamous woman, rising up, retired to a corner of the garden. The waiting maid also followed the impure, but the drunken gallant remained. At this instant, regarding the crisis of opportunity precious, I descended with rapidity from the tree, and advancing unperceived to the chubbootree, snatched the sabre of the fate-devoted wretch from before him, and at one stroke brought him to his end. Having then laid the blood-stained weapon across his breast, I hastily remounted the tree, and sat down in my hiding place.

The wicked woman now returned, but beheld the carpet stained with the blood of her infamous gallant, the reeking sabre lying on his breast, and himself extended at his length in the sleep of annihilation. At this sight the fire of despair seized her frame, and the flames of indignation raged. With great fury, having taken up the sabre from the wretch's breast, and given a candle to the servant, she began to run about the garden in every part like a frantic person. It appeared from

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\* A terrace, or platform, common in the courts and gardens of Asia, on which people sit to enjoy the cool of evening, and often sleep upon it. Over it is frequently pitched an awning, to keep off the dews, in India and Persia called Shawmeáná, or night-canopy.



the manner of this ill-starred woman, that had she met the white demon,\* from her inward rage and fury, she would have encountered him like Rustum without hesitation. When she could not find the trace of any one, being disappointed, she returned, and throwing down the sabre, stood for some time confounded, like the overpowered with grief; then ordering her attendant to bring a large wine-jar, she cut the body of her wicked gallant into pieces, and putting them into the jar, buried it in the garden. After this, having mourned over him with doleful cries, she retired to a dark chamber, and I went away by the mode I had entered.

When the Aflatoon† of day, the sun, ascended from the vat of the east, and the light of morning shone from the horizon of the world, I returned to my house, where I found my wife bound in the captivity of grief, and fettered in the chains of sorrow. I said to her, "O thou, to whose purity and love my heart and soul are a fit sacrifice, whence appear these signs of sorrow and affliction on thy rosy cheek, and why is the sun of thy aspect eclipsed by mourning?" She replied, "Thy absence yesterday involved me in grief; for how can I, who cannot bear for thee to be from me an instant, endure the separation of a whole day?" Gracious heaven, thought I, what hypocrisy! Sitting all the night so warmly in pleasure and mirth, playing the game of love with my rival, and now breathing the incantation of deceit, and mocking me with such idiot alluring speeches! In short, that day passed over, and the next she was still more sullen and melancholy. Upon which I said, "What can now be the cause of thy sorrow, as we are together, the gratification of society in our power, and the cup of desire overflowing with the wine of enjoyment?"

She replied, "Last night I beheld a frightful vision, by which I am alarmed, and know not its interpretation." I asked her, saying, "Tell me what you saw in your dream, that all this gloom of melancholy dwells upon your aspect?" She answered, "I saw thee standing on the shore of a stormy ocean, and a monstrous Afreet‡ bent on murdering thee. You threw yourself into the waves, and the Afreet followed, overpowered, and was proceeding to assassination." I replied, "Be not sorrowful or sad, for its interpretation is remarkably fortunate. The Afreet was my accursed enemy, and my diving

\* Deo Suffeed, celebrated in the Shah Namah as subdued by Rustum.

† Plato, who by the orientals is said to have lived in a cask, instead of Diogenes.

‡ A fabulous evil spirit.

“into the sea signified my obtaining aid from the blessed Khizzer. His overpowering me meant, that Khizzer, having divided him in two with the sabre of punishment, should thrust him into a wine-jar, and lay him in the earth.”

My wife, instantly on hearing these words, glowed with rage, and rushing upon me with fury, seized my dagger ; with which, as I lay unapprehensive on the carpet, she made two cuts on my cheek, and said, “Alas ! that yester-night thou escapedst from my hands.” When I saw that with violence and force she was bent on my destruction, I started up, and wresting the weapon from her hands, despatched her to the infernal regions at one blow ; also sent the faithful handmaiden, out of gratitude to the attachment she had shewn in the service of her mistress, along with her to the place she had merited.

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O my prince, for the love of women, who are created as evil spirits in the shape of humanity, and whose forms are as talismans placed on the treasury of cunning ; to rush into the wilds of madness, and quit the pleasures of fortune, and delights of life ; to relinquish fame and honour, character and religion ; and, with such vexation and unmanly solicitude, to seek the gratification of desire ; must at length end in being involved in the torture of their inconstancy and pangs of their want of faith.

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VERSES.

From the cunning of woman the heart of the hero is divided.  
 Great indeed is the artfulness of the sex.  
 The art of woman disgraces the honourable man.  
 By the deceitfulness of woman the wise man is ensnared.\*

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CHAPTER IX.

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STORY IV.

A FOURTH companion having caused the pleasing-tongued parrot of speech to diffuse the sweets of eloquence, said, The acquainted with the secrets of the records of time have thus delivered down, that there

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\* This tale is omitted by Dow



was a monarch in the island of Serendib,\* who had placed the steps of his throne on the loftiest battlement of the heavens, and the points of his crown touched the summit of the Fukuddein. He had two viziers, one named Dustoor Yemeen,† and the other Dustoor Yessar.‡ Unexpectedly, the prince of some islands, who had always submitted his head to the dominion of Serendib, from pride in his dignity, state, and numbers of his dependents and troops, having strayed into the path of unworthy design, exalted the standard of error in the plain of rebellion, and having encroached on the frontier of the kingdom, extended the hand of oppression upon the property and honour of the inhabitants.

The monarch of Serendib, at the call of expedience, appointed Dustoor Yemeen, with an army anxious for revenge, in order that, having hastened to the frontier, he might extinguish the world-scorching flames of rebellion by the water of the sword, and with the hand of correction rub the ears of the crooked minded enemy like parchment. The lady of the vizier, in the absence of her husband, daily, from the pain of separation and chagrin of solitude, was embosomed with regret, and became the companion of sorrow. In thousands of sighs and lamentations, her time, night and day, she passed. At length, one of her faithful attendants, attentive to the rules of fidelity and regard, sympathetically said, "What reason can there be for the queen of the world, notwithstanding her plenitude of riches and possessions, and abundant goods and enjoyments, to be imprisoned in the hand of gloom and melancholy? and what cause is there to diminish like the moon the sun-envied beauty with the Mahauk§ of sorrow. This world is not a place in which you should employ precious but uncertain life in melancholy and regret, or let the smiling rose of your pleasures wither and fade in the sun of grief and despair. In this city is a goldsmith's son of exceeding comeliness and beauty, and all air and grace, before whose radiant face the gold of the sun would sink lower in value than brass. The rose, from envy of his delicate mouth, would wish that it again might shrink into the bud. The rumour of his beauty, like the fame of eloquence, has gone to the quarters of the globe, and envy of his perfections in the colours of day has reached all nations.

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\* Ceylon.

† Minister of the right hand.

‡ Minister of the left hand.

§ The days of the moon's declension from the full.

## VERSES.

“ An idol, from seeing whose form and graces  
 “ The devotee would wear the zinnar\* for a hundred years.  
 “ Your best plan is, that having admitted him to the retirement of your company,  
 “ You should relieve your heart from this life-wasting melancholy.”

The lady, on hearing this melody, like the nightingale, having expanded the wings of curiosity in search of this flower of the garden of beauty, drew the veil of purity from the face of her condition, and deviating from the centre of innocence, ran heedless into the four quarters of guilt. In order to attain the means of gratifying her wishes, she requested help from the favourite attendants on the carpet of her confidence. As this affair, on account of the negligence of agents, did not receive speedy conclusion, and the season of desire was extended to intolerable length, the fire of love (having blazed from the grate of her heart,) charmed her, like the moth,† into the flame of impatience. One day, therefore, when deprived of reason, as is sometimes the case with fanciful ladies resembling angels, having turned her thoughts to the adornment of her person, she put on her most costly robes, and graced her neck and ears with ornaments of pearl.

## VERSES.

Her eyebrows with black she tinged ;  
 Her glances in magic she instructed.  
 Under her eyes the enticing soormá‡ she drew ;  
 She sketch'd a smile with the point of the utteeb.§  
 She gave the lily the glow of the argwaun ; ||  
 To the tulip she gave the quality of the cane. ¶  
 The silver cypress she hung with pearl.  
 Her head and bosom she adorned with jewels.  
 On the moon§ she placed a chain of stars.

Under the guidance of her wicked attendant, like the rosebud, having covered the robe of her own chastity and the honour of her

\* The string worn across the shoulders, as a sacred badge, by Hindus.

† The circling flight of the moth round the flame of a lamp, and its frequent destruction therein, is by all Persian writers used to exemplify the impatience and hazards of love.

‡ Powder of antimony introduced under the eye, is supposed to give it strength and lustre.

§ A sort of bodkin used to introduce the soormá.

|| A species of rose ; painted her cheeks.

¶ This expression I cannot explain.

§ Her head.



husband, she went to the Bazaar, and having come to the skilful goldsmith, delivered him some valuable jewels, and desired that as soon as possible he would set them into a tasteful bracelet for the arm. In the course of conversation, as if by chance, throwing aside the veil from the face of the sun, she cast one inviting look upon him. The goldsmith instantly, on viewing such a beautiful object, burnt with the fire of astonishment. Carried away by the flood of distraction in the raging waves, he became insensible to himself and his friends. After a long time, emerging from the depth of stupefaction, he reached the shore of recovered sense. With ardent desire, once more a piercing look the arch-bowed charmer glanced. He beheld a beauty formed for love, that would rend the veil of a world's purity, and exclaimed :

“ Ah ! destroyer of the peace of peris and of men, now that the  
 “ wealth of my heart has become the prey of thy cruel looks,  
 “ and the reins of my power have fallen into the control of thy keen  
 “ piercing eye-lashes ; for God's sake, be not unmindful of the duties  
 “ of compassion, nor exercise coyness ; but tell me what is thy heart-  
 “ alluring name, and where is thy soul-delighting abode ?

## VERSES.

“ Who art thou, for I am the slave of thy name ?  
 “ I am, tho' unpurchased by money, your slave.”

The lady, playfully smiling, and imitating the deceptions of Samri,\* took a small mirror from under her arm, and having soiled the face of it with black paint, placed it for an instant before the heartless lover ; then scattering some leaves of the tar tree on water, said ; “ My  
 “ abode is a strong fortress, and a citadel lofty as the highest heaven,  
 “ in soaring to which the eagle would lose his power of flight, and  
 “ the Simourgh † shed the wings of strength half-way in the attempt.  
 “ Do not, then, vainly rush on death, or place thy foot rashly in the  
 “ jaws of the crocodile. Measure not imprudently the path of madness,  
 “ and, like Mujjeniou, rush not into the desert of public exposure.  
 “ The atom cannot touch the stirrup tassels of the sun, or the moth  
 “ fly to the battlements of the heavens.” Thus she spoke, and took the road to her own dwelling.

\* Supposed by the Mussulmans to be the person who made the golden calf, and by magical tricks drew the Israelites to idolatry.

† A fabulous bird of eastern romance.

The goldsmith, in whose heart the soul-wounding dart of love for that moon-attracting sorceress, had pierced to the shaft, sunk down on the ground of impatience, and, in the excess of anxiety, throwing aside his implements, he hastened to his house, and prepared anew, in the market of reproach, the shop of insanity. His wife, when she beheld his face, which was wont to appear as the resplendent sun, or the blossoming rose, now become pale as gold leaf unburnished; and perceived the reins of his senses fallen from the hand of prudence; from her quick penetration, guessed that the dart of love from some ogler had reached the heart of the young man, and that the curved eyebrows of some beauty had cast her simple husband into distress.

Love is a precious gem, which, like the rays of the sun, to shut up in the obscurity of secrecy, is out of the circle of possibility. On every heart, on which a beam of the light of its beauty shines, the mirror of sense it deprives of the reflection of understanding. The company of it (love) leads to distress and wildness; and knowledge of it is associated with solitude and wandering. Its paroxysms sometimes will drive a man into ignorance of himself, and sometimes with the beasts of the desert cast the lot of acquaintance. The vessel of its banquet, except of the salt liquid of tears, gives no juice to the bowl. Its rose-bush receives nurture from the seven-branched fountain of the eye, and its breeze causes flowers upon flowers to blossom in the culture of the heart.\*

The artful wife, from the manner of her simple husband, guessing the truth of his situation, by wheedling and coaxing, prevailed upon him to remove the cover from the jar of secrecy, and poured the wine of his inmost thoughts into the cup of relation. He declared his love for that cruel moon of beauty, Sameri-minded, and disclosed the account of her enigmatical conversation. The cunning wife, by her keen penetration, solving this riddle into a favourable meaning, asked the heartless man, saying, "Hast thou formed any idea what the soul-

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\* I doubt not but the above rhapsody has appeared nonsense. In such style however the orientals describe love, both divine and human, and the European reader is often confounded amid a cloud of metaphors, the beauty of which his mind cannot possibly taste, or comprehend the meaning of. We have however as absurd flights of language in the devotional ravings of some enthusiastic Moravians and other fanatics. Háfiz, Sádi, Jámi, and all the Persian Poets abound too much in mystic and unintelligible rhapsody, the contemplation of which has driven many a holy dirvesh mad. My author, Ináyat Ullah, I fear, will be found too obscurely figurative in many passages.



“enticing damsel meant by the strange actions which, under the  
 “obscurity of mysteriousness, she made use of?” The goldsmith  
 replied, “The hand of my comprehension has not in the least reached  
 “the stirrup of its design.” The wife exclaimed, “Ah! wanderer  
 “in the maze of folly, the mirror meant the light of day, and the  
 “soiling it with blacking signified night, which is the concealer of  
 “lovers. Scattering the leaves of the tar\* on water, shewed that in  
 “the area before that cunning Peri’s house is a stream of water, on  
 “the margin of which grows the tar. While it is day, then, search  
 “for the habitation of thy mistress, and find out the spot. Under  
 “the veil of night, who is the giver of light to the enjoyments of  
 “lovers, convey thyself to the mansion of thy beloved.”

The goldsmith, by direction of his wife, having hastened into the  
 path of search, after much fatigue reached the wished-for spot; and  
 on his arrival it appeared, that it was the palace of the vizier. When  
 this became clear to him, he began to ruminate, saying to himself,  
 “For me of mean note to hope attainment of my desires in such a  
 “splendid mansion, can in no way accord with reason, nor is it in any  
 “way possible. Undoubtedly it must have been an impostor, who,  
 “having ensnared my heart and faith, has led me fainting on the road  
 “of desire, aside from the path of hope, and betrayed me into the  
 “vapoury mist of error.”

Returning from the place in the utmost despair, he came to his  
 own house, and related the result of his search to his wife. She,  
 who in wisdom and knowledge was superior to her husband, exclaimed,  
 “Ah! heartless, simple man, it may chance that the goblet of thy  
 “wishes may in that palace be crowned with the wine of enjoyment,  
 “because the dignity of love is too great to be confined, like rank  
 “consulting policy, within rules, or to run in search through by-ways  
 “after propriety or equality of condition. In the sovereignly potent  
 “court of love, the crown of the monarch and the cap of the beggar  
 “bear the same price. He makes no distinction between the robe of  
 “Khussru, and the hempen vest of Feráhád. With him ancestry  
 “is of no consequence, and there no distinction prevails. Your best  
 “measure is, that to-night again, sitting on the ground in thy  
 “beloved’s path, you wait in expectance until from the unknown world  
 “the success of thy undertaking shall take place, and the dark night  
 “of despair be changed to the shining morning of hope.”

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\* The date tree.

## VERSE.

Of many a lock to which there was no key an opener hath suddenly appeared.

When the bride illuming the world, (the sun) throwing over her head in the darkness of night a civet coloured veil, hastened from bashfulness at the keen oglers of the azure canopy, into the retired chamber of the west, the goldsmith, by consent of his wife, speeding to the abode of his charmer, seated himself in a corner ; and, like the Nergus, extending his eyes around, waited the rising of the moon of his mistress's beauty. Unfortunately, from the profoundness of his reveries, sleep, the portion of misfortune, overpowering the heart-broken man, added insensibility to his folly. When half the night was past, the intoxicated with the wine of beauty, namely, the vizier's lady, into whose soul the arrow of love for the goldsmith had pierced, unable to control her passion, having left the haram, coquettishly advanced, and beheld her foolish lover, neglectful of his object, subdued by the sleep of forgetfulness, and unworthy the success of vigilance. She beckoned to an attendant, who slipped some walnuts into the bosom of that distinguished in the region of folly, and, turning back, retired into the haram.

## VERSE.

Frequently riches are in his path, to which a man uninformed loses the way.

When the globe-warming sun beamed rays of light from his eastern cavern, the goldsmith having awoke from sleep, repaired sorrowful and gloomy to his house ; and the wife, by his disappointed manner, guessed that his hand had not gathered the rose of enjoyment, or the fragrance of hope refreshed his sense. Having wiped his head and face from the dust, she enquired his adventures, and said, " What has been produced from the womb of chance ?" He replied, " My night hath conceived nothing except hopelessness and despair ; and, excepting vain expectation and anxiety, from my sleeping fortune, no consequence occurred." The wife, opening to him the portals of encouragement and consolation, said, " Be not allied to gloom and melancholy, but put on fresh raiment, that ease may occur." When the young man untied the bands of his vest, the walnuts fell from his bosom on the ground ; upon which the wife, thrusting her fingers towards his senseless face, said, " O thou simpleton, doubtless thou didst reach the abode of thy charmer, but



“like thy own evil star, from negligence having fallen asleep,  
 “becamest insensible that wakeful prosperity attended thy pillow.  
 “When she found thee stupid, she slipped the walnuts into thy  
 “bosom, as if to say, As yet thou art an infant in the field of love ;  
 “pretend not to fight ; but play with walnuts. However, to-night go  
 “again to the abode of thy mistress, and be cautious that sleep does  
 “not overcome thee.”

When the bride of night, having put on her black veil, gave tidings of enjoyment to lovers, and refreshed the sensations of the desponding with the odour of her amber locks, the goldsmith's son, full of hope, and yet trembling with apprehension, reached the abode of his mistress. With a heart swollen with desire, and eyes full of expectation, he again sat down in the same corner, till at length the gale of hope began to wave, and the gate of prosperity was opened to his fortunes. The angel-formed Hoori enchanting lady (apparently like the proud peacock, fascinated with its own beauty, but inwardly wasting and consuming) having opened a door, came out. When she supposed the entrusted with the watch, and the charged with the commission of vigilance were overcome by the fumes of sleep, regarding the opportunity as a providential victory, she snatched the hand of the goldsmith, and introduced him without interruption. Unluckily, from the intoxication of desire and gladness, she attended not to the fastening of the door, but commanded her confidential attendants to renew the preparations of festivity, and begin afresh the dance and the song. A jasmine-fingered damsel poured rosy wine into silver vases, and made the circulation of the glass, like that of the heavens, unceasing. The signs of gladness and tokens of delight became apparent on the aspect of the lovers. Now one, from the spring of the other's beauty, gathered with the eye the flowers of admiration, and drank at the sweet fountain of the lip of the water of life.

#### VERSES.

Moderation deserted the hearts of the lovers ;  
 The intoxication of bliss turned their heads ;  
 The desire of the heart seized the reins of caution ;  
 Patience fitted from their minds like the arrow.

In this situation, when the lovers dreamt of nothing but pleasure, and even the lips of the cup at their intoxication smiled like the rose-bud at the breeze, fate on the couch of happiness scowled, and fortune poured the wine of disappointment into the cup of enjoyment.

## VERSES.

Mischance blighted the leaf of joy ;  
Fickle fortune assailed the gate of prosperity.

Suddenly, the commander of the evening guard, who is the king of night, in patrolling the city, came to the vizier's palace, that he might awaken the sentinels from the slumber of negligence. He beheld the guards everywhere sleeping, and the gate, like the eye of the lover, wide open. Astonishment filled his mind, and he for an instant mused on what might be the reason, that at such an hour, when night had hung the curtain of darkness on the face of the world, the gate of the vizier's palace should be unclosed, and why the guards should be so negligent? Feeling it his duty to explore the cause and unravel the knot of mystery, he advanced, and found all the seven portals, like the hand of the benevolent, widely expanded. He guessed that vice certainly was wakeful in this contention, and therefore entered the haram. At a distance he perceived that the goldsmith, having extended the hand of plunder, was stealing the gems of the vizier's honour, and, from his poverty, esteemed as precious the possession of such a treasure. At sight of this circumstance, the flames of wrath blazed in his mind, and rushing in without delay, he loudly exclaimed, "O heedless wretches, unmindful of God! what flame of evil is this, which you have kindled in the storehouse of your existence!"

The goldsmith instantly, on this occurrence, fainted away with dread; and the vizier's wife also turning aghast, let fall the crystal of happiness, and shed the wine of felicity from the cup of her fancy on the ground of despair. The lady made a signal to an attendant, that she should present a large sum of money to the officer, and entreat him, that departing not aside from the path of sympathy, he would observe the customs of indulgence to venial faults. The officer did not in the least attend to the gold, and would not usher the request into the place of acceptance. He then dragged forth the two desponding wretches in the most disgraceful manner, (may such never again happen to lovers) and with humiliation, greater than which cannot be imagined, confined them in the prison.

The lady, when she saw that the door of hope was on every side shut up, and the business extended even to the destruction of her existence, remained like a dot in the circle of apprehension. As much as she coursed the steed of reflection in the plain of contrivance, no end appeared to the expanse of despair. As she had heard, from the



conversation of her idiot gallant the goldsmith, something of his wife, and in some degree obtained information of her wit and ingenuity, she therefore made signs to an attendant, who of penetration and judgment had an ample share, that with the utmost speed conveying herself to the goldsmith's house, she should throw into it a bowl, this being done, the goldsmith's wife, from her quick penetration, instantly guessed that the bowl of the two lovers had fallen from the battlement, and fortune unfavourable, cast a difficult impediment in the way of the two broken-hearted. Rising with all speed, she opened the door, and beheld a woman veiled waiting the echo of her bowl ; of whom she enquired, saying, " At a season when fowls and fish are " at rest, for what cause and in such hurry art thou come ? " The handmaid informed her of the distressed state of the two unfortunate wretches, and disclosed the particulars of the accident.

The goldsmith's wife, when she understood this intricate case, perfumed some wet sweetmeats with musk and amber, put them into the bowl ; and having tied up a sum of money in a corner of her veil hastened with the utmost speed and celerity towards the house of mourning. Having invoked blessings and praises on the keepers of the prison, she besought their permission to enter, saying, " I had a " favourite object, and made a vow, that when the gem of desire should " come into my hand, I would give a treat of confectionary to the " imprisoned. God, under the auspices of the fortunate aspirations of " such virtuous personages as yourselves, favoured by heaven, having " conducted my design to success, I am now come, that I may " discharge the obligation of my vow." When she had finished her speech, she laid the money she had brought at their feet, and the keepers, highly gratified with the present, immediately allowed her to enter.

The artful wife, with many flatteries and soothing words, passed under the very beards of the half intoxicated fools, and hastened into the prison. Having distributed her confectionary to the different prisoners in their turn, she came to the two sovereigns of the regions of love and beauty, who, like the moon and mercury, had met in the mansion of inauspicious conjunction. The vizier's lady (taking the hint) swift as the light-footed breeze, rising up and seizing the bowl from the goldsmith's wife, with her handmaid, passed (unsuspected) to her own palace. The goldsmith's wife sat down in her place as a prisoner by the side of her husband.

When the queen enlightening the world, (the sun) having left the mansions of the east, had ascended the gilded throne of the heavens, the officer of the night, exulting and rejoicing, hastened to the presence of the other vizier, with whom, as the minister had entertained some disgust against his colleague, he hoped the discovery of his family disgrace would give him credit. He related all the particulars. The noble vizier, astonished at the circumstances, at first refused his assent, and said to himself, "How can the occurrence of such an improbable event have belief? Certainly the magistrate of the night must have fallen into a great error; for how could it be possible, with the existence of the state attendance, the dread of the power of the vizier, and the numbers stationed round his palace, that a mean goldsmith should venture on such a business?" However, as the officer, being resolute in asseveration, renewed his declarations, the vizier with some of his confidential attendants repaired to the prison, and commanded that they should bring before him the minister's lady and the adulterous goldsmith.

When they were brought, the goldsmith's wife uplifted the cry of oppression, and complaining of the injustice of the magistrate of the night, exclaimed; "In an age of the impartial justice of such a virtuous sovereign, and a vizier like thyself the emblem of disinterestedness; when the wolf is a shepherd, and the thief a watchman; to us, the helpless preys of cruelty, a hardship has occurred, at which the eyes of the planets are astonished, and the heavens trembling for their own safety. In short, last night, my husband and myself, according to known custom, reposed on the bed of refreshment. The drunken magistrate, forgetful of God, rushing suddenly upon us, without accusation, crime or guilt, dragged us out by the hair, and binding our hands and necks, like murderers deserving death, with iron fetters, placed us in the cell of the dwellers in prison, and afflicted us with various tortures."

## VERSES.

"O powerful prince, if thou affordest me not redress,

"To thee there will be a day of account. Think of this."

The vizier having engaged in obtaining the proper information, when he found the woman's declaration worthy of credit, and the filth of oppression apparent on the vest of the weak magistrate, was highly enraged at such an improper act of that officer; and having released



the goldsmith and his artful wife with thousands of apologies, committed the chief of the police for the crime of insufficiency, with many reproaches and humiliations, to prison. Thus did the goldsmith's wife, by the invention of such a wonderful trick and astonishing deceit, free these two desponding lovers from such a life-endangering snare.

VERSES.

Such is the work of affectionate (virtuous) woman.  
The art of woman is beyond all bounds.\*

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CHAPTER X.

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STORY VI.

ANOTHER of the loyal companions of the prince, having advanced the swift-paced steed of eloquence into the plain of speech, represented, that through preservers of traditions, and the historians of secret events, it was thus related.

In a certain city there was a middle aged man, of good figure, by profession a soldier ; who possessed the goods of life in abundance, and lived in perfect ease and affluence. His time, night and day, he passed in the joys of company and delights of society, but refrained from intercourse with women. Shunning the dangers of matrimony, he quaffed the goblet of celibacy, and drank the liquor of the wine-store of single life. Thus in all delight and enjoyment he passed a careless life in reputation ; till after a length of time, when the star of his fortunes was descending from the altitude of honour to the depth of disgrace, an officious friend, who was preparing (unknowingly) a thousand evils, intruded on his time, and seeing his ease and affluence, said to him in privacy, " My friend, the chiefest of all " blessings which God has bestowed on man, is the society of woman. " No solitary delights can equal it ; nor do all the other pleasures of " the world exceed those of female company and conversation. With " all your wealth and enjoyments, to deprive yourself of this happiness

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\* Dow has given the outlines of this tale, filled up with more colour of his own than language of the original.

“and to waste your precious youth, which has no return, in singleness, and to quit the pleasing scenes of the world in disappointment, true wisdom forbids.”

The young soldier replied, “My kind friend, though thy sweet speeches give delight to the palate of the mind, yet, as women by nature deviate from the arduous path of rectitude; and the rose of their composition is void of the tinge and scent of constancy, I have avoided connection with this fickle race, and have dissolved the treaty of association with the sex. If I now should venture upon it, I dread lest some unwelcome or dishonourable occurrence should happen, which might cause me disgrace among men, and the stores of character and reputation, which in so long a period I have collected, should be destroyed in the twinkling of an eye, and the remains of life be spent in lamenting my honour.”

The companion replied, “My honourable friend, what unbecoming idea is this, that has possessed thy mind? Not all women are destitute of the ornaments of constancy, or the graces of virtue; for beneath this azure dome are numbers, by the auspices of whose purity the pillars of the world are kept firm. If thy idea was just, and all men who are hastening upon this earthly plain, (many of whom compared to thee, are much wiser) having kept their chambers destitute of the gleams of the marriage lamp, had been averse from the sublime command, the connecting bands of the world would be dissolved, the threads of offspring, and descent be broken, and the race of man in a very short time be at an end. Certainly this fantasy is wrong, which has been impressed on thy imagination. By no means admit such an unworthy idea, and remain not deprived of such an inexpressible felicity. Now, whilst the flower of thy age in the garden of life is moist with the water and glow of manhood, and the autumnal blight of grey hairs has not found admission to the rose-bush of thy existence, perform thy duty; otherwise, when opportunity shall have passed from thy hands, thou wilt be ashamed; and howmuchsoever thou mayest clap the hands of regret together, it will not relieve thee.”

VERSES.

“The value of opportunity, if the mind comprehends not,  
“And remains inactive, great is the mortification  
“It will collect for its future hours.”



The officer, by the temptations and enticements of his friend, being led aside from the path of security and repose, fixed his resolve to marry ; and, after much search and many enquiries, took a daughter seven\* years old, from a virtuous family, and of honourable descent, into the bands of wedlock. Having selected some matrons of virtuous dispositions, the perceptions even of whose fancy the odour of vice had not reached, he instructed them that night and day they should lay before her lessons of integrity, propriety of conduct, modesty and caution ; and so represent to her the deformity of vice and unbecoming actions (engaging in which would lead to evil) that their enormity should impress her mind, and she fearfully refrain from them. When the duennas,† by giving necessary admonitions, teaching her praiseworthy accomplishments, and setting before her proper rules of conduct, had directed her to the paths of duty, by the happy example of good company, and repeated traditions of the celebrated for virtue ; the mirror of her mind, being prepared to receive virtuous impressions, became the reflector of good qualities, and the source of meritorious actions.

The husband, on beholding the ornaments of her virtue and graces of her fidelity, was filled with joy and exultation ; and resigned his heart like a ball to the mace of her amber-scented looks. He drank the wine of life from her gentle bosom, and from the tree of her soul-ravishing stature, gathered the fruit of hope. Fondly supposing his past age a vapour, he fancied her pleasureable company a new life.

The wife, who as yet was innocent of the arts of woman and the wiles of the sex, for some time fixed her heart on the love of her husband ; and with sincere affection and tenderness attended to his commands. When he beheld her beauty accompanied with modesty, and her smiles indicating the constancy of a friend, his heart and life fell a sacrifice to her lovely manners. Esteeming a moment's absence from her as a great affliction, he willingly enchained his soul in the fetters of her love.

After an interval of some years, on a pressing occasion, a journey became necessary. By force yielding his mind to separation, he proceeded on his expedition. In the days of absence, daily did he torture the bird of his heart in the fire of grief, and shed a deluge of

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\* The females of Asia marry before their teens. The same idea seems to have possessed this and WYCHERLEY'S *Old Bachelor*.

† Elderly women to guard the young ones.

tears from his eyes. By every gale of spring, his message was to refresh the garden of his beloved. The hope of her company, like the western breeze, became the means of unfolding the rose-bud of his heart.

It happened in the absence of the young man, that one day the wife, at a time when her mind was heedless of the snares of love, and her heart unreflecting on the anxiety of her husband, having ascended the terrace of her house, suddenly met the eye of a handsome youth. Having drawn the veil of modesty over her face, she descended from the terrace; but the experienced gallant, when he saw the musky fawn, gave his heart in pursuit, and commissioned an old woman, that, in any way that might offer, she should ensnare the timorous deer of the plain of beauty and loveliness. The artful wretch having found her dwelling, entered it in the disguise of a seller of flowers, and making cheap bargains an introduction to confidence and esteem, repeatedly obtained the honour of admission; till at length she made deep the impression of intimacy. By degrees, after discoursing on various subjects, she at last slipped in the mention of her object, and impudently set forth the ardent desire and languishment of her employer.

The wife, foe to continence, at first, though she signified displeasure, and avoided listening to such speeches; yet, from constant repetition and renewal of declaration, at length gave ear to them, and was silent; till at last losing her modesty, she became estranged from the ways of grace, and fell into the path of error. She now began to accept presents of curiosities, listen to declarations of love, and flatteries became grateful to her mind. She accustomed herself daily to put her head out of the windows, to walk much on the terrace,\* and with her crescent-like eyebrow to give the wink of invitation to her gallant. When the wine of desire was fermented, and the sea of love rose in waves, not satisfied with a go-between or messages, she admitted the lover into retirement; and, without the hindrance of an

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\* The houses in Asia have flat roofs terraced, surrounded by parapet walls somewhat higher than the human stature, on which the inhabitants sit to enjoy the air, and often sleep at night. When women go upon these terraces, their coming is announced by a loud cry from a domestic, requesting the male inhabitants of loftier houses to keep within doors, which is generally done. In the description of a good woman by Persian authors, however, seldom frequenting the terraces and not sitting near a window, are reckoned among the virtues; which shews that assignments are sometimes made from them, in spite of walls and lattices.



intruder, having quaffed the wine of joy, blighted the rose of her husband's honour under the heat of the sun of wickedness. In short, in the course of one week, her obligations to her husband deserted her remembrance ; and esteeming the regard and love of so many years as nothing worth, she with all unconcern, drew forth the wine of pleasure from the kindly stores of her new friend, and daily and nightly from the garden of his company gathered the flowers of delight.

A long time had passed in the above manner, when her husband returned in safety from his journey ; but, from the pain of absence from this impure woman, his body was as the waning moon, and only the shadow of his former self. In his frame there was no strength, nor beauty in his aspect. The colour had fled from his once rosy cheek, and life depended in his body on a single thread. The verges of his eye, from the anxiety of his mind, had assumed a jaundiced hue. When he beheld again the beauty of his beloved, he reached the shore of hope from the stormy waves of affliction, and escaped as it were from the whirlpool of despair. The perception of his heart scenting the odour of delight, he with transport clasped his wife in embrace. Prostrating the forehead of humility on the dust of gratitude, and offering up earnest thanksgivings, he said, " To God be thanks and praise, that my eye at sight of thy beauty has again received light, and the star of my fortunes, having arisen from the depth of despair, has regained the ascendant of delight. The happiness of thy society is once more my lot, and the season of absence and vexation is past. If, for the remainder of my life, I should detail the anxiety and sorrow which occurred to me during separation, I could not represent the tenth part."

VERSES.

" I am he, who stretched my eyes in sight of my beloved.

" How can I express my gratitude to thee,

" O deliverer, cherisher of thy slave ?

" The anxiety which possessed my soul from the sorrow of absence,

" To describe is impossible, but in prolix detail."

The wife, who had experienced the transport of a new partner, and quaffed from the stores of love the wine of desire, regarding the arrival of her husband as a dart in her side, said in her heart, " Would that he had fallen headlong into the gulf of annihilation, and never returned in safety from the desert of travel !" As much as the husband caressed and shewed fondness, the wife signified disgust, and

esteemed the sherbet of his company tasteless. The fatigues of his expedition and the anxieties of absence had reduced his health, and great alteration for the worse taken place in his countenance; so that she could not bear to see him. Added to this, as her wishes to quaff the wine of delight from the stores of her lover's company, and to gather the rose of satisfaction from the tree of his society, were not now attainable, she became divested of patience. The fumes of madness arising in her brain, from excess of passion she sunk on the ashes of vexation. At the instigation of Satan she formed a vile scheme, and projected a monstrous artifice.

Having called her nurse, who was admitted to the retirement of her secrets, she said, "I am tormented by my unfortunate luck, for God has afflicted me with two dreadful calamities; one, estrangement from the precious society of my beloved, and the other, the sight of the ill-looking visage of my husband."

## VERSES.

An angel has hidden his face, and a demon gloates on my beauty.  
My eye is tortured with amazement, for how monstrous is this?

"At present, though how to gain the daily felicity of my lover's company, policy teaching wisdom hath not given a direction, or pointed out the exact road, yet I perceive, that from the source of bounty a ray has fallen on my mind, and enlightened it from the other world. With much art, pretending myself ill, I will feign a life-wasting complaint, and at length, with utmost effort, acting the last agonies, during the struggle of death I will request, that only thyself shall be employed in enshrouding and burying me. After this, in the dusk of evening, when to prepare the requisites of unavoidable travel, the bridegroom of day shall have sunk into the grave of the west, and the leilá\* of night dishevelled her locks over the face of the sun in mourning, I will so hold in my breath, that my husband shall think I have deserted this vain world. After my burial, when all are returned home, my soul-delighting friend, having opened my tomb with all speed, can take me out of the coffin, and hasten with me to a distant city, where, to the end of our lives, we shall, to the extent of our wishes, enjoy an ample share of the felicity of each other's society. In the retirement of leisure, without the interrup-

\* The moon.



“tion of an intruder, we can scatter the roses of delight, and quaff the wine of pleasure from the goblet of bliss. It is proper that thou explain this glorious scheme and immortal victory fully to my lover, that, not being heedless of such unthought-of felicity, he may watch the opportunity.”

To the wicked nurse the above speech appeared worthy of approbation ; and she uttered praises on the superiority of her pupil's understanding, the strength of her mind, and the penetration of her judgment. She gave intelligence to the gallant ; who, esteeming it as an important blessing and high attainment, from excess of exultation, threw his cap to the sky. The vicious-minded and deceitful wife, after two or three days confinement on the bed of pretended infirmity, with much dexterity panted upon the couch of extremity. With monstrous artifice, giving to her situation the semblance of the expiring lamp of dawn, she began to count her respirations, and, as if expecting her last breath, according to declaration, made her will. Having given repeated instructions for the width of her tomb, she so held in her breath, that to distinguish between her and a corpse was not in the power of the professors of wisdom and knowledge. In short, when her impure executor, the nurse, having buried this wicked wretch, returned to the city, the bridegroom of the heavens had sunk into the grave of the west. The gallant, who was concealed in a corner of the burying ground, with a crow and spade instantly darted out, and not giving Munkir\* and Nukkeer the opportunity to question, snatched the black starred woman from the grave ; the opening of which having properly closed, he divided into the night, and conveyed her to another city ; where both having arrived at the height of their wishes, devoted themselves

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\* The Mahommedans believe that when a corpse is laid in the grave, it is received by an angel, who gives it notice of the coming of the two examiners ; which are two black livid angels, of a terrible appearance, named Munkir and Nukkeer. These order the dead person to sit upright, and examine him concerning his faith as to the unity of God and the mission of Mahommed. If he answer rightly they suffer the body to rest in peace, and it is refreshed by the air of paradise ; but if not, they beat him on the temples with an iron mace, till he roars out for anguish so loud, that he is heard by all from east to west, except men and genii. Then they press the earth upon the corpse, which is gnawed and stung by ninety-nine dragons with seven heads each ; or, as others say, their sins will become venomous beasts, the grievous one stinging like dragons, and the others like serpents ; circumstances, which some understand in a figurative sense.—Vide SALE'S preliminary discourse, page 101.

to sensual enjoyments. At the husband's mansion, the nurse having prepared all the ceremonials of mourning, hypocritically performed the customs of condolence, practised the forms of sorrow, and loudly set up the screams of lamentation.

The artless-minded husband, ignorant of the wiles of women, as he had devoted his soul to the love of his wife, from this heart-distressing event, withered as the grass, rubbed his face with ashes, and throwing a black dulk\* over his shoulders, took up his abode with eternal grief. Courting estrangement from his relations and friends, and choosing his residence in the burying-ground, he became in his life-time allied to the grave. Day and night, from his eyes flowed scalding tears, with which he washed the dust from her grave. His food was sorrow for his love, and his companion the tomb of his beloved. In ashes-stained robes, like Mujenoon, bare-headed and bare-footed, he wandered round the graves. Except with the tomb of the infamous woman, he chose no connection. The hearts of relations and strangers were tortured at his distraction and misfortunes, and friends and enemies alike pitied his forlorn condition.

By chance, after some interval, a Choree† seller's wife of the same city, and who knew the woman, for some cause being disgusted with her native place, removed to the town in which the wicked wretch had chosen her abode; where, to exercise her calling and gain a livelihood, having set up a shop, she became employed in her trade. On a certain day, according to the rules of bracelet sellers, she walked through the city. By chance, in passing the door of the wicked wife, she cried her wares, and a handmaid coming out, called her to her mistress. The bracelet seller, on sight recognized her, and, from excess of astonishment, for an instant was silent. She examined her person, and when the suspicion of doubt was removed, said, "O virtuous lady, who hadst removed the robes of existence from the confinement of this perishable abode, to the immortal world, and tulip-like left the scar of affliction on the heart of thy husband, and having driven him from the path of sanity, hast made him like

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\* A garment worn by Fakeers. It is a piece of cloth slit in the middle, and put over the head and shoulders.

† Choree are bracelets made of glass, and beautifully lacquered. Some dozens of them are worn at once from the wrist half way up the arm. They are very cheap and often break, for they cannot be taken off for a new set. The Choree sellers and dealers in flowers, generally old women, are said to be much employed in managing intrigues, as they are admitted with their wares into the Harams.



“Mujenoon, a wanderer in the desert of madness ; how is it, that thou hast come a second time from the cave of annihilation into the plain of existence ? For God’s sake, speedily inform me of thy wonderful story, otherwise, from excess of suspense, the fumes of madness will seize my brain.” The hypocrite, pretending ignorance, made her not in the least acquainted with the affair ; but, accusing the bracelet seller of frenzy and delirium, drove her from the house.

The bracelet seller enraged, as, from vicinity, she had some knowledge of the husband, hastened to him. At first, in the way of sympathy and condolence, she enquired after his health ; then shortly mentioned the beauty, fidelity, and tenderness of his wife. The husband instantly dropping a shower of tears from his eyes, wept at the mention of his wife, and renewed his distraction at her name ; when the bracelet seller said, “Ah ! simple man, thy wife is alive and well, enjoying the society of her gallant. Into his mouth she pours from her ruby lip the sherbet of eternal life, and scatters heaps of moistened nusseruns into his bosom from her delicate person. Why foolishly sittest thou like a snake, coiled upon this heap of dust ? Why torturest thou thyself on the fire of sorrow, and collectest upon thyself alone the troubles of the four quarters of the world ? Arise from the earth of despondency, cleanse the vesture of thy condition from this filth, and, if thou canst, devote thyself to the service of God, the only pure.”

The husband was enraged at this, and said, “Woman, stranger to good sense, what madness-mingled nonsense is this ? If satire has possessed thy mind, yet what applicableness has ridicule and irony to one like me, whose bosom is pierced by the sword of affliction, and his heart scorched with the flames of sorrow ? It is not befitting thee. How is it possible that a wife, (may her soul repose in the highest mansion of paradise !) whose members by this time have become a heap of dust, and her bones the grave hath devoured—how is it possible, that she can play the game of incontinence with a gallant, or how quaff the wine of enjoyment, unless Jesus, having descended from the skies, has breathed upon her decayed remains ?”

The bracelet seller replied, “Why dost thou, who hast no knowledge of the tricks of women and artifice of the sex, accuse me of falsehood ? If thou wishest that the truth should be disclosed to thee, and this mystery become revealed, instantly arise and follow me, and, without the interference of another, enlighten thy eyes with

“the beauty of thy wife.” The husband from this occurrence became overwhelmed in the sea of astonishment, and under the guidance of the bracelet seller reached the place where his virtuous wife dwelt. Without delay entering the house, he beheld her seated on the musnud of pleasure, in all the richness of attire, jewels and ornaments. At sight of this disgraceful situation, the husband being wrapt in amazement, the goblet of his brain became void of sensation, and he stood like a pictured figure by the side of his wife, motionless and silent. He could not determine whether such strange events were passing in a vision, or clearly beheld by him in a state of wakefulness. At length, he addressed the faithful and pure-robed lady, saying, “O thou, who from this antique repository of dust, having taken up thy clothing (bundle) hadst placed it under the earth of repose, how hast thou issued forth from thy clayey mansion, and from the stores of the water of life, how hast thou drank twice of the cup of existence?”

The artful wife did not in the least attend to the questions of her husband, but set up the cry of oppressed innocence, exclaiming—“O Mussulmans, my neighbours, hasten to my relief, for a maniac having entered my house is attempting my life.” People now ran from all quarters, and having formed a circle round the husband, were preparing to punish him, when he by persuasion of his eloquence prevented the hands of the crowd from doing him any injury, and remained secure from the evil designs of the hypocritical woman. He now informed them of the state of his circumstances; after which intelligence, all putting the finger of astonishment to their lips, remained silent. In the twinkling of an eye the story was rumoured abroad, and small and great (all ranks) uttered execrations against such an arch-deceiver. The affair was now referred to the sovereign of the country; and after the usual tortures according to the rules of justice, the hidden mystery became apparent on the face of day, and the infamous adulteress was stoned for her wickedness, according to the Divine law. The nurse also was exalted to impalement, and despatched to the infernal regions. The husband, out of shame, deserted society; and having retired for the rest of his life to the desert, (where he spent his days in worship of the Divine Unity, and in the path of truth,) before death made himself as it were dead.\*

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\* \* This tale is omitted by Dow.



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

The prince one day sitting in his chaste harem, 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 unentitled\* person cannot be supposed, what can be the reason for drawing the

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\* That is, without the degree of kindred admitted to the women's apartments.

“veil over thy countenance?” The cunning dame replied, “O Beloved of Egypt,\* my bashfulness arose from the picture of this stranger, whose gloating 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 chastity 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 a hundred fold.

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 requisites of festivity have been prepared, and the assemblage of good fortune with all auspiciousness and joy has found a happy connection; yet, without thy estimable presence, they can have no brilliancy, and all the ladies being desirous of thy fortunate interview, wait thy honouring arrival.

## VERSES.

“The wine, the musicians and flowers, all are prepared;

“But festivity cannot be had without my beloved—Where is my beloved?”

“If, observing your former kindness and usual favour, you will bind them in obligation, it will be highly acceptable; if you will illumine the gloomy chamber of the wishes of expectants with your mirth-conjoined approach, it will be esteemed of importance. The youth also, in the bond of whose love is the heart of the queen of

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\* A name given to the patriarch Joseph in oriental poetry.



“ 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 crimson tinge to mirth, is eager to be poured out. The  
 “ melodious gurgling, like the nightingale, sits upon the crystal  
 “ 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 sought for in a thousand matin prayers has  
 “ arrived, the dawn of wakeful prosperity 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 enjoyment ; 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 happi-  
 “ ness. 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, on  
 “ account of the king’s sleep my heart is at rest, I will by the assis-  
 “ tance 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

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\* The night on which the Korán is said to have been brought from the highest to the lowest heaven, from whence it was revealed in portions by Gabriel to Mahommed. The Mussulmans have a superstitious 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 to the day of the month Ramazán in which the Korán descended.

business, and the development 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 a hundred years, forthwith dressed herself in royal robes and princely ornaments, and took uncommon pains in adjusting them. Then calling the vizier'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 shake, and moving from its place, mounted rapidly into the air; then, in the twinkling of an eye, becoming fixed again, ceased from motion.\* 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 harem, 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, 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 shuggoon.† It happened that the bridegroom was deformed and ugly. The youth entrusted with the wreath, not thinking it fit to introduce such a mis-shapen wretch into an assembly of Hoories, and to seat him on the throne with the angel-formed bride, intended, that having

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\* This account resembles the transformations and manner of travelling of our northern witches, though rather more convenient and safe than a broom-stick.

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



chosen a handsome youth from the company, 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 he beheld a concourse of Hoories and Peris met together ; on every side heaps of the Nussereen and Nusterrun,\* 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, according to the custom of the natives of Hindustan, 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 usage 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 a handful of dust and some drops of water, had formed such wonderful figures on the pages of existence. In this situation, his eye

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\* There is nothing more inexplicable to a translator of Persian, 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 Meninski and Richardson translate Narcissus, in metaphor, is said to be all eyes ; and the Sosun, 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.

fell on his own chaste wife, who in a retired part of the room, with the vizier's lady and some other rose-cheeked 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 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 despatch 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 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 a 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 wings, 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 Harem, this; "May the cause of not giving public audience, and keeping us servants deprived of the honour of paying our congratulations, 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 splendour 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 proper that all the officers of government, engaging in prayer, beseech the throne of the Divine Restorer for the health of our august person."\*

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\* 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 successors. 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.

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 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 Harem 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, and said within himself, " It is befitting that royalty-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 family, at such a crisis do not perform the duties of attachment, and deliver the king from this life-hazarding calamity, how can I return the obligations of protection and favour ?" After this, having bound the sash of resolution fast round the waist of his heart, he speeded on the foot of remedy ; and having, by the guidance of instructive 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\* I have heard, 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† the foot of that peacock which is the cause of recreation to the exalted mind. If for an instant they

\* 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.

† 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.



“ would send it out, the head of the honour of this life-resigning  
“ servant will reach the heavens.”

The queen paying respect to the rank and high office of the vizier, at the instigation 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 acquisition, 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 trea-  
“ sure 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 Harem. 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 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 clothed 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 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 wise vizier informed him of the

circumstances of affairs from beginning to conclusion ; when the king, having praised his loyalty and attachment, asked him for counsel concerning his conduct. The vizier replied, " The measure most advisable 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 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 clothed 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, 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, for she who designeth the king's death is also my most inveterate enemy. Speedily, I also having ascended 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 ambush waiting the opportunity. At length the queen, being transformed, attacked 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 thou not heard, that the sandy haired cur is brother to the jaekal ? 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 revengeful than the wolf or serpent.” The king, accordingly, from the hint of the minister, despatched both the impure wretches to the lower regions ; and having 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 himself solely in the worship of the Most High, by means of penance gained future felicity and true glory.\*

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## CHAPTER XII.

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### STORY VIII.

THE Vedas† 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 Hindu idols, there lived a young Brahmin, the tablet of whose mind was void of the impressions of knowledge, and the sleeve of his existence unadorned by the embroidery of art. He had a wife eloquent of speech, who, in the arcana of intrigue, exalted the standard of professorship. In the school of deceit, she could have instructed

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\* This tale is also omitted by Dow.

† The four mystical Books of the Hindus.

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 Brahmin, 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 Brahmin 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 Brahmin, 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 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 “ Brahmin’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 a 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\* 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 Brahmin and distinguished expounder of the Vedas, 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 became enriched by the comprehension of the four Vedas.

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 sounded 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 Brahmin, 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 Koorseef. The gallant of the wife, according to usual custom, having prepared the chamber of delight and being anxious for a meeting, waited her pleasurable approach. At this time, his messengers announced the Brahmin'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 prepared. It is now proper that thou illumine the chamber of hope with the radiance of thy beauty." The wife, in answer, said, "My husband after a long interval, has returned home from travel ; my coming at present is therefore next to impossible ; nay, cannot any how be accomplished. Policy demands, that this evening thou excuse me ; and, not esteeming the commission 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 life-endearing company, a delight-

\* 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.

† The pupils of the learned Brahmins perform many menial offices for those sages.

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

“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 constancy, 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 exist-  
 “ence become the plague of his soul. It cannot be among the rules  
 “of love and regard, that thou shouldst disappoint a lover in the  
 “height of expectation, or render him despairing at the point of hap-  
 “piness.

## VERSES.

“Hasten, for without thy presence,  
 “O soul illuming taper, in the assemblage of 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 art  
 “returned in health and safety, and reposest from the labour of travel  
 “and the toils of pilgrimage ; also, that the eye of my expectation is  
 “enlightened with the rays of thy comeliness, 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  
 “request 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 Brahmin, with all exultation and vanity, said, “ O my fellow-

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\* A musical instrument.



“self and sharer of my griefs, sorrow not now, for I have learnt the  
 “four Vedas, and am chief of learned professors.” The wife  
 exclaimed, “Woe is me, if thou hast not learned the fifth  
 “Veda.” The Brahmin replied, “Why, woman, it has been  
 “ascertained by the most learned Masters and Pandits, that the Vedas  
 “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 happiness was not affixed to my  
 “name but in the Divine records the impression 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 that one day thou wouldst return, and deliver me from  
 “torment. Now thou art come back, my hope is changed to fear,  
 “and the links of enjoyment broken.

VERSES.

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

The Brahmin, 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 Veda ; and  
 “to-day they have taken all the Brahmins to his awful court. As they  
 “are ignorant of the fifth Veda, they have been imprisoned by order  
 “of the sovereign ; and it is decreed, that if during the night they  
 “cannot solve 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 intelligence of  
 “thy arrival, and thou wilt also be one of them ; while I, who in the  
 “garden of youth have not yet unfolded one of my thousand flowers,  
 “bearing, like a tulip, the scars of separation 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

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

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 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 absence in the bosom of such an unfortunate being as myself, acquire the fifth Veda. It may happen, that by this means thou mayest be graced with all perfections and excellencies, and rise superior to all the learned thy cotemporaries."

The ignorant Brahmin, 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 Brahmin, about the rising of the world-illuminating planet, having reached 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 Brahmin'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 Brahmin disclosed the circumstances; and as they possessed perfect skill in the Tirrea Veda—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, although the Tirrea Veda is 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 Brahmin, 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 himself should engage in the proper instruction, and disclose to him the mysteries of the Tirrea Veda ; so that in five interviews, the arcana of this science should become fully explained to him.

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### 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 bride-groom 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 Brahmin already plunged 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 Brahmin, 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 Brahmin, who was inexperienced in vice, and had never 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 on my collar, at the instigation of the devil and from the bent of thy own evil mind, the hand of impurity.” 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 rushed into the apartment; upon which the Brahmin, 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 Brahmin now opened his eyes, and said to himself, “I have passed through an intricate maze, and escaped 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 become involved in a life-destroying danger.” The Brahmin 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 Tirrea Veda, 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.”

#### VERSES.

With wine the Sejjaddeh\* stain, if the Peremughaun †commands thee;  
For the traveller cannot be ignorant of the modes and customs of halting-places.  
On a journey, whatever comes to the pilgrim’s hand is clean.

\* A small carpet or mat, which every Mussalmán should keep from pollution to say his prayers upon.

† St. WILLIAM JONES, in his quotation of this verse, translates it ‘Master of the Feast;’ but it certainly means the head of a convent. Probably in the time of Háziz, wine was chiefly sold by Greek Monks in the Mussalmán territories.



When the Moogh\* of the sun arose from the temple of the east, the amply-wiled dame dismissed the Brahmin, 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.

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## LESSON II.

ANOTHER of the five ladies being now charged with the Brahmin'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 calculation, and his accomplishments exceed the power of relation ; yet one of his unrivalled seats 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 worthy 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 assertion, 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 impartial presence, according to the abovementioned mode, thou wilt milk the cow, and not make me ridiculous in the eyes of my towns women."

The perfectly wise husband exclaimed, " 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 seller of herbs, that I should permit thy humiliation before women of the same caste 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 Brahmin, who quickly advanced, and studied the second section of the Tirrea Veda.

When she had finished her instructions, she untied the band from

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\* Priest or Monk.

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 Brahmin, " Now thou hast beheld the cleverness of "my husband :"<sup>2</sup> And the conceited 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 Brahmin.

The following morning, when the golden-zinarred\* Brahmin 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.

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### 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 Brahmin, 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 disagreeing food hath excited wind, or during my eating some evil eye hath made 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

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\* A string worn by Brahmins over the shoulder, as a badge of their caste.

† 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.



“ 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 Brahmin, that covering himself with a long veil, he should enter as a woman.

The Brahmin, now without dread, speedily entered, and in a proper manner (physician 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 praises 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 Brahmin to the well and informed her companions of her adventure.

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#### 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 Brahmin, despatched 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 remarkably fine flavour ; but what is yet stranger, 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 wonders of it, it will not be unproductive of amusement.” In short, she so worked upon her husband with flattering speeches and caresses, 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 Brahmin, 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 Brahmin

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\* The planet Mars.

† 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.

with activity and speed having hurried over the fourth section of the Tirrea Veda, 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, excepting 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 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 Brahmin to the ladies, and informed them of her worthy contrivance.\*

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\* 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. Ináyat Ullá acknowledges his having borrowed it from the Brahmins, 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 V.

THE fifth lady, (from whose cunning, the devil would own there was no escaping) of this assembly of frail ones, having instructed the Brahmin in some magical terms, went to her house; where having feigned madness, she began to talk at random. The Brahmin, 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 physician, and can cure all illnesses that afflict the human frame, in the most speedy manner." The husband being informed, conducted the physician within; and having complimented him with the utmost respect, placed him in the seat of honor, and showed him the patient. The learned physician having most artfully felt the pulse of the haste 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 bursting 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 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 musnud 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; a 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 desirable,  
 " instantly release this innocent woman, or I will confine thee in a  
 " bottle,\* 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 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 appear-  
 ed 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 physician  
 said, " If thou wilt promise and swear, I will forgive thee."

The woman now whispered a new device into the doctor's ear, who  
 commanded, that having taken the pot from the fire, they should bury  
 it in the earth ; upon which the spirit (the woman) exclaimed, " Now  
 " perform the religious ceremonies ; array me in new and delicate  
 " clothing ; perfume me with costly essences ; and, having placed  
 " me and the physician in a moháffá,† throw over it an embroidered  
 " covering. Then call in the most melodious singers and musicians,  
 " and let four persons lifting the moháffá 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

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\* 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.

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



“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 moháffá, 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 curtains round the moháffá ; 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 moháffá ?” 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, was dismissed with a hundred compliments.\*

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\* 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 hye, Bhoot hye, (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 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 exclaimed, “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 Peer Khán ; 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

The following day, when the bride of the sky arose from the moháffá of the east, the artful lady conducted the Brahmin to the well, and related to her companions the wonderful adventure ; on which they applauded, and allowed her superiority in the mysteries of the Tirrea Veda over themselves. The five ladies, who might be reckoned the five senses of cunning, now dismissed the Brahmin, and said, "Thou hast now attained a full knowledge of the Tirrea Veda, 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 Brahmin, 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 of thy ardent lover by thy presence, 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

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"repeat a Fáteah, (a prayer, being the first chapter of the Korán) I will destroy you all."

The Moonshi gravely promised to comply with this demand, when she possessed sunk for a few moments into a state of stupor ; then opening her eyes, faintly asked (for she was much exhausted) what had been the matter, and why she was scratched, &c. We informed her, and I accused her of imposition ; but she affirmed she was ignorant of what had passed. It was in vain that I remonstrated with the Moonshi, &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 Midnápoore. 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.



“treasures of Károon,\* is anxious for the felicity of thy soul-delighting enjoyment ; yet, as the unfavourable volutions 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 mantle of forgiveness, and for this one night to submit to the disappointment.”

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 Brahmin, 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 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 Brahmin again, out of endearment, said, “Thou hast always hitherto been lavish of smiles and inviting blandishments, and were 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 Brahmin, 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

\* A miser mentioned in the Korán, as being swallowed up by the earth with his hoards. Supposed to be the same as Dáthan, &c. recorded in Scripture.

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 Brahmin 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 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 compassion, and deliver me from this disgraceful 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:—

## VERSES.

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 Brahmin 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 control. \*

\* The circumstance of a confidant's losing her nose I remember to have met with in some old English tale, but the book I do not recollect. Now in his paraphrase of



## CHAPTER XIII.

## CONTINUATION OF

**THE HISTORY OF JAHÁNDÁR.**

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

“ O high born prince, notwithstanding 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 fame 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)—becoming distressed by love for woman, from whose nature nothing can be expected but treachery and deceit, should be 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

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the Tirrea Veda, has departed very wide from the original, and inserted a sixth lesson, (that of the swing) which is not in the Bahár-i-Dánish. 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 revision, I judged it might be rendered admissable by striking out a very few sentences. This has been done.

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

any weight on the scales of his mind, the clear gems 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.

## VERSES.

Love accords not with the cell of repose.  
 To it, pleasing is scandal and the path of reproof.  
 From reproof, the pangs of love begin afresh;  
 From publicity, love becomes more violent.  
 Reproof is the magistrate of the bazaar 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, hath sounded 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.

## VERSES.

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

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



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 attendants on the throne of empire to a select conference, he formed the assembly of consultation, and asked a remedy for the 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 control, 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 advisable 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 Bahráwar Bánu 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 the well-wishers of the throne could point out no other remedy for the healing of the prince's heart, than the enjoyment of Bahráwar Bánu, the king, having deeply reflected on the affair, enquired of his wise 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 pre-  
 “ sents worthy of this ever-glorious State. Let him also carry letters  
 “ expressive of regard, and solicitous of connection. From his own  
 “ policy-directing understanding, which is the lamp to the path of

“attainment, and from the reflections of his profound judgment, let him, agreeably to the circumstances of time and the mode of his reception, introduce remarks intimating the object of desire with eloquence and grace, so that anyhow 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 approveable, commanded his Mercury-penned secretary and light-displaying amanuensis, that he should in elegant language and graceful style 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 composition. The magic-composing scribe, according to the orders of the fortunate 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.

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### 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,\* 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 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 Feredoon and Kie Khoosroo (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

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\* Mahommed.



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.\*

“ 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 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 dependent 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 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

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\* 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 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 a high affront.

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 despatched 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 Hinná† 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 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 illuminated 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 portrayed, than Friendship, as most praiseworthy 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

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\* Requesting the princess in marriage.

† The leaves of a shrub, which bruised is applied to the palms of the hands, and dies 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 Hinná, applied to the soles of my feet, by prescription of a native physician. The effect lasted for some days.



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 himself 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 Leilá,\* 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 dependent upon the empire of your friend, some of the borderers (who for 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 short-sighted 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. The Divine auspices, favour, and bounty, have ever attended

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\* The heroine of a Persian love poem.

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 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 dependent 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 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!”\*

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\* 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 Hindustán 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.



## CHAPTER 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 Sultán, 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.

## VERSES.

The arched bow of his eyebrows was contracted ;  
 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 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 adorer 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 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 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 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

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

† The request of family alliance.



unaccomplished plans, or commit them to the pen, wisdom directs not; and, doubtless, no consequences but shame can accrue from such conduct.\* 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!†

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CHAPTER XV.

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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-portraying 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 Baharáwar Bánu 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 veins 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 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 Mujenoon, I have yielded the reins of self-control into the guidance of madness. What profit then can remonstrance yield, and what ease can wisdom afford me?”

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

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

## VERSES.

"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, Mujenoon like, love wresting the bridle of patience from the palm of his command, made him a 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 garment. 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.

## VERSES.

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 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, bringing 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 same 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 hastened to the presence of the prince, and, with a hundred agonies and pangs, shed tulip-coloured tears from the goblets of their eyes on their venerable cheeks. Again 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 recess of his heart the ease-consuming sparks of sorrow, kindled upon

\* Musical instruments.

† The dress of a Dirvesh.

‡ The Dirveshes are called also shāhs or kings, as being sovereigns of their passions.



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 food to be the blood of my heart, and the portrayers of Divine will have drawn on the tablet of my forehead 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?

VERSES.

“ 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 struggle 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 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 choose, in the path of search, to the thorns and rocks ; plunge the adamant 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.

VERSES.

“ 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 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

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

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 attendance upon his stirrup, joined in the praiseworthy expedition.†

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## CHAPTER XVI.

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WHEN the prince, devoted to despair, like Mujenoon, 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 dependent as Harut‡ in the well of their dimples, like the

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

† 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.

‡ 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 wickedness of the sons of Adam, after prophets had been sent to them with divine commissions, God bid them choose 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 Zohará, 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 choose, whether they would be punished in this life, or the other. They chose the former, and now suffer punishment in 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, Mahommed 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 Shambozai, who having debauched himself with women, repented, and by way of penance hung himself between heaven and earth—Vide SALE'S Korán, page 20. May not the apocryphal story of Susáná and the two elders have given foundation to this tradition? In the mode of penance, that of the Hindu hanging by the feet from a tree (which is common,) has some affinity to the punishment of Harut and Marut.



Gul Peaddeh,\* 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 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 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 advisable. Nay, it is even politic that, approving 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 remedy 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 sympathising 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 seduce 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 trouble."

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

† His cage.

The parrot answered ; “ Though certainly the assertion of a poor bird like me is not in general deserving confidence, (and indeed, to expect return from a liberated songster is not the maxim of the prudent ; ) yet, know and consider, that the depicor 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 beings, sketched with the pencil of design all his portraits after the same likeness. However, praise be to God, who has moulded the composition of this humble soarer from the clay and water of constancy, and planted nothing in the tillage of my mind, (who am at best only a handful of feathers) but the seed of fidelity.

## VERSES.

“ I do not think I should remove my head from the line of attachment,

“ Though, like the reed,\* they should separate me joint by joint.

“ I promise solemnly to your highness, that until you attain from the ocean of search the pearl of your desires, 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 as the means of gaining the applause of my Creator.

## VERSES.

“ 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 important advantage, I may satisfy the claims of thy bounty upon me.”

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

## VERSES.

“ To the man of honour nothing is more binding than a promise.

“ Fix the hand of fidelity on the skirt of promise,

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\* The Egyptian reed, of which the Orientals make pens, grows to a great length in joints like the cane. It is called Kullum. Hence the Latin word Calamus.



“ And strive with all thy might not to rend it.

“ Be cautious that thou break not thy promise, for life, though precious.

“ Is nothing 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 Tártars. 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 Sujjadeh of abstinence, and was employed with all fervour and devotion in the Tusbah and Taleel.\* The glow of sincerity shown 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 forehead † the light of truth darted as a lamp from the veil of a shade. ‡

VERSES.

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

\* Counting his beads, and repeating the attributes of God. The Mussalmáns use, like the Roman Catholics, a rosary of beads called Tusbah, or implement of praise. It consists, if I recollect aright, ninety nine beads ; in drooping 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 Laum, which occurs in the word Allah, (God), always joined to the epithet or attribute, as Ya Allah Khalick, O God, the Creator ; Ya Allah Karrim, O God, the Merciful, &c. &c. The devotees may be seen muttering their beads as they walk the streets, and in the 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.

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

‡ 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.

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,\* attending to his condition, enquired his situation; saying,

“ O emerald feathered soarer, eloquent 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 acquainted with the mysteries of sacred love ! since the reflection of the beloved object of this tired wanderer can be best seen on the world-displaying mirror of thy gracious mind, what occasion is there for thy servant’s engaging in impertinent detail ?

“ 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-cawing† 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 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

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\* Solomon is said to have understood the language of birds, who, when he travelled flocked 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, while the army of birds sheltered all from the sun. Sale’s Korán, Vol. II. page 223. The French must have taken the idea of their invading balloon from this fabulous tradition.

† 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.



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 virtuous 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 faithful, for faith is the opener of the portal of attainment. Depend upon the strong hold of the sacred prayer in the Korán (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 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.

VERSES.

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 religious.

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 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 dependency, 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 Mujenoon, 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,

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

and the guide of lonely wanderers in the wilderness of error, he made the nightingale of speech melodious in this verse :

## V E R S E .

If the flame of Toor\* will not aid me with a single ray,  
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 fursungs 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 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 curiosity 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 population, took up my abode in this wilderness. I have now no object in view but my Creator, nor do I concern myself with the affairs of men, thou must excuse my interference in thine. However, since thou hast advanced thy foot in the path of love, every dew-drop of which is as a burning ocean, shrink not from trouble, but boldly rush on through the fires of affliction and toil. Throwing aside cautious

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\* The mountain in which Moses saw the burning bush.



“policy, be satisfied with the preparations of resignation and self-devotion, taking poverty for thy guide, and solitude as thy companion.

## VERSES.

“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 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 :—

## VERSES.

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 assaulted me, O Calamity ? and what hast thou in ambush for me,  
O Fate ?

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 sacrifice of life, and at whose  
“every advance it is necessary to offer up a head resignedly ; this  
“murmuring despondency is unbecoming thy character. 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 lamenta-  
“tion, 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 hasted

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 Shárok\* who was one of the inhabitants of the hut, was touched with his sorrows, and courted his society with sympathy and gentleness. Undertaking to divert his melancholy by amusing tales, he in some degree eased the wounds of his impatience, by the balsamic unguent of consolation.

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CHAPTER XVII.

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THE wise Shárok, 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 fettered 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.

VERSES.

“ 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 declarations, sorrow and joy are inseparable. Behind every misfortune follows relief ; and after confinement, deliverance. Doubtless, the end of trouble is ease, and the guide to repose is labour.

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\* A bird resembling a steer. In India it is called Miná.



## VERSE.

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

“Moreover, it is necessary, shouldst thou attain the object, which at present 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 Shárok replied as follows :—\*

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 CHAPTER XVIII.
 

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 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 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

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\* Of this chapter Dow only gives a faint outline.

† 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. 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.

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, 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 control 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 situation and claims of caste, 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 forgiveness over his crimes, until, being convicted 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.

#### VERSES.

"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, 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 requested 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 up, and my tongue almost incapable 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 flowers and shrubs fragrant and blooming, so that you will esteem it as a model of paradise and the abode of the blessed. There is the residence of my parents. We shall soon reach it, and repose from fatigue of travel."

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

\* Rivers of Mahommed's paradise.

“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 and respect to our dwelling ; where, having prepared a costly feast, they will spend the day in music and banquetting 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 swiftness 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 advancing, singing and dancing. The unfortunate 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 clothes, 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, 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 a hundred fursungs 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 increasing, 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 fursungs, 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 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-illuming 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, 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 fursung, when a charming spot, of inviting beauty and fragrance, appeared. You might have styled it a part of paradise extended on an earthly plain. Clear streams of deliciously tasted water flowed on every side, like those of Sulsubbeel. Groups 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 crystal.  
 The drops of dew on the fresh-grown verdure, appeared as moist  
 pearls sprinkled over emeralds.

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



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, 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, 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 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 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 fursungs 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 consoler of the forlorn in the path of distress, for the attainment of her wishes.

One morning, which proved the dawning of her success, she repaired to the sea shore, she beheld a ship at a distance, but in a short season, when the crew (having made ready for departure) were about to weigh anchor, and whirl her sails to the wind. With apprehension of disappointment, she hastened to the shore, to meet the ship, and exclaimed, "I am a helpless woman, O God, in mercy have mercy on me, O 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-devouring 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 a great loss to the owners of our vessel, as the army of savages might attack us and plunder our crew. For thy deliverance of one person, 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 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 wretched creature, in the mazes of <sup>a how</sup> ~~uncertainty~~ <sup>of</sup> ~~which~~ the present of the emerald was a means of his intercession. He said, "Ah! thou afflicted by Heaven, although assisting thee at present 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 pale countenance, from excess of joy, fashed 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

orce ; 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 a 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 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 their hands “ 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 waited their departure. The captain then perceived the savages standing 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, and as 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 days



favourable sailing, at the instant 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 control 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.

•VERSES.

Fate will bear the vessel where it chooses,  
Though the pilot storm and rend his clothes.

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 conceived, 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 crystal 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 abysses 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.

In the azure sea of the argument, the plank floated in the surface of the water ; and by order of the ever-existing God, in whose boundless contrivances Why and Wherefore have no admission, remained immovable for a night and day. You would have sworn it to have been a ponderous anchor. On the second day, as the sun's rays began to gleam of dawn, when the gale of morning gently moved, it suddenly moved, and in half an hour reaching the shore, sailed directly upon the beach.

The woman joy-coiled the plank, and sat down awhile upon the strand offering up thanks to God with the names of fervour and 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 arose, she proceeded timidly, left 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 rosebud 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 a slight covering of leaves round their waists. They remained 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 into grief and disappointment in proportion to the magnitude of her former distress.

As the soul-enlightened devils, who 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 spring of Kousir.\* 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 strewing in water. More desponding now than ever, from excess of weakness, she fell down, fainting under the shade of a tree.

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\* One of the rivers of Paradise.



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 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 Shárok) 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 for an arrow of calamity, or a target for the darts of misfortune.

VERSES.

Sorrow heavily loads those who are rash in undertaking,  
 Take just aim when thou lettest fly at the mark,  
 Rather than exert superior force unnecessarily.

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

CHAPTER 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 of empire, extended the shade 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.

## VERSES.

Gracious heaven! with such a vizier, and such a monarch,  
 Why should not the empire be well governed?  
 Enquire not the cause why heaven protects the insignificant,  
 For its support is a means without a cause apparent.

By chance, a caravan passing through the wilderness, a camel belonging to the Káfillá sállár,\* through fatigue and weakness being exhausted, sunk under his heavy burden, and was left behind in the desert. When he had forgotten the strokes 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 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 wresting 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 threatened with  
 “the royal displeasure, he may be terrified from such unbecoming  
 “conduct. If, by the direction of his lucky stars, he should bow his

\* Chief of the caravan.

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



“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 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-*destruction*  
 “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 parted 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 loyalty and attachment, yet notwithstanding thy wisdom and  
 “wise policy, this affair has turned out contrary to the laws of pro-  
 “priety. As the form of our gracious person is somewhat diminutive,  
 “though the penetrative of mind and judges of intrinsic worth may  
 “conceive the dignity of our nature, yet the worshippers of appear-  
 “ance, judging only from outward objects, are not endowed with such  
 “happiness. The stupid camel was not worthy of the honour of ad-  
 “mission 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, browsed 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, advanced with joyful exultation. Ascending 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 his calamity, and receive me under the shadow of their mercy, it will not be deviating from their august virtues.”

The mouse, having honoured the request of the camel with assent, torn 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 time after this, the woodcutters of the prince of Geelaun, seeing the camel in the forest without an owner, seized and carried him to the prince's stables ; of which the fox being informed, represented the affair to the sublime audience. The little hero of his herd 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 empty and contention is unbecoming a noble mind, and generous of soul. Wisdom dictates, that your master return me the camel, and avoid shedding 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 a ridiculous, and forbade 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 opinions ; saying, " It cannot be anyways consistent with the institutes of dignity and command to submit to these affronts ; therefore, our wise resolve is taken to call together the commanders of our forces, and prepare in the best manner 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 subtile arithmeticians confessed themselves incapable, soon surrounded the imperial throne. The whole plain of the country was covered with mice.

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 companions having left his home in search of employment, passed by a mouse-hole, where he beheld numbers of mice skipping about, and eating with golden spoons in their mouths. The officer, much surprised to see these poor creatures, that he would have let fly his arrow at the sight of a cat, lodged by any means in his power to seize the little animals. Suddenly, a venerable mouse popping out of his hole, addressed him saying, "My lord, the spittle of thy tongue seems to flow from thy mouth. If thou desirest in thy fortune to enjoy the goods of the world, and acquire riches, enter into our service, and at once be rich in silver."

The officer, 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 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. He reminded 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 his army against the Prince of Geelaun, now marched from his suburban 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 vicissi-



“tude strange events occur, yet such a ridiculous one as the present  
“is very vexatious. To be engaged against a mouse is truly dis-  
“honouring. 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 for warlike disbursements to be issued; but when the gates of his treasures were unfolded, the paths 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. 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 fore-runner 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, 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 scymitar, arose from the borders of the skies to subdue the world, the prince, out of humility having despatched 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 prince esteeming this demand as most auspicious, having caparisoned the camel in gorgeous housings, trappings set with jewels, and a silken mahar, despatched 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.\*

If the prince of Geelaun, at first not contemning the mouse, had prepared to eradicate the 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.

V E R S E S .

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

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\* Dow's paraphrase of this tale, though containing very little of the original, is certainly superior to it in invention and entertainment. He concludes it by making the fox vizier shut up the monarch mouse in a cheese, while he usurped all power to himself.



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 Shârok) 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 Shârok related the following tale.

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## CHAPTER XX.

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### STORY OF

### THE MERCHANT'S SON AND THE PERIS.

It is related, that in a city of Hindustan 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 respect 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 choosing the life of a Kalandar, 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 the close of day, when the world-illuming 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 Peris, 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 Peris, after a short interval ascending from the water, became much distressed at the misfortune of losing their clothes, 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 satisfied by you, it is impossible that your request should receive compliance." The Peris replied, "If thy wishes depend 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 Peris 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 satisfied."

The young man, not in the least attending to their eloquence, pressed his desires, and became more importunate for the fulfilment of his demands. Pointing to one of the Peris, 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 Peris, 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 Peris by his stratagem, gave up the raiment of the rest, who fled away. Having adorned his captive with rich clothes and valuable jewels, he regarded 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:—

VERSES.

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 Peri also, from constant association, was attached to the young merchant, and placed her foot in the path of regard and her head 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 assaulted 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 Peri 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 Peri's 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 persued his journey.

The Peri, 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 despondency ; but take courage, for the dark night of absence will soon come to an end, and the bright dawn of interview gleam from the horizon of Divine bounty."

From the occurrences of Providence, the Peri, 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 Peri 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 Peris; 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 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 Peri, 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 Peri; 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 Peri stricken,\* 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 Shárok) 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 shawbawz† 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 is, possessed by an evil spirit.

† The Royal Falcon.



that of another, should become thy lot, be not self-secure of its continuance, that, like the young thief, thou mayest not lose the treasure of thy life in the plain of destruction. The prince enquired the story of the Thief, and the Shárok related as follows.\*

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## CHAPTER XXI.

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### STORY OF THE THIEF.

THE depiction 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 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 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

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\* 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.

† 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 constant motion.

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,\* 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 Kousir and Tunseem† acknowledge 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.‡ 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,—who was a professor in his art, and by his consummate skill in robbing could steal the golden race 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 Neisam§ before it could enter the shell of the oyster, and draw up the sign Pisces from the seven cœrulean seas,—having intelligence of the fish, in order to prove his superiority in thievish art, and shew his prowess in kaavery, formed the resolution of stealing it. Fixing the saddle of intent on the steed of resolve, he coursed over the expansive plains of contivance. Having measured the royal palace with the line of contemplation, he marked well the place where to enter, and where to make his escape.

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 fortress, in order to try the alertness of the guards and wakefulness of the sentinels. Everywhere 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

\* A pun in the text ; Mâh signifying the Moon and a fish.

† Rivers of Mahommed's paradise.

‡ The fountain fabulous of the water of immortality.

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



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 sentinels 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 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 kummund\* twisted and entwined as the curly tresses of the fair, he threw it over the battlements, and with the agility of a rope-dancer 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 hand-maiden, beautiful as the Paris, was 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 Sultán 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 day-light, and the gates of the city were yet shut, the cunning thief thought within himself, and said, "At this season, 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

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\* A rope with a hook or noose at the end.

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

“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. Supposing, however, that on the smile of dawn, they  
“should open the gates, in the light of day to attempt conveying  
“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 veil, which he had taken from the damsel, 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 heart scared like the tulip by the wounds of sorrow and despair. As I was unable to procure the requisites for laying out and ensprouting after the manner of my relations and equals, I became fearful of the taunts of my enemies and sneers of my acquaintance ; 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 sorrows, 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, said, “At this midnight hour, to open the gates of the city walls without the orders of the magistrate to such a poor wretch as thee, can be of no advantage. Sit down quietly, therefore, till the dawn of morning ; 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 humiliation and entreaty, began to pray for mercy, and said; “Ah! ye light walkers on the “shore of cheerfulness 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 despair 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 cheating 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 experience he guessed the cause, and followed after him unperceived, before the guards could shut the gates. The guards enquired 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, “perishable 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 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 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 surprise, 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 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 wound." The prostitute having called her attendants, 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 bed-chamber, 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 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 recover 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 wherever I may think fit to search for the ill-starred wretch, so that no one be a stone in my path, or stop my progress.” 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 alleys, 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 is the most abominable of all actions. His wounds were getting better, 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. Mother 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 science 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 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 firmament the glowing metal of the sun, hast extended thy tongue in my praise and proved the gold of my skill to be pure, or the touchstone of impartiality. How great is my fortune! how glorious my success! how auspicious 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 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 sovereign. 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 fortune draw her sword against me as the object of her envy, and as I am invincible 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 Sultán, 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.

VERSES.

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

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CHAPTER XXII.

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CONTINUATION OF

**THE HISTORY OF JAHÁNDÁR SULTÁN.**

WHEN the divine assistant intends that he will conduct the object of his resigned servant 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 despatched from the presence of the prince adorning the musnud of pilgrimage and bestower of dignity on the court of travel, (Jahándár Sultán) 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 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 fakcer's cloak, stuffed with cotton ; the second a corden satchel ; the

third a kallandar'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 Károon, in comparison with them, were not worth a lump of clay. From the cloak, all sorts of rare clothes, 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 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 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 advisable 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 unhopèd for divine favours which solely from the particular 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 consideration and contrivance, no better mode occurs than this. I will let fly two arrows from my bow on opposite quarters, one east and the other westward, and place the effects in dispute at an equal distance between them on the ground. This done, let each of you at the clapping of my hands run to a different point; and whoever soonest bring 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 shoulder, fixing the bowl in his girdle, and stepping upon the clogs, wished himself at the city of Meenou Sowaud,\* the residence of the princess Baharawar Bānu. 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, passed a distance of many thousand miles, which he could not otherwise have journeyed in years. The propitiously winged parrot, like the phoenix ominous of prosperity, sitting upon the fortunate head of the prince, also arrived with him.†

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## CHAPTER XXIII.

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WHEN Jahándár Sháh 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 king-

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\* Regions of paradise.

† Dow's imitation concludes here.

dom, that whenever strangers arrived, whether in the equipage of dignity or tatters of beggary, they were instantly conducted to court, and examined by 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 Sultán, 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 kallandar'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 surprise therefore he said " Whence came this uncommon 'kallandar ? 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 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 Hindustan, " and was tenderly cherished in the cradle of royalty and high fortune. " As all affairs are bound in the kuot of Divine will, agréably 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 affections from my own family, and " according to the verse (to me, being thy supplicant, is preferable to " royalty) choosing the station of a kallandar before that of a prince, I " estranged my mind from power and command. Regarding the perils " of the road and fatigues of travel as light upon myself, I hastened " onwards amid a thousand unlooked 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 " innumerable toils in my journey, the happiness of kissing the most " sacred carpet has been obtained. Now, perhaps, the high bounties " and liberal favours of your majesty may repay my sufferings and " exile.

VERSES.

" Unless the beauty of the holy Kábá\* gratified the weary pilgrim,  
" The soul of the heart-traveller would be consumed in its burning desert."

\* The Temple of Meccá.



The deeply-judging and wise Sultán, when he had heard the approved eloquence and well chosen expressions of the prince in the above speech, was 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 Baharáwar Báu, 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 kallandar. 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 kallandar, 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 sight of man, he has embroidered the sleeve of his condition with the deceitful flourishes of pretended rank. As his folly, however, is greater than his hypocrisy, he has not perceived, that his lies, before the bright lamp in the chambers of penetration and judgment, could beam forth no splendour."

Though the Sultán, 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 appearances, in order, that being constantly informed of his proceedings, and watching his behaviour and employments night and day, they might report his conduct constantly to the imperial ministers and confidential attendants at the world-commanding throne, without neglecting the most trifling point in their intelligence.

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#### CHAPTER XXIV.

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WHEN Jahándár Sháh 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, surprised at his appearance in so distant a country, said, "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 having 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 Baharáwar Bánú; 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-coloured 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 crowned 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.

## VERSES.

"My life wafted 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 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 phoenix 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 pover-



“ ty, and wherefore thou hast preferred the cap of a mendicant to the crown of monarchy.”

The prince at first, on hearing of the captivation of Hoormuz in the love of Baharáwar Bánu, 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 recess of his secrets, he left the city, and took up his abode in the favourite garden \* of Baharáwar Bánu, 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 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 searced sieve of his eyes on the lap of his condition. From the crimson tears, his eye-lashes, like the ruby of Buddukshan, 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 sympathising companion, he had not. Before him, therefore, he would at times throw out 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 enamoured, because for a few days the scent of enjoyment reaches

\*The gardens of the great in Asia have generally cells for fakeers attached to them.

“ not the perception 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 attainment, plunge not thyself into the  
 “ caverns of despair or the wilds of disconsolateness, nor rashly  
 “ withdraw the 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 habit, that she at first bewilders the thirsty travellers in the  
 “ path of desire, by the misty vapour of disappointment; but when  
 “ their distress and misery has reached extremity, suddenly relieving  
 “ them from the dark windings 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 and frenzy. Many high-born princes and glorious kings before  
 “ thee, have exalted the standards of extravagant passion on the plains of  
 “ the world, and sounded the drums of frenzy in the field of insanity.  
 “ The adventures of each of them form a body of events astonishing to  
 “ the understanding; and even hearing the dangers and distresses  
 “ which occurred to them in the intricate mazes of love, is enough to  
 “ make the gall of Rustom-hearted heroes dissolve into water. Even a  
 “ tenth of the tenth of them has not yet reached thy ears; but these  
 “ personages at length obtained 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 histories of those 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 hazards  
 “ and disappointments which happened to them in such perilous travels.  
 “ Relate too their deliverance from the gloomy state of despair, and  
 “ their arrival 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,

\* A line in the Korán.



and from the flavour of which the palate of the heart might obtain gratification) as a means of calming the anxious breast of the prince, determined, that until the appearance of the mistress of his hopes and the unfolding 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 healing 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.

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CHAPTER XXV.

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HISTORY OF  
**THE PRINCE OF FUTTUN AND THE PRINCESS  
 MEHER BĀNU.**

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.

VERSES.

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 laughing, he scattered rays of light from the Pleiades.

Salt from his wit most pungent flowed.

Agreeably to royal genius, adopting the customs of Kaios and Heikobaud,\* he spent most of his time in the chase, and frequently amused himself with fishing. When mounted to pursue the game upon his

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\* Ancient Persian kings.

wind-footed charger, Baharám\* 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, 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 Luná 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 Ubbert† inclining. With the keen glance of her piercing looks, she ensnared the fish of the waters, and, with the kum-mund of her enticing ringlets, seduced the world-illuming sun from the azure citadel of the heavens into captivity.

VERSES.

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

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 wise 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 philoso-

\* Mars.

† A flower, but what I know not.



phers 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 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 "whoever 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 himself 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 control.

VERSES.

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

"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 sympathising encouragement, found much relief to his bursting heart, and arising from the musnud of 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 regions 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 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, choosing exile from his  
" country, wanders on the banks of the river, former obligations urged,  
" that, taking leave 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 fisherman 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 rowers has passed along with great swiftness." 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 accomplishment, and, in exerting the efforts of 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 Fattun, 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 Mání, 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 Ferhád, shall to it sacrifice the jewel of life; and I can contrive such an elegant pavilion, 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 mirror to a board, that sugar-eating parrots shall open their mouths in praise.

"But my excelling piece of workmanship, 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 twinkling 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 auspicious appearance from the horizon of birth, illuminated the regions of the world with the rays of his glory, and reclined on the bosom of his happy-starred nurse, as the globe-enlightening luminary on the breast of dawn, I made for him the royal cradle, and in reward, received such a great sum

\* An eminent carver of idols, said in the Koràn to be father to Abraham.

† A ceremony performed by pilgrims of walking and creeping round the temple of Meccá.

“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 means 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 difficulties of the way and the intricacies of the paths were so great, that at every step 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 re-united, and the flesh and skin re-appeared on the decayed frame. The reality of the scriptural revelation (“ See how I 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, and the happy fortunes of Alexander await thee, since in this mortal-devouring desert and death-threatening wild he has met thee. Hasten, then, and ask relief from his liberality ; prostrate thyself at his feet, as possibly he

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



“ 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 consented, and with  
 all humility having represented the wishes of his heart, besought him  
 to confer the jewel of his desires.

The reverend sage replied, “ O young man, from me, enfeebled by  
 “ age, who from excessive debility cannot move without the aid of a  
 “ staff, what can be afforded ?” The prince exclaimed, “ O thou  
 “ seemingly weak, 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 expiring 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 withhold from an humble sup-  
 “ pliant the look of bounty.”

The sage replied, “ I am neither Khizzer nor Jesus, but a frail mortal,  
 “ who has closed his door against mankind, 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  
 “ noble-minded matron, proof against the allurements of the age, who  
 “ having shaken her sleeve over the goods of unstable fortune, and  
 “ seeking retirement from population, has fixed her abode in the wild-  
 “ erness, with a view to obtain future salvation. With her she has  
 “ a virtuous daughter, of sentiments like Rabieh.\* Both these heroic  
 “ females pass night and day in adoration of the pure Divinity, and  
 “ their dependence for support was upon this cow, which suddenly a  
 “ tiger killed, so that famine sorely oppressed them, and in order to pre-  
 “ serve life, they fed on the roots of trees and plants. The Almighty  
 “ had bestowed on me this water which can re-animate the dead.  
 “ When in this blood-devouring desert, 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 revealed to me, that  
 “ I should sprinkle the decayed and separated bones of the cow, who  
 “ would rise again into existence from the abyss of annihilation, 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.”

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\* A celebrated female devotee among the Mohammedans.

The prince exclaimed, " Ah ! gracious sage, 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 proceeded to explore the mazes of travel.

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CHAPTER XXVI.

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CONTINUATION OF

**THE HISTORY OF THE PRINCE OF FUTTON AND  
THE PRINCESS MEHER BANU.**

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 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.

VERSES.

The reptiles in its caverns were scorpions and snakes ;  
 The animals of its recesses were tigers and lions.  
 The paths were obstructed by brakes of tangling briars,  
 And every step was hazardous from moving sands.  
 The way was heaped with the bones of travellers,  
 So that the heart melted away through 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 vapour 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 is the abode of an Afreet, \* superior of his kind, named Hullul, † of monstrous size, strength, and savage fierceness, who has destroyed numbers, and devoured a world. In these parts every city and village, from the rage of his cruelty, has become 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 fursungs, you will not find a man round this unlucky 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 elephant at a morsel. Wherever you may look around this wild, you will perceive no signs of population ; for the bats and owls have taken possession of the cities, and ravens and crows occupy the gardens. To pass over this man-devouring wilderness is impossible, unless the existence of this impure 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 removed from our passage." " It is the regular custom of the Afreet," answered the experienced sage, " during the fortnight in which the moon is increasing her light, to employ himself 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, 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

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\* A species of demon.

† Anglice Devastation.

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 enterprise. 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 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 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 hoar would sacrifice life. The heart burnt like a grain of suppond 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 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 estimation than the moon, and in comparison with whose  
 “ dazzling brightness, the moon is void of splendour) hast been  
 “ ensnared into the company of this Afreet, and hast reconciled thy  
 “ heart to the society of such a monster. Alas ! that 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  
 ubber-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  
 “ styled Manochere, who received tribute from powerful Sultáns, 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 its environs,  
 “ entered the royal palace, where he despatched 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,† and  
 “ devoured the moon-cheeked damsels, who in the pride of beauty,  
 “ regarded the globe-illuming sun as their slave, and esteemed the  
 “ nergus and the sosun as without eye or tongue.‡ At last no persons  
 “ remained in the imperial háram but the Sultán and myself ; when the  
 “ savage Afreet, having entered, seized him like a sparrow, and having

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\* Anglicé, such as a Peri never bore.

† A flower.

‡ The nergus and sosun 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.

“despatched the nightingale of his soul to the gardens of Paradise,  
 “brought me by force to this life-destroying wilderness ?”

## VERSES.

“The ruining hail-stones beat upon the garden,  
 “And not a leaf remain upon the rose-trees,  
 “The moon of royalty fell from the heavens,  
 “And the stately 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 destruc-  
 “tion, and wilfully approached the maw of the dragon ?”

## CHAPTER XXVII.

## CONTINUATION OF

**THE HISTORY OF THE PRINCE OF FUTTUN AND  
 THE PRINCESS MEHER BANU.**

The Vizier's son related his adventures, and informed her of his project ; when the princess, smiling, said, “Alas ! thou blood-devot-  
 “ed 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 ? Hasten then, while thou hast power,  
 “and fly far off, nor vainly combat with death.”

The youth replied, “Sun-resplendent princess, though thy heart-  
 “consoling 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 undertaking.”

The princess said, “His death can only be effected in the following  
 “manner ; 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 destruction 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 protection of God, and covering his head 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.

#### VERSES.

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

His hair like a bear’s, his teeth like a boar’s.

No one ever beheld such a monster.

Crook-backed and crabbed-faced, he might be scented at the distance of a thousand fursungs.

His nostrils were like the ovens of brick-burners, 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 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 rock, till at length the basis of his life was overthrown, and the tree of his existence rooted up.

The vizier's son, in thanksgiving for the accomplishment for 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 mis-shapen 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 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.

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## CHAPTER XXVIII.

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### CONTINUATION OF

### THE HISTORY OF THE PRINCE OF FUTTUN AND THE PRINCESS MEHER BĀNU.

When the prince, having left this dangerous wilderness with victory and success, had travelled some days' journey, a great city, adorned

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



with magnificent buildings, appeared in view ; upon which, in hope that after such painful toil and hazardous passage through 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\* shrunk into contempt. The houses were elegantly arranged as the eyebrows of moon-shining damsels, and the minarets justly proportioned as the stature of the beautiful of just height. The buildings 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 despatched 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, 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 Peris, 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

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\* A famous king of Arabia,

“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 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 through shady alleys adorned with fountains, till at length they reached the royal hárem.

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 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 Sultán who, like the phoenix, spread the shadow of bounty over a world, occurred to my mind, and here I saw no 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 to their surprise beheld a beautiful youth in royal apparel, and a crown upon his head, reposing upon the bed of death, as if just fallen asleep. Peri-nuzzade, 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 shrinking 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.

VERSES.

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 rosebud, and now she fell prostrate like the  
shorn 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, 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-nuzzade, who stood like a lamp at his bedside,

\* In the name of God.

from the impulse of astonishment, the nightingale of his speech became melodious with the exclamation of Subbaun Oollah!\* 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 what had happened ; when the rose-formed, peri beauteous princess, drawing aside the veil from the face of events, informed him of every circumstance.

Manochere with rapture clasped in close embrace the cypress of the garden of beauty ; they both wept at the remembrance of their past misfortunes, and from ecstasy 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 beyond human ability, though I should sacrifice life in thy service.

V E R S E S .

- \* " Though every hair of mine should become a tongue,  
 " And with every tongue I should speak thy praise,  
 " I could not string sufficiently the pearls of thanksgiving,  
 " Or properly express my obligations.

" Th 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 dis-  
 " tinction, it will be as conferring another life in addition to that already  
 " bestowed, and as unfolding the gates of Paradise to my exhausted  
 " soul."

The prince, having honoured his request with acceptance, agreed to make some stay ; and Manochere regarding his assent as the highest

\* Glorified be God



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.

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## CHAPTER XXIX.

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### CONTINUATION OF

### THE HISTORY OF THE PRINCE OF FUTTUN AND THE PRINCESS MEHER BĀNU.

MUCH as the princess Peri-nuzzade and her consort strove to divert the prince by every amusement they could devise, he seemed to enjoy none ; but with wet eyes and parched lips, courting solitude, lay like the sand upon the sea-shore, watching for some intelligence of the bark of that enchantress, who had plunged his heart into the eddy of uncertainty. At length, Peri-nuzzade one day respectfully approaching him, kissed his feet, and said, “ O thou, the dust of whose footsteps is as a refreshing collyrium to the eye of my soul, and to whom I owe duty and submission, I have a request to make, which, if permitted, I will present.”

When she had obtained admittance into the retirement of confidence, she sat down on the carpet of respect, and thus continued : “ Though gardens of beauteous flowers and shrubs bloom fragrantly in thy view, and every means of festivity and delight is before thee, what can occasion thy mind to be shrunk up like the withered rose-bud, and thy heart to bleed like the tulip from the scars of sorrow ? If any wish or object lies concealed in the gracious bosom, inform me of it, that I may with my utmost ability endeavour its attainment. My husband Manochere is also thy life-bestowed servant, who will not withhold his existence in thy service, but willingly offer his head a sacrifice to thy commands.”

The prince, when he perceived her generous sympathy, convinced of her sincerity, disclosed the secret sorrows of his bosom, related the arrival of the bark, the overwhelming of his heart in the deluge of love, his voluntary exile from his friends and country in the path of search, and his sufferings in winding the labyrinth of uncertainty and exploring the intricacies of doubt. Peri-nuzzade, on hearing this difficult dilemma, after being for some time immersed in thought, replied, "Alas ! thou Sultán of the throne of madness, how can we find out the name or trace of an unknown charmer, or explore her habitation ? The undertaking is most arduous, and requires supernatural skill, for in it the foot of speed is useless. Seek, then, the keys of patience, that the portals of success may be unlocked, for the wise have styled patience the key to enjoyment. Look only for the favour of that God, who can bring forth from the concealment of mystery the object of desire."

The prince, upon this, resolved to follow the advice of Peri-nuzzade, who girded the belt of friendship round the waist of her heart, and diligently sought a remedy for her friend. After much enquiry, she found out an old lady, who was an experienced professor in the arts of love, and had long carried the standard of superiority at the college of profound skill in the mysteries and intrigues of amour and gallantry.

## VERSES.

In the path of love she was well experienced,  
 For she had been sometimes the beloved, and sometimes the enamoured.  
 She could bring together the beloved and the lover.  
 She could make kind a coquetish mistress.

This dame she instructed to explore every path, and find out, if possible, some trace of the lady who had passed in the boat without towers.

The old lady, who was a perfect guide in the road of love, having received her instructions, followed the course of the river, till she came to a city situated upon the bank, named Hussunábád,\* in every street of which beauty was seen in numerous assemblage. Dimpled maidens, with a hundred smiles and glances, advanced on every side, and in each quarter smiling fawns, self-fascinated with their charms, bounded in herds together. Here, after much enquiry, she found the object of her search, clear as the sun, and understood that she was a

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\* City of Beauty.



gem of a royal mine, and moon of an imperial sky, named Meher Bānu; who, from her vivacity, often sailed in a boat alone, and like the sun, unattended, encircled the globe. Such was her beauty, that the moon might have borrowed radiance from her charms, and the rose fragrance and glow from the freshness of her cheek.

The old woman now, having hired a house in the city, assumed the character of a seller of flowers, and by this means made acquaintance with the wife of a gardener who served the palace with nose-gays and garlands. Through her she was introduced to the princess, and, being assured she was the beauty she had looked for, speedily returned to her mistress, who informed the prince of her success, and refreshed his sense with the odour of encouraging hope. With rapture he uttered the following :—

VERSES.

For these tidings should I offer my life, it would be allowable,  
For such intelligence refreshes my soul.

Although the prince (the goblet of whose soul overflowed with the wine of desire) wished, that at the instant, borrowing the feet of the western breeze, he might like the lover's tear hasten in the path of expedition, and as the nightingale, soar on the wings of love in the air of Hussunábád ; yet Peri-nuzzade, having with much difficulty conducted the bark of his mind from the whirlpool of impatience to the shore of resignation for that day, consented that early on the morrow he should depart for the place of his intention. With much regret, the diver in the sea of love having submitted himself to remain, conferred valuable jewels in reward for the important services of the old lady ; who, like the Hudhud,\* had brought from Sabá of his desires welcome intelligence of his Bilkees-resembling charmer.

In order to occupy his mind till such times as the Jonas of day should descend into the belly of the whale of the west, he engaged in a fishing party. The very first cast, a fish of great size was caught in the net ; when the prince, pleased at so fine a prize, ordered it to be broiled on the spot, and wine to be set, as a relish to the treat. When the cook had opened the belly of the fish, a khulkault† set with jewels worthy of being a halo for the sun, fell out, like a dazzling star from

\* Supposed the Lapwing, and mentioned in the Korán to have brought Solomon the first account of the queen of Shebá.

† A bracelet wore round the lower part of the leg, just above the ankles.

the sign Pisces. The prince, astonished at such an event, examined eagerly the brilliant gem ; but, upon handling the ornament, his pulse began to throb with sympathy, as a fish out of water, and the perfume of ecstasy to regale the perception of his soul. He exclaimed, " If I mistake not, this khulkaul must have kissed the feet of that moon, which the sun is desirous of possessing as a source of new light ; for, if not, why do the flames of rapture glow suddenly in my heart ?"

He instantly repaired to the old lady, and said, " Knowest thou aught of this khulkaul, so very valuable, that the rays of its brilliancy, like the moon, irradiate the surface of sight, or to what sun-resplendent maiden it belongs." The deeply-skilled matron recollected it at first sight, and lighting up her countenance with the rays of gladness, said, " O thou active courser in the field of love, toss the cap of joy up to the sky of exultation, for this is the khulkaul of Meher Bánu ; and such unexpected good fortune forebodes that, in a short time, the blissful enjoyment of that cypress of the garden of beauty and elegance will be attained. To remain, therefore, any longer in this place, is not within the circle of prudence."

The prince, by direction of the old lady, immediately taking leave of Manochere and Peri-nuzzade, without regard to provision for his journey, bound the burthen of travel on the steed of departure, and hastened towards the country of his beloved on the wings of expedition. Passing quickly over the distance, he soon reached the city of Hussunábád, with the old woman and his companions, and took up his lodging in a garden, disguised as a pilgrim. The experienced matron, as before, having set out her flower shop, displayed with fresh brilliancy the wares of artifice and goods of contrivance on the stall of cunning. With happy skill, and profound stratagem, having reared her ladder up to the battlement of the sky, she schemed to ensnare the moon into her hands. Having one day prepared a basket of the freshest and most blooming flowers, she repaired to the gardener's wife, with whom she had tied the knot of sisterhood, whom she requested to accompany her to the presence of Meher Bánu, in order that she might offer a peshcush of nosegays and wreaths, as an introductory present to the attendants on that shrub of the garden of beauty.

The gardener's wife replied, " My dear sister, your request at present cannot be complied with; for, to gain admission to Meher



“ Bánu is impossible, because, on account of the loss of her favourite khulkaul, she has entwined grief as a wreath upon her neck. Some time back, having gone to the river, from the playfulness of youth, restless as the quicksilver, she plunged into the water to swim, and committed her flowing tresses, each lock of which is worth a hundred musk-bags of Khoten or Tartary, to the curling of the waves ; when suddenly the khulkaul dropt from her ankle, and sunk.”

The old woman, regarding what she had heard as ominous of success, hastened rejoicing to the prince, and said, “ Very shortly this moon will fall like a fish into thy net, and the khulkaul prove the means of thy attaining the jewel of thy desires. Policy now demands, that thou, with thy companions, quitting this garden, shouldst retire to some secluded spot, and remain in the strictest privacy. Let the venerable sage who is with thee, assuming the habit of a devout kallandar, with bent stature and contemplative aspect, from which the minds of the public may be impressed with an opinion of his sanctity of heart, ask an audience of the Sultán ; and declaring himself sent by the sacred prophet Khizzer, thus say, Khizzer, (on whom be blessing) by Divine command sends thee his greetings, and informs thee, that from the extreme favour of the Almighty towards Meher Bánu, her jewel has been strung on the matrimonial thread of a young man, whose mind is independent of all earthly things, and the knot of marriage has been properly entwined in the upper regions. This highly distinguished personage will speedily arrive at thy heaven-resembling court, and the proof of his identity will be his having the khulkaul of Meher Bánu, which having dropt into the water, was swallowed by a fish, from whose belly it was taken out by the holy Khizzer, according to Divine commission, and delivered in trust to the young man. At whatever auspicious hour he may arrive, regard it as most fortunate, and neglecting not the least point of the rites of hospitality, shew thy gratitude for such heavenly bounty to the utmost extent of human power. Without hesitation or delay, unite this pearl of the casket of royalty, with that principal gem in the crown of virtue, for the losing of the khulkaul was ordained by the Almighty, who cannot err in his designs.

“ After this (continued the old woman) let him present the king with a little of the water of life, that the charmer of his declaration

“ may have the ornaments of truth. Unless by this stratagem, there  
 “ is no possibility of attaining thy desire, because the father of  
 “ Meher Bánu, from haughtiness, wishes not that any one should  
 “ presume to aspire to his alliance as a son-in-law, and Meher Bánu  
 “ herself is also coy, and difficult to please. Many powerful princes  
 “ have longed for an union with her, and wandered round the  
 “ circle of desire ; but, as yet, the goblet of no admirer’s hope has  
 “ overflowed with the wine of acceptance ; the heart of each suitor  
 “ has been marked like the tulip, with the scars of disappointment.”

The prince, approving the scheme of the old lady, and following her directions, prevailed upon the friendly sage to repair to court ; while he, with the rest of his companions, retired to the recess of concealment. The old man being admitted to an audience, delivered the message of the blessed Khizzer in a proper manner, and presented the water in a small phial sealed up, as an offering. The Sultán upon hearing such an astonishing message, having drawn up the feet of his heart beneath the skirt of amazement, remained in doubt as to its truth or falsehood ; but as the loss of the khulkaul was circumstantially mentioned, he presumed not to contradict the messenger.

The courtiers who sat upon the carpet of respect, were lost in the mazes of wonder, and became dumb with surprise. At length, the Sultán opening the mouth of the phial, by way of experiment, poured a few drops of its contents over a fish which had been out of the water two whole days. Instantly it began to be agitated, like the pulse of a despairing lover upon a message from his mistress, and soon skipping about, fell into a basin of water, near which the Sultán sat, and began to swim. At sight of this miracle, a loud exclamation burst from the beholders, and all with one voice cried out, “ O Lord, we believe.”\*

Without asking permission of the Sultán, they seated the old man in the place of highest respect, and bowed themselves before him. When he saw that the wine of his object was sufficiently fermented, and the impression of his wishes firmly stamped, he said, “ As it is not allowable for dirveshes to remain in the company of kings longer than absolutely necessary, I will now lessen the trouble of the seated on the carpet of royal obedience.” Though pressed repeatedly to stay, he would not be prevailed upon, but stood firm on the bridge of

\*Words from the Korán.



departure; upon which the Sultán and all the courtiers, having attended him to the palace gates, took leave.

When he came into the street, the common people (of whom scripture says, "They are like a flock of sheep") regarding their prince's accompanying him as a sure proof of the dirvesh's high sanctity, so crowded round him, that the old man was nearly stifled by the throng. When he had escaped from this calamity, from weakness and fatigue rising and falling, like straw born by an eddy of wind, he at least reached the prince, to whom he related the particulars of his embassy.

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### CHAPTER XXX.

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#### CONTINUATION OF THE HISTORY OF THE PRINCE OF FUTTUN AND THE PRINCESS MEHER BĀNU.

Some days after this, the prince, having again repaired to the garden, despatched the vizier's son to the Sultán, with instructions to represent the following address at the foot of the throne :—

"My glorious master, heir apparent to the crown and ring of the empire of Futtun, was commanded in a vision, that, repairing to the shore, he should cast his nets, and whatever might be taken from the belly of the fish first caught, he should, himself, without the intervention of another, bring to the presence of those who kiss the ground of this august court. It happened, that at the first draft was caught a large fish, out of which was taken a khulkaul, set with jewels of the greatest brilliancy and of most exquisite workmanship. The inconveniences and dangers which this head of an imperial house has sustained in his heaven-commanded journey, cannot any way be compressed into the mould of narration, or the conceptions of language; but they still hang upon his royal mind. Thanks, however, be to God, he has brought his sacred deposit safely; and if orders are issued, will acquire glory in a distinguishing

“ interview with your majesty ; but otherwise, having delivered up his trust to the imperial servants, will return instantly to his own country.”

When the vizier's son had concluded his speech, signs of pleasure appeared upon the countenance of the king, who with great affability said, “ Thy master is welcome, for he hath brought good fortune with him ; but what can be the reason of the prince's desiring in such haste to return home ? It cannot be concealed from the intelligent or penetrating minds, that the chief of a royal house could not have been commissioned by Divine revelation to undergo such difficulties, and to leave his kingdom, but for some important design of Providence. Prior to thy arrival, a venerable personage despatched by the prophet Khizzer (on whom be blessing) informed us of thy approach, and of the Divine command to unite the light of the eye of royalty and the glory of the aspect of dignity. Praise be to God, therefore, that thy master is arrived in health and safety. It is among the most important of Divine blessings, and most demanding of our gratitude, that the precious pearl of the prince belongs to the casket of royalty ; for, at all events, there would have been no power to oppose, or ability to avert the heavenly dictates. Since, then, a personage of such pure nature is commissioned, there shall not be a moment's delay in our obedience.”

The vizier's son replied, “ Since such are the Divine commands, though the prince is of exalted mind and perfectly wise, so that he abstains from the company of woman on account of the levity peculiar to the sex, yet there is no remedy but to submit.” In short, the vizier's son being dismissed, hastened to the presence of the prince, and with the grateful tidings of success gladdened his sense, as with the perfume of enjoyment.

Intelligence of the prince's arrival being spread throughout the palace, Meher Bánú was thrown into great agitation, left the prince, who by Divine interference had recovered her khulkaul, should not prove the object of her love, and worthy of union. While she was in this state of mind, the old woman, in company with her adopted sister having arranged some nosegays and wreaths of flowers in a fanciful taste, was introduced, and in the course of conversation, with much art (so that her intent should not be perceived) said,

“ Happening to go this morning to gather flowers in a certain garden, I saw in it a young man of exquisite beauty, elegance of



“manners, readiness of wit, and eloquence of speech. The splendour of dignity and command shone upon his aspect, and the rays of the star of prosperity beamed upon his enlightened countenance. His attendants told me that he was the son of the emperor of Futtun, who for some important purpose, submitting to distant travel from that heaven-like city, after having undergone much toil and danger, had arrived here. I, during the whole of my life (now extended beyond three score years) have never beheld a handsomer youth, one so highly accomplished, or so calculated to please high and low. They say too, that in strength, Rustum compared to him would have been, like myself, a mere Zaul,\* and that his liberality exceeds that of Hatim Tai.† Without exaggeration, he is a vigorous shoot of the tree of love, and a fresh-growing cypress on the canal bank of beauty. All accomplishments in his princely person are combined, and the Almighty has conferred upon him every outward and internal grace. The following couplet seems just in his praise :—

## VERSES.

“Thy pure nature is far independent of my applause :

“What can the hand of the artist add to heaven-given beauty !”

Meher Bánu on hearing of the personal and mental accomplishments of the prince, though a Leilá became a Mujenoon,‡ and from excessive impatience, giving the reins of self-control from her hands, sent a message to the Sultán her father to this effect. “Regarding the hint from the blessed Khizzer, which has just arrived as a lamp to the path of our fates, it is necessary to hasten in obedience to it.” The Sultán at this, filled with delight, gave orders, that the marriage festivities should be prepared in a royal manner, the assembly of rejoicing be collected, and the drums of gladness resound, to announce that, in a fortunate instant, the cypress would be united to the graceful Shumshade.

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\* Father of Rustum. Zaul in Persian signifies also an old woman.

† An Arabian chief, celebrated for profuse liberality.

‡ The loves of Leilá and Mujenoon are related in a poem by Jámi.

## CHAPTER XXXI.

MARRIAGE OF  
THE PRINCE OF FUTTUN.

The acquainted with the customs of the festivities of Jumshede, and informed in the ceremonials of the galas of Feridun, having spread the carpets of mirth and joy in the royal palace, made ready the preparations for enjoyment and delight. The sound of the drums of prosperity reverberated through the azure dome of the firmament, and the shouts of pleasure and rejoicing reached the extremities of the globe. The wine of gladness sparkled in the goblet of congratulation, and the sprightly melody of lively airs from the lute, eased the mind of care. In every apartment they strewed variety of flowers and sweetly-scented herbs, and mixed together whole bags of the musk of Azfir and essences of ambergris, to regale the senses of the joyous assembly. Fascinating vocal performers, like the Koomri, chaunted mirthful strains, and magic-sounding musicians, like Venus, drew forth the notes of delight. Jasmine-faced cup-bearers, with ruby-coloured wine, gave zest and brilliancy to the assemblage of pleasure, and sweetly-smiling flower girls with their varied attitudes drew the hearts of beholders into the snares of their platted tresses.

## VERSES.

The festival of music and wine was so delightfully arranged, that paradise envied its joys.

Musicians from every region were collected, each a celebrated professor in his art. The solemn strains of the minstrel were accompanied by the Kanoon, And the poet's song of congratulation ascended to the skies in lengthened notes.

When the bridegroom illuming the assembly of the world added splendour to the nuptial chamber of the west, the attendants ushered the princess bride in the highest pomp and state royally adorned, to a throne brilliant as the heavens, with the usual rejoicings. Having invested the prince with shining robes, and brought him in the splendour of Feredun and magnificence of Keikobaud to the imperial palace, they enthroned him with the hoori-rivalling bride, and as it were conjoined in one mansion the sun and moon.

Shouts of congratulation now arose from the enjoyers of earthly



festivity, and reached the assemblies of the heavens. The sounds of gladness and exultation resounded throughout the world ; while so great was the nissar \* of jewels and gold, that the cow of the globe bent under the weight, and the courts of the palace, from the scattering of numberless flowers and effusion of perfumes, became the envy of the plains of Khoten. When the nuptial ceremonies were concluded, and the company, like the birds of a garden, retired to rest, the nightingale was left to enjoy retirement with the beloved rose.

When the golden-robed monarch of the heavens, arising from the embraces of the amber-veiled bride of night, had quitted the chamber of the east, and, after the custom of the liberal, bestowing alms of light, scattered gold over the regions of the world, the prince left the apartment of purity ; and, according to royal usage, gave splendour to the throne of public audience. Like the sovereign of spring, he diffused riches among the inhabitants of the world, and conferred many-coloured serpas and rich khelauts † on the attendants of the court, making them happy and delighted as the natives of the garden. The old lady, by whose fortunate stratagem the talisman of suspense was removed from the treasure of his desires, in reward for so great a service, he covered with gold and jewels, so as to raise her in her latter years from poverty to extreme wealth, and make her, like a serpent, ‡ the guardian of a vast treasure.

The prince, when the usual time of nuptial festivities had expired, having formed the resolution of return to his own country, communicated his wish of taking leave to the Sultán, who, much against his will, consented. According to the custom of his ancestors, giving rein to the steed of genius in the course of liberality, he bestowed, by way of portion to his daughter, so many thousand horses, caskets of jewels, packages of musk, strings of camels male and female, bales of rich manufactures, and the rare productions of the seven regions of

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\* It is the custom in Asia to shower jewels, gold, &c. over the bride and bridegroom.

† Robes of honour.

‡ The orientals always fable hidden treasures to be guarded by serpents, who also perform the same duty in England. From my window I now behold the Caeradoc, a hill in Shropshire, well known in British story as the last retreat of Caractacus from the Romans. Near its summit is a cave, which tradition says contains a vast treasure, guarded by a dragon or serpent.

the globe, so many sun-resplendent female and Ghillim-like\* male slaves, that arithmetical skill, nay, arithmetic itself would in calculation feel the perspiration of inability on the forehead.

## VERSES.

From chests of gold, ornaments of rubies and pearls,  
 The backs of many elephants were made treasuries.  
 Of Tartarian musk were numerous bales; of ood and amber, ass loads.  
 Crowns set with emeralds and rubies; horses of Arabia shod with steel.  
 Goblets of emeralds, bowls of cornelian, each of which was filled with jewels.  
 Male slaves of Abyssinia with rings in their ears;  
 Hindu slave girls clothed in tissue of gold.  
 Would any one calculate what was given in his mind,  
 Let him know, he gave his all, but still was obliged.

The prince, when with all this favour and bounty, having obtained permission of departure from the Sultán, he was honoured by audience of leave, placing Meher Bánu in a houdije,† the canopy of which was set with jewels brilliant as the umbrella of Jumshede, and its koobá ‡ radiant as the orbit of the sun, departed for the metropolis of Futtun, and swift as the moon pursued the stages of his route.

## CHAPTER XXXII.

## MISFORTUNES OF

## THE PRINCE OF FUTTUN AND MEHER BÁNU.

As it is the will of Providence to conceal the fate of his creatures till the appointed time of disclosure, so now an astonishing event occurred on the plain of appearance, the particulars of which are as follows:—

A young prince named Hoshurg, whose heart had been long captivated in the curly tresses of Meher Bánu, and who, though he strove incessantly in the path of her love, had not reached the stage

\* The males of Mohammed's paradise.

† A sort of litter.

‡ A golden ball on the top of the canopy.



of hope ; at this time, when the gates of attainment were closed upon him, through the impulse of all powerful love, like Mujenoon, and the wilds of madness, in hopes that, some time or other, a breeze from her musky locks might revive the perception of his soul. Like the dust, rising and falling, he pursued each day's march, and appointed one of his dependents, an artful procuress, to watch for an opportunity of breaking the talisman of his longed-for treasure.

This woman, who was the most skilful of her day in charming the serpent of love, having prepared her incantations, one morning repaired, leaning upon crutches, to the tent of Meher Bánu ; to whom, with floods of tears, she complained of the cruelty of fortune and persecutions of mischance. The princess, commiserating her seeming wretchedness, having given her protection under the shade of her bounty, assigned her a daily allowance, and shortened the hand of the ravages of time from reaching the collar of her condition, but against the opinion of the prince, who said—

“ My beloved Meher Bánu, from what I observe in the manners of this old hag, I suspect the deluge of calamity rages in her oven,\* and that disturbance is ambushed in her brain. To admit such a person under the shadow of your virtue, is to nourish a serpent in the sleeve and a wolf in the bosom. It is advisable to discharge so artful an hypocrite, and not admit her again into the royal tents, for I cannot be secure against her wickedness.”

Meher Bánu replied, “ O prince, gracer of the throne of royalty and prosperity, from a wretched matron of such great age and infirmity, whose stature, from the depredations of time, is bent like a crescent ; what room can there be for dread and apprehension ? To push the hand of refusal against the breast of a supplicant, and deny the shade of consolation to the saint in the desert of wretchedness, is not the custom of the liberal.” In short, the whimsical coquet of vicissitude, taking airs upon herself, rent the curtain of circumspection, and the prince, on account of the importunity of Meher Bánu, resigned his opinion to her pleasure.

Some days after this, the prince halted on a spot of much pleasantness and inviting verdure, where the freshness of the air and fragrance

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\* According to Mohammedan belief, founded on that of the Persian Mâji, the first waters of the deluge gushed out of the oven of an old woman named Zaulâ Cáfâ. Vide SALE'S Korán, vol. II. page 20, note x.

of the herbage afforded sensations of delight without the assistance of wine, so that high and low enjoyed ease and freedom from care. The prince observing variety of game, resolved to amuse himself, and went to hunt at a distance from camp with his attendants; of which the old woman, ever on the watch for opportunity, without delay informed Hoshung.

This desponding lover, who had always the treasure of his life prepared to sacrifice in the path of his beloved, and had devoted his mind to the object of his desires, was night and day watching, like Mujnoon in the desert. Mounting without delay a lightning-paced charger, he came near the tents of the prince, leading with him another horse. The old hag now running with all haste into the princess's tent, addressed her, saying, "The prince, like Baharám, has just struck a deer to the earth with his arrow, and commanded the assembly of mirth to be prepared in a garden, which, without exaggeration, is an emblem of paradise; but as, without the rays of thy beauty, the world seems dark in his eyes, the chamber of his heart has no light without the lamp of thy charms, and he cannot endure absence, he has hastened to fetch thee himself on the wings of speed, now waits at the serrápurdá\* with a led horse; rise quickly then, and extinguish the flames of his expectation with the water of thy smiles."

Meher Bánu not suspecting the stratagem, having cast the reins of caution from her hands, arose without delay, and throwing a long veil over her moon-like person, commanded all the attendants to retire. Like Shereen,† having mounted the breeze-speeding courser, and unsuspecting that parti-coloured time, like Ferhád, was striking her foot with its mattock, she supposed Hoshung was Khoosroo, and rode pleased by his side. When he saw that heaven, favouring his schemes,

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\* High skreens of red cloth, stiffened with cane used to enclose a considerable space round the royal tents. The nobility use skreens for the same purpose, but not so high as the former, and, according to etiquette, they must be striped of different colours, generally white and red, or blue and white. The latter are called kanauts. These, with the tops of the numerous tents, on which are often gilded balls, appearing above, give a splendid effect to an Asiatic encampment, which is admirably described in BERNIER'S letters on AURUNGZEBE'S journey to Cashmire—Vide Earl of Oxford's collection of voyages, vol. II.

† Fázími has written a beautiful poem on the "Adventures of Shereen, Khoosroo and Ferhád, an account of which may be seen in Major OUSELEY'S Persian Miscellanies.



had cast the phoenix from the sky of exaltation into his net, he speeded on like the gale ; and holding the reins of Meher Bānu's horse, posted swifter than the storm, till he reached a broad and rapid river ; which having crossed, he sunk the boat to impede pursuit, and followed the route to his own kingdom.

When they had travelled a considerable distance, and far beyond what she had expected, Meher Bānu, much fatigued and alarmed, exclaimed, " Where hastenest thou in such hurry, O my prince ? Let us rest awhile, for my limbs are full of pain from such excessive motion." As Hoshung did not think it prudent yet to discover himself, he remained silent. Upon this, alarm overcame the mind of Meher Bānu, and dread prevailed in her heart, lest a ghoul, having ensnared her, should be leading her into the wilds of destruction. She threw off her veil that she might see Hoshung, and know who was her betrayer into the path of error, and what was his object. On beholding the face of a stranger, she trembled like the reed, and became motionless and pale as a statue, from apprehension lest the fair shrub of her purity should be defiled by the owl, or the rose-bush of chastity become the prey of the ill-boding raven.

At length she addressed Hoshung, saying, " Who art thou, and what art thou called ? In thy company horror fills my mind, and the bird of my soul is ready to fly away from its elemental nest." Hoshung replied, " I am thy unpurchased slave, who have given up the wealth of my patience and understanding in pursuit of thy enjoyment ; and regardless of life, in quest of thy love, have preferred servitude to royalty and beggary to dominion. I have made the dust of thy path a collyrium for the eyes of my soul, and cast the head of sovereignty as clay at thy feet. Though I am a king, I glory in being thy slave ; and though a free prince, I wish not for an instant deliverance from thy captivity.

VERSES.

" On the forehead of my destiny are impressed the characters of thy love,

" And, excepting passion for thee, I have no other feelings.

" My bosom is deeply scared with thy wounds.

" Thy love alone can make my garden smile.

" I have passed an age in sad suspense, and have sacrificed my patience, heart and faith.

" Though my way should be in the face of the sword, from thy company, how could I shrink ?

“ In such circumstances, why art thou disgusted at me, and wherefore wilt thou not accept a sovereign like myself for thy slave ?”

Meher Bánu, when informed of the state of affairs, advanced with a smiling aspect, and said, “ Ah ! crown of my head, the desire of my soul is, that I should bow the forehead of gratitude on the earth of obligation, and offer myself a sacrifice to the dust of thy feet. Long have I borne the dart of thy love in my bosom, and long have the flames of passion consumed my heart. When the kings of the world sought my alliance, and wrote to my father, I rolled up their epistles, and inscribed thy name on the tablet of my heart; but as the padlock of the chain of control was not in my power, helpless as the tulip, the impression of affection remained in my mind, and, like the sunbul, my soul was tortured by distress. Surely my wakeful star has performed a miracle, and heaven has favoured my desires, for my eye enjoys fresh light from the beauty of thy countenance, and my heart exults from the wine of thy interview.

“ Praised be God, that what I wished is accomplished to the height of my desires ! But I have still a difficulty which is afflicting to my heart, and makes my soul tremble. I had made a vow to the Deity, who is the assistant of the distressed and healer of the wounds of the troubled in spirit, that if, through the aid of my stars and kindly help of fortune, I should gather the flowers of enjoyment from the garden of success, and have my eye gratified with the sight of thy beauty, I would seclude myself for four months in the retirement of devotion, fasting and prayer ; and every evening when I should break my fast, in gratitude for such unhopèd for mercies, give to the poor and destitute strangers bounteous alms and comfortable meals. I dread, lest thou wilt not assist me in the performance of my vow, the breach of which would be a sin against religion, and that thy impatience to gather the flowers of enjoyment may make me criminal.”

Hoshung, when he heard such affectionate expressions from Meher Bánu, exulted with delight, and expanded in heart like the rose at the waving of the zephyr. Prostrating the forehead of gratitude on the dust of thanksgiving, and offering up prayers at the throne of the self-existing God, he replied, “ O thou, to whose soul-lighting eloquence my heart and life are a ready sacrifice, and my kingdom and treasures an offering to thy love ; wherefore should I, who am a martyr to the sword of affection, and a votary of thy



‘ religion, withhold my wealth, or disobey thy commands ? Thy  
 “ orders direct my life, and my being is subject to thy pleasure.  
 “ Lovers have no power over themselves. Whatever is commanded,  
 “ that will I do. Let not, then, thy mind be sorrowful, but per-  
 “ form thy vow ; for whatever thou desirest I will procure, and  
 “ submit my neck to whatever thou mayest command.” In short,  
 he conducted Meher Bānu to his kingdom, and, agreeably to her  
 desire placed her in a temple distant about half a fursung from the  
 metropolis. He ordered the necessary accommodations for entertaining  
 the poor and needy travellers, assigned her proper attendants to  
 await her commands, and placed guards around the temple for  
 protection, with such strict orders, that not even a bird dared to  
 extend the wing in the air near it.

He himself, now drawing the thorn of sorrow from his foot, rejoiced ;  
 and having ordered festivities at his palace, conferred favours upon all  
 his subjects. Until the expiration of the avowed time, he tried to amuse  
 himself after the manner of princes, in hunting excursions ; but the  
 ball of his wishes was held in the mace of the princess, and the bird  
 of his soul captivated, in the talons of the eagle eyebrow of that  
 moon of the sky of beauty. From excess of desire, pleased by no  
 amusement, hour after hour, he, like astronomers, waited anxiously  
 the rising of his expected star.

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## CHAPTER XXXIII.

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### ADVENTURES OF THE PRINCE OF FUTTUN.

When the unfortunate prince, on his return from hunting, became  
 acquainted of the disastrous event, and was told that his musky  
 fawn had become the prey of the lion, and the exulting peacock of  
 his hopes was taken in the talons of the falcon ; the fire of sorrow  
 seized his bosom, and the flames of madness glowed in his brain. In  
 the agony of despair, rolling as grass upon the ground, like the rose,  
 he rent his garments, scattered dust upon his head, and shed a flood  
 of scalding tears. Now, like the frantic, he uttered heart-rending  
 lamentations, and asked of the breeze to wave him an odour from

the garden of his beloved ; and now besought the gale, with piteous entreaties, to bear a message to the cypress of his favourite stream : and sometimes, like Mujenoon, he would loudly lament at remembrance of his Leilá. Relish for sustenance deserted his palate, sleep fled from his eyes, and every instant he quarrelled with the winds, demanding of them tidings of Meher Bánu, and exclaiming, “For whom now does she arrange her musky tresses, and before whom does she expand in smiles the rose-bud of her lips ? On whom does she fix the intoxicating nergus of her eye, and for whom does she spread the snare with the amber moles that spot her moonbright face ? For heaven’s sake, O breeze, shouldst thou haply pass by the abode of my beloved, communicate to her hearing the fate of me, tormented and struggling on the blood stained ground ; tell her that, from longing desire, I am fallen from the throne of royalty into the abyss of wretchedness ; that, instead of princely robes, I wear the garb of beggary ; that I have cast away my crown, and made the mark of her footsteps my throne ; that, from incessant lamentation, I have no longer power to bewail, and from constant search after her, my foot is become incapable of farther exertion. Beg her to have compassion on my unhappy state, and visit me, to cast her cypress-like shade over my pillow, and lift my head from the dust of affliction. Tell her to hasten while yet a spark of life is remaining, or she will behold only my lifeless clay, which the wind perhaps may have scattered on every quarter.

## VERSES.

“ O ! companion of my sorrows, where can I seek thee ?

“ Where shall I find a sympathiser with my griefs ?

“ The vase of my reputation and crystal of my glory have fallen,

“ And are broken on the stone of destruction.

“ I am overwhelmed in affliction ; what can I do ?

“ Ah ! hasten, my beloved, and afford me thy assistance.”

In short, when he could find no trace of his beloved partner, madness subdued his senses, and from the distraction of his mind, he uttered incoherent expressions, which affected the hearts of acquaintance and strangers, and the bosoms of friends and enemies were rent by his sorrows.

At length, the vizier’s son lifted him up, and said, “ Lord of my fate, ah ! what can be effected by this violent passion and of what



“ use are these cries and exclamations ! Fortify thy heart, nor give  
 “ thyself up to irresolution. In this world of production and decay,  
 “ which is a source of vicissitudes, many such cases as thine have  
 “ befallen the dependants on the table of mortality, and numberless  
 “ afflictions constantly occur. In every revolution of the azure skies,  
 “ thousands of accidents are involved ; and in each fold of the heavenly  
 “ umbrella lie concealed innumerable changes. It is the distinguish-  
 “ ing superiority of heroes in the field of resolution, that striving to attain  
 “ perfect reliance on God, and, like the mountain, planting their feet  
 “ on the base of fortitude, they are not to be moved by any storms.  
 “ At a period when adversity arrives and calamity descends, they do  
 “ not sink in the waves of despondency ; but having formed some  
 “ approved plan, they by noble exertions reach the shore of repose  
 “ and safety from the whirlpool of misfortune.

## VERSES.

“ When the chilling wind of adversity begins to blow,  
 “ We must not, like the grass, sink under it.  
 “ It is better to draw thy feet within thy skirt,  
 “ And be like the mountain, firm in thy place.  
 “ By patience, a drop of seed in the womb,  
 “ May in nine months become a world-illuming moon.  
 “ By patience, the rain in the shell becomes a pearl ;  
 “ By patience is the mine filled with rubies and diamonds.

“ At present, reason (which is the guide of the bewildered in the  
 “ path of perplexity) suggests, that our companion, the young fisher-  
 “ man, who is singularly skilled in finding out paths and tracing the  
 “ footsteps of passengers, having bound fast the girdle of assistance,  
 “ should explore the road, so that a direction may be obtained to the  
 “ stage of our desires. When, through Divine help, we reach the  
 “ wished for country, we can in any way that policy may demand,  
 “ rear the ladder of contrivance to the battlement of our object.”

The prince, by advice of the vizier's son, having distributed all the effects and treasures he possessed to needy persons and distressed devotees, submitted to the disguise of a pilgrim ; and, according to the guidance of the fisherman, measured the path of the windings of hope. When they arrived at the river before mentioned, no boat was to be procured ; on which account they remained a short time in the circle of delay ; but the fisherman having cut down the branches of some trees, formed a raft, and the prince with his companions passed easily

over the rapid stream. Having discovered the right path, they pursued their route, and after winding many dangerous ways and toilsome marches, at length reached the temple, which Meher Bánu had chosen as the place of her devotions. Immediately as they arrived at this auspicious spot, the officers entrusted with the charge of entertaining strangers, agreeably to the rules of hospitality and courtesy to guests, conducted the weary travellers to the house of alms, and having set before them whatever was proper of eatables and drinkables, fulfilled the duties of liberal hosts and charitable purveyors.

When the companions had rested from the weariness of travel, and the giddiness which from the heat of the sun and over exertion of their limbs, had confused their heads, was allayed by cooling sherbets, they felt themselves refreshed, and the vizier's son addressed the domestics of the kitchen and conductors of the entertainment, saying, "What liberal personage is the founder of this charitable mansion? "And who is it that rises so superior in bounty, and compassion for "the stranger and distressed, above the most hospitably virtuous? "We dirveshes, who are arrived here from our travels round the "regions of the globe, have not elsewhere beheld any sovereign or "wealthy personage of such tenderness, and benevolence." One of the domestics replied, "The founder of this charity is Meher Bánu, "queen of the world, the fame of whose bounty, like the celebrity of "her beauty, extends from one extremity of the globe to the other, "and by love of whose heavenly charms, the sovereigns of the earth "have been vanquished."

The prince, when he heard the name of his beloved, suddenly fainted, and fell like a shadow to the earth; but the vizier's son, in order that the characters of secrecy, might not appear on the page of disclosure, exercising his presence of mind, diverted the attention of the spectators. Having called for rose-water, he sprinkled it upon the face of the prince, and cried out, "Is there any skilful physician in this "city, who can remove from this young man the disorder of "epilepsy?" He then continued to enquire, as if ignorant, "Who "is Meher Bánu, and why, devoting herself to severe penance in "this temple, does she involve in eclipse the moon of beauty?"

The artless domestic now related her adventure with Hoshung, from beginning to end; and the prince, on being assured that as yet the treasury of his honour, notwithstanding the attacks of adversity, was



safe from the ravage of time, and the wealth of his glory unhurt by the disgraceful hand of mischance, gained new life. Delivered from wandering in the vale of despair, he fixed his hand on the cords of hope, and with humility bowing his head before the throne of the Almighty restorer on the dust of thanksgiving, patiently waited for the crisis, when the Divine mercy might effect its purpose, and the tidings of compassion be revealed.

The officers of the charity, when they had performed the duties of benevolence, according to custom, through the attendance on the sacred Hárem, conveyed intelligence to Meher Bánu of the arrival of the pilgrims ; and that cypress of the grove of purity appointed an intelligent female to bring her an exact account of their conduct, appearance, and behaviour to each other, without exaggeration or omission. The damsel having made her observations, represented, that they were five persons, seemingly in agreement like the five senses, all habited in ashy-coloured vestments, as if devoted to mortification ; that in public, all behaved to each other as if equals, but in private, one of them, who had superior dignity of manner and aspect, seemed to command the same respect as a sage from his disciples.

Meher Bánu, when informed of the habits and manners of the strangers was convinced who they were, and that the estranged from the path of repose had arrived. Having placed an assortment of confections in a tray, she covered it with the remnant of a veil which the prince had seen her wear, and sent it by a domestic to the pilgrims as a present. When the prince saw the part of the veil, as the patriarch of Canaan received sight from the smell of Joseph's coat, so he found new life, and instantly burst into a flood of tears.

The vizier's son having entwined a wreath of jasmine flowers in an elegant manner, placed the prince's ring in the centre of it, and without giving the damsel the trouble of waiting, delivered it to her, with many apologies for the smallness of the gift, saying, " As dirveshes  
" have no other riches, agreeably to the proverb, that from the  
" kallandar a flower, and from the bear a hair, is acceptable ; this  
" wreath, which was formed at an auspicious instant, and on which we  
" have breathed aspirations from the bosom worthy of acceptance, let  
" thy mistress receive by way of happy token, and expect from the  
" divine throne, accomplishment of her desires."

Meher Bánu, at sight of the prince's ring, wished to set it like a gem in the circle of her eye ; but, notwithstanding her emotions, restraining her feelings before her attendants, she retired to her chamber and wept bitterly. Taking up the pen, she wrote an account of her situation from the beginning of separation to the present time, of the approaching conclusion of her allowed indulgence from Hoshung, and the security of the jewels of her honour from the depredations of the robbery of mischance, which she sent privately to the prince. When he received the letter of his beloved, he fainted with ecstasy ; but on his recovery, drawing it over the pupils of his eyes,\* he found new light, and breaking the seal, perused it. The contents of this love-renewing epistle were thus elegantly penned.

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## CHAPTER XXXIV.

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### THE PRINCESS'S LETTER.

#### VERSES.

- “ The jewels of the treasury of secrecy are the same as they were,  
 “ And the casket is sealed with the same seal. †  
 “ Enquire of the zephyr, whether from night till morn,  
 “ The perfume of thy locks has not been my companion !  
 “ Judge of me, exhausted by separation, from thy own pilgrimage,  
 “ For my soul is still anxious as it ever was.

“ Fortune is ever in ambush, and the changeful skies constantly  
 “ meditating some new deceit, while opportunity, like life, is short.  
 “ It is becoming their valour and prudence, that before our enemy,  
 “ awakened from the slumber of supineness, shall dash the crystal  
 “ wave of reputation upon the stone of disgrace, they should enlighten  
 “ the chamber of purity with the lamp of honour ; and thankful that  
 “ to this period the rose of chastity has remained unblighted by the  
 “ chill of mischance, not importune heaven by useless complaint.”

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\* The Asiatics, on receipt of a letter from a superior or a friend, place it on the head, and draw it across their eyes, before perusal, as a token of respect.

† Meaning that her honour was safe,



The prince having perused the letter, wrote the following.

“ If my complaints against the cruel skies are justifiable, yet how can I complain of thee, though from obstinacy the destroyer of our repose, for thy love holds my neck in the noose of destruction, and thy wit has disabled the foot of severity. Hadst thou not cherished that cursed old hag, venomous as the serpent, I had not thus become a wretched wanderer in the desert of misfortune, or sat in the dark abode of dishonour. However, as the decrees of Providence were such, it is unwise to complain.

VERSES.

“ Though I drink blood, I ought not to repine,

“ Since my portion was the allotment of heaven.

“ At present, keep thy mind firm, and wait incessantly the divine will in whatever may issue from the concealment of secrecy into the chamber of occurrence.”

When the messenger had conveyed this letter to Meher Bánu, the prince having sent for the carpenter, said, “ Though in this distressful expedition the hardships of my friends have been greater than I can enumerate, and my soul bows under the weight of obligation ; yet I have one more favour to entreat which is peculiar to thyself, namely, that thou shouldst make me speedily a throne, which, like that of Solomon, will soar through the air, and may be the means, like the ark of Noah, of delivering us from the deluge of misfortune, and conveying us to the shore of success.”

The carpenter replied, “ My prince, all of us, who from the first day of thy departure bound the girdle of accompaniment round the waist of our lives, until our elemental forms shall be separated, and the frame of our bones dissolved, will never quit thy presence.” Having said this, he kissed the ground of submission with the lip of respect, and hastening into a forest, began to search about for a proper tree to answer his purpose. At length he found one, but a monstrous black snake swelled with venom from head to tail, being entwined around its trunk, guarded it from his approach. The carpenter placing himself in the most respectful attitude, praised the monster in an eloquent speech ; to which he replied in the language of man, “ Who art thou, and what is thy desire ?”

The carpenter related the prince's and his own adventures from beginning to end, and requested the snake's assistance in attaining his object ; upon which the reptile, by command of the Almighty (before

whose omnipotence the serpent and the ant are alike submissive) quitted the tree, and permitted the petitioner to cut down what he wanted. Having lopped off a proper branch, the carpenter fell to work with his magic performing axe, and soon fashioned out a throne of such great beauty, as might rival the throne of Jumshede. Having fully completed it in a little time, he presented it to the prince, who anxiously waited his return, as the last day of Meher Bánu's vow was now passing away, so that till the carpenter's arrival, he was almost lifeless with dread, and counting every breath as his last.

On the following morning, when the sovereign of the stars had ascended the azure throne of the skies, Hoshung in ecstasy at the promised enjoyment of Meher Bánu, commanded to be prepared a sumptuous feast (the splendour of which the assembly of the highest heavens might envy) to which he invited the prime courtiers and great lords of his kingdom. All the preparations of mirth and pleasure befitting a royal festival, being ready, he proclaimed a general audience. Having with imperial pomp ascended the throne, he ordered the seals of many purses to be taken off, and enriched a world with largess of gold and jewels. The circulation of the glass, like the rolling of the eyes of sweet-lipped maidens, fascinated the understanding, while music ravished the soul. Pleasure, in every corner of the assembly, fermented like new wine in the cask ; and if for an instant care passed through this joyous spot, he was quickly overcome by the intoxication of mirth.

When the prince had intelligence that Hoshung, from vanity, self-secure of victory, was, like the careless, drunk with quaffing the goblet of oblivion, the treasure of his understanding sacrificed to jollity, and the ears of his senses, like the head of a phial, stuffed with the cotton of negligence, esteeming the opportunity precious, he committed himself to the protection of the Almighty. Having uplifted the standard of resignation, which is ever a means of unbarring the gates of success, he ascended the wooden throne, and seated with him his companions, who were as the four pillars of his dignity, and as the four elements in the composition of his State. By the power of Divine operation, the machine, which was the phœnix of the firmament of glory, ascended into the air like the throne of Solomon.

Tyre-women of inventive fancy, imitating the work of spring, were busy in adorning the head and tresses of Meher Bánu with variety of flowery ornaments ; and having enrobed that sun of the sky of



smiling beauty, like the gentle natives of the garden, they seated her on a splendid throne. Encircling her neck with wreaths of roses and chains of pearl, they tinged the ends of her fingers scarlet with the Hinná, so that they resembled branches of coral. The aged procuress danced, exulting with joy before her, making antic grimaces like an old she-monkey, and screaming out a bridal song, when suddenly the throne descending alighted in the court of the temple. The attendants and domestics, on beholding this astonishing phenomenon, being alarmed, fled different ways, and became scattered like the stars in the milky way ; while the tyre-women panic-stricken, stood motionless and silent as figures on a wall.

Meher Bánu, on beholding the world-adorning beauty of the prince, nimbly as the breeze springing from her musnud, and seizing the hand of the bedame whose head had contrived the blaze of disturbance, ascended the throne of prosperity with her. Much as the old woman resisted, and cried for help, it availed not, for the machine, with the swiftness of a happy-winged bird, mounting into the air, like the throne of the deity soared to the highest heaven. Suddenly it stopped over the court of the palace, where the ill-fated Hoshung, employed in feasting, and smilingly exulting in the thought of possessing Meher Bánu, had his heart expanded with mirth, like the blossom of the opening rose. The company, observing this phenomenon, gazed with astonishment ; when the vizier's son having separated the head of the impure old woman from her body, cast it bleeding from the sky to the earth. It lighted directly before Hoshung, on the throne, and the body fell into the midst of the assembly. Many of the company fled instantly from panic, dreading some calamity from heaven ; while others, rising from the carpets and retiring a little, meditated what the strange appearance might portend. Hoshung, pushing out the feet of firmness from the skirt of magnanimity, and much alarmed, descended from his throne,

At this instant, the guards of the temple ran in with great disorder, and uplifting the voice of complaint, disclosed the overthrow of his plans ; saying, " Five dirveshes, arrayed in ashy-coloured vestments, " and sitting upon a wooden throne, suddenly descended from the " air into the court of the temple, and having seated the princess " together with the old woman upon it again mounted into the sky. " The descent and ascent of the throne was sudden as a flash of " lightning, and effected in the twinkling of an eye ; so that the

“guards of the temple had no intimation of the circumstance, till  
“unable to prevent the mischief.”

Hoshung on hearing this intelligence became distracted. He commanded his matchlock and rocket-men to fire on every side and if possible bring down the throne ; but, like an arrow from the aim of fate, it had escaped their reach, and their efforts proved unsuccessful. Remediless, he bowed his head on the collar of despondency, and the assembly of joy was changed into mourning. Instead of the melody of rejoicing, the plaints of sadness arose ; and in place of wine flowing into the cup, the eyes of Hoshung overflowed with tears.

VERSES.

Behold the heavens, their heat and cold, how a hundred surprising variations appear in every revolution.

Open the volume of the world, and read with attention ; examine well its constant vicissitudes, and wonder.

The prince at length, with glory and success, having reached his own country, like the sun, illuminated the city of Futtun by the light of his auspicious presence ; and having rewarded his faithful companions according to their merits with ample jahághirs, dismissed them to enjoy repose from their fatigues.

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CHAPTER XXXV.

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HISTORY OF  
**PRINCE FEROKH-FAUL.\***

THE quaffers of the wine-stores of history have thus poured the delight-exciting wine of story into the cup of relation.

In the kingdom of Serendib there was a sovereign, in splendour like Feridun, whose goblet was filled with the wine of success, and the sense of his fortunes regaled with the perfume of domestic security. Vicissitude had sworn allegiance to his reign, and time laid open to his fortunes the portals of prosperity.

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\*The prince of auspicious omen.



## VERSES.

Chief of the successful, his aspect gleamed with the rays of good fortune.  
He was supreme, and mighty roys bowed their crowns at his throne.

As in the chamber of his State there was not a lamp that might give lasting brightness to his hopes, namely, a son, in whom the life of his father might be renoyated, and the glories of his ancestors be revived in his person, he was constantly involved in melancholy, and incessantly immersed in impatience for such a blessing. He had recourse to the enlightened of dawn-like minds, and spent his nights and days in prayer. As Divine favour ever awaits the earnest petitioner, after a considerable time when his brain begun to be confused by this anxiety, the arrow of his prayer reached the mark of acceptance.

A personage of the order of recluses, nightly wakeful, who had no connection but with the Divine unity, and whose mind was enlightened with the rays of heavenly bounty and the beams of undecaying favour, suddenly appearing from the recess of concealment, presented him an apple of much beauty and flavour, and said, "This fruit will prove the fulfilment of thy desire. It is proper that this night thou give it the queen to eat." The Sultán obeyed the commands of the religious, and at the appointed time, the sun of royalty arose from the horizon of concealment to gladden the world.

The Sultán commanded, that the intelligent in the courses of the heavens and skilled in the secrets of the stars, using their utmost endeavours, should examine narrowly the aspects of the planets, and calculate the nativity of the young prince. Having made their observations, they represented to the attendants on the throne, that there was every promise of good fortune, but that at the age of fourteen he would be in danger of suffering much from love, on the sight of a portrait. The Sultán, warned by this prediction, appointed confidential persons to attend constantly in turn upon the prince, that no pictures might be presented to his eye.

As it is impossible for the wisest man to erase the characters of fate with the point of contrivance, the prince, about his fourteenth year, going one day into an apartment of the palace, saw a female attendant, who upon his approach shut down the lid of a chest with great precipitation. He insisted upon seeing the contents, which happened to be portfolios of drawings. At first she refused, but the

prince being importunate, at length uplifted the floodgate of calamity, and opened a volume; which he had scarcely done, when the fatal portrait of the fair princess, who (the astrologers had foretold) was to occasion him so many perils, presented itself to his view. He instantly fainted, when the slave, alarmed, conveyed intelligence of his condition to the Sultán, and related the unhappy cause of the disorder. When recovered from his fit, his mind became distracted, and notwithstanding the efforts of the most skilful physicians, his ravings and desire to travel in search of his beloved could not be cured.

After some time, when the Sultán was convinced that the Divine decree was not to be done away by human contrivance, he gave up his efforts, and left his son to his own inclinations.

When the prince became free from the superintendence of spies, world-tormenting love, who held the reins of power over him in the hands of control, hurried him abroad, without knowledge of a direction to his object, and he turned his face to the wilderness. The son of his father's vizier, named Jaffier, who had been brought up with Ferokh-Faul from his infancy, when he heard of his forlorn condition, regarding the duties of attachment, (in these days, rare as the appearance of the phoenix) hastened to him on the wings of speed, and became his partner in the path of wandering. After much toilsome and fatiguing travel, they reached a populous city, through every street and alley of which they searched in vain for the charmer of their hopes. When the perfume of success greeted not the scent of their condition, the prince having quitted the city, in despair, took up his abode at an idol temple not far from it, which had many spacious buildings for pilgrims and devotees, resolved to dedicate some time to prayer and penance, in hopes, through them, of attaining the compassion of heaven.

Some days after this, Jaffier once more visited the city, to find out, if possible, the original of the portrait which had destroyed the repose of his master's heart; and the prince remained alone in the temple. At night-fall he repaired to the niche of the principal idol, which was illuminated with lamps, in order to invoke success to his pursuits. When half of the night was passed, he heard the sound of footsteps, and supposing them those of evil spirits, concealed himself behind the image. Suddenly entered a band of thieves, who, after the manner of the Hindus, prostrating themselves before the idol, said, "We hear that the daughter of the Sultán of this



“city sleeps upon a bed set with jewels, and wears ornaments equal in value to the revenues of an empire.” If to-night, through thy auspicious promotion of our designs, we should gain the object of our desires, we will make the princess’s head an offering at thy sacred threshold.” Having said this, they departed in search of their prey, and Ferokh-Faul, lost in astonishment at their wickedness and presumption, wondered how they could capture the princess from her apartments in the inmost part of a palace surrounded by guards. In a short time, however, twenty brawny robbers brought the bed, and upon it the princess fast asleep and unsuspectful of her danger. Placing it before the idol, they bowed themselves in prostration.

Ferokh-Faul from behind the image, on perceiving the beauty of the princess was wrapt in the maze of astonishment ; and regarding her murder as the worst of misfortunes and cruelty, deemed it incumbent upon his manhood to deliver her from so perilous a state. Having considered an instant, he hit upon a stratagem, and in a gentle tone exclaimed, “Your votive offering has met acceptance, and in return for such piety, your undertakings shall under my protection henceforward always meet with success.” The stony-hearted wretches, supposing this speech to proceed from their deity, became more fervent in their devotions, and renewed their prostrations.

When the prince saw that his stratagem had taken effect, he continued to speak, saying, “The gracious command is issued from our throne, that all of you, quitting the temple, commission one who is most distinguished amongst you for piety and devotion, to lay the bed of the princess on my altar.” They did so, when Ferokh-Faul, suddenly springing from behind the idol, with the swiftness of lightning, cast the head of the impure assassin on the dust of annihilation by a stroke of his flint-dividing sabre.

The thieves, after some time waiting the return of their comrade, sent in another, (supposing he might be secreting the jewels) to explore the cause of his delay. He also fell, and in the same manner the whole twenty, one after another, slumbered in the dust, and the court of the temple was dyed with their blood.

When the prince had killed the twenty thieves, he awakened the princess ; who, on perceiving her situation, trembled with affright ; but Ferokh-Faul having assured her that she was secure against

injury, and acquainting her of the danger she had escaped, allayed her apprehensions, and undertook to re-convey her to the palace. Exerting his utmost strength, he lifted the bed upon his head and carried it to the wall of the royal citadel; where forming a knivemund of his turban, and tying it to the feet, he with great agility mounted the battlements. Drawing up the bed with the princess, he conducted her to her apartment, which she pointed out. The princess having offered to the Almighty thanksgivings for her most fortunate escape, expressed her gratitude to Ferokh-Faul, whom she entreated to inform her who he was, and in what manner she could repay such unbounded obligations.

Having given a summary of his adventures, he offered to take leave; but the princess said, "O thou, for the dust of whose feet my life and head are a ransom, although it is impossible for me to perform any service equal to my obligations, yet if thou hast any particular object in view, out of kindness let me know, that I may to the utmost of my ability promote its completion." Ferokh-Faul thanked her for the gracious offers of assistance, but insisted on departure; which the princess opposed with many arguments. While they were in conversation the gleams of dawn appeared, and the attendants of the harem, agreeably to custom, came to wait on their mistress.

When they beheld the princess sitting with a handsome youth, supposing that a rent had been made in the curtain of the royal honour, they trembled like the reed from dread of punishment, and were for some instants overcome with silent amazement. At length, regarding secrecy and connivance as the means of their own ruin, they hastened to the názir, \* whom they informed of the calamitous circumstance. At first he refused to credit them, esteeming such an incident beyond the reach of possibility; but on their repeated asseverations, proceeded to the chamber of the princess, and was convinced that the lightning of disgrace had fallen on the stores of honour, and that the flames of ruin were enkindled. For an instant his senses deserted him, and fire of anger was fanned by the gusts of passion. Without consideration, he rushed upon Ferokh-Faul, and with dishonouring violence pulling him from his seat, tied his hands behind him; when the princess exclaimed, "Stupid názir, this youth is

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\* Great chamberlain or superintendent of the Harem, always a eunuch.



“ my adopted brother ; dare not to injure a single hair of his head.” The názir, supposing her words to proceed from hardened assurance, replied, “ Ah! daughter, enemy to modesty, who hast polluted the fountain of thy father’s honour with the mud of disgrace, and scattered the filth of vice on the head of thy virginity, darest thou with such shameless impudence to intercede for this wicked wretch, worthy of impalement, while thou must know, that only a few breaths remain of thy own life ?” The princess was enraged at the insolence of the nazir, but as her hand was unable to punish him, shedding floods of tears, she moistened her cheeks, which appeared as blooming roses wet with dew.

The názir, having proceeded to the Sultán, said, “ O king, may the extent of thy life exceed the ability of the most subtle arithmeticians to calculate ! Last night a most incredible affair occurred in the royal hárem, at the detection of which, the wine of understanding has flowed from the goblet of my brain. I have no power to detail it to the gracious audience, yet dare I not connive at or conceal it.” The Sultán, much alarmed at this preamble, exclaimed “ What is the affair, surely the lamp of safety must be extinguished in the royal chamber, or a link of purity be broken from the chain\* of majesty.”

The názir now, according to the rules of the intelligent in respectful address, related the circumstance ; when the anger of the Sultán arose like the waves of the raging sea, and in the height of his fury, he commanded the overthrow of the foundations of the life of the innocent prince, who was instantly conducted towards the place of execution. Ferokh-Faul, resigning himself to the Divine will, advanced his steps firmly to meet death.

The princess, distracted at the situation of her deliverer, ran wildly into the presence of the Sultán, and without regarding the forms of respect, standing in the place of petitioners, cried out, “ O my father, without examination, or drawing facts from beneath the veil of appearances, to shed the blood of the innocent, and without proof of guilt, to command the destruction of the mansions of existence, is not the custom of the just and impartial, but, unworthy of sovereigns, who are entrusted with the protection of their people. To allow the execution of this young man, who is deserving of a thousand favours,

\* *i. e.* The princess have died suddenly.

“and has the highest claims upon the gratitude of our royal house, will be bringing upon us the displeasure of the Almighty. Reflect, then, before that period, when this transaction, if allowed, shall be unfolded in the court of a just judge, and thou, sovereign as thou now art, standing alike with the beggar in the place of retribution, shall be unable to answer the enquiry.”

The Sultán, impressed by this speech, commanded the execution to be delayed till further orders, and demanded of his daughter particulars of the affair. Without exaggeration, she related her adventure, and said, “The proof of my veracity will be found in the bodies of the robbers now lying in the temple.”

When the Sultán, on examination of the temple, was convinced of the truth of the princess's account, he trembled, and blushed at his own rashness. Having sent for Ferokh-Faul into his presence, he entreated his pardon; and having placed him in the seat of honour, with much respect said, “I trust thou wilt not let thy gracious heart be angered against me at an error, common to humanity, which I have committed, but cherish as thy handmaid this pearl of royalty.”

Ferokh-Faul replied, “O king of kings, as the providential Designer had stamped such characters on the tablet of my forehead, it would not be just that I should complain of your majesty's servants. The offer to receive this wanderer in the path of exile as a dependant on the throne, is a favour, which never could have entered the imagination of expectancy; but my disappointment in this unlooked-for blessing proceeds from an object which has long occupied my mind. I must therefore request your majesty will favour me by a speedy dismissal, which is the highest honour I can at present hope for.”

The Sultán very unwillingly consented, and Ferokh-Faul leaving the capital, with his friend Jaffier, proceeded on his way in the path of uncertainty, till he came to the city of Oojein,\* where he took up his residence, to wait intelligence of the plunderer of his heart.

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\* The capital of Malwa, a province of Hindustán.



## CHAPTER XXXVI.

## CONTINUATION OF

## THE HISTORY OF PRINCE FEROKH-FAUL.

THE intelligent Jaffier, who was as a shrub of wisdom cherished by the water and air of truth, in order to obtain a clue to the hopes of FeroKh- Faul, performing the duties of sincere attachment, exercised an activity which is not to be expressed. After much deliberation, his judgment led to the following plan.

In one of the streets of Oojein, where travellers resorted from the four quarters of the globe, having prepared a warehouse, he stocked it with the rarities of the world, and placed in it the picture which had disturbed the happiness of the prince, in hopes that some voyager might recognise and give him intelligence of the original.

Much time elapsed before his object was answered ; but at last a traveller, who had explored the earth, arrived, and said, " This is the picture of a princess who has professed utter detestation of all male-kind. She is queen of Shunguldeep, a kingdom inhabited only by women ; and though her beauty and delicacy of person exceed description, yet in valour and wit she excels Rustum and Isfindear. A desert of two hundred miles in extent, void of water, and the whole tract composed of burning sands, surrounds her dominions, to which entrance is next to impossible ; but if by chance some death-devoted wretch find his way, he is instantly slain."

When Jaffier had heard this account of the queen of the empire of love, having with much joy hastened to the prince, he hailed him with the tidings of success, saying, " No longer give admission to despondency and grief, but prepare to ascend the throne of enjoyment ; for the dawn of success hath gleamed from the horizon of prosperity, and the sun of attainment arisen from the east of good fortune."

## VERSES.

The night of absence and separation from my beloved is past.  
 I have sought an omen, it is lucky, and trouble is past.  
 The surly pride which autumn had assumed has at length been humbled at  
 the feet of spring, and is past.  
 Thanks be to God, that under the auspices of the rose,  
 The tyranny of December's blast, and the haughtiness of the thorn, are past.  
 The dawn of hope, which was obscured, appears.  
 Come out, then, for the darkness of night is past.

Ferokh-Faul was so overjoyed at these happy tidings, that, in the intoxication of delight, he forgot himself, and loosing the reins of the steed of patience from his hands, wished to soar as a bird, and at one flight to reach the country of his beloved. Jaffier, with much difficulty, restrained his impatience, and prevailed upon him to remain a few days. During this interval, he provided some rich suits of female attire, and various sorts of musical instruments, (on which the prince and himself excelled in playing, as also in vocal performance) hoping, under the disguise of singing-girls, to gain admission to the Amazenjan queen. Having every thing ready, they resigned themselves to the guidance of Providence, and pursued their journey towards the object of hope.

After many days of toilsome march, they at length reached the wilderness mentioned by the traveller ; through which, with much difficulty, they proceeded. When the sun had ascended to its zenith, having reached the foot of a tree, they spread the cloth of repose, to rest under its shade from the excessive heat. As it happened, in this tree a simurgh \* had built her nest, towards which a monstrous black snake was winding its way to destroy the brood ; but the prince, drawing his sabre, cut him in pieces, and laid the fragments in a heap on the ground ; after which, overcome by sleep, he lay down, as did also Jaffier.

Towards sun-set, the simurgh, who had flown in search of food for her young, returned, laden with the most delicate fruits from various parts of the earth. When she perceived the sleepers, supposing them enemies to her offspring, she was going to put them to death ; but the nestlings seeing her intention, informed her of their escape from the snake through the humanity of the prince. Upon this the simurgh, repenting her rashness, advanced softly to the

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\* A fabulous bird of great celebrity in oriental romance.



pillow of Ferokh-Faul, and gently awaking him, uttered grateful thanks for his kindness, presenting him at the same time with an offering of delicious fruits ; and saying, " In return for the kindness shewn to my young ones, I now adopt thee as my son, and regard the furtherance of thy views, by every means in my power, as incumbent upon me. Let me know then, if thou hast any design in pursuit, without reserve, that I may use every endeavour to promote its completion, and give my utmost assistance to ensure its success.

The prince, upon this unexpected kindness of the monstrous simurgh, felt his heart expand like the rose at the waving of the zephyr, and inwardly assured of heavenly protection, related his adventures and the object of his present expedition. The simurgh replied, " My dear son, although, at the command of all-powerful love, thou hast undertaken a most hazardous affair, yet set thy heart at rest. For this one night fix thy hand on the cords of patience, for, through the Divine auspices, thy difficulties shall to-morrow be done away, and thy labour be changed to ease."

When the eagle of the skies, arising from his heavenly nest, soared through the regions of the firmament, the simurgh, having made the prince and Jaffier seat themselves upon her back, flew with rapidity towards Shunguldeep, and about sun-set descended with them near the capital, where the beautiful object of their search resided. She then presented Ferokh-Faul with a feather from her wing, and desired, that in any peril or danger which might occur, he would cast a small bit of it into a fire, when she would in an instant fly to his assistance on the wings of swiftness, and relieve him from his dilemmas. The prince, having thanked her for her kindness, took leave of the friendly simurgh, who soared out of sight in the twinkling of an eye.

Ferokh-Faul and Jaffier having now disguised themselves in the female apparel, proceeded to the city, bearing under their arms different instruments of music ; and as the roses of their cheeks were free from down, and their side-looks and hair-long, they appeared so like women, that no suspicion of their sex could arise. Fearless, therefore, of the punishment of the queen, they entered the streets in perfect self-security and by happy chance came to a square, where were assembled a company of angel-resembling damsels, who appeared as so many hoories amusing themselves in the gardens of Paradise. Wine having loosened the restraints of bashfulness from their hearts,

had immersed them in delight. The two feigned singing-girls joined the crowd, and, after the manner of strolling performers, having uttered a strain of salutation, begged pardon for their intrusion. The company, observing that their dress and manner was different from that of their own country, said, "The odour of acquaintance with the garden of your condition greets not our perception, and the roses of your circumstances have not the tinge and glow of our recollection. If, then, ye are strangers just arrived at this city, give us some account of your qualities, and tell us your names."

Ferokh-Faul stepping forth, replied, "I am named Dilpuzzerá Jádoonová,\* and this my sister is called Naeedá.† Led by the fame of the munificence and liberality of your august sovereign to foreigners, which extends to the extremities of the world, we formed the sacred vow of pilgrimage to her throne; and having, under the auspices of our lucky stars, overcome the difficulties of a long journey, have but just reached this heavenly city. If permitted, by your indulgence, we will present a specimen of the skill we possess, as an offering of a flower from the garden of performance."

The company, highly pleased at this address, treated them agreeably to the customs of the hospitable to strangers, and seated them in a respectful manner. The two friends having tuned their tunboors, sung a love song, which drew forth the plaudits of the assembly; after which they performed on the kanoon, the chung, the duff, and several other instruments, with such exquisite skill, as to charm into rapture the whole audience; who, one and all, bursting into exclamations of praise, showered pieces of gold and silver at their feet thick as rose-leaves falling in the spring.

When the company broke up and retired to their homes, Dilpuzzerá and Naeedá, having fixed themselves in a lodging, congratulated each other on the success of their stratagem.

Early the following morning, a lady named Sunnobir,‡ who held the office of prime vizier to the queen, and was distinguished for beauty, wit, and accomplishments, having heard of the arrival of the strange musicians, sent for them to her presence. Regarding the summons as the highest good fortune, they hastened to obey, and without delay repaired to her palace. Their performances so delighted the vizier,

\* Heart-delighting, of magic voice.

† Venus.

‡ The name of some flower.



that she thought them worthy of being introduced to play and sing before the queen ; and having presented them with the richest dresses and most valuable ornaments, took them with her to court. Ferokh-Faul, at sight of the dazzling beauty of the original whose portrait had ensnared his heart, could with difficulty preserve himself from fainting, but summoning all his resolution to his aid, he composed his mind, and sang with such passion and sweetness as enraptured the princess ; who conferred upon him and Jaffier the most munificent gifts, and commanded them to perform before her twice a week.

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## CHAPTER XXXVII.

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### CONTINUATION OF

### THE HISTORY OF PRINCE FEROKH-FAUL.

AFTER they had resided some time in Shunguldeep, the prince ventured to enquire of Sunnobir the cause of the queen's disgust to mankind ; when the vizier condescending to gratify his curiosity, said, " I will relate it to thee, as she informed me, exactly in her own words.\*

" The first form which was decreed to me in elemental com-  
 " position was that of a bird ; and according to the established  
 " usages of this curious world of production, in which the connect-  
 " ing chain of existence depends upon offspring, and where the  
 " female cannot avoid society with the male, I necessarily preferred  
 " a helpmate. In process of time, two young ones being decreed me  
 " in the womb of fate, I built my nest, laid my eggs, and hatched  
 " them. Suddenly one night, the darkness of which was increased  
 " by uncommonly thick clouds, a fire seized our grove, and surrounded  
 " my nest like the setting of a ring. I being asleep, perceived it  
 " not till the hand of contrivance was rendered useless. As my  
 " young were not yet able to fly, and I could not convey them away  
 " both at once, I entreated the assistance of my mate ; but he

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\* A tedious speech of Sunnobir to the queen, preparatory to her disclosure, is omitted.



“ cowardly deserted me, and left us to our fate. Motherly affection prevailed, and my mortal part was consumed with my children’s ; but the good I had done meeting the acceptance of the Most High, He revived me again in the beautiful form of the queen you now see before you. Remembering the cruel inconstancy and treacherous desertion of my mate, I have resolved to hold no connection with man, and have vowed lasting enmity against his sex, while constrained to dwell in the shape of woman.”

The prince communicated this wonderful transmigration to Jaffier, and after some time they requested their dismissal from court, under pretence of returning home. The queen and Sunnobir having in vain entreated them to remain, at length consented to their departure, and in return for the pleasure their musical talents had afforded, conferred upon them many rich jewels and an immense sum of money. Having taken leave, they left the city, and throwing off their female attire, burnt it together with their instruments of music. The prince then cast into a fire a bit of the feather of the simurgh, who instantly appearing, as she had promised, at their desire bore them to the borders of the kingdom of Shunguldeep. By advice of Jaffier, the prince having collected a band of chosen men well armed, was with them once more conveyed by the simurgh into the favourite garden of his mistress under cover of the night.

The following morning, when the queen’s attendants came as usual to gather flowers, they were suddenly surrounded, and all slain, excepting one, allowed purposely to escape, that she might convey to her mistress intelligence of the disaster. The queen, upon this unwelcome occurrence, despatched a faithful and experienced servant to enquire of the enemy the cause of their invasion. She was informed that he was the heir of the kingdom of Serendib, who had vowed eternal hatred to woman, and in order that he might not see the abominated sex, wore constantly a thick veil ; while his army, composed of simurghs, destroyed every female they met ; and that, hearing Shunguldeep was governed by women, he had marched to put them to the sword.

On the return of the messenger, the queen after much consideration sent another, to signify that she had as great a hatred to man as he had to woman, but her reason for it was great ; and unless he had one as substantial for his disgust, to make war upon the innocent and unoffending was unworthy the character of a just prince. To



this he replied, that he had a heart-afflicting cause ; and then related the tale she had told her vizier, only reversing the circumstance of the desertion of the male bird.

The queen, astonished at the accordance of their fates, requested an interview, to which the prince assented ; when she repeated her adventures and transmigration to her present condition. Ferokh-Faul now proposed, as their fortunes were similar, to lay aside animosity, and unite in marriage. To this she agreed, and the fair Sunnobir was prevailed upon to accept Jaffier, who was appointed vizier of the united kingdoms of Serendib and Shunguldeep.

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## CHAPTER XXXVIII.

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### STORY OF YEZZEEZ.

THE adorners of the brides of tradition, and ornamenters of the retired in the chambers of record, having dressed the charmer of this wonderful narrative in the purple of truth, have thus introduced her into the apartment of narration.

In the city of Oojein there was a young merchant, named Yezzeez, the goblet of whose condition was filled with the wine of opulence, and the measure of his situation overflowing with the liquor of abundance. Of worldly goods he had an ample share, and had acquired his full proportion of earthly blessings. The chamber of his hope was illumed by the lamp of success, and the sense of his fortune perfumed with the essence of enjoyment. The skirt of his heart, like the fountain of the sun, no muddiness of trouble had ever reached ; and the mirror of his soul, like the clear orb of the moon, had never yet experienced the damp of misfortune. Heaven had spread the carpet of his fortunes in the happy mansion of security ; and time, to enrich his warehouses, had reduced wealth to beggary. There was not a delicacy in the varied expanse of earth, but what appeared on the board of his wishes, nor a planet in the azure vault of heaven that did not accord with his desires. His days were constantly passed in music and feasting, and he uninterruptedly reclined on the pillows of enjoy-

ment, accompanied by the damsels of mirth. The flowers of his inclinations received freshness in the garden of delight, and the bud of his heart, from the wavings of the gale of success, smiled with superiority at the groves of paradise.

## VERSES.

From him were never absent, till the instant of sleep,  
The finger, the cup-bearer, music, and wine.  
He had no thoughts, but those of pleasure,  
And no one enjoyed himself more than he.

One day, having adorned the apartments of mirth, and prepared the assembly of festivity, he with some of his companions quaffed dawn-like tinged wine in crystal cups transparent as water, and fancying the enamelled goblet of the skies and the golden cup of the sun overflowing with the liquor of his desires, he was enlivened even to rapture with the cheering draughts of freedom from care.

At such an instant, when the season of jollity was warm, a stranger appeared, and sitting down on a corner of the carpet, cast a look of sadness on the assembly, and scattered moist pearls from the casket of his eyelids on the skirts of his cheeks. All at once, from his cold sighs, the mirrors of the festive became obscured by the damp of melancholy, and a groan issued from the breasts of the company. Yezzeez, loosing from his hands the reins of constraint, enquired the situation of the stranger; who, though repeatedly questioned, made no answer; which adding to the surprise of Yezzeez, plunged him into the whirlpool of impatience. Fixing the hand of importunity on the skirt of the young man, he entreated him to disclose the secret of his heart, which had caused such distress and melancholy in his appearance. When the stranger perceived the unreasonable curiosity of Yezzeez beyond all bounds, remediless, he opened his lips in reply, and said,

“ Though thy request is as a gem which should not be taken from  
“ the mine of speech, and I am convinced, can do thee no good, yet,  
“ as thy importunity on this head has exceeded the bounds of reason,  
“ I have no alternative but to give thee a summary of my unfortunate  
“ adventures.

“ Know then, that formerly my wealth and possessions were  
“ so great, that the ability of the most subtle and profound  
“ arithmeticians would have been confounded and perplexed in



“ the calculation. On a certain time, according to the custom  
“ of merchants, having prepared a valuable assortment of goods,  
“ with an eye to profit, I departed for the city of Kinnouje,  
“ and resigned the footstep of endeavour to the path of  
“ travel. Several capital merchants, who esteemed my being chief  
“ of the Káfilá as an honour to themselves, accompanied me on the  
“ journey. At about four days distance from Kinnouje, having  
“ accidentally separated from the caravan, I strayed into a wilderness,  
“ where the scent of population greeted not the perception of  
“ expectation ; and as before me appeared only a frightful desert, the  
“ chain of the hope of existence became nearly broken. In every  
“ path, that with much distress and alarm I explored from morning  
“ to the close of evening, I found no resting place ; while at every instant  
“ horror-exciting sounds striking my ear, caused my gall to dissolve  
“ like water, and every now and then perceiving strange phantoms, my  
“ heart trembled like the leaf of the sunnibir from apprehension.

“ As the gloom of night advanced the plain appeared to my  
“ imagination as a stormy sea, whose billows would swallow up the  
“ fish of the sky. The branches of the trees, beating against each  
“ other from the violence of the wind, bowed to the ground, the sand  
“ of which, agitated by the storm, rose in waves, so that you might  
“ call them the serpents of Pharoah’s rod, ready to devour the world.  
“ Helpless, I resigned my heart to destruction, and committing my  
“ head to fate, sat down, expecting death, at the foot of a tree ;  
“ but, from excess of dread, such a trembling seized my body, as  
“ seemed to threaten the separation of my joints.

“ Suddenly, the sound of human feet, by help of the wind, was  
“ heard, and on turning my eyes that way, I beheld a person advanc-  
“ ing with great celerity, as if flying on the wings of speed. As the  
“ supposition of the son of man’s existence in this death-raging wilder-  
“ ness was improbable, I suspected it might be a deva or ghole, who  
“ was coming to destroy me, and crept into the corner of a pit. Here,  
“ among brambles and roots, like the death-devoted bird, whom the  
“ sharp-taloned falcon is pursuing, I endeavoured to conceal myself,  
“ and invoked God for my protection. The man however coming up,  
“ without having recourse to search or examination, at once exclaimed  
“ with a loud voice, ‘ Who art thou ? and what dost thou in this peril-  
“ abounding desert alone ? Perhaps thou art a deva or a ghole, who  
“ would draw man into thy snare, and, having enticed them into this



“lonely desert, wouldst put them to death with variety of torments’.  
 “My speech, from dread, became fastened like a knot in my throat,  
 “my teeth clung together, and, as a corpse void of animation, I  
 “remained without sense or motion.

“At my silence, anger overcame him, and the signs of rage appeared  
 “upon his countenance. Advancing with great fury towards me, he  
 “said, ‘Inform me of thy circumstances, or with my blood-drinking  
 “sabre I will remove the load of thy head from thy shoulders.’ In  
 “dread for my life, fearful and trembling, I attempted to reply, and  
 “said, ‘O valiant youth, be not enraged, and give not way to passion,  
 “for I am a mortal, who by accident being separated from my camp,  
 “have been bewildered in this life-decaying desert. At present I  
 “know no remedy to my situation, nor how to commit my footsteps to  
 “the path of hope ; pity, then, my forlorn condition, and have com-  
 “passion on my helpless state ; take me by the hand with the true  
 “valour of the brave, and, like Khizzer, be the guide of my path,  
 “till I can rejoin my friends, and reach our caravan.

## VERSE.

“For heaven’s sake shew thou humanity, and point out to me my lost path.

“When the young man was informed of my unfortunate condition,  
 “the clouds of his fury which had been collected, dispersed, and the  
 “moisture of compassion succeeded. He said, ‘Recover thy heart  
 “from the confusion of alarm, for thou shalt instantly be delivered  
 “from this dreadful place, and from the whirlpool of danger reach  
 “the shore of safety. Not far from hence is a most delightful city,  
 “whose site, like the gardens of paradise, dispelleth care, and whose  
 “inhabitants are enchanting as the dwellers in heaven. In every  
 “street of it various gratifications abound ; its habitations are bright  
 “as the mirror, the Arzung of Mání is only an imitation of their  
 “paintings, and the azure skies a model of its spring-like borders.

## VERSES.

- “The country round it is a paradise, and a second Kousir encircles it as a  
 boundary.  
 “The land is fitted for enjoyment, and dirt is cleaned from its soil.  
 “Its trees are green throughout the year, and gladness and plenty ever  
 abound.  
 “The ground is tempered with golden streams, so that you would fancy they  
 “had planted it all with saffron.



“ It has been from ancient days called the city of Laabutbauz,\* and  
 “ I am distinguished by the office of eutwaul in this capital, the envy  
 “ of the gardens of Irim and paradise, and am named Rizwaunt† by  
 “ the happy inhabitants. Hasten then, and follow me, that having  
 “ escaped from this life-destroying wild, and arrived at the charming  
 “ city, thou mayest repose on the pillows of felicity.

“ As I had observed in the young man the manners of courtesy and  
 “ an affable behaviour, I uttered thanksgivings to God and him, and  
 “ fell behind him like his shadow ; till at length we reached the gate  
 “ of the city, and on seeing its beauty, I fancied myself in heaven, and  
 “ gazed with astonishment.”

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## CHAPTER XXXIX.

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### CONTINUATION OF THE STORY OF YEZZEEZ.

The stranger had advanced thus far in his narrative, when suddenly two wild cats, clasping each other with fury, dropped from the balustrade of the house into the midst of the company, who were sitting heedless of the fox-like deceit of fortune, listening, all ear, to the adventures of the intruder. Alarmed at this occurrence, they were startled like so many birds at the mewing of a cat, and the stranger unperceived vanished from among them.

When Yezzeez had recovered himself, he became so much distressed at the disappearance of the traveller, and the non-conclusion of his story, that anxiety took possession of his mind ; and though persons ran on every quarter to seek him, it was in vain, for, like the phoenix, he had vanished, nor could they find any trace of him. Such was the curiosity of Yezzeez to know the remainder of his adventures as to exceed all bounds, and restlessness took such hold of his mind, that, departing from the confines of repose, he became enchained in disquiet, and resolved on a journey to Kinnouje. Though his friends and relations made offerings of the pearls of remonstrance, their

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\* Phantom play.

† The porter at the entrance of Mohammed's paradise.

brilliancy appeared unworthy the examination of acceptance. Giving to them the present of dismissal, and having prepared a small cargo, he with a few beloved companions and confidential slaves advanced his foot in the path of travel. Passing the numerous stages with impatient haste, he in a short time reached Kinnouje, and explored every part of the city, but found no intelligence of the young man. Day by day the fire of curiosity became more glowing in the grate of his heart, till at length the flames of madness seized him, and he was by degrees wasted to a melancholy cinder. When all his substance was expended, his followers, withdrawing their minds from his company, departed their own ways, and the Kaujeh sunk from the seat of affluence on the dust of beggary, and from the gracer of assemblies shrunk into solitude. He had no ability to seek a cure for misfortune, nor strength to reach his own country.

## VERSES.

In shame for his own imprudence, and, desirous of returning to his house and property,  
There was no advantage to him from repentance, nor relief, but from seeking God.

Much against his will, he submitted to poverty, and advancing alone in the road of search, day and night, like the disordered in mind, sometimes he would dive into the forest, and sometimes wind the desert. In this manner he explored many countries, but without success ; and uselessly wasted life in looking for enjoyment. Sometimes, on remembrance of his friends, the fire of despair consumed the stores of hope ; and sometimes his heart would flow in drops from his eyes in the agony of disappointment. Incessant fatigue reduced his body to a skeleton, and the storm of travel often drove him, like a blade of grass, over the desert of inability.

At length one day, as with a thousand heart-wasting sighs and soul-rending complaints he was passing over a desert, and, notwithstanding all his endeavours, could not reach a place of shelter, he met a compassionate looking youth, on whose aspect beamed the rays of kindness, and from whose forehead glanced the light of tenderness, who enquired of him the cause of his distress. Yezzeez having related his adventures, requested his assistance to heal his sorrows. The youth replied, " Ah ! thou injured in understanding, what " miseries hast thou brought upon thyself by thy folly ! Merely upon



“ hearing a tale from an unknown person, without examination into  
“ the truth or probability of it, to commit thyself a wanderer in the  
“ desert, and foolishly to measure the wind with thy hand, was not  
“ wise. Thy difficulties are impossible to be solved, so hasten  
“ away, and follow thy own policy.”

Yezzeez replied, “ O generous youth, since, having absented  
“ myself from my family, I am involved in a bewildering path, how  
“ can my spirit allow me to return back when advanced half way,  
“ without having attained my object ? For God’s sake, exert thy  
“ liberality, and as far as in thy power lend me assistance.” The  
youth rejoined, “ Imprudent man, though the whole of life be  
“ expended in search, it is not any way possible for the explorer to  
“ find the pearl of being in the ocean of non-existence. How then  
“ canst thou by my help arrive at the city of Laabutbaaz, which  
“ has no site upon the surface of the earth ! Though thou hast struck  
“ the mattock into thy foot, yet permit not the wound to become a  
“ gangrene ; but, whilst a way of escape from this blood-devouring  
“ wild is in thy power, hasten, that thou mayest convey thyself to a  
“ place of safety. Take this ivory sabre, and whenever thou findest  
“ thyself fatigued and inclined to rest, draw it from the silken  
“ scabbard, and lay it carefully by thee. When thou continuest  
“ thy journey, sheath it and be cautious not to lose it.” Having said  
this, the young man vanished from sight.

Yezzeez, as he had been directed, having committed his footsteps  
to the path of travel, exerted all his strength in advancing ; and  
heedless of the difficulties of precipices and declivities in his route,  
with cheerfulness submitted to the toil of walking, till that world-sur-  
rounding traveller the sun, having finished his daily course, halted in  
the west. He then stopped, and, as he had been desired, drew the  
sabre from the scabbard ; when lo ! a vast city appeared in the plain,  
of extent such as the messenger of fancy would be at a loss to de-  
scribe. Having retired to a serai, he chose an apartment ; and being  
refreshed with ample fare, reposed his head on the pillow of sleep.

At the season of the dog’s slumber and crowing of the cock, hav-  
ing girded on his sabre, he measured the wilderness, as before. In  
short having travelled several days been supplied with resting places  
at night by the power of the sword, he one day arrived at the bank  
of a lake, and stopped to quench his thirst. Suddenly, as he was

drinking, the belt of the sabre breaking in the middle, it fell into the water, sunk to the bottom, and was irrecoverably lost.

On this accident, despair overcame his mind, and he wandered in the deepest distress. At length he reached a plantation, where he beheld a husbandman sitting on the grass, who repeatedly lifted a cup to his lips, while his wife scattered seeds on the soil he had dug. An inclination to associate with the husbandman arose in the mind of Yezzeez, and advancing somewhat, he sat down at a little distance, wishful that he should speak first and shew the customs of civility. The countryman and his wife, looking upon him with kindness, enquired his situation; upon which Yezzeez recounted his adventures and signified the object of his heart.

The husbandman replied, "Ah! beautiful youth, what vain scheme and idle speculation is this? Wander not foolishly in the path of thy own destruction, but quit this dangerous expedition, for it is impossible it should succeed. If thy star befriends thee, place the foot of continuance awhile in the path of association with me, that thou mayest repose from the persecution of fortune." Yezzeez accepted his offer; and, reclining under the shade of his bounty, rested from the fatigue of unavailing toil.

As it happened, in this plantation, just after the breathing of dawn and near the first appearance of the sun's rays, every morning arose a misty vapour, which by degrees descending, wholly enveloped the branches and leaves of a particular tree. Gleams of light then shone through the mist like the branches of the bush of Toor,\* and a hand like the Yed Biezá,† dazzling as the sun, was extended from it. The husbandman advancing near the tree, in the manner of ceremonious cup-bearers, placed a goblet of sparkling wine on the hand, which for an instant vanished, and re-appearing, gave back the goblet empty. This was repeated to the fortieth cup; after which the hand withdrawing, the vapour began to ascend, and quickly diffusing itself in the air, in less than an hour was wholly dispersed.

After some time, the husbandman having occasion to leave home for a few days, entrusted the care of his house to Yezzeez, giving him a particular charge to supply the hand regularly with wine. The

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\* Which Moses beheld.

† The Mussulmán's fable, that on some occasion the hand of Jesus appeared shining: an idea borrowed by Mohammed from the transfiguration.



imprudent youth, impelled by curiosity to penetrate into the mystery, as he was one morning delivering the cup, rashly grasped the hand with all his force, when instantly a noise, more dreadful than the loudest thunder, shook the atmosphere, and a bird of monstrous size issuing from the mist, seized him in its talons like a sparrow, and mounted into the air above the highest clouds, then gradually descending, at length alighted on the pinnacle of a lofty dome, when losing its hold, Yezzeez rolled over and over as a ball. He at length fell to the bottom of a pit so dark, that night from its blackness might have added to her gloom. Much as he tried to explore a passage, he found no inlet to the path of hope, so that preparing himself for death, he sat down expecting his fate.

In this state, he at length perceived a glimmering of light, and on examining the place whence it proceeded, saw a door which opened to his pressure into a narrow passage, through which having passed, he found himself in a court surrounded by a high wall. Having climbed to the top, he let himself down by his hands on the other side, and fell into a net placed below. A man rushing upon him, flung a rope round his neck, and dragged him to the foot of a lofty building, from a window of which a beautiful damsel looking out, said to his conductor, "To-day's game is very thin, let him be released for some time till he shall be worthy our acceptance." Upon this, the man set him at liberty ; when Yezzeez, overcome by fear and fatigue, fell down senseless on the ground.

On his recovery, he found himself alone in the middle of a barren plain. Suddenly advanced towards him on horse-back an old man, who on coming up enquired the cause of his distressed situation ; and on being informed of his adventures, consoled his sorrows, and presented him with refreshments, on tasting which his strength returned, and his spirits were revived. The old man then having directed him to follow a particular path, took his leave, assuring him that he would soon arrive at the object of his hope.

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## CHAPTER XL.

CONTINUATION OF  
THE STORY OF YEZZEEZ.

YEZZEEZ having thanked his generous preserver, proceeded with lightened heart and renewed ardour. Borrowing swiftness from the breeze, he, as the nightingale at the scent of the rose, redoubled his speed ; and travelling all night, arrived by day-break at the skirts of a city, at sight of whose elegant buildings the beholder became all gaze from astonishment, like the eye of the nergus. The environs of it were delightful as the borders of Eden, and its air, like that of paradise, captivated the souls of Rizwaun and the Hooris. On every side flowed deliciously-tasted streams among beds of flowers, as in the gardens of heaven. The boughs of the trees were crowded with rosy-billed birds, melodious as Barbud,\* and on the brink of each stream the apple and cocoa-nut, mingled with the cypress and plane, bent under the weight of their fruits, as if offering a treat, to the ground. Emerald-winged parrots, like infants at the breast, pierced their beaks into the luscious mangoe and the juicy suddáfool.† From the clemency of the air, the grape seemed to ferment in the cluster on the branches, as wine in the cask.

## VERSES.

The soil was sweet-scented as amber, and the fruits like those of paradise.

The expanse as that of heaven, verdant and extensive, and fruits hung in clusters upon the branches.

The fruit trees bowed in prostration to the earth, as if in grateful thanks for their abundance.

The brilliancy of the plum on the green branch, was as a ruby in a setting of emerald.

The sweetness of the amrood‡ in sugared smiles mingled with the unnaub.¶

\* A celebrated oriental musician.

† What fruit I know not.

‡ The guava.

¶ A species of grape.



The cluster of the grape, placing his cap saucily awry, saw black and white alike under his command.\*

The sosun, as a crown for the intoxicated nergus, held an offering of golden spangles in its palm.

The leaves of the nergus were filled with pearls, to rub the stalk of the nusserun as a collyrium.

The sunbul, perfumed by the náfeh of musk, sneezed violently on the kirrun-fool.

The muskbede,\* resembling amber, sometime diffused amergis, and some-times musk.†

The argwaun and summun, opposite the bede, exalted their standards of red and white.‡

Yezzeez, on beholding this enchanting assemblage, remained for some time motionless as a statue ; and when recovered, hastened to the city. On his arrival at the gateway, he saw the doors set with valuable jewels, and the way paved with agate, sprinkled over with musk. On his entrance he perceived the bazaars arched over, like the eyebrows of the fair, and adorned with paintings fascinating as those of Máni. The paths were clear from soil as the hearts of the virtuous ; and the air, like the air of melody, gave relief to the sorrowful heart. The streets, like the fumes of wine, excited cheerfulness ; and the houses, as the regular rows of an avenue, afforded sensations of serenity.

While he was meditating and admiring these objects, two young men advanced with speed, and each seizing an arm, conducted him to a splendid palace. He was then led to a warm bath, and after washing, being rubbed with perfumes and essences, was arrayed in royal robes, and a splendid crown set with jewels was placed upon his head. From the bath he was introduced into a sumptuous hall, and seated upon a gorgeous throne, befitting the state of a powerful monarch. The nobles of the empire and officers of State, like respectful slaves having made the usual prostrations and kissed the ground, raised the shout of congratulation to the azure skies. Yezzeez on witnessing this conduct, like a figure in tapestry, or an image on a wall, remained without power to speak, and lost in astonishment and doubt, whether he was in a dream or awake.

At length, a venerable vizier, bowing his forehead on the dust of submission, informed him that he was in the city of Laabutbauz, the sovereign of which was just deceased ; and, according to the laws

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\* Alluding to the power of wine over all nations.

† Yellow Spanish brown.

‡ For the flowers not noted, I have no English.

of the empire, he as the first arrived stranger, was his successor in the throne, and to be united in marriage to the beautiful daughter of the late monarch ; but on condition however, that he must not extend the hand of desire on the stores of honour, or entertain evil designs against the royal hárem. Yezzeez, on hearing this speech, was overcome with a joy that cannot be described.

When the sun had descended to the west, a splendid throne set with jewels and its feet of gold, enamelled, was placed in the apartment of prosperity, on which the beautiful princess, most richly adorned, sat like a brilliant star in the throne of the sky. They showered garlands of flowers upon her head, and made offerings of rubies and pearls in such quantities, as to excite the jealousy of the ocean and the mine.

When the lucky instant for the king's admission arrived, the attendants withdrew from the bridal chamber, from the door of which to the hall of public audience, rose-cheeked damsels, elegantly attired, whose dresses were so many curly snares for the hearts of beholders, lined the way in two rows of dazzling beauty. The king advanced as a resplendent moon among the stars, his heart expanding like the rose at sight of the charms of the smiling maidens, but when he reached the apartment of the princess, and beheld that shining planet of the mansion of beauty, he was lost in rapturous amazement.

When the bride and bridegroom were seated on the same throne, they seemed as two cypresses in the same border, or as the sun and moon conjoined in one sign. From their presence the throne, shining with double lustre, graced the firmament of splendour. The female attendants formed a ring about it like planets round the sun ; and having made their obeisance, began to sing and dance, playing at the same time on various instruments. One, like a moth round the lamp, turned her delicate frame about so rapidly, that the heavens stood fixed as the pole with admiration at beholding her. Another like a Peri springing into air, beat exact time with her hands and feet. The king became so enraptured at their performances, that he lost the reins of discretion from his hands, and forgetting the vizier's information, attempted to kiss the princess ; who dissembling her displeasure, gently rebuked his ardour, and filling a goblet with wine, presented it to him ; but he had no sooner drank, than he fell senseless on the pillow of sleep.



When the bridegroom of day arose from the couch of night, the ill-fated Yezzeez, on lifting his head from the slumber of folly, gazed wildly around, but perceived no ray from the sun of beauty, nor any trace of last night's festivity. On the contrary, he found himself in a dreadful wild, still doomed to the horrors of solitude, and captivated in the snare of wretchedness. He shed showers of tears with vexation at this fresh treachery of his evil stars, and scattered dust upon his head, like mourners for the deceased, in grief for the loss of his night's enjoyments.

In frail hope that the lost water might again be brought into his fountain, he once more hastened on the feet of search ; but he had not travelled far when, to his astonishment, he suddenly beheld the walls of Oojein. His disappointment overwhelmed him with despair, and, remediless, he entered his own mansion. Having distributed the remainder of his effects to the poor, and drawn the line of celibacy over the pages of life, he quitted his family and assumed, like the turtle-dove, an ashy-coloured vest. Bearing upon his shoulders, like Mujenoon, a mantle of skins, he entered the circle of devotees and fixed his abode in a forest unfrequented by man ; where for the remaining half of his age, drinking of the envenomed cup of melancholy, and piercing the adamant point of regret into his soul, he struggled restless on the thorny bed of unavailing sorrow. With tortured heart and streaming eyes, he associated only with the wild animals of the desert, until the approach of his last agonies, when he resigned the treasure of his life to the demands of death, uttering with his last breath the name of his beloved.

This disordered world, of frail foundation, is the abode of visionary deception, in which those ensnared by its temptations acquire only shame and remorse. It is a store of concealed miseries, and those who quaff the goblet of its enjoyments swallow the bitter portion of repentance. Happy is he whom its smiles do not allure, nor its deceitfulness betray, and who, in the slumber of incautiousness, loses not the jewels of real good.

VERSES.

I advise, but do thou remember and practise, for I well recollect the maxims of a venerable sage.

Expect not constancy from fickle fortune, for the ancient dame has been the wife of a thousand bridegrooms.

Be not deceived by her smiles, for whoever has courted her, has become unhappy.

There is no permanence in the bloom of the rose. Grieve, therefore, O nightingale, for there is real cause for thy grief.

I revere his fortitude, who in this unstable world is unmoved by whatever has the nature of dependence.

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## CHAPTER XLI.

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### CONTINUATION OF

### THE HISTORY OF JAHÁNDÁR SHÁH.

THOUGH the intelligent parrot, by diverting the attention of Jahándár Sháh to his interesting narratives, in some measure gave relief to his disordered mind, yet, as the fumes of passion were wreathed in his brain, many times in the course of a day, bursting from the fetters of patience, he would wander, like Mujenoon, to and fro, and as the dying breeze waving different ways in search of the rose, like quicksilver, he could not rest in any one spot for an instant.

It is well known, that for the admitted to the presence of the sovereign of love, who is monarch of the regions of the heart, and despotic guider of the emotions of the soul, to rage in the field of madness, and fly on the wings of impatient rashness, and on every quarter to attack the plains of reputation and fame, is in his view the highest merit. For the confidants of that prince, who is uncontrolled ruler of the bosom, and destroyer of repose, to have their eyes constantly wet with tears, and the fountains of their hearts exhausted of moisture, is the mean of acceptance.\*

#### VERSES.

To be in love, is to waste away. It is to consume, and not to increase.  
The eyebrow of the beloved object, is as water in the liver and fire in the heart.

After a considerable interval, the despairing prince (his heart torn to pieces, and wandering amid the rocks of reflection) one morning,

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\* I must here again recal the reader's remembrance to a former note, setting forth, that the above is the oriental language of devotion, as well as sexual love. The translator hopes he shall not be criticized for nonsense not his own.



when the breeze of dawn was opening the tresses of the flowers, and had made the expanse of the fields the envy of the plains of Khoten, strayed into a garden. Here he beheld a nightingale, into the store of whose heart a spark had fallen from the cheek of the rose, and parched his wings and feathers like thorns and stubble. From the intoxication of passion, he was careless of existence, and uttered heart-affecting plaints. Jahándár, instigated by similarity of condition, wished to associate with him, and sitting down in a thicket of the garden, addressed the distracted bird in the following strains :—

## VERSES.

“ May thy heart, O early nightingale, be happy in meeting with thy rose ! for the  
“ garden is melodious from thy levelorn notes”

At this crisis, when the planet of his fate was near arising from the gloom of ill-fortune to the ascendancy of prosperity, appeared advancing on the plain, the suite of Meher Bánu, and an odour, wafted by the breeze from her musky tresses, expanded the blossom of the soul of her heartless lover ; but Jahándár, unknowing that his fortune was wakeful, remained in the thicket : yet impelled by the pleasurable sensation which, without any apparent cause, animated his bosom, he involuntarily repeated this.

## VERSE.

“ The breeze this morning is scented with amber. Perhaps my beloved may be  
passing over the plain.”

At length the howdah\*-bearers of the concealed within the veil of royalty, having illumed the inclosure of the garden with the splendour of her presence, set it down in the sacred pavilion. An aged matron, whose robes, like her body, were composed of the fibres of purity, and whose condition was happy in constant attendance upon Meher Bánu, by command of that chief of secluded beauties, alighting from the howdah, explored the garden to clear it from the forbidden.† Advancing slowly with the assistance of a walking staff, she reached the love-lorn prince ; and having listened awhile to his affecting complaints, retired, and acquainted her mistress of his presence.

Baharáwir Bánu, immediately upon hearing the circumstance, from an opening in the curtain of the howdah, cast a look on the distracted

\* A sort of litter.

† i. e. the male sex beyond the relation of father, brother, and elderly uncle.

lover, and from the picture she had obtained from Benuzzeer and had constantly kept by her, instantly knew him, and for whose sake a mighty monarch had condescended to assume the tatters of wretchedness. The flames of long-concealed love now raged in her mind, and the waves of the ocean of passion dashed her heart against the strand of anxiety; but as the veil of modesty hung over her eyes, and the object of desire was obscured, she fainted, unable to gratify her wishes.

The old matron, on this occurrence, shed tears over her like mourners for the dead, and pressing her to her bosom, asked the cause of her disorder. Baharáwir Bánu at length opening her eyes, said, "My dear mother, much time has elapsed since love for this young man has possessed my heart, and now I have seen him my soul is distressed, and I am fallen into the eddy of impatience."

The old woman, pitying the condition of the lovers, and not knowing how to act, having conveyed the princess to her palace, demanded an audience of the Sultán, whom she informed of his daughter's declaration of love for a devotee, and her distracted situation.\*

The Sultán, who, it may be recollected, had in his interview with the prince discovered who he was notwithstanding his disguise, on hearing that his daughter was inflamed even to madness by his love, was overcome with apprehension for her safety; and commissioning the old woman to signify his consent to a union with Jahándár, sent for him to court, and allotted him apartments in the palace, till preparations could be made for celebrating the marriage. The astrologers were directed to consult the stars, and choose a fortunate instant for the conclusion of the nuptials.

When the observers of the planets had fixed upon a lucky hour to begin the festive rites, the imperial drums were sounded, and the carpets of rejoicing spread in the paradisiacal mansions of prosperity. The assembly of mirth was prepared in a manner becoming the dignity of a great monarch, and the requisites of princely festivity arranged with the utmost magnificence. Rose-cheeked cupbearers poured sparkling wine into crystal goblets, and the guests, having dispelled care from their minds by repeated draughts, glowed like the tulip. The gale of exultation waved on the hearts of the loyal, and the breeze of mirth opened the flowers of gladness. Melodious songsters,

\* Some very long arguments between the princess and the government are omitted, as the language of them would not bear translation.



wrapt the minds of the audience in ecstasy, and graceful dancers excited desire.

When the monarch adding splendour to the assembly of day, that is, the world-enlightening sun, had entered the retired chamber of the west, the black haired bride of night (on every curl of whose amber tresses time had showered thousands of musk-bags of Tartary) shed perfume over the earth from her wavy locks.

VERSES.

It was a night, pleasant as the morning of life, affording delight like the season of youth.

The blackness of its tresses excited envy in the hoori, and the radiance of its moon dazzled by its brightness.

The breeze waved the locks of the sunbul, and the air scattered pearly drops of dew.

The ladies of high rank having formed a select assembly in the inner parts of the palace, like the inmates of Irin, sat in rows, as flowers in a parterre. The area of the court, from the abundant strewing of roses, had the beauty of spring ; and peri-formed attendants, with the waving of large fans, refreshed the senses of the tulip-cheeked, hoori-envied fair ones. Jasmine-bodied compounders of essences, by the variety of their perfumes, made the air of the apartments the regret of the plains of Tibet and Tartary. Vocal performers of silver-shining form, ravished the hearts of the company beautiful as peris, by their soul-attracting songs ; and Venus-resembling dancers, stepping into motion like the fascinated peacock, gave expression to harmony. From the crowd of magic-eyed, rose-cheeked damsels, the sea of beauty and grace arose in waves. Shereen-like smiles and Leilá-resembling glances interchanged by the beauteous assemblage, made gazing hazardous to the foot of understanding.

Tyre-woman of elegant fancy, having washed their hands seven times in rosewater, began to adorn the angel-looking bride. Having with a comb of sandal wood arranged the wreathy amber-scented tresses round her forehead, polished as cornelian of Yemen,\* and conferred grace on the Goshewarrát by its binding the sun of the sky of beauty, her face resembled the moon encircled by the Pleiades. Round her neck they placed a necklace of pearl, and her waist, so

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\* Arabia Felix.

† An embroidered fillet, or often of jewelry.

slender that, like alchemy,\* it existed scarcely but in name, was adorned with a girdle set with jewels.

All the bridal ornaments and robes befitting her dignity being adjusted on her cypress-envied person, she ascended the nuptial throne. Without exaggeration, from her dazzling beauty, the jewels reflected additional brilliancy, and the costly robes new grace. Her cheeks, like the rose, required not the fictitious bloom of the tyre-woman, and the elegance of form bestowed on her by Heaven, was independent of borrowed grace and ornaments. The Almighty Designer had formed her person in the mansion of being without an equal, and made it the most exquisite figure among all the works of creation. To her was justly applicable the following :—

VERSES.

Brightness like her's could only be viewed in her own mirror ; and fancy alone could conceive her equal when dreaming of herself.

The heavens, the most ancient of all creation, at sight of her beauty, with all their foresight and difficulty to be pleased, fell like the insane into distraction ; and the planets, to avoid being outshone, threw themselves, like grains of supbund, into the ashes of the sun.

Attendants skilled in ancient customs and the usages of courts, having adorned the bridegroom with royal robes gorgeous as Solomon's, and splendid as those of Feredoon, conducted him to the throne of the Balkis-like bride, and placed a Korán and a mirror between them. When Jahándár looked on the mirror, he saw the spring of beauty in full bloom, and the object of his desires in his embrace. Placing his hand on the Korán, he said, like Joseph, " I am the unpurchased slave of this Zuleikhá of the throne of beauty ;" and Baharáwir Bánu, nodding acceptance, replied, " I am the humblest of the handmaidens of this beloved of Egypt with life and soul."

The ladies now having showered numberless wreaths of roses and jasmine over the heads of these two stars in the firmament of royalty, and made the nissar of innumerable pearls and precious stones, the apartment was cleared, and the cypress left with the cedar in the garden of delight.

When the happy Jahándár, under the auspices of his favourable stars, having broken the talisman of suspense from the treasure of success, had obtained possession of his wishes, he, like the pious,

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\* Alchemy means the Philosopher's Stone.



bowed the head of adoration at the throne of the Divine Gratifier of hope, and offered up thanksgivings with the utmost fervour of human ability.

After sometime, having expressed desires of returning to his own country, he requested the Sultán's permission to depart ; but as the surly blasts already announced the speedy accession of the monarch of winter, he did not choose that the darling of his heart should encounter the fatigues of march, in a season, when the unfeeling army of severe cold was expected to make depredations ; and therefore not consenting to his petition, the Sultán deferred it till the king of flowers should ascend his throne of enamelled foliage.

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## CHAPTER XLII.

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### CONTINUATION OF

### THE HISTORY OF JAHÁNDAR SHÁH.

WHEN Jahándár Sháh, in consequence of the Sultán's orders, had fixed his residence for some time longer in the city of Menosowaud, after the lapse of a short respite, a change appeared on the face of nature, and the signs of revolution became evident in the disposition of time. The sovereign of the region of the planets having broken the scales of equability,\* extended the hand of oppression on the virgin of the wheat-sheaf.† On this account the skirt of day became shortened, and the stately robes of night were lengthened. The army of frost, which had been long waiting in the ambush of hope, having received intelligence of this event, moved from its station to subdue the habitable regions ; and issuing on the plains of the world, spread wide the hand of devastation, and from unrelenting cruelty left not a blade of verdure on the ground.

Having levied contributions on the affluent inhabitants of the garden and orchard, they stripped them entirely of their leaves and beauty. Mankind, in dread of the attacks of this unfeeling host, shuddered like the reed at the blast ; and as the fox, rejoicing in his

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\* The sign Libra.

† Virgo.

hairy covering, shrunk into their cell. The earth, in order that no one might discover him, lay concealed under heaps of cotton;\* and the husbandman, withdrawing the hand of labour from his occupation, slunk into the corner of inertness. The stream, though vehemently inclined to travel the globe, having now discharged its fondness for motion, rested in its place; and the breeze, which was wont to draw wavy flourishes on the waters, in alarm, broke his pencil against the rocks.

The trees, bare of clothing, as the naked in the day of resurrection, lifted their arms in complaint to the skies; and the nightingales, scared by the attacks of winter, deserted the rose-bushes, and left them to the enjoyment of the raven.

Time, in expectation of the rising of the standard of spring, became bleached as the jasmine; and the gardener wrote invitations upon ice to the visitants of his borders. The natives of the garden, having heard cold reproofs from the tongue of the northern blast, fainted instantly in the path of desolation; and the tulip and rose, resigning their abodes to the owl, saved only their torn vestments from the rapacity of December and January. The lofty cypress, which in the empire of the groves had issued the proclamation of sovereignty in its own name, was imprisoned on the brink of the canal, like the plank of the Minber;† and the sosun, which prided itself as the queen of the garden, having yielded the robe of existence an offering to the plunderers of the storm, sunk into the recess of annihilation. Of the side-locks of the rose, the curls of the sunbul, and the twisted ringlets of the shumshede, not a single hair remained in the hands of the zephyr. Even the Sunnobir, with all his fortitude and vigour, resigning his property to the plunderers of December, became impoverished as the Chinár. The rose-bud, counting the hidden stores of existence, in its sorrow resigned its life; and the cruel northern blast, tearing the leaves of the rose, scattered them on every quarter.

VERSES.

From the showers of snow, fleecy as camphor, jasmine seemed to grow on the branches of the Chinár.

On the hills and furrows, treasures accumulated of ice, shining like the scales of the silver fish.

The bunnuffsbeh was no shield to the rose-bud from the showers of snow, falling incessantly, as the fruit blossoms in spring.

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\* Snow.

† The pulpit of a mosque.



The zephyr had destroyed the musical instruments of the nightingale, and the rose concealed her face from all intruders.

The lip of the fountain was closed up, so that the verdure received no moisture.

Frozen fast was the running stream, which used to supply the baths of kings.

The florists were ruined in the markets, and the keeper of the rose-bush shut the gates of the garden.

Visitants passed by the pleasure grounds; and the dealers in wine deserted the groves.

The bowers were unadorned by the cheeks of the lovely, and no longer remained the nightingale or the rose.

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## CHAPTER XLIII.

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### CONTINUATION OF

### THE HISTORY OF JAHÁNDÁR SHÁH.

The happy Jahándár, when he beheld the world thus confused, retired to the winter apartments of the palace with his beloved, uttering the following strain:—

#### VERSES.

Is the rose gone, say, With all my heart, let her go ! let her go with willingness,  
and bring me wine clear as rose-water.

Though the gurgle of the dove no longer is heard, I care not, so that I hear the  
gurgling of the wine.

Undisturbed by care, he awaited the return of fair weather to revisit his country, and gladden the hearts of his long deserted family and friends. The Sultán entertained him with a variety of amusements, and winter passed away lightly as the spring.

When the golden-crowned monarch, the sun, who is ruler of the nine regions of the heavens, having finished his conquests over the kingdoms of the south, had exalted his standard of light in the glorious mansion of Aries, at the piercing sound of the drums of his justice, the rebellious and merciless bands of winter were stricken with panic, and fled with precipitance to the dens of annihilation. The entrusted with the administration of spring, having engaged in spreading the carpets of consolation for the starved natives of the groves, sounded high the trumpets of redress throughout the plains of the world.

The glorious sentence, ("Behold how the earth revives after death!"\*) was displayed in wonderful characters upon the soil. The Omnipotent Artist prepared in the variegated manufactory of March, thousands of silken and brocaded robes for the trees and plants. The kingly rose, in the delightful area of the garden, having again ascended his throne of emerald-like foliage, cast the shade of protection on the nussereen and nusserun, and the cupbearer of the clouds of bounty, having filled the goblets of the tulip with refreshing liquid in the variegated assembly of the parterres, cleared the senses of time from care.

The no butt of congratulation sounded among the hills in peals of thunder, and the kootbá † chaunters of the garden, having ascended the enamelled pulpit of the branches, uttered the praises of the sovereign of spring, whose treasurers, the zephyrs, showered gold and silver upon the harmonious songsters of the grove. ¶

The northwest breeze, in order to regale the senses of time, collected a mixture of odours from the branches of the sunbul and bedemusk, sweet as the ood and ambergris.

The trees, which by the plundering hand of winter had been robbed of their clothing, were again arrayed in vesture glossy as sattin and brocade from the repositories of the bounty of spring. The breeze of the Noroze§ waved the fan of refreshment over the newly-born flowers, as they issued from the embryo of concealment on the bed of existence; and the gale of spring expanded the shrunken hearts of the flower-buds with sensations of delight.

\* A line from the Korán.

† Royal band of music.

‡ Form of prayer for the sovereign's welfare, used in the mosques.

¶ It is the custom in Asia, as well as Europe, to scatter gold and silver at the inauguration of a prince.

§ The first day of the ancient Persian year, according with our first of March; and still kept as a high festival by the sovereigns of Persia and Hindustan.

A reference to BERNIER'S Travels and RICHARDSON'S Dictionary, will gratify the curious in the particulars of the ceremonies in both countries. Unfortunately RICHARDSON died in India, it is said, of a broken heart. His modest merit was unrewarded, though his labours have yielded more effectual assistance to the English oriental student, than those of any other person. The Dissertation prefixed to his Dictionary, is a proof that he possessed genius as well as application, and that had he been properly patronized, he would have shone an oriental star: but alas!

"Full many a flower is born to blush unseen,

"And waste its sweetness on the desert air."



The earth, having thrown off her snowy mantle, became arrayed in robes of silken verdure, and vied in splendour with the azure sky. The gardens were filled with parti-coloured assemblages in green and scarlet, more glorious than the attendants of Jumshede and Feredoon. The zephyr, in order to shew his elegant fancy in attiring, dispersed the surface of the waters in curly waves ; and the streams, liberated from confinement by the influence of the sun, ran to relate the story of their late imprisonment to the cypress and entwining sosun. Herds of antelopes bounded over hill and dale in mazy dances ; while the sulsul, the sauz, the sauje, and the shárok, \* in joyous concert, lifted high the melodious harmony of delight.

## VERSES.

The world with pleasure expanded like the rose ; the brides of time were adorned with jewels.

Flowers filled in rows the garden and the grove, and the morning breeze waved on every parterre.

The shukkauik made the rock an idol temple ; the western breeze opened the tresses of the bunnuffsheh.

From the blossoms of the zummeer, in every recess of the garden, a lamp seemed to glow on the head of each flower.

Joining in concert on the topmost boughs of the hummir, was heard the strain of the bulbul, and the coo of the turtle-dove.

The blue robed bunnuffsheh and soul-tortured tulip, drawing aside the veil of the rose, did her welcome.

The ukkaub soared aloft in air, and the tudderoos mingled in the groves with coquetish coyness.

The chukkawuk sang congratulations at noon, and the suffeer recited the praises of the new year.

In every corner a pair of birds, sitting close together, invited the flowers to enjoyment.

The melody of the sauz, and the strain of the bulbul, fascinated the tulip and the rose to distraction.

The gowuzzan and the ghore, in every thicket skipped, exulting in the love of their mates.

Like the eye of a lover, the dropping clouds shed tears of gladness on the rejoicing earth.

On every branch hung moist pearls, and from every spring ran lucid streams. The blossoms on the bough of every tree shone transparent as the aspect of the virtuous.

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\* Names of birds.

## CHAPTER XLIV.

## CONTINUATION OF

## THE HISTORY OF JAHÁNDAR SHÁH.

The happy Jahándár, when he beheld the face of nature so charming, and heard the inhabitants of the groves rejoicing, instigated by the sensations of gladness, walked out with his beloved to contemplate the delightful scene. It was at the instant when the rose of morning was expanded by the breeze of dawn, and the bird of day had stretched his wings to convey the advice of early rising. The air was shedding moist pearls of dew on the gentle inhabitants of the garden, and the zephyr was awakening the sweet-lipped damsels of the flower-bed from soft repose. The tulip was quaffing its morning draught, and the thrush composing his melody. The rose was adjusting her dress by the reflection of the stream, and the nergus, with the surmá, giving brilliancy to her eyes. The verdure was bathing itself in rose-scented dew, and the parterre painting its surface with the reflected tinge of the flowers. The cypress was priding in its stature, and the bunnuffsheh tinging her eyebrows with the sable dye. The sunbul was arranging her tresses, and the air shed tears of envy. The prince walked about for some time, having the eye of his mind intent on the wonderful works of the Eternal.

He now beheld a garden rivalling that of paradise in flowers and shrubs. The rose sat majestically on the pillar of superiority. The tulip held in its hand a cup overflowing with purple wine. The milk-stained lip of the white rosebud sweetly smiled. The breeze mixed odours on the branch of the zummeran and gathered sweets from the leaf of the sunbul.

The cypress sympathised with the moans of the turtle-dove, and the cedar waved with gladness at the joy of the grove. The herbage had its ear hung with pearls of dew, and the reed was intoxicated with joy at the breeze. The shukkauik wove a zinnar for his loins of the locks of the sunbul, and the nusserun prepared a gem-embroidered



vest from the dew-drops. The branches held lamps of damask roses in their hands, and the flowers were filled with dewy wine. The birds, like recluses, chaunted hymns, and the clear fountains joined in harmony.

The turtle-dove recited verses in praise of the cypress, and the sosun repeated strains in honour of the streams. The bulbul, like Mujenoon, began the nushede,\* and the-azzar dastan,† like the travelling musician, sounded the organ.‡ The apple, like the countenance of Ferhád, was parti-coloured, and the plum sweet as the lip of Shereen. The ruby-coloured nar distilled crimson juice, and the clusters of the vine hung like the constellation of the Pleiades from the branches. The aloocheh gave hopes of gratification to the visitants of the orchard, and the zerdáloo tidings of a treat to the sugar-lipped of the garden.

VERSES.

As in the garden of paradise, verdant and extensive, fruits depended from the branches, cluster upon cluster.

Full of sugar and sweetly smiling, the branches of the anaub hung in wreaths. The clusters of the vine carelessly displayed, beheld submissive to their power black and white.

The beh was sprinkled over with musk, and the pistachio sent forth moist smiles from a dry lip.

The shuftáloo hanging from the boughs, appeared as rubies mixed with emeralds. The argwaun and jasmine near the reed raised their standards of red and white. The sosun, anxious for the crown of the nergus, held in his hand an offering of golden spangles.§

When Baharávir Bánu, at the command of love, gave herself to Jahándár, the Ladies of Menousowaud, judging from appearances, and supposing him to be only a dirvesh, extended the tongues of slander against the princess ; and attributing to her meanness of spirit, said, “ Though for so long, covering herself with the veil of pride, she would not accept any one of the many sultáns and high-born princes who coursed the chargers of rivalry in the plain of demand, after all, enamoured of an unknown kallandar, who wandered the streets of the capital in the manner of distracted devotees,

\* A musical term, probably symphony.

† A species of nightingale. The word signifies, of a thousand tales or strains.

‡ From this expression, it is probable, the savoyard strollers were wont to wander into the East.

§ Not being certain how to apply English to the Persian names for fruits and flowers, I have left them as in the original.

“ she has bound herself in the knot of his union, still more surprising, she believes that he is a royal personage, and that she is honoured by the marriage; ignorant that a monarch would never degrade himself by the patched vest, wooden clogs, hempen wallet, and empty bowl, which are the habiliments of beggary.”

The princess, on hearing these remarks, was much troubled and afflicted; the cause of which being disclosed to Jahándár, in order to remove uneasiness from her mind, and mortify the short-sighted slanderers, he resolved to shew the wonderful properties of those articles, which to the public seemed marks of his poverty, and despatched the following message to the Sultán:—

“ I presume to hope that your majesty, by honouring my humble cell with the glories of your august presence, will make it the envy of the mansion of the sun, and by such condescension raise the head of the lowly to the summit of the sky. Should my request be complied with, great will be my honour.”

When the gale of acceptance waved the tresses of the charmer of invitation from the point of imperial bounty, the heart of the prince blossomed like the rose; and having prepared a soul-delighting assembly, he made ready a banquet, worthy the condition of potent sovereigns.

The king, of crown resplendent as the sun, having (accompanied by his courtiers) proceeded to the palace appointed for the entertainment, when he ascended the throne of State, made it the envy of the heavens by his august presence. Jahándár signified by a nod to attendants well skilled in the customs of royal feasts, that they should spread an adeem of crimson leather perfumed with musk, on which the servants of the kitchen placed all varieties of dishes, in such profusion as astonished the guests. These were succeeded by confectious and fruits, more numerous and variegated than can be described.

When the repast was ended, the cloak and wallet being brought out, heart pleasing rarities, as pieces of silk and velvet, the finest clothes, and precious stones of inestimable value, were produced from them in such numbers, as to calculate, would foil the skill of the most profound accomptants. These being placed as a peshcush before the Sultán, the prince observed, that though such trifles were not worthy of acceptance by so illustrious a personage, yet as the limb of a locust could only be offered by the humble ant, if he condescended to take them,



it would be conferring upon him the highest honour. The beholders were astonished at this miracle ; and the rumour of it pervading the city, all ranks of the people were loud in the praise of Jahándár, whose slanderers bowed their heads in confusion.

The prince now again requested leave to depart for his own dominions ; and the Sultán, though unwilling to submit to the pain of separation from his daughter, yet from necessity consented, and began to prepare a marriage portion becoming his imperial dignity, of rich manufactures, (perfumes, gold and silver ingots, diamonds, rubies, pearls, the choicest furs, horses, elephants, male and female slaves) which might prove acceptable to the most exalted princes ; but Jahándár being informed of his intention, under pretence of the difficulties of the road which required light baggage, in a manner that did not offend, declined the gift.

Having taken leave at a fortunate instant, he repaired to the palace venerable as the Kaabá, to receive the dismissal of the head of the virtuous and chief of the pure, the mother of Baharáwir Bánu. The queen, shedding torrents of moist pearls from the caskets of her eyes, took hold of the vest of Jahándár in the manner of petitioners, and said, " My daughter, though cherished on the couch of royalty and indulgence, is now exalted by being thy handmaid. I do not say she is worthy to share thy bed, but she may be one of the humblest of thy domestics. Act thou as becomes the mind of a great king." Jahándár having made the most consoling reply, took leave ; and beginning his march, departed towards his own country.

When the prince dismounted at his first encampment, the parrot, who well deserved the title of wise bird, having congratulated him in the manner of a faithful slave, after proper prayers and praises, said, " God be praised, that from the period of my first admission to the honour of servitude to the present moment, from me (who am at best but a handful of feathers) nought but the most resigned fidelity, and exact submission, becoming the duty of faithful domestics and assistants, has occurred. From the influence of my wakeful stars and assistance of kindly fortune, having obtained the grace of dutiful service, I have been the medium of important affairs, and, notwithstanding my diminutive size, have performed great actions.

“ Since, through the bounty of the Almighty, they have at length obtained the object of their desires, agreeably to the usage of indulgent masters, who give liberty to ancient slaves, I trust they will now manumit this old servant, that he may return to his own country. Having, through the kindness of his master, rejoined after so long an absence the companions of his childhood, with whom he shared the fruits of the groves of repose, he will resound the strains of your highness’s liberality to all quarters of the earth, and all the birds of my country shall warble in your praise.” Jahándár, though unwilling to lose the society of the faithful parrot, yet moved by his earnest and importunate entreaties, complied with his request, and dismissed him.

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## CHAPTER XLV.

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### CONTINUATION OF

### THE HISTORY OF JAHÁNDÁR SHÁH.

As the honied sweets of changeful fortune are mingled with bitter draughts, and the tablet of fortune is stamped with varying characters, Jahándár was scarcely seated on the musnud of his desires, when mischance rolled up the carpet of his enjoyment ; and his lip had hardly touched the cup of delight, when accident shed the wine of his hopes on the ground. The particulars of this astonishing event are as follows :—

When this glorious planet of the firmament of royalty had departed from the city of Menousowaud towards his own country, and used the greatest speed in winding the path of travel, he at length reached the spot where he had taken the articles from the two brothers who had chosen him arbitrator of their disputes. Recollecting his injustice, the glow of shame moistened his forehead, and he resolved, should he luckily meet them, to return their property, and entreat their forgiveness.

As it happened, he lighted upon them without the trouble of much search, when he begged their pardon for his breach of trust; and having laid the goods at their feet, recounted his adventures,



pleading his anxiety to reach the abode of his beloved, in alleviation of his crime. The generous young men said in reply, "Plunge not thyself, good friend, into the whirlpool of anxiety, nor distressfully wander in the plain of apology, for, in fact, we made thee a present of the goods when thou possessedst thyself of them. May they be lawful to thee as thy mother's milk ! for the characters of our obligation to thee are impressed on the tablets of our hearts ; and now, in return for thy favours, if thou chooseth, we will bestow upon thee a blessing which no other persons could confer. It is the power of quitting thy own and transferring thy soul into another body at pleasure."

Jahándár, filled with wonder, reflected a little, and then replied, "I wish to know first, how I, whose dishonesty towards you both is undeniable, should be thought worthy of your confidence as having obliged you."

The young men answered, "O wise prince, when our father (on whose soul may heaven have mercy ! ) departed from this frail world, many wonderful curiosities and rare effects descended to us from his estate by inheritance, among which were the trifles you took away. As they could not be equally divided, they became a cause of contention between us, and we agreed to submit the allotment to arbitration ; when accidentally you appeared, and by taking away the cause of dispute, obliged us by a reconciliation to each other. We rejoice that thou hast succeeded in thy object by the help of our effects, of which we freely make thee a present."

Jahándár, after thanking the generous brothers, and praising their nobleness of spirit and singular liberality, was instructed in the mystery of the soul's transference to other bodies.

As it happened, Hoormuz, the vizier's son, who still languished with love for Baharáwir Bánu, and followed the camp in disguise, was passing by while Jahándár conversed with the brothers, and led by curiosity hid himself in a thicket to listen, so that he also heard and remembered the mysterious instruction given to the prince.

After two or three marches, having presented himself to Jahándár, he congratulated him on his success, and made the most respectful professions of duty and attachment, which were graciously received ; but the traitor had secretly plotted to overturn the foundations of his sovereign's existence, and was nurturing the seeds of revenge for

disappointed love in his heart. At length, they came to the borders of the extensive lake formerly mentioned, which having safely crossed, by the generous assistance of the same venerable sage heretofore described, Jahándár encamped on the confines of his father's dominions, and despatched a messenger with tidings of his arrival, and a request that a proper force with the insignia of royalty might be sent to escort him in State to the capital, for whose coming he should halt where he was.

The following day, on which the game pursuer of fate had prepared a snare for him, the prince, at the instigation of the treacherous Hoormuz, rode to the chase, and like Baharám, drawing his bow, soon brought down with his rock-piercing arrow a beautiful antelope to the ground.

Hoormuz now cunningly addressed him, saying, "O Rustum-minded prince, I possess in my mind a rare science and mysterious art, equal to the miraculous powers of the Messiah, which no inhabitant under the concave dome of heaven, but myself, has ever yet acquired. It is the power of transferring the soul into another body with all facility, by repeating a mysterious name of the Deity; and, if desired, I will teach it to your highness, on condition that I shall be distinguished above all other courtiers."

The prince, unmindful of the treachery of changeful fortune, and angry at the boasting vanity of Hoormuz, replied, "I need not thy instruction in a mystery, in which I am more versed than thyself." Hoormuz replied, "It is astonishing, that high-born princes will descend to disgrace themselves by falsehood." Upon this Jahándár was enraged, and said, "I will instantly shew thee a proof of my veracity, but thy blood shall be the forfeit of thy insolent accusation." Hoormuz exclaimed, "If thou canst transfer thy soul into this dead antelope, I call heaven to witness, that my blood will be but a just sacrifice to the law and my own rashness."

The unfortunate prince, without considering the speech of an enemy, and impelled by fate, immediately deserted his own body, and animated that of the antelope; \* when the traitor, seizing the opportunity, quitted

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\* A similar transmigration, with a difference of circumstances, is related in Phillips's translation of Persian Tales from that of Petit de la Croix, and which is given in No. 577 of the Spectator.



his own impure carcase, and entering the chaste frame of Jahándár, with agility mounted his horse, and speeded to the tents of the princess.

Baharáwir Bánu observing a strange change of manner in the seeming prince, suspected the cause, and pretending sudden illness, confined herself, that she might secure her person from his impure embraces. At length the father of Jahándár despatched a number of the nobles and officers of State to meet him ; who conducted the disguised Hoormuz in royal pomp and splendour to the imperial presence.

The Sultán, overjoyed at the return of his supposed son, showered gold and precious stones over his head ; and the impostor, having observed the customary forms of gratitude and obeisance, when dismissed, took possession of the palace of Jahándár, where he passed his time in mirth and dalliance with the beautiful ladies of the harem ; but the princess, whose vaunts of her own charms had been the original cause of the prince's passion for Baharáwir Bánu, like her, was impressed by apprehensions of treachery, and following her example, pretended extreme sickness, and preserved herself immaculate. In short, after a little interval, the old emperor, according to the rule, that all things must perish, having said Welcome to the angel of death, departed to the resting place of another world.

Agreeably to the revolutions of the changeful skies, sometimes favouring the wicked, the throne of royalty and crown of power descended to the artful impostor ; who, commanding the drums of sovereignty to be sounded, ascended the musnud of State, and struck the coins in his own name throughout the provinces of the empire.

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## CHAPTER XLVI.

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### CONTINUATION OF

### THE HISTORY OF JAHÁNDÁR SHAH.

THE explorers of the records of time have thus delivered the following tradition :—

When Jahándár, by the juggle of the revolving skies, entered the body of the antelope, through fear of the treacherous Hoormuz, no

delaying an instant, he bounded away with the utmost swiftness, and like the measurers of the desert, hastened over the plains. In dread of beasts of prey, snares, and the dogs of huntsmen, he remained not long in any one spot, but wandered wildly over hills and valleys, till he reached a forest, where he beheld a shárok lying dead among the emerald-coloured grass. Thinking wings safer than the feet of a deer, he transferred his soul into the corpse of the bird, and winged his flight towards his own capital.

Alighting in a garden on the bough of a sunnobir, he was at once entangled in the net of a bird-catcher, and made captive in the grasp of fate. The man having put him into a cage, returned to the city, and made him a present to a dirvesh, who was his spiritual director. The wise bird, seeing himself thus taken in the bonds of fate, agreeably to the maxim, that the captive must have patience, resigned himself to his destiny, and submitting to Providence for his relief, after some time spent in consideration, exclaimed in a gentle tone, "Praise be to God, that I have reached the summit of my desires!"

The dirvesh, on hearing these words, was astonished, and said, "Ah! happy bird, surely thou art not aware that thy situation calls not for rejoicing. What cause can there be for it, imprisoned as thou art in a cage of iron?" The shárok replied, "My Lord, what greater can there be than for the enjoyment of the society of so virtuous a personage as thyself?" The dirvesh was pleased with the sweetness of this speech, and turning the face of kindness towards him, said, "What wonderful bird art thou, whose eloquence, like the pistá, is all kernel, and thy words sweet as honey?" The shárok replied, "I am a bird long experienced in the world, who has enjoyed the company of men of observation." The dirvesh answered, "I beg thou wilt confer upon me a portion of what thou hast learnt in the gracious society of the observant."

The shárok said, "Once, when in the service of an experienced personage, I enquired, Whose morning orizons are accepted; the reply was, His who daily gives bread to the distressed. I asked, Whence proceeded the auspicious shadow of the phoenix; and was answered, From the prayers of the contented in poverty. I enquired, From whence was the sun supplied with clear light; and it was told me, From the purity of the chaste. I asked, Wherefore is the



“ phoenix so renowned ? and he said, Because of his unseen retirement. I said, Why is the rose-bud so reserved ; and heard, that it wished to conceal its treasures. I questioned why the rose was so grateful to all ? and the reply was, On account of its pleasant air and smiling countenance. I enquired, why the cypress was so exalted ? the answer was, Owing to its freedom from vice. I said, Ah ! perfect teacher, what is most acceptable from the creature ? He replied, obedience to the Creator. I enquired, What was the best for man ? He said, Avoidance of sin. I asked, Who was wise ? and was answered, He that keepeth himself free from vice.

The dirvesh, enraptured at the remarks of the shárok, which were indeed consoling to the mind, esteemed his society as a blessing conferred by heaven, and his company dear as his life.

One day, as the dirvesh was passing upon some business through the city, he beheld a great crowd who were collected to behold a young man whom the officers of justice were conducting to the diván. On enquiring the cause, he was told that the youth was sitting under the wall of the vizier's palace and looking at his face in a mirror, when the minister's daughter passing on the terrace, the reflection of her person appeared in the glass, and the young man, in the ardour of admiration, had kissed the mirror several times, for which crime he was going to be punished. The shárok, who happened to be with the dirvesh, cried out “ Let them put the young man in the sun, and inflict a hundred stripes upon his shadow.” At this judgment from the mouth of a bird, the crowd were filled with astonishment, and the report of the circumstance spread quickly over the whole city from the beggar to the prince. Baharáwir Bánu, on hearing of it, sent a servant to the dirvesh with a large sum of money, demanding the bird; and though on this account a mountain of sorrow oppressed his heart, yet knowing that to refuse the queen's request was not in his power, he remediless gave up the shárok to the messenger. The prince, when he once more saw himself in the presence of his beloved princess, offered thanks to God, and remained watchful for opportunity to escape from his feathery disguise.

On a day, when the sun of his good fortune had reached the zenith of kindly influence, seeing the apartment of his princess cleared from intruders, he related to her the story of his escape from the treacherous Hoormuz after the transference of his soul into the



antelope, and his adventures from that day. Baharáwir Bánú, during the recital, sometimes wept like the showery cloud, and sometimes expanded in smiles like the rose; but was impatient to make Hoormuz quit the body of Jahándár, and depart for the infernal regions.

The prince, observing her affectionate anxiety, said, "O thou chief of the beautiful, restrain thy impatience, and be cautious; for at present I am only a weak bird, and my enemy is as a powerful hawk. At present the knot on the twine of hope can only be unravelled by the hand of cautious contrivance. Policy demands, when the treacherous Hoormuz next visits thee, that, contrary to custom, thou receive him with affability, and with a smiling countenance say, My heroic Jahándár, I am grieved at my long illness, which has so folded up my heart, like the blighted rose-bud, that I have no pleasure in any thing; but perhaps if thou wouldst divert me as heretofore, with the wonderful transference of thy soul into another body, it may amuse me."

The princess following the direction, one day, when the heavens were propitious, having flattered Hoormuz with many kind expressions, made the request; and, his star being sunk beneath the horizon of support, he supposing that Jahándár had been used to entertain her with the display of the mysterious science, complied with her demand. Having sent for an antelope, he cut its throat, and when life was departed, re-animated it with his own impure soul. Jahándár, instantly quitting the body of the shárok, re-entered his own; and, after prostrating himself at the throne of the Almighty, in thanksgiving for his restoration, commanded the antelope to be bound with ropes and confined in a dark enclosure.

The day following, at sun-rise, Jahándár ascended the throne, and giving general audience, acquainted the public of his astonishing adventures; when the officers of State and inhabitants of the capital, after recovering from their amazement, each according to their ability showered offerings of gold and silver on the head of their recovered sovereign. The wicked Hoormuz being then brought in, his impure soul was driven to the place of final punishment from the body of the antelope, by the worryings of savage dogs, in agonizing tortures: according to the just observation, that whoever diggeth a pit for his brother will fall into it himself; in retribution for his wicked actions, he sunk like Károon into the fathomless gulph. "Every one shall reap that which he hath sown."



## CHAPTER XLVII.

## CONTINUATION OF

**THE HISTORY OF JAHÁNDÁR SHÁH.**

DURING the period that Hoormuz, through the vicissitude of fortune and treachery of the skies, dwelt in the body of Jahándár and sat on the throne of empire, as his disposition was mean and groveling, various unworthy acts were committed by him, which disgusted the minds of the people; so that in a short time the hearts of the subjects were estranged, and sedition, which had long slept, raising his head from the pillow of security and repose, returned to the work of mischief, and the signs of confusion became apparent in the empire.

Baharám Khán, generalissimo of the army, and who had the greatest influence among the nobles, unable to bear the improper conduct of the impostor, preferred the security of his own honour to the path of loyalty. By degrees moving the chain of opposition, he entered the way of rebellion; and many disaffected chiefs, found no disturbance, regarding participation with him as a means of raising their fortunes and consequence, flocked to his party. As his influence increased, so did his ambition; till at length having, by the success of his arms and favour of his stars, brought half the empire under the circle of his control, he, with the approbation of his adherents, assumed the crown of royalty, and became exalted like the cypress in the grove of sovereign power. Observing the rules of clemency and impartiality, which are the best measures for administration towards the weak and helpless, he attached the people to him; and exalting in their affections the standard of superiority, sounded the drums of victory over Hoormuz in the fields of conquest. The impostor, from his low genius and want of spirit, being unable to oppose the rebel, withdrew the hand of endeavour; and esteeming the provinces yet left to him as a competence, ornamented his sleeve with the embroidery of dishonour.

When at length Jahándár, under the heavenly auspices, having erased the characters of the wicked Hoormuz's existence from the

tablet of life, became fixed on the throne of royalty, inspired by princely honour ; and not thinking it becoming the spirit of heroism to leave his rightful inheritance to the usurped possession of another, he resolved, that clearing the garden of empire from the thorns and weeds of confusion, he would give to the courts of royalty the brightness of security ; and having cast the bodies of the rebellious into the pit of annihilation, and become, without the degrading rivalry or participation of another, sole possessor of the crown and throne, would clasp the charming bride of sovereignty to his bosom.

With this view, having summoned a secret council composed of the well-affected and most intelligent nobles, he requested their deliberations on the posture of affairs ; when in the mirror-like bosoms of the wise, this reflection appeared to view, namely, that first a firmaun, containing assurances of favour, should be issued to Baharám Khán, admonishing him to return to his duty and allegiance, and warning him to quit the wilds of error for the path of obedience. If, upon its arrival, under the influence of his wakeful stars, relinquishing the ways of obstinacy, he should prostrate the forehead of humility on the footstool of submission, our object, observed the council, will be gained ; but if not, it will be necessary to hurl the lightning of punishment on the storehouse of his disloyal existence, and quench the flames of rebellion by the water of the sword.

Jahándár approving the advice of his prudent counsellors, commanded a quick-minded secretary to pen the firmaun authoritative as fate, when ready, despatched it by a confidential servant of the heavens-resembling court to Baharám Khán.

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## CHAPTER XLVIII.

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### CONTINUATION OF

### THE HISTORY OF JAHÁNDÁR SHÁH.

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#### THE FIRMAUN.

“ INASMUCH as the world-rejoicing favour of the king of kings, and the globe-adorning bounty of the asylum of the universe, is ever



attendant to the condition distinguished by virtue of\* (the giver of splendour to the aspect of dignity and honour, adorning of the musnud of the assembly of nobility and high fortune, shrub of the garden of loyalty and attachment, ornament of the mansion of fidelity and unshaken adherence, enlivener of the assembly of truth and constancy, diffuser of fragrance in the apartments of virtue and purity, brightness of the sabre of heroism and valour, ocean of liberality and munificence, chief link in the chain of sincerity and openness, distinguished in the circle of kindness and affability, acquainted with the duties of friendship and regard, chief of the followers of what is right, increaser of fragrance to the perceptions of unanimity and concord, distinguished in the world of agreement and alliance, sea of wisdom and knowledge, well-experienced in the mysteries of changeful fortune, heart-expanding breeze of the rose-bud of loyalty, delight-increasing odour to the sensation of attachment, pursuer of the path of wisdom and arranger of the garden of understanding, first of the nobles, highest among exalted lords, our honoured uncle, example to the empire, and director of the candidates for honour in the present day) Baharám Khán, information is given of our surprising and astonishing adventures.

“ When, returning in victory and triumph from the empire of Menousowaud,, after encountering a thousand dangers, we had pitched the royal tents on the confines of our own dominions ; as time is ever pregnant with good and evil, and our stars are sometimes friendly and sometimes adverse, the deceitful Hoormaz, shaking the chains of treachery, by artifice and cunning seized our elemental frame, and our pure soul being for some time confined in the envelope of an antelope, became a cause of exultation to the deer of Khoten and Tartary, and of boasting to the fawns of Tibet and China. The abominable wretch, fancying himself able to bear the crown of Khoosroo and wear the robes of Keikobaud, was filled with empty ideas, and imagining his feeble star a planet sufficient to illumine the universe, entertained the boastful vanity of ruling the world. Like a dot in the centre of a compass-drawn circle, he sat in the boundary of royalty.

“ At this period, when the planet of our princely family was in descendance, the gracious monarch, whose throne of repose is now

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\* The reader will excuse the above long parenthesis, as in no other way could the original period of a whole page be intelligibly translated.



in heaven, having cast off the vesture of this frail world, departed for the eternal mansions and the impostor inflicted horrible disgrace on the person of royalty ; but as the Almighty Dispenser requites every one according to his actions, his short-lived splendour, resembling the feeble blaze of lighted straw, was speedily extinguished.

“ Being devoured by blood-preying dogs, in reward for his crimes, he in numberless tortures was despatched to hell; and the gale of prosperity waving afresh over the garden of our hopes, expanded the blossoms of the hearts of the loyal to this everlasting empire. It is most probable, that intelligence of these astonishing events, before the arrival of our gracious farmaun, may have reached the hearing of the chief in the path of fidelity.\*

“ To God be praise and thanksgivings, that the affairs of the world are settled agreeably to the wishes of the well-affected to our gracious house, and that the kindly shade of our sacred person is extended over the heads of mortals. Doubtless, our dear uncle, from the depth of his wisdom and experience, considering the fate of the traitor (according to the adage, Fly like the arrow from the disloyal, and take up thy abode with the well-affected) will hasten to that party. How can it be supposed, that with their virtues, good sense, and recollection of the favours conferred upon them by his majesty, whose reposing place is now in heaven, they can without any reason withdraw their feet from the circle of loyalty ? Surely it is impossible that the vest of that measurer of the path of fidelity and attachment should be stained with the filth of so dishonourable an action, which is contrary to the dictates of religion.

“ Now that, by the favour of the Almighty, the spring of the blossoms of loyal hearts has appeared, we doubt not but that having offered up sincere thanksgivings, that chief of our nobles will without delay hasten to our court, the asylum of a world, and gladden his eyes with the splendour of our august presence.

“ Several imprudent meddlers have represented the conduct of that adorer of the assembly of fidelity as disloyal, and advised us to move against him with our victorious forces ; but as our pure mind is a mirror reflecting truth, we declined the advice, and made the

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\* I remember translating a letter received by the Governor General, Mr. HASTINGS, from the Teeshoo Lámá, giving an account of his transmigration from the body of his predecessor into his then infantine frame ; which I am sorry I have not a copy of, as it would here have made an acceptable note.



slanderers ashamed of their insinuations. We trust, that the distinguished by our confidence also, not attending to the remarks of the officious, but contemplating his true interest with a penetrative eye, will with glad heart and assured mind hasten to enjoy honour by kissing the carpet of our sublime throne.

“By God’s blessing, after obtaining the gracious audience, he will, eminently distinguished by the imperial favour, become the envy of his equals and contemporaries. The administration of all our affairs, being entrusted to his wisdom and direction, bounties greater than can be conceived by the public, or that virtuous personage himself, will be conferred upon him. May his duty and loyalty continue to increase ! and may the Divine auspices direct him in the right path !”\*

When the above gracious firmaun reached the rebel, (as he was intoxicated with the wine of pride and vanity, and the sweets of independence had become relishing to his corrupted palate) forgetting his own station, and the bounties of Jahándár, he returned the following insolent reply, and prepared for himself the means of destruction and ruin :—

#### REPLY.

“The nosegay of the garden of friendship and garland of the flowers of unanimity, namely, the amber-scented epistle written by the pearl-shedding pen of a secretary, fanciful as Mercury, of the asylum of empire, fruit of the tree of royalty, shrub of the garden of splendour and magnificence, gracer of the musnud of honour and distinction, moon of the sky of victory and conquest, descendant of mighty kings, chief of an illustrious family, Jahándár Sultán, at a most auspicious instant made its honouring arrival, and information of the contents was obtained.

“Praise be to the Omniscient, who orders every thing agreeably to his Divine will, and exalts whomsoever of his creatures he judges worthy of power, according to his capacity. Agreeably to the scriptural declaration (He bestoweth empire on whom he thinks proper †) he invests with the robes of royalty him whom he judges deserving of peculiar bounty.

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\* The above is in substance (the transmigration part excepted) exactly what any Asiatic monarch would at present write to a powerful rebellious subject.

† Quotation from the Korán.

## VERSE.

" We should be thankful for all his dispensations, for he giveth to each of his dependants, that of which he is deserving.

" To one he entrusts the keys of sovereign power, and another he degrades from a throne ; for ' whom he will he exalts, and whom ' he will he humbleth.' \* Since, then, he hath conferred upon this submissive dependant on his sacred court, the station of royalty as befitting our abilities, it cannot be propitious for any to envy us this heaven-bestowed blessing, or entertain inimical designs against us. Therefore, it was highly unbecoming to write what could only tend to stir up the flames of contention between us, and consequently involve our subjects in calamity.

" If it proceeded from retrospect to the reign of your gracious father (whose tomb may God enlighten !) it was rash and imprudent ; for this mansion of vicissitude never remaineth long in the same state or possession. It would be more prudent to court our friendship and alliance. May their reign endure according to the wishes of friends?"

Jahándár, on the arrival of this insulting reply, was inflamed with rage; and without delay marching from his capital, hastened to attack the rebel; who was defeated and slain, in a long contested battle† when his remaining adherents submitting, the empire was restored to its ancient limits.

The Sultán having extended the hand of mercy to the deluded multitude, and re-established his authority, returned triumphant to his charming Meher Bánu, but with a divided affection. Among the female captives was the daughter of Baharám Khán, so beautiful, that the prince, fascinated by her charms, became her willing slave.

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 CHAPTER XLIX.

## CONTINUATION OF

**THE HISTORY OF JAHÁNDÁR SHÁH.**

Beharáwir Bánu, who for a long time, enjoying the society of the Sultán without a rival or partaker of his affection, had exalted in her own mind the standard of love, on this ease-destroying occurrence,

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\* Quotation from the Korán.

† I have omitted a long and tiresome account of the action.



rankled within herself like the tail-wounded snake ; and the enjoyment of existence was changed into the bitterness of expiring agony. However, as she always resigned her foot to the path of respect, she never even breathed her grief to Jahándár, but concealed her heart consuming sorrow.

One morning, in hopes of amusing her afflicted mind, she repaired to a garden ; when the flowers refreshed by gentle rain were blooming, and the rose from the dark enamel of the bending cypress, having received a double glow, coquetted in the embrace of the night-ingle. At sight of this, jealousy flashed from the eyes of the queen, and she rent her tresses in anguish. Casting looks, dark as her own locks, angrily on the garden, the rose from terror shrunk into the bud, and ceased to smile ; while to the bulbul the grove appeared confined as the heart of the blossom. The turtle-dove, at sight of the fading cypress, was astonished like the bird of Jesus ; \* and the wing of the azzar shrunk like that of the moth at the fire of her looks. At her disordered gait, the zephyr concealed himself in the nusserun, and the tongue of the sosun became parched. The breeze of the garden, from her sighs, became blighting as the autumnal gale, and the brink of the canals was parched.

VERSES.

So disordered were her looks, that every hair of her tresses was divided.  
The garden was blighted at her countenance, and the breeze became vapour from her sighs.

When her heart, from walking in the garden, had become still more the abode of grief, and the rose-bud of her soul found no hope of expansion, she advanced from thence into the plain, if perchance the open air might refresh her troubled mind. At length she reached the margin of a stream, whose waters were lucid as the minds of the benevolent, and, like wine, sparkled with delight, and excited cheerfulness. On its banks the fragrant verdure had spread a carpet of velvet, on which were embroidered many-coloured flowers.

VERSES.

The stream was clear as the fountain of the sun, and Khizzer never beheld, even in a vision, more beautiful verdure.  
It was adorned with all the flowers of the north. From its grass the antelope browsed rosy sweets.

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\* Probably the dove.

It struck her, that she would fix her abode in this heart-delighting spot, where, solitary and alone, she could enjoy her contemplations, and sometimes weep and sometimes smile at the diversities of fortune. She therefore commanded tents to be pitched round them, for a considerable distance, the royal shaudrowaun\* to be raised, and guards to be stationed to keep off intruders. This being done, she retired with a few of her favourite handmaids, and casting away all jewels from her person, refrained from wearing coloured vesture; and assumed, like the dawn, a robe of white, like mortifying devotees and the resigned to abstinence; eager for perfection, she employed herself in the tusbeht and taleel.† In a short time, from grief and moaning, she became thin as the thread of her rosary, and worn as the mat of the penitent; but, true in her love to Jahándár, she watered her cheeks with agonizing tears, and consumed herself with the wasting fire of grief.

## VERSES.

Now she complained of the cruelty of heaven, and now she quarrelled with her own evil star.

Passing the darkness of night in solitude, she wept in mournful complaint till morning.

From night till dawn, such was her condition, and her days were still more grievous. For she removed herself from the multitude, sometimes to the forest, and sometimes to the mountains.

At night, returning to her solitary cell, she sat, like the observant of vigils, alone.

At length Jahándár, impressed by accounts of her situation was recovered from his temporary infatuation, and sent her the following repentant epistle:—

## THE EPISTLE.

## VERSES.

“With the blood of my heart I write to my beloved.

“From thy absence I have experienced a period of suspense, like waiting for the day of Judgment.

“By those jasmine-scented locks, (each curl of which is a chain on my fascinated heart) I swear, that since my blood-shot eyes have been deprived of beholding the garden of thy spring-enchancing countenance, my whole body, like the tulip, is drowned in blood, and

\* The screen, or serrápurdá, described in a former note.

† Counting her beads.

‡ Repeating the attributes of God.



from the profusion of my tears I am become the rival of the waters of Ummaun and the streams of Jihon. The zephyr can testify, and the stars have seen, how the rose-bud hath smiled every morning on the sorrows of my heart, and every night what tears the air hath shed over my forlorn condition.

“If the explorers of the traditions of the world, drawing forth from the records of time the history of Perveez, and the adventures of Mujenoon, should compare their situation with mine, they would see that their troubles were but as a slight specimen of mine. Without exaggeration, the sorrow, which during these few days of absence has afflicted me sad wanderer in the troublous path of love and bewildered in the perilous desert of search, was not even in a slight degree experienced by Khoosroo in his passion for Shereen, from the beginning to the end; nor by Mujenoon, during his whole life of abode in the wilderness from love of the beautiful Leilá.

VERSE.

The consuming taper from the torture of the flame never felt such pain, as I have from the anguish of my soul.

“I never could have supposed that my fascinating nergus, assuming an averted look, would thus take delight in punishing me guiltless. If the source of all this coyness and unkindness is an event which occurred by the Divine decree, it cannot be justified; for such circumstances should have no weight in the scale of mutual confidence, since they are not a deviation from the rules of love, nor can make any breach in the foundations of regard. The heart which is the world-reflecting mirror of thy love, cannot possibly retain the image of any meaner charmer; nor is my attachment so slightly secured under the seal of thy powerful sway, that another should be able to overcome it.

VERSES.

“My love for thee is not transient, that it should quit my soul;

“My affection for thee is not earthly, that it should give place to another.

“It entered with my mother's milk, and can only depart with life.

“Love for thee is impressed in my heart, and affection for thee in my soul.

“On every account, knowing that lovers have no resource but submission, I esteem my innocence as guilt, and have seated myself with a thousand regrets on the highway of apology, I have washed the characters of self-boasting from the tablet of my heart with my tears.

“ Now, our mutual welfare demands, that on the receipt of this letter, (every character of which, like the wing of the moth, and every sentence of which, like a grain of supbund, is scorched with the fire of my bosom) not contesting for explanation, thou shouldst refrain from anger ; and, casting off the manners of resentment and wrath, delight me with the view of thy cedar-ensnaring countenance.

“ Come then, and behold how, from desire of seeing thee, I have become withered as the fading grass, and, from longing to meet thee, thin as the fibres of the reed. By thy head I swear, that should the web of the spider weave round my body, I should be impotent as the fly ; and should an ant fasten on my foot, such is my weakness, I could not cast it off. Except by speech, you would not recognise me from the breeze ; nor, but by its motion, distinguish my person from the dust.

## VERSES.

“ Of my existence, what is immortal remains ; otherwise, of my being there would be nothing left.

“ For heaven's sake judge, then, how I can longer in this state support life or breath in this situation.

O God, soften that obdurate heart, and heal my wounded soul with the balm of kindness.

Let the fire of anger, which consumeth the stores of my heart, give way to the water of gentleness, and refresh my soul.

“ O heavens, inspire her mind to let the litter of Leilá, which commands the sun and moon, pass by the desponding Mujenoon.

“ What more can he write with his sorrowful pen, which, from the gloom of his heart, is become black as thy dark tresses. ?”

The princess sent to Jahándár the following reply :—

## THE REPLY.

## VERSES.

“ What unexpected happiness that the strokes of thy pen should in kindness portray the claims of my affection !

“ With the point of my reed I express my gratitude. May the mansion of time never depart from under the control of thy pen !

“ I will not say that thou hast from mistake remembered me desponding, for it cannot be conceived that a mistake should flow from thy pen.

“ The sublime firmaun, written with the jewel-threading pen of the sovereign of the universe, from every letter of which the odour of compassion refreshed the senses of his dependants ; having, like



the phoenix, descended from the firmament of honour, cast the welcome shade of condescension and kindness over the head of this retired in the solitude of exile. Such a wretched being as myself was in no way worthy of such unexpected favour ; but as it is the bountiful nature of spring to nourish alike the garden and the wilderness with the showers of his liberality, and to favour equally the rose and thorn, it is not to be wondered at, that your majesty, exalted as the Pleiades, should, like the sun, beam the rays of generosity on an insignificant atom, whose existence or annihilation can be of no importance in the scale of being. What wonder is it that a king should relieve the beggar ? In return for such condescending favour, what can I offer but my prayers ?

## VERSE.

“ When the sublime firmament descends from the sky of magnificence and glory,  
what reply can mortals make but grateful prayers ?

“ The contents, expressing complaints of absence and regret at separation, which were written purely from gracious compassion to me forlorn wanderer in the desert of wretchedness, were reviving as the re-animating breath of Jesus, and caused exultation to your humblest slave.

“ Monarch, asylum of the world, my retirement to the cell of solitude was not from insolence or sullenness ; but seeing your majesty enamoured of another, I was unwilling to damp your pleasure by my melancholy presence, or interrupt your joys, which would have been contrary to my duty and submission.

When Jahándár received the above, he hastened to console the afflicted princess. Like the breeze of dawn arriving at the rose-bush of the garden of beauty, he unfolded the shrunken bud of her heart, and delighted his eyes with viewing her charms, yet brilliant, though clouded with sorrow. On beholding her distressed condition, the strongest impression was made on the mind of the Sultán, who shed pearly tears from the caskets of his eyes. At the time when he extended the shade of prosperity over the cypress of the margin of beauty, he beheld her, like the morning, arrayed in white, and divested of every ornament, fervently employed in her devotions.

On seeing the Sultán, as she possessed true wisdom and understanding, Baharáwir Bánu was overcome by a sense of his condescension, and prostrated herself at his feet. Like the turtle-dove, uttering

strains of gratitude and love, she submitted herself to the bonds of conciliation, and followed the monarch, like his shadow, in the path of agreement; which they never deviated from during the remainder of their lives.

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CHAPTER L.

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DEATH OF JAHÁNDÁR SHÁH.

This captivating abode is full of illusion, and a temporary mansion, deceiving the weak, subject to the vicissitudes of double-faced chance, and the perpetual revolutions of changeful skies. For the gracers of the assembly of borrowed existence, and the haughty adorners of the carpets of wind-passing life, the fabric of whose duration depends, like the water bubble, upon air, (though they be Cæsars or Keikobauds in glory) to depart in disappointment, and breaking the frail connections of sense and the bands of mortality, alike with the lowly to hasten with the burden of their actions on their shoulders to the regions of eternity—is one of the immutable laws and established regulations in the court of Divine will. For us wanderers in the vapoury desert of earthly being to speed empty-handed and naked to the wilderness of death, and, quitting suddenly the avocations of vanity and frailty, to sink into the recess of dissolution, is the natural conclusion of this world of mortality. Fate had now decreed, that the carpet of the Jumlike Jahándár's existence, being rolled up, should occasion disorder in the affairs of the world, and that so lofty a cypress of the grove of royalty, being uprooted by the wintry storm of death, should convert the garden of empire into a thorny wild.

The virtuous Jahándár, having with wakeful eye and thoughtful mind, observed the warning of the angel of death, proclaiming that "All things must perish, and every creature return from whence it came," reconciled his bosom to the inevitable journey; and, after the custom of the prudent, engaged in preparation for his departure. Having called to him his intended successor in the throne, and revolved in his breast a series of advice, he said,

"Beware, my son, and take advice, ere thou art old. Fortune is of fickle disposition, and the skies full of vicissitudes, while life passes



“ rapidly as a current, and fleeting as the breeze. If from the  
 “ heedlessness of youth, want of experience, or the intoxication of high  
 “ spirits, admonition may not already have made impression on the  
 “ tablet of thy mind or the surface of thy bosom ; yet now reflect,  
 “ seriously on my condition ; like virtuous youths, accept advice, and  
 “ give not up the advantage of the lessons of the experienced ;  
 “ especially as thou wishest to take upon thee the important trust  
 “ of ruling a great empire, a most weighty burden for the shoulders  
 “ of humanity.

“ Be vigilant, that the assaults of the wolf of oppression disturb  
 “ not the repose of thy flock ; for connivance at oppression is dis-  
 “ graceful to the fame of the shepherd. Be ready to encourage the  
 “ deserving, and let the bride of empire be always adorned with  
 “ the ornaments of impartiality and justice. Cherish thy soldiery, for  
 “ the cultivation of the plains of empire can only be nurtured by the  
 “ water of the sword.

VERSES.

“ If thou givest proper encouragement to civil and military, they will be loyal  
 “ to thee.

“ An empire is safely founded only upon justice. On that alone can thy power be  
 “ secure.

“ Justice gives stability to the world. I have spoken, but it is thou who must  
 “ attend. Farewell ?”

When Jahándár had thus impressed the clear tablet of the mind of his worthy son with admonition, he placed the empire under the control of his signet, and resigned to the grasp of his authority the reins of administration ; after which, in the order of their rank, he summoned to him singly the several officers of State ; and having conferred upon them the precious gems of advice, requested their approval of the measures of his reign.

Finally, having greeted Baharávir Bánu with his last farewell, he listened to the command of “ Return to thy Lord ;” and sounding the drums of march from this frail world, speeded to the expansive regions of paradise.

Baharávir Bánu, at this soul-afflicting event, was involved in the net of despondency and sorrow. From the vases of her eyes she shed tears like rosewater on the pallid cheek of the sojourner of paradise ; and from her mournful bosom heaved heaven-piercing and planet-wast-

ing sighs, that might have penetrated the heart of the rock, as the thorn tears the vesture of the rose.

## VERSES.

She wept ; bitterly, bitterly she wept. Alas ! who in this world is exempted from bitter tears ?

So much did she complain to the sun of her woes, that the heavens lamented his sympathising moanings.

As, however, the affection of Baharáwir Bánu was immeasurable, resolved to maintain the honour of love, and fulfil the duties of attachment, she made preparations to accompany her beloved. Like the devotees of life in the path of true regard, she adorned herself with her bridle robes, and perfuming her body and clothes with precious essences and various unguents, having approached the pillow of Jahándár, without trembling or hesitating, like the moth at the flame, made an offering of existence at the feet of his corpse. Thus did she stamp a perpetual memorial of herself on the records of time, and write her name on the pages of years and months in characters of love and constancy.

## VERSE.

Among the volumes of love, I have not seen a nobler example.

On the occurrence of these disastrous events exciting regret, exclamations of woe burst from the hearts of mortals, and the dust of sorrow sat upon the vesture of the universe. The heavens, from this calamity, so wept, in sanguine showers, that their concave, like the cup of the tulip, overflowed the dawn with blood. The globe so beat the hand of grief on her surface, that it became blue, like the expanse of the firmament ; and beholders dreaded, lest the band of connection should be destroyed between earth and sky, and the enamel vase of the firmament be dashed against the clayey pot of the ground.

## VERSES.

Gloomy clouds obscured the stars of heaven ; the universe was involved in mourning. Shrieks like those of the last day ascended from the earth ; lamentations arose from earth and heaven.

The globe heaved with grief in lamenting them. The universe burst into a hundred afflicting disorders.

Sorrow tortured the mind of every individual. The whole world was a mansion of mourning.



The chief nobles and heads of families, according to approved customs and established usage, having diligently prepared the requisites for laying out and the necessaries for the journey of the swift traveller to the regions of eternity, as befitted his imperial station, covered the corpse with various compounds and essences of musk, camphor, aloes, amber, roses and sandal.

In the same manner, ladies of pure bosoms and chaste matrons prepared the necessaries for the inevitable journey of that beautiful cypress of the grove of love and constancy, and blooming shrub of the garden of paradise, as became her condition. They then conveyed to the retired apartments of futurity, at the same time and side by side, the funeral litters of the late gracers of the throne of love and beauty, in mournful pomp; at sight of which, afflictive as the last day, blood dropped from the heart of rock. The heavens sympathised with the groans and scalding tears of the blue-vested and bareheaded mourners, and the orb of the sun became damped by the mist of their sighs. According to the decree of wonder-working love, they deposited the two most deserving of the world of affection in the same apartment of final repose; and agreeably to the established usage of this abode of decay, seemingly flourishing, having committed as a treasure to the earth the bodies of those whose names will live for ever, placed over them the talisman of example. Expand for an instant thine heart, O thou wise and contemplative, and observe with the eye of just penetration, that thou mayst remark, how the sprinklings of the cup of affliction are shed alike on all mankind, and how the sieve of fate scatters the dust of dissolution on the heads of all the sitters in the assembly of mortality.

The world, its afflictions and enjoyments, like the frown of the lovely and the girle of the waist of the fair, are full of intricacies. The promises of fortune, and the vicissitudes of life, like the tresses of the beautiful, are involved in mazy perplexity. Of the cruel inconstancy of the skies, the blighted bud and the unseasonable scattering of the rose-leaves, are an ample proof; and of the instability of this world and the uncertain duration of life, the swell of the bubble and the flow of the stream are clear emblems. The cypress, notwithstanding its straight stature, yet, from the deviation of the skies, hath its foot enchained; and the breeze, with all its delicacy of texture and activity of motion, by the cruelty of seasons, becomes captive to the waters.

## VERSES.

All is vanity. Contemplate modern and ancient times. Fix not thy mind therefore on any object.

Vaunt not on fortune and her bounties. Depend not on tomorrow for a favourable gale.

The flood of affliction may be in its course; the deluge of calamity, perhaps, rests in its caverns.

Here, the tree, ere it becomes fruitful, is often uprooted by the tempest of destruction.

This is the wardrobe of the house of mourning, where all hands beat the solemn march of departure.

How long wilt thou amuse thyself with vanity? how long be fascinated by visionary scenes?

This world is the illusion of vanity. Pierce the veil, and look not for the phoenix of eternity in this desert.

Though thy feet may be swoln, yet the caravan is swift. Rise, then, and leave this wild.

Soul-attracting as this world is, our departure from it is not to be evaded.

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 CHAPTER LI.

## CONCLUDING

## ADDRESS TO THE READER.

THANKS be to God, that this figurative history of Love, which will excite the envy of the picture-galleries of China, and put to the blush the sketches of spring, through the assistant auspices of the Creator of the world, has attained a felicitous completion!

The adorer of the imperfect imagination of one like myself, who am but a beggar in the path of eloquence, and a learner in the assembly of just composition, possessed not abilities to deck out this blooming bride of the chamber of rhetoric, cherished on the soft couch of Hindustan abounding in beauty, with the graces of the Parsi and robes of the Dirree, and to introduce her for approbation into the apartments of elegance.

The powers of a rude pen, in hand like mine, unskilled in the rules of proportion, were quite unequal to portray and give proper colouring to the beauties, whose exquisite grace drew the line of incorrectness over the compositions of Mání. However, at the importunate request of some friends, and by the encouragement of



the magic-fancied idol of Hindustan, of whom mention was made in the introduction to my work, I had the boldness to attempt such a difficult and important undertaking.

VERSES.

I offer a hundred thanksgivings, that this pictured mansion has at last received its magical decoration. !

This is a complete idol-temple of Hindustan, containing the models of a thousand images.

Through me has blossomed the spring of literature ; I have formed a gallery of knowledge.

Every metaphor is clear as water in a spring ; each period resembles the entwined ringlet.

Every description is as a full blown rose-tree, each leaf of which is abundantly graceful.

It is a plain, on which are a thousand gardens, whose streams flow from the spring of fancy.

He who has dived into the mysteries of figurative composition, will properly appreciate the easy flow of its metaphors.

This flower, which is an offering to the garden, will be a memorial of me to the spring.

From this assembly, of which the cupbearer is time, though I may depart, my melody will remain.

Now, that having arrayed this most graceful charmer of rhetoric in such various ornaments and elegant attire, and, to prevent the dangerous glances of her eyes, having cast a sable veil of ink over her sun-ravishing aspect, I am preparing to usher her to public view ; the truth is, that I am unable to lift my head from the knee of shame, for I am altogether ashamed of my performance. Her attirer (the pithless pen of myself, a beggar in the world of learning and skill) at the time of adorning such a beautiful figure, for want of the treasures of just expression, in the place of chains of gems and strings of pearls, was obliged to use false stones and tinsel foils. Should she, therefore, be introduced to the sight of penetrating judges, who have fed amply at the board of learning, and drank deeply at the spring of rhetoric ; who are rich in the powers of expression, and have dived to the bottom of the sea of knowledge, what will be my fate, and the consequence of my labours ?

However, from the liberal of virtuous dispositions, and the indulgent of candid minds, in opposition to the conduct of certain block-heads, with eyes hollow as their reeds, and aspects black as their

pages, of gloomy souls, and savage hearts, (who, from their evil natures, like wolves and tigers, esteem it glorious to tear the sable and the defenceless fawn) nothing can occur but kindness, indulgence, tenderness to mistakes, and regard to intention. The lion of the heavens has no claws, and the fingers of the sun have no talons. Taking shelter, therefore, under the protecting shade of the liberal-minded, I will not again move my lip, like the bell, in vain tinklings, but impose silence on my tongue. As silence gives dignity and respect to the wise, and is even a means of consequence and valuation to the ignorant, I yield my heart to the following maxims, and proceed to practice :—

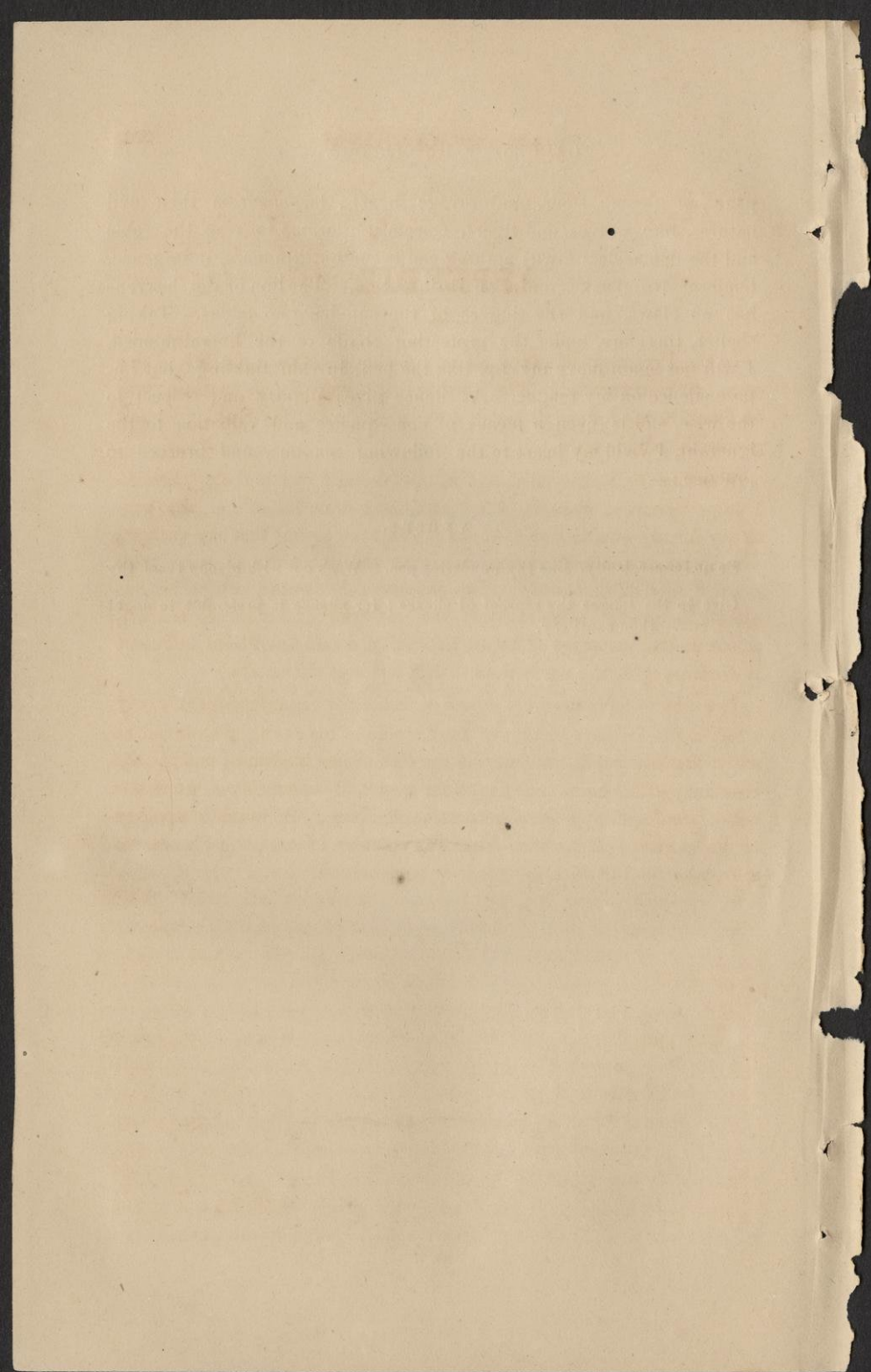
## VERSES.

Be no longer faulty, like thy wandering pen. Wash out with bloody tears thy journal.

Give to the tongue the reproof of silence ; for silence is preferable to aught thou canst say.







## APPENDIX.

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In the Preface it has been already mentioned, that some few Tales were left untranslated. The outlines of them, six in number, will be found in the following pages, and, in the notes, my reasons for not giving them at length.

Whether the Bahár-I-Dánish will be deemed worth the application I have bestowed upon it, I feel anxiously doubtful of; as the partiality for my own labour does not prevent me seeing that my author's descriptions are often too free, and that the incidents in some tales are triflingly uninteresting. The unfavourable light in which he has placed the conduct of so many of the eastern ladies deserves reproof, as one or two instances of female depravity would have been sufficient to contrast with the perfections of his virtuous characters.

It seems to have been his object, to make the imperfections of many a foil to the brilliant virtues of the heroine of his novel, who loved so truly, that she could not survive the loss of her husband; and in the constancy of his hero, he doubtless meant to exemplify a generous mind, proof against general accusation, or abuse. So much in apology for the author. If we wish for a true picture of Asiatic manners, we must take the bad with the good, or be deceived.



OUTLINES  
OF  
**TALES LEFT UNTRANSLATED.**

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I.

**WHICH FOLLOWS THAT OF THE PRINCE OF FUTTUN.**

Baharám, prince of Bogellana, is in love with Zoherá, daughter of his father's vizier. The minister, fearful of her seduction, complains to the Sultán, who banishes his son. The prince persuades his mistress to elope with him, and the lovers depart ; but being followed, Baharám engages the pursuers, and after killing some, obliges the remainder to fly. On his returning into a forest, where he had left Zoherá asleep on the appearance of the pursuers, she is not to be found. He goes in search of her without success ; for, on awaking and missing Baharám, she had gone another way to look for him.

After travelling all night, she reaches a city ; where being disguised as a man, the Sultán's daughter falls in love with her, and offers herself in marriage. Zoherá, after informing her that she had taken an oath to have no commerce with the sex till the accomplishment of a certain object, which she dare not reveal, agrees to marry her, on condition that, till the expiration of the vow, they shall sleep in different apartments. To this the princess consents, and they are married.

Not long after the nuptials, the Sultán dies ; and Zoherá, in right of the wife, succeeds to the throne. At length Baharám, in search of his lost mistress, arrives at the capital, when Zoherá discovers herself to him, and makes known her adventures and sex to the princess ; who consents to share with her in the love of Baharám, and he becomes Sultán of the country, living happily with his two wives.\*

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\*The latter part of this tale is so similar in plot to that of Prince Camaralzamaun and Badourá, Princess of China, in the Arabian Nights that I did not think it worth Translating. It succeeds the last in the original.

## II.

A young merchant, named Houssein, impressed by religious ardour, bestows all his property on the poor, and embraces the life of a wandering penitent. As he is journeying one day, he finds in the midst of a forest a holy man, who, with his beautiful daughter, had retired from the world, to spend their days in secluded devotion. Houssein falls in love with the young lady, and she with him. The father consents to their marriage; after which Houssein returns with her towards his own country.

The young couple arrive at a city, and being distressed for money, offer for sale a vestband of most exquisite embroidery, worked by the wife. A wicked vizier, desirous of enjoying the lady, and having the embroidery, confines Houssein and Goherá in separate places, under pretext that they were thieves. In the night a young man, a domestic of the vizier, who had been captivated by the charms of Goherá, throws a rope-ladder up to the window of her prison, and she descends into his arms, supposing it was her husband who was her deliverer.

The young man, hoping to escape with her into another territory, travels with her all night in silence. In the morning she discovers that she has been deceived, and is so overpowered with grief and fatigue that she faints away. While in this state, a soldier mounted upon a camel appears, and being charmed by her beauty, forces her from the young man, and mounts her before him.

The soldier is proceeding with great speed when he is stopped by a prince, who with his attendants are hunting. The prince enquires whence he comes, and wherefore he travels so rapidly with such a beautiful woman, who, by her tears, seems not to be willingly his companion? The vizier with his suite, who on the discovery of Goherá's escape had set off in pursuit of her, and also the young man who released her, now come up, and each claim her as their property. The prince, astonished, questions the wife; and upon her relating her story, seizes the vizier, and obliges him to send for the injured husband; to whom he returns Goherá, with a gift of money to enable them to continue their journey.

Houssein and Goherá once more united, retire to a lodging for the night. The former goes to buy some oil at a grocer's, and unfortunately throws down a lamp, when the tradesman, who had been lately



robbed, supposing Houssein was a thief, and had extinguished the light that he might steal something, calls out Robbery ! when the watch rush in, and convey the unfortunate husband to prison.

Goherá, after an uneasy night, wanders in the city to search for Houssein, and at length sees him among other criminals conducting to the Kotwál for examination. She follows, and requests the magistrate to release him ; but he refuses, unless she will consent to his embraces. She then goes to the Kázi, and requests his interference ; but the judge offers her relief only on the same condition as the Kotwál. She seemingly consents, and appoints a time for his visit at her lodging ; then goes to the Kotwál, and makes also an assignation with that officer.

At night the Kázi comes, bringing with him provisions for a treat ; and, after feasting, becomes pressing for enjoyment, but is interrupted by a loud knocking at the door. Fearful of being discovered, he entreats Goherá to conceal him, and she shews him a large jar, into which he creeps, and the lid is fastened upon him.

The Kotwál now enters ; when after some time the door sounds again, and this magistrate is put into a chest, which is locked by Goherá. Next morning she hires porters, and has the grave magistrates carried before the Sultáu, who orders them to be severely punished, and releases Houssein. After this the husband and wife reach their own country without any further misfortune.\*

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### III.

*Story omitted which follows the last in the original.*

A brickmaker's son, tired of his humble profession, resolves to travel, in hopes of improving his fortunes. He arrives at a city, in which, after spending what little he had, he becomes much distressed. At length, he is addressed one day in a mosque by a rich merchant, who offers, if he will comply with a request he has to make, to reward him handsomely.

The young man desires his commands ; when the merchant informs him, that his daughter and son-in-law, though passionately fond of

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\* The first part of this tale is so like that already given in Chapter viii. of the young man who married the devotee's daughter, and the latter part so resembles the history of the fair Arouya, in Phillips's Persian Tales, that I did not think it had novelty deserving of translation.

each other, having had a dispute, the husband in his anger had pronounced the vow of final divorce, of which he now repented ; but, according to the laws of the Mohammedan religion, could not take his wife again, till she should be wedded and divorced by another man, called on such occasions Hullá, or solver of difficulty ; which office, if he would take upon him, he should be dismissed, on his divorcing the lady on the morning succeeding marriage, with a handsome present.

The young brickmaker gladly consented, and the wedding was celebrated with magnificence becoming the lady's quality. In the morning the Hullá was desired to perform his promise, but he was so fond of his wife and she of him, that they agreed not to part. The merchant and his late son-in-law, enraged at his refusal to make the divorce, threaten to chastise him, but he disregards them. They then offer bribes, but in vain. The Hullá, by advice of the lady, pretends that he is the son of a rich merchant, and had left his father on some disgust, but that now he was married, he had sent to beg pardon for his conduct, and made no doubt, but that he should soon have a fortune remitted him far superior to that of his predecessor in the wife's affections. Upon this assurance the merchant is satisfied, sends away the former husband, and the young couple are left unmolested.

A month passes very happily, but the time drawing near which had been fixed by the brickmaker for the return of the pretended messenger, he and the lady are involved in apprehension, lest the discovery of the imposition should make the father cast them off without a provision. In this melancholy state they are overheard singing some verses expressive of their situation by the Sultán, who was walking the city in disguise to learn the state of the police. He is charmed with the harmony, and knocking at the door, begs admittance for a benighted traveller. He is received, and in the course of conversation informed of their distress.

The next morning a messenger arrives, with a letter and rich presents as from the father of the young man, and an invitation from the Sultán to court, as the son of his friend. The merchant comes with exultation to congratulate his new son-in-law on this great honour. The brickmaker was astonished and alarmed, but, persuaded by his wife, ventures to court, and in the Sultán sees his last night's guest ; who taking him aside, informs him of his disguise, and then conferring



upon him the rank of nobility, receives him among his favoured courtiers, to the great joy of his father-in-law the merchant, and the lasting satisfaction of the fortunate brickmaker and his wife.\*

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 IV.

## STORY OMITTED.

Three young men travelling on foot together, become weary, and agree that whoever will not relate his adventures shall carry the other two to the city, from which they were not far distant.

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 STORY

## OF THE FIRST YOUNG MAN.

Being shipwrecked, he fell into the hands of Peris, with one of whom he married, and remained eight years ; when being anxious to revisit his own country, he was carried homewards on the back of a deva who on the way was changed into a serpent. Alarmed at this, the young man made his escape ; and on passing through a forest, was ensnared by a demon in the shape of an old man, and confined in a cave, where he found many companions in adversity, from whom he learnt that they daily expected to be devoured, as the demon fed on human flesh and sheep, of which he had a large flock, under charge of a monster who took them out every morning to graze, and returned with them at night to the cave.

The demon happening to stay out one night, the young man seeing the monster asleep, blinded him with the red hot point of a spit ; and covering himself with a sheep-skin, made his way out of the cave among the sheep, when they were let out to pasture, though the blinded monster felt every one of them as they passed, hoping thus to prevent the escape of the devoted captives.

After travelling several days in a forest, he was near expiring with hunger, when he found a nest containing seven eggs, of the size of a gourd, and each of a different colour. Having ate one, he continued his journey for seven days ; and on the last having fed on the seventh egg, suddenly beautiful feathers of many colours, and at length wings,

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\* The very near resemblance of this story to part of that of Coulonse and Dilará, in Phillips's Persian Tales, made me unwilling to translate it.

covered his body, and he was able to fly. One day, after soaring through the air, he alighted on a tree round which was a great concourse of people, to whom he addressed himself as they were going to shoot him. On hearing his adventures, they had compassion, and took him under their protection. With them he remained seven years ; at the expiration of which his wings and feathers fell off, and he returned safely to his own country.\*

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STORY  
OF THE SECOND TRAVELLER.

Being upon business in a certain city, he goes upon a hunting party, and fatigued with the chase, stops at a country house to beg refreshment. The lady of the mansion receives him kindly, and admits him as a lover. In the midst of their dalliance the husband comes home, and the young man has no resource to escape discovery, but jumping into a basin which was in the court of the house, and standing with his head covered with a hollow gourd, which luckily happened to be in the water. The husband surprised at the gourds remaining fixed in the water, which was agitated by the wind, throws a stone at it; when the lover dips from under it, and holds his breath till almost suffocated. Luckily the husband retires with his wife into an inner apartment, when the young man escapes.

The next day he relates his adventure before a large company at a coffee-house. The husband happens to be one of the audience, and, meditating revenge, pretends to admire the gallantry of the young man, whom he invites to his house. The lover accompanies him, and, on seeing his residence is overwhelmed with confusion ; but recovering himself, resolves to abide all hazards, in hopes of escaping by some lucky stratagem. His host introduces him to his wife, and begs he will relate his merry adventure before her, having resolved, when he should finish, to put them both to death. The young man complies, but with an artful presence of mind exclaims at the conclusion, " Glad was I when I awoke from so alarming a dream."

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\* The escape of the hero of the above tale from the cave, resembles an adventure of ULYSSES in the *Odyssey* ; but the circumstances altogether seemed to me too absurd to merit translation.



The husband upon this, after some questions, is satisfied that he had only told him his dream ; and after having entertained him nobly dismisses him kindly. \*

The third young man having nothing to relate, carries his companions upon his back one after another to a caravanserai in the city. The king's daughter from a window seeing the travellers, calls them to her, and enquires the cause of their odd proceedings. On being informed, she, at their request, relates her adventures ; saying, that she had fallen in love with a young man, whom she had brought into her palace disguised as a female. While she was enjoying his company, the king came to pay her a visit ; and she had only time to put her gallant into a very narrow dark closet to prevent discovery. The king stayed long, and upon his departure, the princess found her lover dead from suffocation. In order to have the body conveyed away, she applies to an ugly negro, her domestic ; who refuses, and threatens to disclose her abandoned conduct to the king, unless she will receive his addresses, and she is forced to submit. Wearied with his brutal conduct, she with the assistance of her nurse one night hurls him headlong from the battlements of the palace, and he is dashed in pieces with the fall. Sometime after this, her father gives her in marriage to a prince ; when she, dreading lest her husband should discover her loss of virtue, contrives to place a virgin in her place on the nuptial night, and sets fire to the palace. The young lady is consumed, and the wicked princess escapes undetected, to the great joy of her husband, who had supposed she was burnt to death.

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V.

*STORY OMITTED.*

**STORY OF KAUMGAR.**

Kaumgar, the son of a powerful Sultán, excites the jealousy of his father's vizier, who procures his banishment, by accusing him of rebellious designs. The prince, accompanied by his friend, the vizier's son, a young merchant, and a jeweller, departs for a foreign country.

On the road, the latter is prompted by avarice to steal four invaluable rubies, which the vizier's son had brought with him as a resource

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\* This tale is too free in description to be given in translation with propriety.

gaainst distress. On finding that he was robbed, he complains to a court of justice; but the judges are unable to fix on the thief. The vizier's son is then recommended to have recourse to a learned lady, who was celebrated for unravelling the most knotty cases.

She first calls the prince to her, and tells him a story of a person, who on discovering his friend to be in love with his wife, unknowing that she was so, prevails on her to go to his house, and gratify his passion. On the way she is stopped by thieves, who seize her jewels; but upon her informing them of her uncommon errand, and promising, if they will but delay their plunder till she has visited the lover, to return, they let her go unrobbed.

On her arrival at the house, she discovers to her husband's friend who she is, and the lover, resolved not to be outdone in generosity, conquers his passion. She returns unviolated to the thieves, who are so impressed by her performance of her promise, that instead of robbing, they make her a present, and conduct her home in safety. The prince at the conclusion bursts into applause of the uncommon friendship of the husband, the virtue of the wife, the forbearance of the lover, and the generosity of the thieves.

The lady then relates the same story separately to the vizier's son, the merchant, and the jeweller. The latter exclaims involuntarily, that the thieves were very foolish in letting such a rich prey escape from their hands. Upon this, the lady accuses him of the robbery; but promises not to expose him if he will give up the rubies, which he does, and she returns them to the vizier's son without disclosing who had them. The rubies are then offered for sale in the city, when their costliness exciting suspicions against the honesty of the prince and his friends, who were disguised as pilgrims, they are taken up, and carried before the Sultán of the country. The vizier's son now discloses the rank of his master; upon which the king marries him to his daughter, and appoints him successor in his kingdom.

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 VI.

## STORY OMITTED.

A Rájá of Hindustan has a beautiful daughter named Lálla Rookh, *anglice* tulip cheek, with whom a neighbouring prince falls in love,



and the father consents to the match. They are betrothed to each other, but the nuptials are put off for some years.

In this interval, the emperor of Hindustan quarrels with his favourite sultáná, who, presuming upon her beauty, had treated him with disrespect, and he threatens to degrade her from the command of the harem. She acknowledges her error, but requests him to forbear the execution of his threats, till such time as he shall find a lady handsomer than herself to supply her place. He consents and sends his prime vizier to travel in search of a superior beauty, telling him, that unless he finds the desired object, he shall no longer enjoy his high office.

The vizier departs, and, after long travel and vain enquiries, is returning home, resolved to sacrifice his place rather than endure more fatigue; when passing by the capital of Lállá Rookh's father, he sees her, and finds her more charming than the coquettish queen.

He returns, and informs the emperor; who sends an embassy to the Rájá, demanding his daughter in marriage. The Rájá refuses, on pretence that his religion will not allow him to form a family alliance with one of a different belief. The emperor enraged, collects his forces, and marches against the Rájá; who, unable to oppose in the field, retires to his fortress, which is besieged. When the place was nearly reduced, the emperor sends his vizier with an offer of peace, which is refused; but one of his attendants takes the portrait of Lállá Rookh from the reflection of her face in a fountain, as she looked out of a window.

The emperor, on receiving the picture, is more in love than ever; and once more, being unwilling to endanger the loss of his charmer by an assault, sends his vizier to offer terms, and accompanies him in the disguise of an attendant, hoping to see Lállá Rookh. While the vizier is in audience with the Rájá, he retires, and sits on the margin of the fountain where the painter had taken the portrait. No reflection of his mistress appears, but some beautiful fishes are swimming in it. The emperor is absorbed in contemplation, and from absence of mind throws the pearls of his rosary one by one into the water.

While he is thus employed, a female domestic perceives him, and, from his making so light of such precious pearls, is convinced that he must be the emperor disguised as an attendant on the vizier. She

challenges him as such, and he is unable to deny his quality ; but upon his promising to raise the siege, she lets him go undiscovered. The siege is raised, and the emperor returns home.

Some time after this, the Rájá, boasting that he had repulsed the forces of the sovereign of Hindustan, is informed by the female domestic that she had been the cause of his deliverance ; upon which, enraged, he commits her to prison for her supposed falsehood, but after some days releases her. She, vexed at such an ungrateful return for her services, meditates revenge, and sends a messenger to the emperor, assuring him, that if he will again march against the Rájá, she will deliver her mistress into his power.

The emperor rejoiced, once more besieges the fortress. The domestic comes out privately, and informs him of the place where the beautiful Lállá Rookh goes every morning, with a few attendants, to bathe. She is surprised, and taken. The emperor returns with her to his capital, and declares her his queen ; but as she is overwhelmed with grief at the loss of her friends, her lover, and being confined to associate with those of a different religion, he refrains from asking favours, in hopes that time may conquer her melancholy, and attentions attract her regard.

The unfortunate prince who had been betrothed to Lállá Rookh becomes distracted, and taking with him the jewels and ornaments he had prepared for their nuptials, wanders to the neighbourhood of the emperor's capital. In a forest near it he builds a hut, and in most harmonious strains laments his love. His complaints attract the antelopes, who become so tame as to gather round him while he is singing ; and he ties round their necks and horns the pearls and jewels he had prepared for his mistress. Rumour soon spreads in the city the report of his situation, and the people flock in crowds to behold him, and hear his poetry and music. The emperor is informed, and with Lállá Rookh repairs to his hut ; where they behold him surrounded by listening animals of every kind, and hear him singing the following :—

VERSES.

“ The snake, though in his narrow cell; the ant, though confined to the fissure of  
 “ a rock ; the crocodile, even in the rolling waves ; the tiger, doomed to prowl the  
 “ desert ; the birds of the grove, the deer of the forest, and all animals, enjoy a  
 “ consort. I know not, alas ! what I am, that I am thus necessitated to live in  
 “ solitude.”

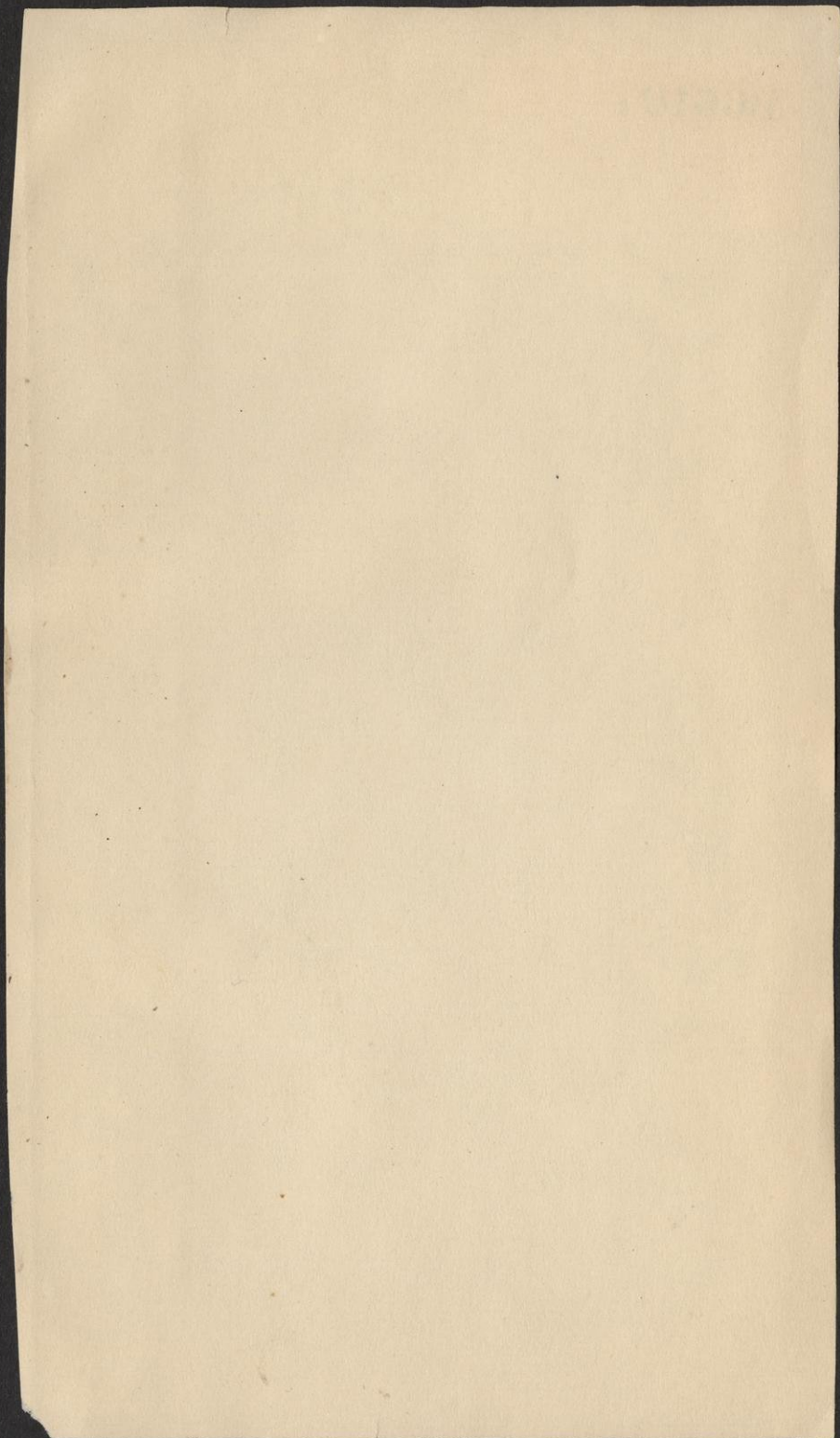


On hearing these verses, and seeing her lover, Lálá Rookh faints. The emperor, moved with compassion, generously unites the lovers, and dismisses them with magnificent presents to their own country.\*

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\*Great part of this tale is founded upon the loves of Leilá and Mujenoon, of which all the verses are extracts; and I did not wish to anticipate any part of a poem, which may one day appear complete from the pen of an orientalist.

THE END.

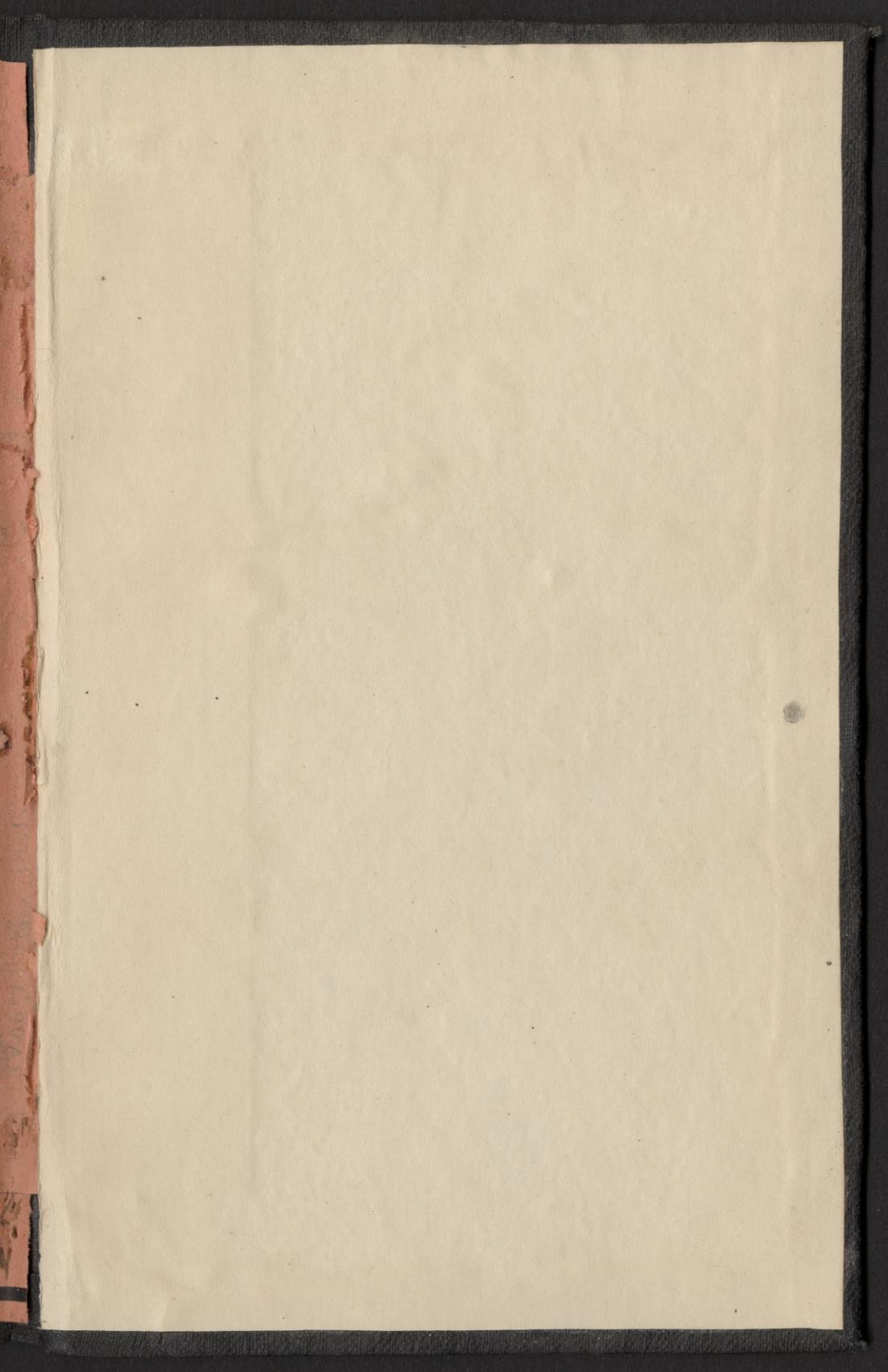




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